TRUTH

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

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Saint Joseph White Musser

IN MEMORIAM

On the 29th of March, 1954, Saint Joseph White Musser quietly passed from this life. It was his desire that a brief biography of his life be printed for the benefit of his immediate family as well as for the saints. To record the many varied activities of a life so full of usefulness, could not be done in such a small space. The saints are well aware of his labors since and a few years before the birth of the TRUTH MAGAZINE. For this reason, this short biography will deal more specifically with his earlier labors and experiences.

Joseph White Musser had at least met, if not personally known, every Church President except the Prophet Joseph Smith. Thus his life and experiences date backward to another generation of faith and thinking. He brought this rich knowledge and experience to the people of our time, thus bridging the gap between the two periods of Church history. This knowledge and experience proved to be very valuable and helpful to the younger saints. It is because the early history of the Church, which he took part in, has had such an important bearing and influence on the lives of the saints today, that we feel it wise to spend the greater part of this record reviewing the earlier activities of this man, whom we all had come to affectionately call "BROTHER JOSEPH."

From his Journals we glean the following introduction to his life.

"I was born on the south-east corner of Motor Avenue, Salt Lake City, Utah, on 2nd East between South Temple and First South Streets, where my mother then lived, March 8, 1872. My father, Amos Milton Musser, of Swiss Dutch extraction, was born at Donegal Township, Lancaster

"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."

County, Pennsylvania, May 20, 1830; and my mother, Mary Elizabeth White, was born at Garden Grove, Iowa, November 7, 1846, while her folks were fleeing from Nauvoo, Illinois.

"My mother's folks had settled at Beaver, where Father met her on his trips throughout the Territory as Traveling Bishop for the Church. They were married October 1, 1864. She became the mother of ten children, seven sons and three daughters, I being the fifth. She died from an accident in the home at the age of 85.

"She was the acme of refinement, possessing the graces of a real queen; beautiful of features, strong in purpose, staunch in the faith– a Latter-day Saint with a personality that at once commanded respect, confidence, and love. She was the first plural wife of Father, and she lived her life nobly, not only raising her own family but also the children of two other mothers who 'passed on.' Her foster children loved her dearly; they were as her own flesh and blood.

"My father, a polished gentleman, self-educated, courageous, stable, self-reliant but humble, was a pillar in the Church and withall a fighter. He was severely kind and severely stern. With him the Gospel of Jesus Christ headed the list of MUSTS: 'love they neighbor as thyself' was uppermost in his life and actions. Once, I recall, when a position was offered his son who was soliciting work, he said, 'Widow Smith's son is capable and needs the position more than you do; let him have it.' The job went to Widow Smith's son.

"We had a large city lot–two of them in fact, where we lived (in the southeast part of the city, corner of 7th South and 8th East). Much of the ground was used as pasture for our cows and horses. The neighboring boys asked the privilege of playing ball on the plot. Father said to a delegation of boys, 'I will buy you balls, bats, gloves, etc., and let you use this ground as much as you wish if you will make me a promise and faithfully keep it.' 'Good; and what's the promise?' 'That you will refrain from swearing and from the use of tobacco and liquor.' The pledge was made and the boys made good.

"Father provided his children with boxing gloves, quoits, swings, trapeze bars, croquet sets, target guns etc., making a special gift to his sons of some very sharp axes and saws with which we were required to provide fuel–winter and summer–for several years for the family homes. We utilized the pine and quaking-aspen logs, brought in from the near-by mountains. We raised our hogs, cured and smoked our hams and bacon, made our sausage and head-cheese, and a better quality was not to be found. The large molasses barrel was replenished every season from the South, and 'Sorgum pulling' was among our early pleasures.

"Father could not tolerate idleness. He believed in work and he believed in play. On a large city plot, with cows, pigs and chickens to care for, barn manure to pile for winter spreading, hay to boost into the barn for winter, cows to drive to the pasture a mile away in the summer, ditches to make and keep clean, a garden and an orchard to cultivate and harvest, there was not too much time left for play–as I now view it, just enough. But during the winter days–'When the snow was falling, and 'twas murky overhead', we had a very comfortable work-shop which shut out the weather, and where we spent much time sorting over nails, screws and bolts, discarding the broken ones, straightening the bent ones, and classifying their sizes in pans. In those days these articles of hardware were expensive and every semblance of a nail or screw was saved for final inspection. And this nail and screw job never seemed to wear out–was never quite finished; neither did we then suspect the obvious fact of their getting mixed up ready for a re-sorting.



Birth-place of Joseph W. Musser



Childhood-home of Joseph W. Musser

"With a bunch of boys such as we were, Father evidently was driven to a 'make work' policy, and while we were snow-balling, playing geese and gander, or at baseball, he mixed up the nails, placing later accumulations with them—and there was more work. Of course, the sorting of potatoes and apples, smoking meat, sawing and chopping wood, helping our mothers house clean, filling the mattresses with fresh, clean straw, shoveling snow from the paths, hauling gravel for the sidewalks, etc., all contributed to the 'make work' project. But it took a lot of scheming to keep his dozen sons busy and out of mischief.

"Father lived a patriarchal life. His family numbered forty souls—35 children, four wives and himself. Of the children 26 were his own, with nine step-children —20 sons and 15 daughters. However; so far as we youngsters knew, they were all his own flesh and blood—he treated them so. For a wage earner his expenses were enormous. Just one item: for footwear we patronized the firm of Solomon Brothers and Gold. This company manufactured a variety of shoes. I recently learned, through a trusted employee of this shoe firm, that Father's monthly bill for shoes, repairing, etc., amounted to between $50 and $60. That was the time when a good pair of shoes cost only $3."

So inter-woven was this man's life with that of his father's, during the days when the Church was in its making, we feel impressed that a record of his life would not be understood or complete without a short sketch of his father's activities.

We might say that he was born to carry on the fine traditions of his noble father, as well as the fundamental teachings and traditions of the Church, of which he and his father formed such an important part. With this explanation we deviate some to record a brief biographical sketch of Amos Milton Musser as written by his esteemed friend Elder Orson F. Whitney.

"Elder A. Milton Musser's name will live in the history of Utah for its connection with some of the most important enterprises that have built up the Territory and the State. As an advocate and promoter of such enterprises he has ever stood in the front rank, laboring with his might and means for their advancement. He was one of the incorporators of Zion's Savings Bank and Trust Company and of the State Bank of Utah; a first subscriber to and promoter of the Great Western Iron company and the Utah Eastern, Salt Lake & Fort Douglas, and Juab, Sanpete and Sevier Valley railroads; also one of the incorporators of the Deseret Telegraph company, and for a period of nine years a director and the general superintendent of that company. He introduced the telephone and subsequently the phonograph into Salt Lake City. For years he was prominently connected with the Deseret Agricultural and Manufacturing Society, being a director, the secretary, treasurer and general traveling agent of the same; he was also director, secretary and treasurer of the Utah Silk Association and president of the Deseret Bee Association. For nearly two decades prior and up to Statehood he held the office of Fish and Game Commissioner, and planted in the public waters of Utah many millions of choice fish and fish fry. He is a very practical man and has rendered valuable and substantial aid in emigration matters, in Temple, fort, and telegraph building, in colonization, co-operation, irrigation, in the placation of savage tribes, in foreign and home missions, in the organization of new Wards, and the promotion of numerous home industries. He is an able speaker and writer, and has employed both tongue and pen, at home and abroad, in behalf of the spiritual and material interests of the community with which he has been so long and prominently identified.

"Amos Milton Musser, traveling Bishop in the Church from 1858 to 1876, is the son of Samuel Musser and Ann Barr, and

was born in Donegal township, Lancaster county, Pennsylvania, May 20th, 1830. He was only about two years old when his father died, leaving a widow with four children. As soon as he was old enough he went to work to help support the family, and was thus prevented from attending school as much as he desired. He had a bright mind, however, and at every opportunity picked up useful knowledge and stored it away in his retentive memory. About the year 1837, the mother having married Abraham Bitner, the family removed to Illinois and settled near Quincy. A few years later they were again found in Pennsylvania, having returned on account of Father Bitner's sickness, which soon resulted in his death. During her second widowhood, 'Mormon' Elders preached in Mrs. Bitner's neighborhood and converted her to their faith, and in 1846 she and her family moved to Nauvoo, only to find the city deserted by the main body of the Saints, who had begun their western exodus. With the remnant, who were too poor to move, the widow and her children were driven across the Mississippi river into Iowa by the mob. Mr. Musser was one of the youthful defenders of Nauvoo and was within a few feet of Capt. William Anderson and his son, Augustus, at the moment (on September 12, 1846) when they were shot down by the mob. Young Musser, on reaching Eddyville, Iowa, found employment as clerk in a store, and remained there until the spring of 1851, when he started for Utah. While on the way, at Kanesville, Iowa, May 24, 1851, he became a member of the Church of Jesus Christ of Latter-day Saints, being baptized by Elder James Allred and confirmed by Apostle Orson Hyde. He had been nominally a member for some years previous to baptism. He reached Salt Lake City in the fall. A few days after his arrival here he accepted a position offered him by Pres. Brigham Young, as clerk and scribe in the general tithing office. The following year he was appointed upon a mission to Hindoostan, being blessed and set apart for it by Joseph Young, Lorenzo Snow and Wilford Woodruff, October 16, 1852. He was soon on his way with other Elders to Calcutta, arriving there in the spring of 1853. He labored in Calcutta about eight months and then with Elder Truman Leonard joined Elder Hugh Findlay in Bombay. Thence he was sent to Kurrachee, Scinde, where he remained until summoned home by Pres. Young. Sailing from India early in 1856, he reached London too late to accompany the season's emigration to Utah. He labored in England and Wales until the spring of 1857, when he again set out for home, reaching here in the fall. He had been absent five years and had circumscribed the earth; traveling at the outset from Salt Lake City via southern Utah by team to San Pedro, thence to San Francisco by water, thence over the Pacific ocean sighting Hawaii and Luzon, through the China sea and the Straits of Malacca, into the Indian ocean and Sea of Bengal, to Calcutta, thence around Ceylon to Bombay, and over the Arabian Sea to Kurrachee, Scinde, where he labored nineteen months. From there he returned to Calcutta via Bombay; thence over the Indian Ocean, around the Cape of Good Hope and over the South and North Atlantic Oceans to London; thence via Liverpool to Boston; and from there via New York, Iowa City, St. Louis and Omaha to Salt Lake City. The long mission was performed, literally, 'without purse or scrip,' this being the manner in which 'Mormon' Elders were directed to travel. Elder Musser says that at no time during this journey around the world and his sojuorn abroad, had he occasion to beg for food, clothing, lodging or means of transportation, all of which were seasonably furnished by friends raised up by Providence. He again entered the General Tithing Office, where he remained until the following year, when he was given by the First Presidency an appointment as Traveling Bishop of the Church, which position he held without intermission from



Now and always
Yours fraternally
M. Milton Musser.
Age 61.

1858 to 1876. His duty was to visit the various Stakes and Wards, with instructions to attend to all matters pertaining to the collecting, forwarding and reporting of the tithes and offerings of the Saints; to collect moneys due the Church and the Perpetual Emigration fund, and attend to other Church business under the general direction of the First Presidency and the Presiding Bishopric. His labors extended to all the wards of the Church in Utah and neighboring Territories, then numbering over three hundred. On Dec. 1, 1866, the Deseret telegraph line was opened between Salt Lake City and Ogden, and on Jan. 18, 1867, the Deseret Telegraph Company was incorporated. Bishop Musser was one of the ten incorporators. About a month later he was placed in charge of the company's affairs as general superintendent. This position with that of director, he held for over nine years, and under his superintendency the company's lines were greatly improved and extended in many directions. In 1868 the gross receipts from tolls a- to $8,462.23. In 1873 they were $75,620. 62; the Pioche, Nevada, office receipts alone being $33,478.83 for that year. Some years after retiring from the management of the Deseret Telegraph Company, Bishop Musser introduced the telephone into Salt Lake City and established several short circuits; still later he introduced the phonograph. In April, 1873, he was appointed an assistant trustee-in-trust for the Church. Three and a half years later he was assigned a mission to the Eastern States, his labors being confined to his native State, Pennsylvania, where he visited the scenes of his boyhood, preached wherever opportunity offered and published several gospel pamphlets, concerning one of which Apostle Orson Hyde wrote from Spring City, Utah, to Elder Musser in Pennsylvania: 'I read with intense interest your circular embodying our faith in clear and graphic style; also your arguments in favor of plural marriage, and must say that I feel thankful to the giver of all good that we are blessed with such a production. After I read it, I said, multum in parvo. Without any design to flatter, I pronounced it one of the most able arguments on the subject that I ever read, and could wish that every member of our government could have it laid before him. Ignorance cannot answer it and intelligence will not try.' After his return from the East, Bishop Musser was employed in the President's office for a time; after which he was given an appointment in the Church Historian's office, with a special commission from the First Presidency to keep a record of all persecutive acts, and the names of the perpetrators of those acts, against the Church of Jesus Christ of Latter-day Saints. That he has well and faithfully performed this duty, the well kept records of this office testify. He has written much for the public press on practical subjects and is the author of several valuable works, mostly issued in pamphlet form. His 'Fruits of Mormonism,' published in 1878, had wide circulation and and in the hands of the missionaries it has done great good; while yet in manuscript it received the following endorsement from Apostles Orson Pratt and Joseph F. Smith: 'We are anxious that a copy of your pamphlet entitled, 'Fruits of Mormonism, by Non-Mormon Witnesses' be placed in the hands of every officer of the government, member of Congress, governor, and ruler in Christendom. In the possession of our missionaries it will be a valuable work, and it should be circulated as widely as possible.' In November, 1879, Elder Musser launched the initial number of the 'Utah Farmer,' which received the hearty endorsement of the presiding Bishopric of the Church and the president and board of the Deseret Agricultural and Manufacturing society. The most unique of Elder Musser's literary ventures was 'The Palantic,' a monthly serial on miscellaneous subjects, making the defense of the Saints and their faith the paramount issue. Of the first number of this paper, which appeared in October, 1887, Apostle

Lorenzo Snow wrote: 'I read your paper with great interest. I like the forcible way you show up the enemy. I wish you success.' Apostle Joseph F. Smith, in writing to Bishop Musser from Washington, D.C., says: 'I have received two numbers of the 'Palantic' and find them multum in parvo—the kernel without the husk or very much shell.' A host of other friends also heartily endorsed it. His style is terse, sententious and caustic, particularly when provoked in defense of his religion and friends. For a number of years and until he entered the High Priests' quorum, April 25, 1874, he was one of the seven presidents of the 57th quorum of Seventy. Elder Musser has ever been a staunch defender of the principle of plural marriage. He had four wives sealed to him in the following order: Ann Leaver, by Pres. Brigham Young, Jan. 9, 1858; Mary Elizabeth White, by Pres. Heber C. Kimball, Oct. 1, 1864; Belinda Pratt, by Pres. Brigham Young, Sept. 4, 1872; Annie Seegmiller, by Pres. Daniel H. Wells, Jan. 30, 1874. These ladies, who are the peers of their sex in all the virtues and graces that adorn true womanhood, are the mothers of twenty sons and fifteen daughters, who in mental, physical and moral qualities reflect credit upon their parentage. Bishop Musser is an earnest advocate of the science of stirpiculture. He believes that the status of manhood, physically, mentally and morally, is deplorably low; and that by the rigid observance of the laws of life it can be raised until a more perfect type is attained. Living, as he says, in the center of the intellectual and progressive zone of the world, surrounded by lofty mountains, with the purest of air and water, and the best religion under the sun, the Latter-day Saints, in the true spirit of regeneration, are capable of producing the brightest, best and noblest types of manhood and womanhood. After the passage by Congress of the anti-polygamy law of 1862, when a case was needed to test the constitutionality of that statute, Elder Musser volunteered for the purpose, it being his intention to furnish evidence for his own conviction; but instead the case of Elder George Reynolds was taken. At the outbreak of the anti-polygamy crusade under the Edmunds law, Elder Musser's case was one of the earliest that found its way into court. He was arrested April 1, 1885, charged with unlawful cohabitation, that is, living with his plural wives. His case came to trial on April 30th. A verdict of guilty was rendered and on the 9th of May the defendant was sentenced by Chief Justice Charles S. Zane to pay a fine of $300 and to be imprisoned in the penitentiary for a period of six months. This, for holding out to the world more than one woman as his wives, or rather for acknowledging and supporting his wives and children, for nothing else had been proved against him. He served his full time in prison, minus the time remitted by law on account of good behavior. At the time of his sentence Elder Musser submitted the following letter:

'Salt Lake City, May 9th, 1885.
'To his honor, Chief Justice Charles S. Zane, third judicial court, Utah territory.

'Dear Sir:—In view of my having done in the past, according to my best understanding all that I thought was required of me as a law-abiding citizen by conveying to my wives and their heirs and assigns, respectively, their separate homes and homesteads, and now finding that my conduct in this and other regards has not had the warrant of your honor's endorsement, I feel that I am justified in asking the court for the personal peace and safety of myself and my dear family. To definitely and specifically define what line of conduct it will be the correct one for me to follow when I am released from the penitentiary, where I cheerfully go for the inestimable privilege I have heretofore enjoyed in 'holding out' my several wives before the public, without the least attempt to conceal the holy relations. I would also call your honor's attention to


L.D. Saints Chapel built by A. Milton Musser at
Kurrachee India 1855.



the noonday fact that my wives and children, individually and collectively, are as dear to me as your honor's wife and children can possibly be to you, and that they have equal claims upon me, under the holy covenant I have made, to love, cherish, honor and tenderly care for them; all of which I have done to the best of my ability, and, as far as I know, to their entire satisfaction; also that my obligations to each and all of them are of the most sacred, binding, and, as they and I firmly believe, eternal character. I now desire to have it clearly defined what course will be the safe and proper one for me to pursue to keep my contracts honorably with them, and yet live within the law as interpreted by your honor dur my trial, which rulings seem to me to be very oppressive and cruel, not to say subversive to good morals and law. Having used my very best judgment all through life respecting these vital matters, and it now being deemed unsound by your honor, as witnessed by my position before the court today, as a criminal, I most anxiously desire to obtain an expression from the chief justice of Utah, at this juncture of the court's proceedings in my case, respecting my definite and specific duties, as to what I am to do as a husband, father and good citizen, after I emerge from the Bastile, where I suppose the court will send me for having openly and affectionately 'held out' and cared for my lovable wives and children, who in all the mental and physical graces and endowments, natural and acquired, are the peers of their sisters elsewhere; for I cannot persuade myself to believe that this mighty and magnanimous republic, which your honor represents in such a dignified, distinguished and obviously impartial manner, would wittingly punish its citizens who in every other respect are law-abiding and upright. Very respectfully submitted by your humble servant.

"A. MILTON MUSSER."

"During a somewhat protracted colloquy that followed this communication between Judge Zane and Bishop Musser, and in answer to queries by the latter, the following are a few of the instructions the judge tendered the Bishop as to what his conduct should be to avoid future troubles: It is necessary for you to live with but one wife. The law does not forbid you to support your other wives, but the law won't allow you to live with them ostensibly as your wives. The law permits you to bring up your children the best you can, but it will not permit you to live with but one of these women as your wife, and to live with more than one as a wife is a crime, no matter what your religious belief may be about it. You may live with either one; it would not be a violation of law if you were to live with one, even though she might not be your lawful wife. Elder Musser closed his side of the conference in these words: *Well, you can see, Judge Zane, from my communication that I cannot make such concessions. My family is too dear to me to accept any terms of the character your suggestions impose. With all due respect to your honor's judgment, it will be impossible for me to comply with such demands. It would be utterly impossible. If a gentleman should meet me on the street and ask me to make the concessions you ask, I would regard it as a personal insult. If he should propose that I abandon my wives—divorce them by implication or by direct act, legal or otherwise—I would feel grossly insulted, and should tell him that he might as well ask me how much money I would take for my mother, or at what price I would sell one of my sons or daughters, or for how much money I would sell one of my wives. I cannot consent to anything of the kind, and am willing to meet any consequences the court feels to impose.* Bishop Musser maintains that these anti-polygamy prosecutions were instituted in malice and hypocrisy, or were based upon a gross misconception of the facts. Says he: *'The makers and enforcers of the law de-*

cided without investigation that the polygamous practices of the Mormons were base and immoral, whereas the very reverse of this is the truth. If licentiousness had been the underlying motive, how foolish of the 'Mormons' to assume the perplexing and costly responsibilities of rearing large families of children (for which they are noted); of educating, training and providing homes for them and their mothers, in face of the intense odium and hatred thereby engendered; to say nothing of fines, imprisonments, mobbings, drivings, etc.; and all this simply to pander to a depraved appetite, which could easily be sated by adopting the diabolical arts and practices of a very large percentum of the anti-'Mormon' crusaders, who, assuming no responsibility, and at trifling expense, practice all manner of abominations, such as flourish in every community throughout Christendom. The average anti-Mormon, judging the Saints by his own standard, cannot grasp the sublime idea that with us the basic aim and divine purpose of marriage, either plural or single, is children; next to eternal salvation the most precious of all the blessings our Heavenly Father has to bestow upon His sons and daughters. The successful husband and father, wife and mother, will be esteemed by the final Judge pre-eminently the greatest of all the benefactors of the human race.' Bishop Musser is a thorough-going 'Mormon,' proud of his religion and church membership and of the sacred authority which he holds in connection therewith. That authority he thus traces to its primal source. Elder A. Milton Musser was ordained a Seventy and was blessed and set apart for the Hindoostan mission, Oct. 16, 1852, by the laying on of the hands of Joseph Young (senior president of the Seventies) and by the Apostles Lorenzo Snow and Wilford Woodruff. Joseph Young had been ordained a Seventy by the Prophet Joseph Smith, who received his authority from angelic messengers, namely the Aaronic Priesthood from John the Baptist, and the Melchisedek Priesthood from Peter, James and John; these three Apostles being commissioned by the Son of God, as noted in the 10th chapter of Matthew. Again, Lorenzo Snow was ordained an Apostle by Heber C. Kimball; Wilford Woodruff an Apostle by Brigham Young; Brigham Young and Heber C. Kimball were ordained Apostles by Oliver Cowdery, David Whitmer and Martin Harris, the three witnesses to the Book of Mormon; Oliver Cowdery having received the two Priesthoods, with Joseph Smith, under the hands of the heavenly messengers."

EARLY REMINISCENCES

From the foregoing we can plainly see that Joseph Musser was born and grew to manhood at a time when the Church of Jesus Christ of Latter-day Saints was at war with the Government of the United States. Plural marriage had been declared a crime, and the most respected men in Mormondom were being hunted down and cast into prison. It was under this environment that young Joseph Musser was raised. Referring to his religious background and the reason for his acceptance of Plural Marriage at least in his feelings, he often stated:

"I had been nurtured in the Patriarchal Law. I believe it earnestly. It seemed to me I had met Father Abraham and been taught at his knees. He had many wives and concubines. Isaac, the son of Sarah, was Abraham's heir apparent, though not his first born, Ishmael coming before him. Early in life I became familiar with the Lord's revelation to His Prophet, Joseph Smith, on the subject of marriage. My father had four wives to my knowledge; though one, the first, I never knew in mortality. She died before my birth. My mother was his first plural wife, and her faith and loyalty were, to my mind, perfect. At the tender age of seven or eight I found myself defending my father in his plural life. Two of my older brothers, one his step-son, were making light of his life when I, a mere stripling, took his part

and shamed the older boys. Of course I could at that time know nothing concerning the principle, its social status, or its biological importance, but the fact that my father and mother, noble and grand creatures, were living it was sufficient justification for my endorsement.

"Coming from such an ancestry and being raised in a polygamous atmosphere, by parents devoted to their religious conceptions, I naturally inherited and imbibed a strong spiritual nature. From early youth I devoted my time to the Church. I believed intensely in the mission of Joseph Smith, and were it possible to become fanatical in accepting the decrees of the Almighty, I have been fanatically religious, but not obdurate toward the religion and actions of others nor offensively dogmatic.

"Personally I was brought up in the most puritanical fashion with reference to morality. To lose one's virtue was an offence in the eyes of God next to murder —the shedding of innocent blood. To take advantage of a girl, not one's wife, was a terrible act. I believed this doctrine and I lived it completely—and I still believe it. And now, when I simply state that I am now and always have been a natural polygamist I want my children to know that it was not the call of a sexual urge that made me so; rather the urge of higher impulses calling me to admit the rights of women, and do my part in seeing that every woman who wished to, enjoyed the rights of motherhood. The urge was offspring, not sexual gratification."

Living during those dark days of the underground gave brother Joseph many important experiences. His father, of necessity was driven into hiding very often. Joseph often used to relate to his friends his experiences of taking plural wives from one house to another to evade the federal officers. He stated that it seemed like there was never a time when he was not hiding up some plural wife, or good brother. From the age of eight years he was used to harness the horse and drive the buggy in this worthy endeavor.

As to his recollection of meeting the early Presidents of the Church, he often related his experience of seeing President Young as he lay in his coffin; also that he vaguely remembers seeing him before his death. Later when old enough to remember and understand, his father invited him to attend a meeting of the "Grand Council of the Kingdom of God". He remembered this meeting, of how armed guards admitted the invited guests. His father, Amos Milton Musser. being a member of this "Grand Council". At this meeting he was introduced to President John Taylor and heard him speak.

Other early reminiscences we glean from his Journal:

"April 6, 1892, I stood with my grandmother, Anna Bitner Starr, (Father's mother, 89 years of age) with the Saints to witness the placing of the capstone on the Salt Lake Temple. Apostle Lorenzo Snow led the open air congregation in the 'Hosanna Shout.' It was a grand affair and was participated in by many thousands.

"April 13, 1892, I ascended the east middle tower of the Temple and touched the feet of the golden Angel Moroni.

"May 19, 1900, Samuel H. V. Smith was at the President's Office while I was there having President George Q. Cannon sign company bonds. He stated his Uncle the Prophet Joseph Smith, stood 6 ft 2 in. in height and Don Carlos Smith, his brother, was 6 ft 4 in. He said the Prophet has walked under a stick held at his height, then stepped back and jumped over it at that height. President Cannon verified this last statement but thought authorities differed as to the Prophet's height. President Snow, however, gave it as his opinion that the Prophet was 6 ft. 2 in."

Joseph White Musser was destined to

perform a wonderful and remarkable work; because of this the adversary made several attempts on his life. Re-counting a few of these, he related the following:

"It would seem the Adversary did not want me to live. I was as an infant rescued from a rainwater cistern at the place of my birth. Next, unbeknown to anybody I fell down a well at our First Ward home, about three years of age, catching my toes on the well curb I dangled there, my head just above the water line until my mother, impressed by some unknown danger, came and rescued me. I was too frightened to yell. Later, while putting a tin valley on the roof of a house for my employer, I slid down the shingles on the roof to the pavement below. When I came to I returned to my work; however, with a wrenched back. Working in a two story home I stepped on the wrong end of a board and plunged down across the basement rafters. One time while swimming with my two sons at Lava Hot Springs, Idaho; notwithstanding I was a fairly good swimmer, I was sucked under the water and but for the quick help of my sons, Milton and Samuel, I would doubtless have drowned. These are but a few of my experiences with the Adversary."

SCHOOLING AND EMPLOYMENT

As to this man's early schooling and employment, he occasionally related the following experiences:

"My schooling consisted of a few years in the lower grades, never having attended a high school or university, excepting the 'University of Hard Knocks'. For a few months, at the age of 14, I attended the L.D.S. University, being a first day student. However, we began with only one teacher (Professor Willard Done). It was not then considered a high school course.

"My first employment was herding cows, at about ten years of age, and during the summer months. I collected cows in my neighborhood; took them on the East Bench and in Emigration canyon. I took them out after milking in the morning, bringing them back at night. My charge was 25¢ per head per week. One cow I rode part of the distance (without the owner's consent) thus reducing the walking distance.

"At about 14 years of age I worked at carpentering on my father's 2½ story house, on the corner of 7th South and 8th East; we having first torn the old adobe home down. Here I learned the use of the hammer, saw, plane, square and level fairly well.

"Next, I procured work from the Walsh Tinning Company, learning to make utensils for the home; put on tin roofs, guttering, etc. From here I went to David James Plumbing Company, and was a plumber's helper for about a year, at $3 per week. The plumbers struck for higher wages. I went out with them. They won out, I lost.

"I next worked in a butcher shop with one Mr. Eakle, financed by my father. Here I learned some of the technique in slaughtering and meat cutting. From there I went into the Real Estate business with Mr. C.S. Desky, also financed by my father. After Desky eloped with the assets, I joined my brother, Don Carlos, in Riter Brothers Drug Store at Franklin, Idaho,—$10 per month and lodging—in the back shop. Here I picked up some of the techniques of the dispensary, learning to compound simple prescriptions. Besides drugs, we ran a soda fountain and sold liquors, which were purchased in barrel lots. Of course no drinking on the premises. In that day there were high profits in drugs. I recall a sheepman coming in and asking the price of sulphur. Having the prescription quality in mind I said 10¢ per ounce. 'My G--' he said, 'what do you mean?' A flash of intelligence came over me. I asked what he wanted it for; 'for sheep dipping' he said. 'Oh that's it; that kind of sulphur is 4¢ per pound.' But I didn't tell him that the 10¢ sulphur came out of the same bag.

"My brother Don, was called on a mission for the Mormon Church, so I quit the drug store and accepted employment with Will G. Farrel, in the County Recorder's Office at Logan, Cache County, Utah. Here besides recording instruments, I made abstracts, helped to straighten out land titles, spending about one year at this work I returned to Salt Lake at the age of 19, accepting employment in the office of Cannon and Ferguson, Attorneys, as a stenographer.

"Incidentally, while at Franklin and in Logan, I studied Shorthand from a book published by Ben Pitman and Jerome B. Howard, 'The Manual of Phonography'. I also had the use of an old time 'Hammond' typewriter which I pecked at as best I could.

"It was highly presumptuous in me to accept a position as stenographer. Well do I remember my first dictation taken from Mr. Ferguson. He was precise in language, rather rapid in dictation and in manners a perfect guffaw—anything but pleasant to a sensitive person like myself. He dictated an answer to a complaint. I had had no experience either in taking dictation or in legal terms, but between my faulty shorthand and slow longhand I received the document at quitting time. I took my notes home and spent the entire night in trying to interpret them. Added to my difficulty was my poor spelling. The next morning I presented my work to Mr. Ferguson. He started to read it, when he burst out in an air-splitting 'Ha Ha'.

"I was mortified, mad, disgusted. Though I knew I was at fault, yet for a moment, I hoped he would choke to death with his laughter. Apologizing as best I could, I then and there resolved to myself, 'I will yet take court dictation' which is about the most difficult test a stenographer undertakes.

"I procured a vest pocket memorandum book—indexed; and each word I had difficulty with I jotted down, and at my leisure moments in the office, at home and in going back and forth on the street car (living then in Forest Dale) I would study the spelling and meaning of the words. Thus I became fairly good in orthography. I worked my shorthand assiduously, each day becoming more proficient until finally I was appointed by the District Court to act as referee in taking testimony in several cases, to be submitted to the court for its decision. Difficult as these appointments were I succeeded to my satisfaction and delight.

"I took up Blackstone and other works and in time my employers had me prepare some of their complaints, answers, and other legal documents; also try some of their cases in the lower courts—Justices of the Peace and U. S. Commissioners. (Not having been admitted to the bar I could not practice in the higher courts) However, my legal experiences have enabled me to prepare my own incorporation papers, deeds and contracts in the various enterprises with which I have since been connected."

MARRIAGE AND MISSION CALL

On June 29, 1892, at the age of 20, Joseph Musser married Rose Selms Borquist. This fine girl and he were sealed for time and eternity in the Logan Temple. Three years later he received a call to fill a mission to the Southern States. He made the following notation in his journal:

"January 27, 1895, I received a call signed by President Wilford Woodruff, to a mission in the Southern States, to leave April 13, 1895. Accepted the call. Was later set apart for my mission by Apostles Brigham Young Jr. (mouth), Heber J. Grant and John W. Taylor, and was assigned to the North Alabama Conference."

Joseph labored without purse and scrip. His wife and small family in Salt Lake were constantly in need. He often related of how he would send small amounts of money and clothing home to help his

family, from the small store the Lord would provide from day to day while he was in the mission field. We think the following faith promoting incidents which happened at home during his absence are worthy of mention here.

"July 24, 1895, while I was on my mission to the Southern States, I received word of the birth of my first son, Joseph. How I rejoiced! I received word of it on the 29th! however, he had a struggle for life from the beginning. His life was despaired of. My mail was tardy in reaching me and I had all kinds of misgivings; weaknesses of the flesh, to doubt the wisdom of the Lord and worry. Was I not in His service, and did not Joseph belong to him? Nevertheless I worried. Dear Rose, his mother, was struggling at home, and I, helpless and alone, some 3000 miles away—well. It was difficult for me to go on. Finally I took my troubles to Father. I asked Him how the child fared. He gave me a dream. I was at home on a visit from my mission. Entering the bedroom of my precious wife, I saw the child lying calmly on its mother's breast, feeding. The mother looked up and in a sweet calm smile said, 'He is better now; he is going to live'. With a prayer of thanksgiving in my heart I awoke, relieved. In a few days a letter came, written the next day, after the night of my home visit, saying that during the night he took a positive change for the better, and there was no need for further worry. My rejoicing was beyond expression. My prayer was answered and my offering accepted. Again I had learned that Father answers the prayers of those who trust in Him."

"May 27, 1896. My wife Rose relates a most interesting incident of her experience as a missionary's wife. She had become completely stripped for cash; had denied herself many things in order not to be a 'burden' upon her kind friends. Her shoes and those of our darling daughter were completely gone. She could stand it no longer; sinking to her knees she supplicated Father, asking for $5.00 with which to buy two pair of shoes. Sweet dreams calmed her thoughts that night. Early the next morning our dear friend John M. Cannon came by and shook a five dollar bill into her hand. God be praised! In a most remarkable manner our folks at home are provided for."

GOD SPEAKS

Upon his arrival home from his mission, brother Joseph resumed his normal life, with his now increasing family responsibilities. In 1899 a wonderful and marvelous experience came to him, which was destined to change the course of his life for time and all eternity. Speaking of this marvelous incident, he recorded the following:

"Receiving a written invitation from President Lorenzo Snow, to receive my 'Higher Anointings' in the Temple, my wife and I, with four other couples repaired to the Temple on Thanksgiving morning, November 1899, where the most glorious blessings known to man were sealed upon us. We literally spent a few hours as in heaven 'mid the glorious calm and quiet of our holy surroundings. We were near the Lord and Oh! how happy! I was only 27 years of age and wondered why so young a person should be so favored, for we were being sealed with the 'Holy Spirit of Promise.' "

Following on the heels of this glorious blessing came word from President Lorenzo Snow which was of a shocking nature. Explaining the situation brother Joseph gave the following account as it happened.

"When the Wilford Woodruff 'Manifesto' was adopted (October 1890), I was not married. I had been promised in the name of the Lord, by my Stake President, some days after the Manifesto was published, *that I would yet enter the law. I believed it. And later, while courting my young lady, I told her I expected to enter that law of marriage; that when the time came*



BROTHER JOSEPH—AGE 31



ELDER J. W. MUSSER—AGE 24

I would take it up with her and we would make the selection of other wives together. Although I was taking her out of a plural family, she took the matter coolly, but she was true to her promise on that occasion.

"In December 1899, after receiving my 'Second Blessings,' a messenger came to me from President Snow, *stating I had been selected to enter plural marriage and to HELP KEEP THE PRINCIPLE ALIVE. Apprising my wife of the situation we both entered into prayer for guidance. At this time I hadn't the slightest idea whom to approach. The 'Manifesto' had been issued, and word had gone out from Bishops and Stake Presidencies that a definite stop had been put to the practice. Those assuming to enter the principle would be 'handled'. I was placed in a peculiar situation. God's Prophet told me to accept the law and keep it alive. His subordinates said if I did so, they would cut me off the Church. I could not argue with them and divulge the source of my authority. It was a time when every man was in honor bound to carry his own burdens and yet live every law of the Gospel.*

"In answer to prayer, Mary Caroline Hill, a daughter of William Hood Hill, a member of the Mill Creek Ward Bishopric, came within our horizon. She was a beautiful young lady, about 25 years of age; had refused many proposals—had been waiting for the right man. Her father had done time, presumably with my father, in the penitentiary for polygamous living. I was astounded, when asking Brother Hill for the hand of his daughter, to be flatly refused. He said it could not be done; they were handling people for proposing it. I was greatly taken back. I had been at his home, with other Stake and General Officers of the Church on numerous occasions and eaten at his table. I rather took it for granted that he knew my hidden motive in being there so often and thought he was in harmony with it.

"I said, *'Well, Brother Hill, it can be done, and now the responsibility is upon you. Your daughter is agreeable to the situation.'*

"The conversation took place in the office where I was employed, in town. He left and in about one half or three quarters of an hour he returned and assured me it was all right and that I might go ahead. Astonished and yet grateful, I asked what had happened to change his mind so quickly. *He said after leaving me he 'bumped into Apostles John Henry Smith and M.F. Cowley'; he put the question to them. They assured him it was all right and advised him to return to me and give his consent to the marriage.* Thus Mary entered into my family in the year 1901."

His father, Amos Milton Musser, having heard of his son embracing the law caused him much sorrow, he supposing that his son had acted without the consent of the authorities, In order to soothe his feelings, the presiding authorities of this most honorable conspiracy took A. M. Musser into their confidence and revealed to him the truth. His heart leaped for joy, and embracing his son Joseph, he exclaimed, God bless you, my boy, God bless you. Shortly before his death Joseph's father had inscribed on his gold watch a beautiful tribute to his son, and presented the watch to him. Engraved on the watch are the following words: "St. Joseph W. Musser—In admiration of your devotion to a divine principle of the gospel. Father—Zion, May 20th, 1909." Brother Joseph always considered the watch one of his priceless earthly possessions.

Later under the direction of President Joseph F. Smith, this man again responded to the holy commandment and had his third wife, Ellis Shipp, sealed to him. Again in the 1930s under the direction of the Priesthood he responded again and Lucy Kmetzsch was sealed to him.

These four wives have born him 21 children. These children have brought him 70 grandchildren and 35 great-grandchildren.

Thus Saint Joseph White Musser at the age of 27 was introduced to the holy principle of Plural Marriage and commanded to embrace the same. This commandment came from God, and he was duly warned that if he did not respond, he would lose every former blessing he had received in the Priesthood. (He related to the writer, that he was somewhat slow in obtaining his second wife—finally he was approached by President John Henry Smith and was told that if he did not embrace the principle soon he would lose every blessing he had ever received in the Church.)

In his own words he explained the situation confronting him: *"I was resisting the Church, though I love its institutions. I had always taught my children to follow the Church, and yet I now was resisting it. My blessed children could not understand my position, nor can I blame them, neither could I explain to them the full picture any faster than they were prepared to receive it."*

This was also true with the lay members of the Church. They were ignorant of the *"SPECIAL WORK"* President Lorenzo Snow had performed after the manifesto; also of the *"SPECIAL WORK"* President Joseph F. Smith carried on until his death. When Mary Hill was sealed to Joseph Musser by one of the Quorum of the Twelve Apostles in **good standing,** the people of her ward placed the scarlet letter upon her breast, and she bore her first plural child in hiding!

Later it was necessary for her to leave the community in order to save her life and protect her husband. The writer has often throughout his lifetime heard men speak of Joseph Musser as a rebel, a lawbreaker; one who would not respond to the First Presidency of the Church; one who accepted the principle because of sexual desire.

Here, then, we reveal the whole story of how it happened. Of this "CONSPIRACY" in high places to carry on the practice of "Mormon Plural Marriage". There may be others who, with impunity, can label the action of this man as unlawful, but this writer enters his solemn protest against the idea that President Lorenzo Snow and his associates were lewd and evil men; for it was they who composed the *elite character* of this *solemn and sacred conspiracy.* Can it even be suggested that their acts were dishonorable and not in keeping with the commandments of God? Nay, not so; for in Mormon eyes Lorenzo Snow was a Prophet of God. What he did was binding for time and all eternity, *and from the foregoing report it is plainly seen that he and his associates conspired together to get men and women to break the law of the land and the rule of the Church relating to "Mormon Plural Marriage"!*

These honorable conspirators were not satisfied in teaching men and commanding them to take more wives, they went one step further. Let us refer to the words of Joseph Musser: *"In the year 1915 an Apostle conferred upon me the sealing power of Elijah, with instructions to see that plural marriage shall not die out. President Snow had said I must not only enter the law, but must help keep it alive. This then, was the next step in enabling me to help keep it alive. I have tried to be faithful to my trust."*

Here, then, Joseph Musser found himself in a peculiar situation. He was the husband of three wives. He had been commanded to take the last two of these women with full knowledge that he was breaking the law of the land and the rule of the Church. Those members of the Church who heard of his action branded it as adulterous. Those who conspired to have him break the law, made it plain to him that he could not depend on them

for comfort or relief. Indeed President Joseph F. Smith often passed him on the street without a sign of recognition. Later under the protection of darkness this same man would step from the shadows, and with a friendly handclasp and a pat on the back, would exclaim: *"God bless you, brother Joseph, keep the good work up."*

So it was that this man of God in his youth was commanded to embrace the Patriarchal Law and have a large family in a Church society which was only too rapidly decaying and turning her eyes toward the "flesh pots of Egypt".

PERSECUTION AND INQUISITIONS

Because of this honorable conspiracy (and it must have been honorable and acceptable in the eyes of God, for who can say that those perpetrating it were not honorable men) Joseph Musser was persecuted and spoken evily of; he had a difficult time, making a living. In 1909 the Salt Lake Tribune selected him as an object lesson and publicly revealed his marriage relations. We note in the following press reports the sentiment of the Tribune in goading the leaders of the Church for their conspiracy.

JOE MUSSER HAS NOW TAKEN NO. 3

High Councilor of Granite Stake Enters Into New Polygamy in Salt Lake.

Joseph W. Musser is chief clerk and assistant secretary of the Utah Light & Railway company. His father is assistant historian and political mouthpiece of the Church of Jesus Christ of Latter-day Saints.

He is himself a high ecclesiast in the church, though but about 40 years of age. He is high councilor of Granite stake and as such passes on the differences between the Saints of his stake and his decisions are final, save that an appeal may be taken to the first presidency.

The president of Granite stake, Frank Y. Taylor, and his second counselor, John M. Cannon, are publicly known to have recently contracted plural marriages. So have the Sunday school superintendent and others of this stake. In fact, Granite stake is the hotbed of new polygamy, and Forestdale, which is a part of the stake, is oftimes spoken of as "Polygamyville," inasmuch as it is a refuge of those who are violating the laws by "living their religion."

Joseph W. Musser's legal wife is Rose Musser and her home is at 2427 South Seventh East street. She is the mother of seven or eight children.

Joseph W. Musser has married since the manifesto, Mammie Hill, who is now about 36 years of age. Mammie is said to live at Mill Creek, between Fifteenth and Sixteenth South streets. She has three children, one of which was born early this year.

A more recent marriage of Joseph W. Musser was within the last two or three years. This was to Ella Shipp, a daughter of Dr. Ella R. Shipp, a well-known woman physician, whose home is at 713 Second avenue. Ella Shipp was for a number of years a teacher in the public schools. At the time when the church issued the so-called Woodruff manifesto, putting a ban upon polygamy, Ella Shipp was but a child; not more than 10 years of age in 1890. She now lives with her mother on Second avenue and appears on the public streets with Joseph W. Musser and a 6 or 8-months old babe, which her Mormon neighbors admit is the child of Musser and say that there has been no legal marriage.

The church authorities and the Deseret News will say that this is no proof of polygamy.

If it is not polygamy, what is it?

The church authorities know that Joseph W. Musser is living with Ella Shipp and Mammie Hill in defiance of the law. He is retained as a high ecclesiast in the church. He is honored by employment with one of the greatest institutions in the city. He sits with the mighty in Mormonism. He is a teacher of children and as a teacher and a reputed "man of God" children are expected to emulate and honor him.

This is the first expose that has been made of Joseph W. Musser's new polygamy. He will not be punished for his violation of the law because he has the sanction of the teaching of the church through the 123rd chapter of the Doctrine and Covenants, and through the life of President Joseph F. Smith, who admits that he is living with five wives and who pleaded guilty to the charge of being the father of the last of thirteen illegitimate children, recently being fined therefor the measly sum of two hundred dollars!

It was perhaps on account of these Tribune articles that brother Joseph was called before a quorum of the Twelve Apostles for questioning. It will be noted that in the following questions and answers, all the members of the Quorum were not in harmony. Another point: it can be plainly seen that President Francis M. Lyman was trying to trap President Joseph F. Smith, and expose this most solemn and honorable conspiracy in which the leading character at that time was President Joseph F. Smith. Following is the above described item taken from brother Joseph's Journal:

"Thursday July 22, 1909: Was requested to attend a meeting with President Francis M. Lyman of the Quorum of the Twelve in the Temple at 4:30 p.m. I waited until 6 p. m. when I was invited into the Apostles' room, where an inquisition was being held by President Lyman and the following members of the Quorum: John Henry Smith, Heber J. Grant, Rudger Clawson, Orson F. Whitney, David O. Mc Kay, George F. Richards and Anthony W. Ivins.

"Object of the inquisition: To get information regarding the practice of plural marriage since the discontinuance thereof by the Church; also to array those now favoring the practice against it.

"Was grilled two hours by the brethren and declared out of harmony by Brother Grant and President Lyman several times. The proceedings were, in substance as follows:

"Asked if I knew Brother A. J. Higgs who had recently entered the principle. Had I talked with him and given him any encouragement or information on that subject? Answer: I have known him for years. Personal friends. My conversation with him, on the subject of a very general character. Did not know of his personal affairs.

"Asked if I had talked to any one about the subject since President Smith's statement in the Tabernacle five years ago (1904) and to whom—had anyone talked to me, and whom? Answer: *Yes, but any such conversations were of a confidential nature and I did not feel at liberty to divulge them. (This attitude was criticised strongly by Brothers Lyman, Smith, and Grant—but I could not change.)*

"Asked if I had heard anybody claiming that people could 'get in' now. I said 'I presume I could go out on the street and find two hundred people who would claim that.' Who are they? 'The Saints generally.' Why should they claim it? 'Because it is generally understood that many were permitted to 'get in' since the Woodruff Manifesto, and that being true the people think the opportunity is still open.' Do you think so? 'Yes, I have an idea it is.' What right have you to think so? 'The same as I have expressed.'

"Have you ever had any talk on the subject with President Taylor (Frank Y.) or John M. Cannon? Answer: 'These brethren are good faithful men, having the spirit of their calling, and if you will ask them I feel sure they will tell you anything you should know.' But we are asking you. 'I can't tell you.' (Some time spent in endeavoring to show me my mistake in not answering this question, but I still refused).

"Asked who could perform such marriage? Answer: I did not pretend to know, but President Smith had the keys and could authorize them if he desired, without consulting anyone. Had he done it? 'That is for him to answer.' Would the authority have to come from him to either grant or revoke the privilege? 'I so understand. President Smith understands his affairs better than I do.' Had I ever talked with any leading brethren on the subject? 'Yes, with such men as President Snow, George Q. Cannon, and Apostle Merrill (all deceased).' Since five years ago? 'I have talked with Brother Merrill.' How many times? 'I had two conversations with him.' What was the nature of them? 'I

cannot tell.' Have you taken additional blessings during the past five years? 'I cannot answer.' (Chorus of voices) That shows that he has.

"Now Brother Musser, we want you hereafter to join with us in putting this thing down. If anybody comes to you for information or encouragement, tell them it can't be done, that it is wrong to desire and that no attentions whatever should be bestowed upon the sisters with this in view. 'President Lyman, I cannot do that, but I suggest if you have any instructions to give me, it should be done through my Stake President, with whom I am in harmony and I will endeavor to remain so.'

"This answer brought out quite an animated discussion on the subject of authority, the brethren in the main contending that it was none of the business of the Stake Presidency what should be required by the General Authorities of individuals. I took the ground that instructions might be given by Apostles contrary to those received from my Stake President, in which event I would be justified in following the counsel of the Stake Presidency. This position was endorsed in part as I brought forth illustrations, but as pertaining to the present subject it was declared I was wrong. They asked, supposing President Taylor or a Bishop is out of harmony? Answer: 'You would remove the President, if out of harmony; or if a Bishop, the Stake President would remove him.' Brother Grant asked, 'Have we not the right to go into your Stake and set things right? Answer: 'Yes, if you are sent by the President of the Church.' This position was sustained.

"Brother Smith asked: 'Do you belong to an oath-bound organization, bound together by covenants and oaths to stand by each other?' Answer: 'I do not and have never heard of such an organization.' Brother Lyman: 'Don't you know that Brothers Taylor and Cowley were dropped from their quorum for being out of harmony as you are?' Brother Whitney injected the remark that the Saints don't consider they were out of harmony, but were simply necessary sacrifices. Brother Lyman asked: 'What do you think, Brother Musser?' Answer: 'I feel just that way.' President Lyman: 'What right have you to think that?' Answer: 'Because I believe there are others that were just as deserving to be dropped as they, but the necessity for it didn't seem to demand it.' Who are they? 'I don't wish to mention names.' 'However, I consider Brother Merrill and Brother Teasdale (now dead) good men.'

"Brother Clawson said, 'Brothers Taylor and Cowley offered to harmonize themselves with the Quorum. They admitted they had been out of harmony, but Brother Lyman said, with emphasis, 'I want this body of men to understand they did not harmonize themselves with the Quorum.'

"Pressed for an answer that I would place myself in harmony I promised that should the occasion arise for me to answer a brother's inquiry as to how he might get in, I would be willing to tell him how the Quorum of the Apostles stood, and President Smith's statement; and should he still want encouragement I would encourage him to lay his case before the Lord in prayer. To this most of the brethren strenuously objected, some making light of prayer on the subject, and Brother Grant asked why I would advise them to pray. I answered, 'BECAUSE I PRAYED ABOUT IT AND GOT AN ANSWER.' I recounted my feelings and experiences since the Manifesto, culminating in my desires being gratified.

"Greater pressure was brought to bear on me to 'get in harmony', my final answer being that 'I would endeavor to harmonize my attitude with that of the brethren, though I could not promise what my future course might be in case new light came to me on the subject.

"Brother Lyman, a number of times

said, 'He answers just like the other brethren who are in the same position, while those who are not are ready in moment to be in harmony. One would think these brethren had rehearsed their pieces.'

"Brother Ivins contended it was a sin to break the laws of the land, while it was not wrong to practice polygamy formerly, before the law against it had been pronounced constitutional; but I was sustained in the statement that marriages took place in our Church, by authority, and were approved after the law had been finally passed upon as constitutional. That being the case, the morality of the thing was no different now than formerly. I said, 'I may be a law-breaker, but so is President Smith.' Brother Ivins said, 'No, he isn't.' I said, 'Thank the Lord he isn't.' Brother Clawson said President Smith escaped imprisonment for 'Unlawful Cohabitation' by the skin of his teeth; but he was adjudged guilty and fined.

"Brother Clawson asked Brother Ivins if he considered it more wicked to practice the principle after the 'Edmunds-Tucker Act' than it was after the 'Poland Act' which was passed previously? He answered, 'Yes, I do.' His position was criticised by the brethren; John Henry Smith stating that even after the Woodruff Manifesto, some marriages were authorized in Mexico, as then it did not conflict with the laws of the land, but where Brothers Taylor and Cowley went wrong was in doing it in the United States. He said he had obtained the consent of a woman to marry him and had the matter all fixed—this since the Manifesto—but upon the advice of the President of the Church he broke the engagement. I answered that I did not do that, and that I could not see that it was worse to do it now than then, it being properly authorized. Brother Lyman said. 'We have given our pledge against it and it gives them (the outsiders) a chance to talk about us.' I answered that no matter what we did or did not do, they would talk about us, if we were doing right; and one of the brethren (I think it was Brother Whitney) said, 'If Tom Kearns had been returned to the Senate there would be no talk about us.'

"I asked if it was not a fact that in the beginning the Prophet did proclaim to the world that the principle was not being practiced, while the brethren were entering into it in secret, and with his approval? Answer: 'Yes, but the conditions were different then than now.' One of the brethren said it was not meant for the Church then. Brother Smith said it never was meant for the Church but was an individual matter. I contended if the practice was right in the early days, under the statement of Joseph Smith, it could be right and proper now.

"Throughout the investigation I was treated with a kindly spirit by the brethren generally; Brother Grant being an exception. He appeared impatient, maintained I was out of harmony, and there was no use losing time with me. Brother Ivins was somewhat impulsive. Brother Clawson, McKay, and Whitney appeared generous, considerate and consistent. My own feelings are these: *'That the investigation along the lines it is being carried out, is unwarranted; that the Quorum is not united, and that such actions as these will tend to lose them their influence among the Saints. Brother Grant said they were going to cut Brother Higgs off the Church, and his tone and manner were vindictive. My impressions were that the brethren are not actuated by the proper spirit.*

"Brother Lyman said, 'If you had come to me for counsel I would have given you good advice.' My answer was that I did go to good men whose advice I followed."

* * * * *

"However, at a later date (February 16, 1914) I had another interview with Brother Lyman at his request. A member of his Quorum, accepting the story of an-

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

A Prayer, on New Years Day, 1935, by Joseph W. Musser

Dear Lord, continue to guide my footsteps. Help me to get my house in order; to teach Thy children the truth; to obtain the gift of faith and the spirit of meekness; help me to serve Thee in truth. Give unto me wisdom, and knowledge, love and charity. Help me to teach and guide my wives and children, and to bear up under every burden and obligation of life.

Let the balance of my mortal life be spent in the ministry, bringing souls unto Thee, and when I am released from this existence let me continue such work of salvation until the end of all the eternities, could there be an end.

Father, I thank Thee for all my blessings and covenant anew with Thee to be more diligent and valiant in accomplishing my earthly mission. Help me remain true and faithful.

AMEN.

other man, had circulated a base falsehood against me.

"Called on President Francis M. Lyman to explain my attitude in the matter of new polygamous marriages being entered into contrary to the wishes of the Church authorities. Being accused by Brother Lyman of encouraging such marriages and attempting myself to assist in them. I flatly but respectfully denied the charge. He accused me of associating with Henry M. Tanner and Lewis A. Kelsch, in defying the authorities. I denied this also, stating while I had no criticism to offer against these brethren, I had not been in association with them in the manner or for the purpose named.

"Brother Lyman maintained it was a sin to enter into the relation since the Manifesto of President Woodruff. I told him I had done nothing except through the counsel and ratification of the members of his own Quorum. He said I had no right to take counsel from members of the Quorum, but that I should have gone to the President of the Church. I told him



ST. JOSEPH WHITE MUSSER – AGE 72

I supposed the Apostles would do nothing —at least a majority of the Quorum would not—out of harmony with the desires of the First Presidency. I told him I heard one of the members of the First Presidency (since dead) justify his son, also an Apostle entering the relation since the Manifesto. He said, 'Yes, George Q. Cannon did bring reproach upon the Church in letting his son, Abram H. Cannon, into it. He was responsible for Abram's act. Abram did not need the girl, he had a large family and he destroyed his usefulness in the Church. *Such men as George Q. Cannon, Apostles Merrill, Teasdale, Cowley, Woodruff, and Taylor, had brought reproach upon the Church and had done wrong. The nation has been invited to trouble us. Our religion, when honestly lived, invites enough trouble without willfully violating our pledges.'*

"He further said, 'Of course President Smith does not want to go beyond his administration and I think he has all he can take care of in his own administration.' He closed by advising me to resign my position in the High Council of Granite Stake. He said, 'You are a good man, active and much needed, but you have lost your usefulness, and it is better to resign and not let the people use you as a target.' I related the circumstances in full to my file leaders, the Stake Presidency, and they advised me not to resign. I took their advice."

GROWING FAMILY

Brother Joseph faced these stormy scenes with courage and determination. He had a large family growing up. Because of persecution he was unable to provide for them according to the elite Church custom. With the death of his friend President Joseph F. Smith came many changes. This courageous father found it necessary to defend his position and the rights of his children, time and time again.

President Heber J. Grant was outspoken in his denunciation of any and all plural marriages after the manifesto (we presume his own included). In his excessive zeal to put plural marriages down, after he became President of the Church, he made this statement in conference: "Any person who has entered into plural marriage since the Manifesto is no credit to any community, and the same may be said of their children. Brother Joseph responded with the following challenge:

"I challenge this remark. Three of my children, Ruth, Anna, and Gertrude, each in separate years were awarded the Heber J. Grant 1st Scholarship prize at the L.D.S. University; Gertrude later receiving the Grant award for high marks and speed in stenography and typewriting. Bertha, drew down the 2nd prize. Brother Grant handed the prizes to the winners personally. Four of the children, Milton, Guy, Samuel, and Bertha, performed missions for the Church at the request of President Grant, and later Helen was assigned to the Hawaiian Mission; one presiding over a Conference, one assisting at the office in London, and one acting as assistant Editor of the Millennial Star. Four of these polygamous children served in World War II; one a Captain in the Navy; one Lieutenant Colonel in the Army; one Captain and Squadron Leader in the Army Air Corp; one in the Marines (Corporal). Captain Samuel Musser in the Air Force gave his life for the cause in Arabia.

"In scholastic attainments Anna scores in Art at the University of Utah. I copy from the Salt Lake Tribune (3/23/26) 'Anna Musser, senior art student at the University of Utah, has been asked to report before the art examining board of the Carnegie Institute at New York, to determine her eligibility for an art scholarship. Miss Musser will appear with other regional winners of the examination held last month in San Francisco by the regional board of the Institute. The scholarship makes provision for study in Europe and has for its purpose the raising of the standard of art at the University of

Utah, under Professor J.T. Harwood.'

"All the children, 21, have or are obtaining common school educations; several having their diplomas from the University of Utah; two from Berkeley, California, and two, Milton and Ellis, from Washington D.C.

"Were these children, all of polygamous parentage, consummated after the 'Manifesto', a credit to their communities?"

While three of his children were serving on missions simultaneously, his son Guy found it necessary to work most of the time without purse or scrip. This was against the Church policy and he was threatened with a release if proper financial arrangements were not made. Again brother Joseph stepped into the arena in in defense of his children. The following letter is self-explanatory:

"February 12, 1932.

"President Miles L. Jones
927 So. 4th Street
Louisville, Ky.

"Dear President Jones:

Your kind favor of the 2nd having reference to the missionary labors of my son Guy, is received and carefully noted. It is appreciated. From his letters home, I am sure Guy is getting a wholesome experience and that the Lord is greatly blessing him and, through him, I am being wonderfully blessed. I appreciate your interest in him and the fact that he has been selected to preside over the East Tennessee District upon the release of Elder Rowley. Certainly I shall do all within my power to back my son financially. All that I have is the Lord's and for his use. This with me has a literal meaning. I have regretted my inability to send Guy a stipulated amount each month as much as I should have liked to have done. That you may know the situation, I am taking the liberty of going into some detail relative to may affairs.

"When Guy was called to fill a mission, he was my third child to be laboring in the mission field simultaneously. My daughter Bertha was laboring in the North-Western States, my son Milton had gone to England and then Guy was chosen. Bertha has recently returned and is now, in connection with her sister Anne, under special appointment, laboring among the non-Mormons of Ensign Stake. Milton and Guy are still out. The depression came on, in consequence of which, in connection with a long siege of sickness, hospital expenses on the part of three members of my family and the death of one (the mother of Guy) my finances have been so depleted, that it has been impossible for me to meet the full requirements of my missionary sons. And I have been forced to report the situation to the Lord and rely upon Him to supply the deficiency. The Lord knows that all I have belongs to Him and that I am straining every ounce of effort I am capable of putting forth to meet the many calls made by my large family, including the missionary boys, who, according to reports of their respective Presidents and to the spirit of their own letters, are performing good missions.

"One sentence in your letter, viz: 'The Saints are not in a position to take care of the Elders, even though we are inclined to impose upon them', I am not able to understand.

"In His Missionary instruction to the saints the Lord said:

"'*Therefore let no man among you (for this commandment is unto all the faithful who are called of God in the church unto the ministry), from this hour take purse or scrip, that goeth forth to proclaim this gospel of the Kingdom. Behold, I send you out to reprove the world of all their unrighteous deeds and to teach them of a judgment which is to come. And whoso receiveth you, there I will be also, for I will go before your face: I will be on your right hand and on your left, and my spirit shall be in your hearts, and mine angels round about you, to bear you*

up. Who receiveth you receiveth me, and the same will feed you and clothe you, and give you money. And he who feeds you, or clothes you, or gives you money, shall in no wise lose his reward: And he that doeth not these things is not my disciple: by this you may know my disciples.'" (Doc. & Cov., 84:86-91.)

"Now I have always considered this the law of God in the matter. It guided me when on my mission, my journal shows that I received $36.00 from home during the 27 months of my missionary absence, part of which I sent home to my wife and children, to whom I had left no income.

"'And he who feeds you, or clothes you, or gives you money, shall in no wise lose his reward.' It has always seemed to me, under this rule, it would be a blessing, and not an imposition, to have the Saints and friends take care of the Elders. If the people are to be rewarded for caring for the Elders and God the Eternal Father said they would be, certainly it seems to me the Elders should grant them the privilege. I recall a very forceful sermon delivered by Elder James E. Talmage on this subject some years ago, wherein he reproved the growing spirit among Elders to 'pay their way', thereby robbing the Saints and honest investigators of choice blessings they might receive by being permitted to sustain the needs of the Elders. But the Lord seemed to have had another purpose in view in adopting the plan of Elders working without 'purse or scrip', viz: 'And he who doeth not these things is not my disciple; BY THIS YOU MAY KNOW MY DISCIPLES.'

"By what test, other than this, are the disciples of the Lord to be known? This has always seemed a very important point to me. The Lord's ways are not man's ways and the Lord's ways always succeed. Our missionaries are out to reprove the world of its unrighteousness, and in that 'reproving' process, the Lord has given certain rules, which lived up to, will enable Elders to work in the field as did Peter and Paul, Brigham and Heber, and the army of other Elders whom the Lord has called to prune the vineyard and wind up His work. Therefore I cannot understand why men, otherwise qualified, should be deprived of the missionary blessing because of their financial situation. You speak of being able to use 100 more missionaries in your field. No doubt this is true; and in my mind there is no question but that ten times this number of good men could be assembled for the work were it not for the stringent financial requirement; and yet to say the Lord's law on this point has been annulled, or that the Lord is not able to care for His servants, as anciently, seems to be assuming dangerous ground.

"Let it be understood, President Jones, I am not trying to dictate the policy of the Church in its missionary work, or of your part of the mission. The Lord is at the helm and He will guide the good ship to a safe mooring; but I am trying to feel that my sons, who have been called into the service of the Master, are entitled to work there even though they cannot rise to a certain financial rating.

"I humbly praise the Lord for His goodness toward my sons, and thank you for your interest in Guy, and I assure you I shall make every possible effort to see that his financial requirements are met with the understanding that any deficiency on my part must be supplied by such means as the Lord shall choose to raise up.

"Should you feel inclined, I would appreciate your views on these matters.

"I thank you for the invitation to meet you during April conference. This I shall be pleased to do. I had hoped to meet you last October, but circumstances prevented. I rejoice in the work of the Lord and as a servant of the Lord, commend you for the good work you are doing. May God bless you and yours with all your missionary efforts, I remain, sincerely,

Joseph W. Musser."

Upon another occasion great concern was felt because the Church was refusing to accept these "after the manifesto" plural children. Brother Joseph sought some counsel on the matter and related the following circumstance:

"I recall 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."

Thus from year to year he continued to maintain his integrity in the work of *the Lord, and did his part in seeing to it that the holy principle of plural marriage was kept alive.*

GOD SPEAKS AGAIN

In 1929 another marvelous event came into his life. His Journal reads:

"May 14, 1929, I was ordained a High Priest Apostle and a Patriarch to all the world, by a High Priest Apostle, and I was instructed to see that never a year passed that children were not born in the covenant of plural marriage. I was instructed to give patriarchal blessings to those applying for same and who were denied access to a real patriarch in the Church.

"My calling is essentially a Priesthood calling. Hence when the Church assumed to cut me off for living one of the laws of God, all that the Officers who participated could do, and did do, as I see it, was to cut themselves off, unless they repent and correct their wrongs. President Heber J. Grant so tied himself up with the world in a financial matter, and in matters pertaining to world harmony, that he became rabidly angry at the brethren whose appointment was to keep the Patriarchal order of marriage alive."

Brother Joseph related that when the ANNOINTED of the Lord ordained him to this higher calling that he used the following words:

"I ordain you a Patriarch and Apostle to the Lord, Jesus Christ, and I confer upon you all the Keys, power and authority, that I myself hold, together with the responsibilities and privileges attached thereto."

"After this ordination the Prophet said: 'Now you have all that I have.'"

This individual thus ordaining him further instructed brother Joseph that he had used the same phraseology that President Taylor had used to set him apart; and that President John Taylor had informed him that Joseph Smith, the Prophet, used the same words in ordaining him (John Taylor); and that the Prophet had explained that Peter, James and John had used the same words when they ordained him to the Priesthood.

Joseph Musser in being ordained to the apostleship partly fulfilled a blessing

given to his mother Mary White Musser some years before. In that blessing she was promised that one of her sons would be ordained an apostle of the Lord Jesus Christ. Sister Musser often grieved over this situation, wondering if she had done something to rob her of this blessing. It was reported to the writer by Brother Joseph, that shortly before his mother died he was permitted to reveal his ordination to her, which appeared to console her greatly.

The question is naturally asked how it was possible for men to be ordained to the Holy Apostleship without the knowledge or consent of the President of the Church. It was this phase of this great Latter-day work which Joseph Musser spent the latter years of his life making public. He was instrumental in getting together many affidavits pertaining to the work which engaged his time and talents; namely, carrying on the principle of "Mormon Plural Marriage". One of these affidavits is the Lorin C. Woolley statement which has many times before been printed in Truth. This statement fully and conclusively explains the method by which men are called to this Holy calling. We think it proper to reproduce it at this time.

Statement of Lorin C. Woolley with reference to the revelation of 1886, on the subject of Celestial or plural marriage, given September 22, 1929:

There were present, Lorin C. Woolley, Daniel R. Bateman, John Y. Barlow, J. Leslie Broadbent and J. W. Musser. Prayer was offered by John Y. Barlow.

Lorin C. Woolley related the following:

While the brethren were at the Carlisle residence (in Murray) in May or June of 1886, letters began to come to President John Taylor from such men as John Sharp, Horace Eldredge, William Jennings, John T. Cain, Abraham Hatch, President Cluff and many other leading men from all over the Church, asking the leaders to do something, as the Gentiles were talking of confiscating their property in connection with the property of the Church.

These letters not only come from those who were living in the plural marriage relation, but also from prominent men who were presiding in various offices in the Church who were not living in that relation. They all urged that something be done to satisfy the Gentiles so that their property would not be confiscated.

George Q. Cannon, on his own initiative, selected a committee comprising himself, Hyrum B. Clawson, Franklin S. Richards, John T. Caine and James Jack to get up a statement or manifesto that would meet the objections urged by the brethren above named. They met from time to time to discuss the situation. From the White home, where President Taylor and companions stopped, after leaving the Carlisle home, they came out to father's. George Q. Cannon would go and consult with the brethren of the committee, I taking him back and forth and each day.

On September 26, 1886, George Q. Cannon, Hyrum B. Clawson, Franklin S. Richards, and others met with President John Taylor at my father's residence at Centerville, Davis County, Utah, and presented a document for President Taylor's consideration.

I had just got back from a three days' trip, during most of which time I had been in the saddle, and being greatly fatigued, I had retired to rest.

Between one and two o'clock P. M. Brother Bateman came and woke me up and asked me to be at my father's home, where a manifesto was to be discussed. I went there and found there were congregated Samuel Bateman, Charles H. Wilkins, L. John Nuttal, Charles Birrell, George Q. Cannon, Franklin S. Richards and Hyrum B. Clawson.

We discussed the proposed Manifesto at length, but we were unable to become

united in the discussion. Finally George Q. Cannon suggested that President Taylor take the matter up with the Lord and decide the same the next day.

Brothers Clawson and Richards were taken back to Salt Lake. That evening I was called to act as guard during the first part of the night, notwithstanding the fact that I was greatly fatigued on account of the three days' trip I had just completed.

The brethren retired to bed soon after nine o'clock. The sleeping rooms were inspected by the guard as was the custom. President Taylor's room had no outside door. The windows were heavily screened.

Some time after the brethren retired and while I was reading the Doctrine and Covenants, I was suddenly attracted to a light appearing under the door leading to President Taylor's room, and was at once startled to hear the voices of men talking there. There were three distinct voices. I was bewildered because it was my duty to keep people out of that room and evidently someone had entered without my knowing it. I made a hasty examination and found the door leading to the room bolted as usual. I then examined the outside of the house and found all the window screens intact. While examining the last window, and feeling greatly agitated, a voice spoke to me, saying, "Can't you feel the Spirit? Why should you worry?"

At this I returned to my post and continued to hear voices in the room. They were so audible that although I did not see the parties I could place their positions in the room from the sound of their voices. The three voices continued until about midnight, when one of them left, and the other two continued. One of them I recognized as President John Taylor's voice. I called Charles Birrell (1) and we both sat up until eight o'clock the next morning.

(1) Charles Birrell was also a bodyguard of the Brethren and was to take the second shift in watching on this night.

When President Taylor came out of his room about eight o'clock of the morning of September 27, 1886, we could scarcely look at him on account of the brightness of his personage.

He stated, "Brethren, I have had a very pleasant conversation with Brother Joseph (Joseph Smith)". I said, "Boss, who is the man that was there until midnight?" He asked, "What do you know about it, Lorin?" I told him all about my experience. He said, "Brother Lorin, that was your Lord."

We had no breakfast, but assembled ourselves in a meeting. I forget who opened the meeting. I was called to offer the benediction. I think my father, John W. Woolley, offered the opening prayer. There were present at the meeting, in addition to President Taylor, George Q. Cannon, L. John Nuttall, John W. Woolley, Samuel Bateman, Charles Wilkins, Charles Birrell, Daniel R. Bateman, Bishop Samuel Sedden, George Earl, my mother, Julia E. Woolley, my sister, Amy Woolley, and myself. The meeting was held from about 9 o'clock in the morning until 5 in the afternoon, without intermission, being about eight hours in all.

President John Taylor called the meeting to order. He had the Manifesto, that had been prepared under the direction of George Q. Cannon, read over again. He then put each person under covenant that he or she would defend the principle of Celestial or plural marriage, and that they would consecrate their lives, liberty and property to this end, and that they personally would sustain and uphold that principle.

By that time we were all filled with the Holy Ghost. President Taylor and those present occupied about three hours up to this time. After placing us under covenant, he placed his finger on the document, his person rising from the floor about a foot or eighteen inches, and with countenance animated by the Spirit of the

Lord, and raising his right hand to the square, he said, "Sign that document,—never! I would suffer my right hand to be severed from my body first. Sanction it,—never! I would suffer my tongue to be torn from its roots in my mouth before I would sanction it!"

After that he talked for about an hour and then sat down and wrote the revelation which was given him by the Lord upon the question of Plural marriage. Then he talked to us for some time, and said, *"Some of you will be handled and ostracised and cast out from the Church by your brethren because of your faithfulness and integrity to this principle, and some of you may have to surrender your lives because of the same, but woe, woe, unto those who shall bring these troubles upon you." (Three of us were handled and ostracised for supporting and sustaining this principle.* There are only three left who were at the meeting mentioned—Daniel R. Bateman, George Earl and myself. So far as I know those of them who have passed away all stood firm to the covenants entered into from that day to the day of their deaths).

After the meeting referred to, President Taylor had L. John Nuttall write five copies of the revelation. He called five of us together: Samuel Bateman, Charles H. Wilkins, George Q. Cannon, John W. Woolley, and myself.

He then set us apart and placed us under covenant that while we lived we would see to it that no year passed by without children being born in the principle of plural marriage. We were given authority to ordain others if necessary to carry this work on, they in turn to be given authority to ordain others when necessary, under the direction of the worthy senior (by ordination), so that there should be no cessation in the work. He then gave each of us a copy of the revelation.

I am the only one of the five now living, and so far as I know all five of the brethren remained true and faithful to the covenants they entered into, and to the responsibilities placed upon them at that time.

During the eight hours we were together, and while President Taylor was talking to us, he frequently arose and stood above the floor, and his countenance and being were so enveloped by light and glory that it was difficult for us to look upon him.

He stated that the document, refering to the Manifesto, was from the lower regions. He stated that many of the things he had told us we would forget and they would be taken from us, but that they would return to us in due time as needed, and from this fact we would know that the same was from the Lord. This has been literally fulfilled. Many of the things I forgot, but they are coming to me gradually, and those things that come to me are as clear as on the day on which they were given.

President Taylor said that the time would come when many of the Saints would apostatize because of this principle. He said "one-half of this people would apostatize over the principle for which we are now in hiding; yea, and possibly one-half of the other half", (rising off the floor while making the statement). He also said the day will come when a document similar to that (Manifesto) then under consideration would be adopted by the Church, following which "APOSTACY AND WHOREDOM would be rampant in the Church."

He said that in the time of the seventh President of this Church, the Church would go into **bondage both temporally and spiritually** and in that day (the day of bondage) the one Mighty and Strong spoken of in the 85th Section of the Doctrine and Covenants would come.

Among other things stated by President Taylor on this occasion was this,



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

John Taylor set the five mentioned apart and gave them authority to perform marriage ceremonies, and also to set others apart to do the same thing as long as they remained upon the earth; and while doing so, the Prophet Joseph Smith stood by directing the proceedings. Two of us had not met the Prophet Joseph Smith in his mortal lifetime and we—Charles H. Wilkins and myself—were introduced to him and shook hands with him.

(Signed) Lorin C. Woolley.

Confirming the above statement, at least by implication, President George Q. Cannon told Joseph W. Musser, that President John Taylor had taken steps in his day to see that the principle of plural marriage was perpetuated, doubtless referring to this meeting.

Because of his back-ground and nearness to the presiding authorities of the Church, Joseph Musser received much important information. Upon one occasion his father, Amos Milton Musser, who at that time was assistant Church Historian, approached him with one of Wilford Woodruff's Journals. His father pointed to the revelation of 1889, and requested his son to copy it, stating: "Some day it will be necessary for you to use this information". Years later in defense of the faith, brother Joseph was able to produce this very valuable revelation.

In 1935 he was appointed editor of the *TRUTH MAGAZINE*. During the following ten years he was instrumental in gathering and printing information of great worth. The *TRUTH MAGAZINE* stands as a monument to his excellent genius as well as the revelations of the Lord.

ARREST AND IMPRISONMENT

In 1944 the famous "Boyden crusade against Plural marriage" was started. Brother Joseph was arrested and finally imprisoned in the Utah State Penitentiary, serving a sentence of seven months in prison, and was placed on 2 years probation on his release.

Brother Joseph related the instance of the raid and proceedings as follows:

"It was at this time that arch-conspirators against those living and encouraging the living of the law of Abraham, became exceedingly angry. President Grant, who wished to see us in prison was aging; he was sick, nigh unto death. Something must be done, and that quick, to appease the man. The great crusade was arranged for. Men were sent out from the Church to snoop around and get evidence to present in court. The local F.B.I. was drawn upon to gather testimony—an wholly unlawful act, insofar as their efforts were calculated to aid the State to make arrests, and purloin the private papers of the brethren. They were to be assisted by officers from the Sheriff's office and the local police. The most careful plans were laid, that none of the suspects avoid the gathering net. Heavily armed, the officers swooped down upon their victims—men and women—March 7, 1944. Two F.B.I. officers and two policemen came to my home near 6 a.m., all heavily armed. They placed me under arrest. I was denied the privilege of calling my Attorney. They at once began a search of my office for records. I forebade them to touch anything without a search warrant. They had none, but forced me to sit down and watch them as they proceeded in their thievery. I stood upon my constitutional rights, Article IV of the Bill of Rights provides: 'The right of the people to be secure in their persons, houses, papers, and effects, against unreasonable searches and sei-

zures, shall not be violated, and no warrant shall be issued upon probable cause, supported by Oath or affirmation, and particularly describing the place to be searched, and the persons or things to be seized'.

"This search continued until about 11 a.m. when the officers took me to the county jail. Arriving there, I found a large congregation of my brethren, who had also been arrested. The charges were as follows:

"1st, a Federal charge of conspiracy, by placing TRUTH in the mail; that it was obscene, lewd or lascivious.

"2nd, six were charged with violation of the Mann Act, for transporting their wives over the State line on business trips.

"3rd, three were charged with the 'Lindbergh' kidnapping crime, for conducting a man and his sweetheart over the State line to be married.

"4th, fifteen were charged with unlawful cohabitation under the State statutes.

"5th, some thirty-two men and women were charged, under the State statutes, of conspiracy—inducing men and women to break the laws of the State.

"I came within the 1st, 4th, and 5th charges.

"At near 2 p.m. the Federal Officers came to the jail, hand-cuffed us in pairs, marched us through the business section to the Federal Court where we plead 'not guilty' to the charges against us, after which we were again hand-cuffed and marched back to the County Jail. The officers must have known that we would have gone without hand-cuffs, of our own free will; but no, they had to make a public show. The crusade was on, and it was being advertised with avidity. The bracelets hurt Brother Barlow's fat wrists and he finally said, 'take it off and I will hold on to it', they did so and all was well.

"I, with some two or three others, was bailed out that afternoon. It was quite a task to raise bail for over thirty people. We accomplished it in a few days however."

FINAL SICKNESS AND DEATH

While in prison brother Joseph suffered an attack, which was perhaps the fore-runner to his final illness. Being completely exhausted from years of work among the people; also having been the leading figure in the long legal battle, plus discomforts of the State Penitentiary, all worked together against his health.

It seemed as though he was not completely well after his release from prison, and early in 1949 he suffered a stroke which with others following from time to time, with increased potency, finally took his life March 29th, 1954, at the age of 82.

Upwards of a thousand people crammed the mortuary to attend his funeral services. He, some years before had designated the type of funeral he desired. His family carried this program out as nearly as possible. He was buried next to his father in the Salt Lake City Cemetery. A photostatic copy of his will regarding his funeral will be found on opposite page.

ACCOMPLISHMENTS

WRITINGS AND PUBLICATIONS

Now that Saint Joseph White Musser has passed beyond the veil, what can be said of his life and labors? No doubt, it can all be summed up in the following tribute: "His passing marks the end of an epoch of the history of this great Latter-day Work. Who can calculate the effects his works have had in the lives of his fellowmen? I am overwhelmed when I consider how great his works have been in my life and the people I know personally. I can visualize a glorious re-union

TRUTH PUBLISHING COMPANY
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SALT LAKE CITY 3, UTAH

February 25, 1949.

MY LOVED ONES:

My essentials for a funeral when my body is laid away is as follows: I certainly wans no quarreling over my remains and how they are disposed of. Let there be peace and love.

When I die I wish to be properly robed and incased in a neat and cheap casket. I do not want any folderroy, no ruze nor powder, nor flowers with my remains. If flowers are offered I would like them taken the hospitals and given to the sick who need them; or better than that the valued of them given to the poor. I want to be taken to the Cemetery as soon as the law allows and interred and my grave dedicated by Priesthood authority.

If, after the burial, it is desired to have a testimonial at the funeral parlors, or elsewhere, I would like my dear friend Louis A. Kelch take charge. Let my son Guy speak, and my wife Lucy, if she feels like it, sing. I like her voice. Among the songs I am partial to, are "O my Father", True to the Faith", Come " Come Ye Saints"

I dont want my corps exposed to the public. If a few of close friends or my loved ones desire to view it, let them do it reverently. Do away with all formalities and fuss. I hope when I die I will go where the Lord intends me to go, and I don't want to be sent into the Seventh Heaven by enthusastic speakers. I love my friends and I testify that the Gospel is true--all of it.

After the preliminaries at my testimony, if any is held, I would like the time be taken up by those who may have a kind word for me,as they are moved upon to talk, with the fullest freedom of expression.

Joseph W. Musser

on the other side where his works and effectiveness will be amplified."

Perhaps we could approach the scope of his labors if such a tribute were magnified thousands of times. Aside from the personal effect he had on the lives of others, he was responsible for the circulation of the following publications independent of TRUTH.

1933

1000 New and Everlasting Covenant of Marriage, with book marks.

1934

1000 Supplement to above on heavy paper
2000 Newsprint pamphlets—Priesthood Items.

1935

2500 Jenson-Ballard Marriage Book—(heavy paper and newsprint)
2200 Open Letters to President Grant (two printings)

1936

800 Reprint folders—Open Letter to Pres. Roosevelt.

1937

600 Reprint—Marriage by B. H. Roberts.

1938

1000 Reprint—Michael, Our Father and Our God.

1943

5000 The Coming Crisis.

1944

3000 Celestial or Plural Marriage.

1945

1000 Reprints—Our Position.

1946

2000 Michael, our Father and Our God.

1948

10000 The Law of Plural Marriage.
5000 A Priesthood Issue.
2500 The Economic Order of Heaven.
7200 Four Hidden Revelations.

Plus many unpublished Manuscripts of lasting worth.

ECCLESIASTICAL ORDINATIONS AND BLESSINGS

Besides the ordinations already referred to in this sketch, his journals record the following ordinations and blessings:

"In regular sequence I was ordained a Deacon, later becoming President of the Quorum in the First Ward of Salt Lake City. From there I was ordained a Priest, acting in the capacity of a Teacher for some time.

"October 12, 1891, I was ordained an Elder by Niels Rasmussen of the First Ward.

"July 17, 1892, I was admitted as a member of the Prayer Circle of A. Milton Musser, and appointed Assistant Secretary to Charles J. Thomas. We met in the Old Historians Office, across south from the present Presidents office.

"March 20, 1893, I was ordained a Seventy by John Siddoway and admitted a member of the 16th Quorum, First Ward.

"April 6, 1893, I attended the dedication of the Salt Lake Temple, acting as an usher; and on the following Sunday, accompanied by parents, wife, and Grandma Starr, I again attended the dedication and we toured through the interior inspecting each room.

"June 19, 1893, I was set apart to labor as a local missionary in the First Ward, with Elder Ezra Adams.

"October 2, 1893, was appointed Assistant Secretary to Charles B. Felt, in the Salt Lake Stake Y.M.M.I.A.

"January 3, 1900, was set apart as Corresponding Secretary of Stake Y.M.M.I.A., a position I had been occupying for some time.

"January 22, 1900, was made Clerk of Special Conference, at Mill Creek Ward, in establishing Granite Stake; and on the 28th was chosen as First Assistant to William C. Winder in the Y.M.M.I.A. of

Granite Stake.

"November 11, 1901, I was selected as a President of the 105th Quorum of Seventy.

"February 2, 1902, President Joseph F. Smith blessed and set me apart for a mission to Wasatch Stake, to assist in the Clerical work there.

"February 20, 1902, was tendered a farewell by the Saints of Granite Stake, in the Farmer's Ward meeting house, with the usual eulogies.

"Fall of 1902, was made Stake Superintendent of Y.M.M.I.A. and on February 16, 1903, was made 1st Counselor to Bishop Robert Duke, in Heber 1st Ward, and ordained an High Priest by Patriarch John M. Murdock.

"March 5, 1905, was made President of 2nd Quorum of Deacons in Heber 1st Ward, with a view of getting the lesser Priesthood in better shape. My first move was to form an anti-whispering league with my deacons. 'Don't talk—Work.'

"September 20, 1905, I was made an High Councilor in Wasatch and Duchesne Stake.

"May 17, 1906, the following expression of satisfaction came from the Presiding Bishopric of the Church, through my Stake Presidency. 'We take the opportunity of expressing to Brother J. W. Musser, through you, our sincere thanks and appreciation for the splendid services he has rendered to us and to the Wasatch Stake, and he retires from his labors as Stake Tithing Clerk with our best wishes for his future welfare and and happiness.

"June 6, 1906, I was sustained as Presiding Elder over the Duchesne Branch of Wasatch Stake, with R. S. Collett and S. D. Smith my counselors. On September 2, I was released as Branch President and sustained as an High Councillor in the Uintah Stake.

"February 27, 1907, I was released from my Reservation mission, to Wasatch, Duchesne and Uintah Stakes, and returned to Salt Lake, where I was immediately sustained as alternate member of the High Council in Granite Stake. President Joseph F. Smith, laying his hands on me said, 'God bless you Brother Joseph. I am glad you are here and that you are in the harness. I hope they will always keep you working.'

"September 20, 1901, President Frank Taylor prophesied that I would be a leader in Israel.

"Apostle Rudger Clawson, in setting Joseph W. Musser apart as a High Councillor in Uintah Stake, 1903, stated: 'The eye of the Lord is upon you. Your labors have been accepted and the Lord has approved your course, and because of your integrity, the blessings for which you now seek shall be yours, and you will accomplish the things your heart is upon. This was fully and literally accomplished.

"January 3, 1897, Elias S. Kimball, President of the Southern States prophesied that Joseph W. Musser will sometime become a great man in the eyes of the Lord, unless he rebels and fights the Lord.

"May 5, 1913, Rudger Clawson said: 'Brother Musser, the Lord bless you. He will bless and prosper you in your undertakings. You will be blessed and the day will never come when you will want for bread. You will be exalted in the Celestial Glory of God, if you remain faithful.'

"Patriarch John M. Murdock: 'Your family will raise up and bless you because of your kindly and fatherly teachings, and you will be able to lead them into the Celestial Kingdom of God.'

"Patriarch John Duke: 'Thou will stand upon Mt. Zion with that 144,000 that shall stand as Saviors of men. Thou art a discerner of Spirits. Your brethren will come often to you for council.'"

BUSINESS ENDEAVORS

"Financially I have had my ups and downs. Married first on $40.00 per month. Second marriage $100.00; third marriage $125.00; and fourth marriage $500.00.

"March 9, 1893, received commission as Notary Public from Governor Arthur L. Thomas. Continued my commission as such for many years.

"August 1, 1897, began working under R. S. Campbell, manager of Union Light and Power Company; a company that absorbed the five power companies then existing in Salt Lake City and Ogden. I became Assistant Secretary. George Q. Cannon was President. One of these companies, the Ogden Light and Power Company was promoted by Frank J. Cannon. He induced the Church to go security for $1,500,000 borrowed from one Mr. John J. Banigan of Rhode Island. After spending the entire capital Mr. Cannon's scheme was only partly finished, and no money left to go on, hence the amalgamation of the several companies. The guarantee to Mr. Banigan plagued the Church. It drew $9,000 interest annually. The Church was without credit, and its funds were very low. Mr. Banigan died and his estate was handling the matter.

"President Cannon made an effort to exchange bonds and stock in the new company for the Banigan debt, but little progress was made during the life of Mr. Banigan. Finally, after the death of Mr. Banigan, Attorney LeGrand Young went East and succeeded in making the turn and received the Church guarantee for cancellation. This was a great worry lifted from the shoulders of President Wilford Woodruff and associates.

"In 1901, I was made Secretary and Treasurer of the Diamond Salt Company, and deposited $8,000 in McCormick's Bank for the company at instance of John M. Cannon. We are harvesting salt this year.

"December 28, 1900, elected Secretary and Treasurer of the defunct Utah and California Railroad Company, of which the late Abraham H. Cannon was Treasurer. My business was to wind up the affairs of the company for the Church, which I proceeded to do.

"September 6, 1892, was elected Secretary and Treasurer of Palantic Mining and Milling Company, a corporation that, due to the demonetization of silver, gave up the struggle.

"May 1905, assisted Joseph R. Murdock, by appointment, in examining reservoir sites and water facilities on the upper Weber and Provo river courses. We spent several days in the canyons, also examining Utah Lake, taking measurements of water, etc. We examined several reservoir sites, being assisted by Moses Taylor of Summit Stake, Able John Evans, et al, of Utah Stake, and we made our report to President William H. Smart of Wasatch Stake.

"We received little encouragement due to the great expense in diverting the waters and of reservoiring them. The Government is, at the present time, fostering the 'Deer Creek Reservoir and Dams', and the Echo dam was completed some years ago, with Government funds. These were two projects we examined and approved as feasible.

"July 1905, was appointed by the Wasatch Stake Presidency, with Joseph R. Murdock, to locate applicants for the land on the Uintah Indian Reservation, which was being thrown open to the public, our purpose being to get our people favorably located. We opened up offices at Vernal and on August 28, assisted by R. S. Colbett, began locating people on desirable acreages.

"One of my early ventures in private business, May 1908, was the organization of the Lubra–Oils Manufacturing Company, taking over processes in lubrication and leather oils of Father C. J. Gustaveson.

INCORPORATED UNDER THE LAWS OF UTAH, 1892.

No. 18

Capital Stock, $600,000

Shares, $1.00 Each.

7925 Shares

THE PALANTIC MINING & MILLING COMPANY

LIMITED

Salt Lake City, Utah, April 15th 1893

This Certifies that Jos. W. Musser is entitled to Seven thousand, nine hundred and twenty five Shares of the Capital Stock of

THE PALANTIC MINING & MILLING COMPANY

transferable on the books of the Company only by endorsement hereon and surrender of this Certificate.

Jos. W. Musser Sec'y. Francis M Lyman Pres't.

DAMON PUBLISHING HOUSE

Our goods were manufactured in a small building we purchased in North Salt Lake City.

"After several months operations, turning out 'Duck-back' shoe and harness oils, 'Ne-melto' axle greases and other goods, we found it difficult to build or obtain a standard base of oils to suit our purposes, and we decided to build a small refining plant in order to supply our factory with suitable stocks. This led to the organization of the present Utah Oil Refining Company, which eventually absorbed the Lubra-Oil Manufacturing Company. We started with a capacity of about 25 barrels per day. It has proved a gigantic success.

"In the fall of 1920, I was employed in locating oil lands in connection with D. H. Gustaveson. We took O. M. Simon and son Charles, of Paris, France, over Uintah County. Examined the large shale beds near Watson, also the sand outcroppings near Vernal. We next went up Diamond Fork Canyon examining the structures and oil outcroppings up Thistle and Diamond Fork. Also accompanied Mr. J. L. Bock and A. Mathot, from Brusselles, Belgium, over oil and coal lands of Eastern Utah. Some considerable money was invested in our interests by those gentlemen. However, in the absence of drilling operations, little or no progress was made toward the discovery of commercial oil. These interests in the oil and shale lands, I presume, are still intact.

"Also investigating and going over iron claims of Messrs. Potter and Halliday, including coal and oil lands. The iron in Iron and Beaver Counties looked good, but we were ahead of the times. We made some locations, but nothing came of them.

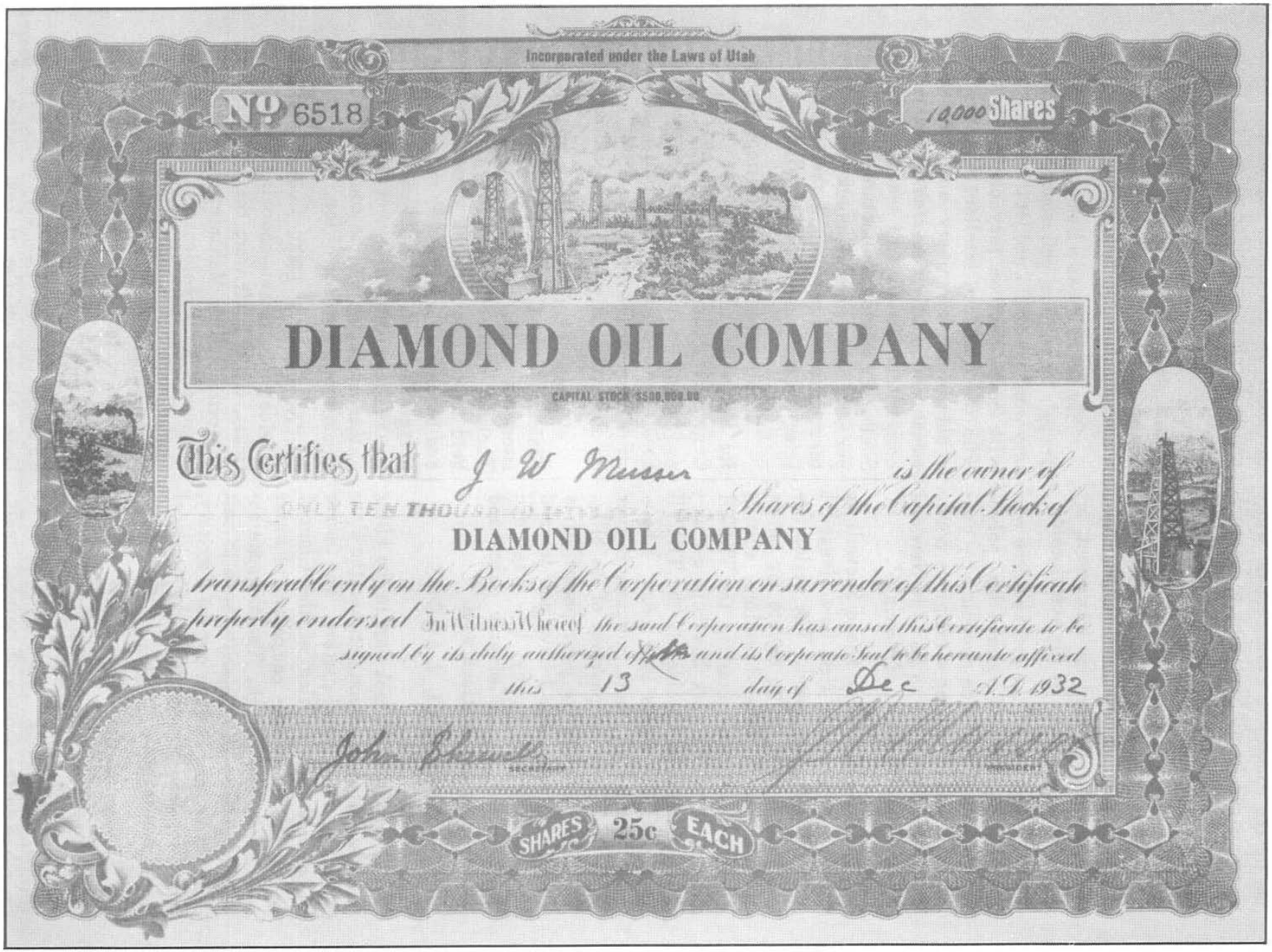
"March 1929, I accepted a place on the Board of Directors of the Smoke-Less Fuel Company, Joseph R. Murdock being President. We were developing the Hayes process of turning coal into coke for smokeless fuel. We were again ahead of the times.

"While in Wasatch Stake, 1901–1906, acting as Stake Clerk and Tithing Clerk, I assisted in organizing the Bank of Heber City, and became the cashier of the Bank. Organized the Smart and Webster Livestock Company for President Smart, as a large farming and sheep industry. Assisted in organizing the Wasatch Real Estate Development Company, capital $500,000 and became manager of it. Purchased, on behalf of the Stake, the Wasatch Wave Publishing Company, and edited the Wasatch Wave, a weekly publication. Took over the unfinished canal of the Timpanogas Irrigation System, and was Secretary of it. Purchased the R. W. Glenn's Mercantile Store at Wallsburg, and organized the Wallsburg Mercantile Company. Helped to organize the Heber Mercantile Company, taking over the Mark Jeffs business with other properties. Organized the Duchesne Irrigation Company, on the Uintah Reservation.

"Sometime after returning to Salt Lake in 1906, I engaged in the real estate business, being Manager of the Inter-Mountain Realty Company. During the slump following World War I, this business went to the wall. From a bank inventory of assets of $50,000 all at once we found ourselves about $50,000 in arrears.

"Helped to build and became half owner of the 'Oil Villa', corner 13th South and State Street, and in 1922 I became General Manager of the Gustaveson Oil Company. We afterwards changed the name to the Diamond Oil Company, drilling for oil in Diamond Fork Canyon; later we purchased the shallow wells of the Dixie Oil Company, at Virgin, Utah, where we built a refinery, and drilled several wells, selling our product to the Continental Oil Company.

"While working for this company and after several years of faithful service, my directors decided to let me out for a new management. This action stung for awhile, for I had given all there was in


Incorporated under the Laws of Utah
No 6518
10,000 Shares
DIAMOND OIL COMPANY
CAPITAL STOCK $500,000.00
This Certifies that J W Musser is the owner of
Shares of the Capital Stock of
DIAMOND OIL COMPANY
transferable only on the Books of the Corporation on surrender of this Certificate
properly endorsed In Witness Whereof the said Corporation has caused this Certificate to be
signed by its duly authorized officers and its Corporate Seal to be hereunto affixed
this 13 day of Dec A.D. 1932
John Bluemel
SECRETARY
PRESIDENT
SHARES 25c EACH

me for the company's advancement. While not engaged in raising money to meet expenses I was Manager, and the entire burden of financing fell upon me. I had very efficient help in John Shewell, an aged brother who gave me every assistance of which he was capable, until he too, turned against me and voted my retirement, my position being taken by his son Harold.

"A complaint of the stockholders was that I had been un-Churched for polygamous living and been spending my evenings at camp, writing a religious book. The book turned out to be 'The New and Everlasting Covenant of Marriage'.

"Nor did either my friend Shewell or myself know at the time how blessed I was in being dismissed. The action immediately freed me to devote my entire time to my Priesthood calling, editing books and finally starting the TRUTH magazine, which work has kept me very busy ever since. (Incidently the TRUTH is now (1948) in its 14th year. I have never missed an issue, nor has it ever been behind in the payment of its bills. It began as a twelve page pamphlet; is now 28 pages). And I have now learned the impotency of money; how weak and inadequate it is in bringing peace and contentment to a restless soul."

POLITICAL LABORS

"Early in life I took part in the bitter eruptions then in vogue between the People's and the Liberal parties. The former expressed the politics of the Church, while the latter was comprised of bitter enemies of the Church. The Mormons being largely in the majority, both in Salt Lake City, and through out the Territory, they for many years held the political positions in Utah.

"We young fellows, scarcely in our 'Teens', formed the marching clubs. In quasi-military uniforms and with oil torchlights, preceding the elections, we marched to the strains of marshal music, up and down Main Street. The Liberals, of course, did the same, except they were generally older and added whiskey to their human radiators, and became very boisterous. Approaching these elections, street meetings were held and various demonstrations made, not infrequently ending in all-round fist fights.

"By nature I was a Democrat—a 'Free-Trader'. My political philosophy was to do away with high tariffs, and let the nations deal with each other as they choose to do. With the American intellect I figured we could invent machinery and ways and means, and greatly outmatch our low wage competitors across the sea, and to the South. We would manufacture more goods per man, raise more livestock and get better results from our farming, thereby equalizing the cost and wage situation.

"I delivered my first political speech for Democracy November 14, 1893, at Centerville, Utah, with John M. Cannon and Judge Alexander McMaster. We walked home (Cannon and myself) that night, 14 miles, and on November 7, 1893, I cast my first vote. It was a city election.

"March 10, 1892, I was appointed Fish and Game Commissioner for the Territory of Utah, by Governor Arthur L. Thomas, succeeding my father, who had held the office several years, but who had become disqualified by reason of his polygamous life. He could not subscribe to the 'test oath'. However, I appointed Father my deputy and he continued in the administration of the office.

"November 6, 1900, I voted my first presidential ticket—choosing a mixed ticket, whom I felt were the best men. I supported William McKinley and Theodore Roosevelt for President and Vice-President, George Sutherland and James H. Moyle for Congressmen. It was generally a Republican victory throughout the country. I was elected Justice of the Peace on a Democratic ticket, for Districts 86 and 87 (Sugar House and Forest Dale), having been placed on the ticket against my wishes.

"November 8, 1901, I assisted in incorporating Forest Dale into a town. Was Secretary of the meeting. Our purpose was to keep taxes down. Joseph W. Summerhays was elected President, with B. W. Ashton, Patrick Ryan, Royal B. Young and John M. Cannon as additional Trustees.

"February 19, 1902, I resigned as Justice of the Peace, having accepted a call to Wasatch Stake to work ecclesiastically.

"August 2, 1902, being convinced that the Republican party would do more for the prosperity of the nation, I formally joined that party and began working for it.

"August 1904, I attended the State Republican convention and was made Vice-Chairman, and a member of the State Central Committee.

"November 8, 1904, voted for Theodore Roosevelt for President and John C. Cutler for Governor of Utah. Both were elected.

"June 2, 1905, was elected Secretary of Good Roads Convention, a national organization. The Convention was being held at Salt Lake City.

"October 1905, having been appointed from Washington 'Chief Ranger of South Addition of the Uintah Forest Reserve', by request of Senator Reed Smoot, I declined the appointment, as he feared my family affairs would reflect upon him and cause trouble in political circles.

"September 1906, I was selected by the Republicans to run for County Commissioner for Wasatch County. John E. Austin ran as State Representative. I allowed my name on the ticket to help elect Austin, and I campaigned for him. I was elected while he lost by one vote.

"November 23, 1906, I was appointed Public Roads Correspondent by James Wilson, Secretary of Agriculture, Washington, D. C."

We close this brief biography with a few pungent reflections gleaned from the writings and sayings of Joseph White Musser.

ON PREJUDICE AND PERSECUTION

"**Prejudice**—the laughing hyena of social amity—the poison asp of human endeavor—the hidden dagger by which the grimacing assassin pierces the heart; the dark innuendoes of the gossiping bribe, the base destroyer of innocense; the mask behind which the cowards hide; the herald of hatred and death. Well spoken were the words of our late champion of right and virtue, President J. Golden Kimball. ***"God! how I hate prejudice! A man who is prejudiced cannot be just!"*** and we add, often does not try to be just.

"Such is the hydra—fanged monster that is wreaking an unholy vengeance among Latter-day Saints; such have I, for years, been confronted with, coming from those who should have been my brethren—my friends.

"The late Heber J. Grant, through false reports of my conduct, and without coming to me personally, developed a prejudice toward me. His prejudice became contageous. It enveloped the mind of President Francis M. Lyman and other members of the leading quorums of the Church. It followed me from pillar to post, without my knowing the cause, until I was released from the High Council of Granite Stake, then excommunicated, and finally sent to prison for living one of the higher laws of God!

"This prejudice, born of fear, is not wholly the product of the present day. Perhaps its poisoned fangs were thrust at the Prophet Joseph Smith with greater vehemence than at any other man in the world, except our Lord Jesus Christ. Brigham Young tells how he was forced to leave Kirtland in the night to avoid mob-violence for asserting that Joseph Smith was not a fallen Prophet; and John Taylor's body was filled with bullets from the assassins' guns because he dared

shield the Prophet in Carthage jail. Indeed, *among the Saints in the mountains in the early eighties, while in hiding from the enemy, it was with difficulty that the aged Prophet, President Taylor, found sanctuary. The mealy hearted Saints hesitated taking him in, fearing reprisals from the Federal Officials who were hunting for him. Cowardice, born of prejudice, made them quake with fear. Even as late as 1934 we have evidence of certain Bishops instructing the Saints not to read our publications—to throw them into the fire before taking them from their wrappers. They were advised in certain stakes and wards to 'forget the Book of Mormon and the Doctrine and Covenants and look to their leaders for council and direction.' Thus prejudice attempted to catholicise the flock."*

THOUGHTS ON MEMORIAL DAY

"Personally I'm not interested in decorating the cemetery in accordance with the spirit of the world; why should individuals wait a year to honor their dead, or remember them? It is like worshiping the Lord ONLY one day in the week or year. Then again, all the beauty is taken out of this day, also Thanksgiving Day, Mother's Day, Christmas, and what-not by commercialism. Custom and modern advertizing have combined to make it necessary to spend large sums of money for presents—presents never appreciated as real heart sentiments and neighborly love would be. Merchants paly their trade. They have, by their greed desecrated the days that should be held sacred and celebrated with fine, delicate sentiments of worship, praise and love.

"Today the cemeteries are strewn with flowers costing the families thousands of dollars—yes millions. The dead cannot be there to appreciate them. If they were there they would know the hearts of the major part of the donors were not with the gift. Flower merchants are enriched, people feel a sense of relief for one year and a pagan custom has again been observed. How much those flowers, if distributed in the homes of the poor, or in hospitals, or their cost used in helping needy families, would mean to society! This is not the thought of stinginess or pernuriousness but is prompted by a feeling of disgust for pagan customs carried on year after year by a thoughtless, listless, dying, and decaying civilization. I love my dear ones who have been called to another sphere of action; I honor the spot their mortal remains rest in, but I love to think of them busy at constructive work and not lying around in cemeteries."

ON MORALITY AND THE HOME

"Why should men be persecuted for living with more than one woman at a time as his wives, raising children by them and caring for them? Marriage is a principle and law that has existed from the beginning. Different peoples interpret the law in different ways. The Catholics believe celibacy for the clergy and monogamy for the laity; the Gentile Christians adhere strictly to monogamy, permitting the lusts of men and women wide scope, while the Christian Mormons believe, as a social and fundamental principle, in universal motherhood as an inherent right, which arrangement must admit of plural marriage among those of them who are qualified for it, and are willing to assume the tremendous responsibility thereof.

"Plural marriage is permitted among non-Christian nations. With the Mormon people it is a system of marriage revealed by the Lord direct from heaven as a necessary rite, under proper circumstances, and which leads unto eternal life in the Celestial order.

"As a moral problem, is it immoral for a man to live sexually with one woman who is married to him? If not, what makes the act immoral when he lives in sexual relations with two or three women who are married to him? Who is to say that

celibacy or monogamy is more moral than plural marriage? In the latter every woman has equal opportunities; isn't she entitled to them? Is one woman more entitled to the blessings of motherhood than her sister, if so, why? Why deprive one man, as the Catholics do, of the right to have one wife, and castigate a Mormon because he has two? The civil law, and with many, the ecclesiastical law, allows every man one wife and as many more as he can get, provided he has only one at a time. When he tires of one he rids himself of her, through the divorce courts or by other treachery, and marries another. Not so with faithful woman. She being more numerous than man, has to take her chances in getting one; and if all the men who are willing to marry are taken, she must hide away by herself and remain forever single and barren. Motherhood is denied her. Where is the justice in this? Is it immoral for a woman to become a mother? Since she cannot legally become such without a male associate; who upon the earth is qualified to deny her the male companion of her choice?

"Among the creations of God only woman is deprived of the right of progeny, and that under man-made laws; and laws too, that are so diverse in their requirements that even lawyers and judges are at loss to understand them. Who gave man the right to govern the fecundity of woman? And who on earth, other than the woman, has the right or power to control it?

"Let us suppose the legislative functions were in the hands of the women as they are now concentrated in the men, and that women legislated against certain normal men marrying, as men have now legislated against women, what would be the result? Would the moral fiber of the human race be enhanced?"

"The scoffer may scorn and the fair daughter seek her lustful pleasure, but the end is near at hand that Isaiah spoke of, pertaining to the purification of the daughters of Zion. People are now crying, 'Peace, Peace', but there shall be no peace. Even the hearts of the children are turned against their parents, and parents against their children, and the whole world is a terrible confusion—the blind trying to lead the blind. Religion is commercialized. God is mocked, virtue outraged, sin exalted, and the great winding up scene is nearing."

"My own life has been filled with adventure and events. Religiously I have held responsible positions in six different stakes in Zion, and have preached the Gospel in many of the States of the Union. and have had charge of the East India Mission from home. As a missionary I have travelled from Canada to Old Mexico. I have championed Mormonism from every angle; have accepted the revelations of Joseph Smith on the subject of Celestial and plural marriage—must I say it—even against the body of the Church, and in opposition to the laws of my country; and now I find myself expelled from the Church, and a virtual out-cast from its functions and benefits. Strange, but true, and yet my heart is filled with gratitude for my wives and my 21 beautiful children. Oh!! how I praise God for His most wonderful blessings, and how grateful I am that the invitation came to me, as a young man, fifty years ago, to embrace the principle of plural marriage. I was assured it was of God and that His blessings would follow the law's acceptance."

"As God answered the child Joseph's plea for wisdom and direction, so he is answering the prayers of the faithful today, many of them being led to accept the fulness of the gospel, including the Patriarchal order of marriage. These saints uphold the authorities of the Church by their faith and prayers, so far as it is possible to do without a surrender of eternal life. They would like to remain with the organization and add their strength in building it up along permanently righteous lines, but when denied this blessed privilege they are resigned and bow to the

inevitable, leaving their case in the hands of God, who will judge all flesh.

"That truth will prevail is certain, but that it may find a speedy lodgment in the hearts of all who have the courage and the will to seek it, is the earnest prayer of your humble servant. Amen."

INTERESTING ITEMS FROM HIS LIFE

"May 1936, the Lord showed me, through the Spirit, further light pertaining to Celestial Marriage, that when the Saints live in the fulness of that law, there will be no sexual intercourse or sexual indulgences, except for the purpose of bringing children into mortality. Men will respect the wishes of their wives and never approach them except when invited, and women will never invite their husbands except to have children; and during pregnancy there will be no sexual relations. That there are great and mighty spirits waiting to come forth when the channel is sufficiently pure to welcome them is sure, but they cannot be born under conditions of lust.

"The preparation for the birth of Jesus Christ is an example; and we, in this dispensation, must achieve that condition of purity if we would have the Lord send his choicest spirits through us. The reason the full revelation was not given by Joseph in Section 132 is that to give it to a people not prepared to live it, would mean condemnation to many. The Lord will only give the light as the people are prepared to receive it, and when the Saints are sufficiently purified and purged and can control their appetites the fulness pertaining to this great principle of life will be given. Birth control is a divine principle, but God must be the controller. Self control on the part of individuals is the great requirement. Until self-control has been accomplished the Saints cannot expect to advance and have many of the mysteries of the Kingdom revealed unto them. When self control is attained the Saints will be in a position to subdue the earth and populate it with Prophets and Prophetesses, and none other characters will be born to them."

"Wishing my sons Milton and Guy to take missions, and being out of harmony with the Church, I went to the Lord direct and asked him to see that they were called. I felt they were worthy such a call. Within a month or six weeks both of them received a call through their respective Bishops. I rejoiced in so clear an answer to my prayer. Milton was called to England and Guy to the Southern States."

"July 1931, my dear friend, Lorin C. Woolley, told me that aside from the polygamous family of Samuel Woolley of Grantsville (in early days) he considered my family the best regulated family in the Church. Said he, 'The spirit of the Lord is with you.' This assurance was very encouraging, though I feel the weakest among the Saints."

"November 1929. A usual day's demand: Tana, my stenographer had a fainting spell at the Dentist's. I rushed down and took her home for a few hours rest. Went to Yale for wife Ellis; took her to an occulist and back home. At 3 o'clock p.m. took daughter, Ruth, to her dentist, returning her home. At 8 p.m. took Gertrude on an errand. Then I am sometimes chided for not accomplishing more in a financial way. Perhaps some day the eyes of my family will be opened to an appreciation of my struggles. Meantime I am grateful to the Lord for the strength and opportunity to 'carry on' and make the kiddies happy. I hope the Lord will let me go on and meet every reasonable demand. Let other men have their gold and silver, etc. I will take my family and rejoice in the grand and glorious blessings they bring me."

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."**

JOSEPH'S ON THE ANVIL

(Ephraim and Manasseh scattered and persecuted)
(Adapted from Kipling's "England's on the Anvil")

J. W. Musser

Joseph's on the anvil—
Hear the hammers ring—
As the gold and dross are broken very fine!
Never was a blacksmith like our Lord and King—
Joseph's being hammered, hammered, hammered into line!

Joseph's on the anvil!
Heavy are the blows!
(But the work will be a marvel when it's done.)
Joseph's sons divided,
Cannot stand against their foes—
They are being hammered, hammered, hammered into one!

There shall be one people—
It shall serve one Lord—
(Neither Priest or Layman shall escape!)
It shall have one speech and law,
Soul and strength and sword—
Joseph's being hammered, hammered, hammered into shape!

TRUTH

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

Vol. 20. JULY, 1954 NO. 2.

Thought Censors Branded as Un-American

The President of the United States appeals to all good citizens to "DRIVE FROM THE TEMPLE OF FREEDOM ALL WHO SEEK TO ESTABLISH OVER US THOUGHT CONTROL"

On May 31, 1954, President Dwight D. Eisenhower called on the American people to take steps to safe-guard the liberty of "**free thought**" which had been so costly to win and maintain in the free world. Said he: "*We must drive from the temple of freedom all who seek to establish over us thought control; whether agents of a foreign state or demagogues thirsty for personal power and public notice. If we allow ourselves to be persuaded that every individual—or party—that takes issue with our own convictions is necessarily wicked or treasonable—then indeed we are approaching the end of freedom's road.*"

His stirring words rang true to all truth and liberty seeking American people. Past history as well as the recent fall of many free nations prove conclusively the words of an honorable Supreme Court Justice. Said he: "*When people find themselves suppressing the minorities—they soon find themselves exterminating the minorities.*" President Eisenhower's plea comes at a time when many agencies are at work among us trying to suppress the human conscience. "Thought control" is a devilish principle, and can lead only to chains and bondage.

Despite the President's apparent concern for the freedom of the mind, and the many signals of freedom and liberty posted throughout this country and the free world, there still exist in certain quarters these "*agents of a foreign state, or demagogues thirsty for personal power and public notice.*" It is surprising the havoc such agents can wreak on the personal lives of faithful American people without any apparent outward protest from this government or freedom loving individuals. So drunken are the people with dregs of peace and the spirit of conformity that

"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 most brazen overt acts can and have been committed against common, every-day, loyal, American citizens, that we wonder what suffering the principles of liberty will have to go through before her supporters make an effort to heal her wounds!

Among the many such acts calculated to control the human mind was the 1953 Arizona crusade against the religious belief of the citizens of Short Creek. Here an entire community was raped and the children kidnapped and held as hostages while their parents were charged with the most horrible crimes to be found in the book. *Their only real fault was that they believed in the principles of "Early Mormonism", which admitted to practice, under very definite restrictions, the principle of "Biblical" and "Mormon Plural Marriage".*

Here, without formal investigation, the minions of the law made one fell swoop, breaking up homes, pillaging the the community, while every child alive or expected was taken and held captive as hostages to insure the "good conduct" of its parents. *This has gone on without hardly a visible protest from the American people.* We exclude the very few public officials and citizens of Arizona who have made an effort to set things straight and return the people to their homes. However, their voice, as the minority, has been as a voice crying in the wilderness.

Prejudice—the laughing hyena of social amity—ran so high because of press reports and the APPARENT HONOR and INFALLIBILITY of the public officials taking part in the sacking of this village, that nearly a year has passed and the children are still in captivity, despite the fact that some of their fathers are serving in the armed forces of the United States!

Appeals to Washington have only resulted in the answer, *"your cause is just, but we can do nothing for you."* These were common everyday American people; sustaining their lives by the sweat of their brows, but far from wealthy in the coin of the realm. Great discomfort and much debt and privation has resulted from the crusade against their religious beliefs, not to mention the heart-ache and sorrow resulting from the separation of families. *All this has taken place at the feet of the statue of liberty with hardly a protest from the American people.*

As is the rule in such cases, other despotic minds, looking on, take courage. They see no apparent protest from the multitudes; they notice, with joy, the apparent unconcern of the government toward a suffering people. They see their government's troops fighting in the swamps of POLYGAMIST KOREA and INDO-CHINA, trying to free the world of *"thought censors"*, while at home, liberty lies mortally wounded, and the most costly, inhumane and brutal religious wars rage without let up. As before stated such *"agents of a foreign state or demagogues thirsty for personal power and public notice"*, climb into the arena to add their fell strokes upon the wounded and dying person of liberty.

Such has been the recent scenes in a small county in southern Utah. As an aftermath of the Arizona crusade, many of the children of Short Creek were left free and unmolested because their residence was on the Utah side of the raped village. These children were being educated in a public school; they have decent homes and loving parents. They were not on State relief, and the State had no reason to follow the example of Arizona in claiming the children as hostages. Their parents, whether willing or unwilling, are not practicing any religious principles contrary to the laws of the State of Utah. The worst that could be said of them is that they BELIEVE in the righteousness of "Mormon Plural Marriage". *(continued on editorial page)*

PROGRESS IN THE COURTS.

The following fifteen pages contain photostatic copies of the Juvenile Court action against the Black family. This action was preceded by an on the spot visit by Judge Anderson; also a letter written by the Judge fully outlining his anticipated action which contained the following ultimatum: "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 affidavits to the effect that they would FOREVER DESIST from practicing polygamy and TEACHING the doctrine to their children." This letter can be found in extenso in TRUTH, Vol. 19 pages 351-2. On June 4, 1954, the Black children were forcibly taken from their home in Short Creek, Utah, and placed in a foster home in Utah County, Utah. The attorneys for the defense immediately filed a WRIT OF HABEAS CORPUS. The Supreme Court of the State of Utah assigned the hearing of the case to the honorable Judge William Stanley Dunford, who heard the case in Provo, Utah.

The office of the Attorney General immediately responded with a Petition to Quash the Writ. This petition was denied and a date set for the hearing. The hearing resulted in a favorable judgment for the Black family. Judge Dunford found the decree and judgment of Judge David F. Anderson to be unconstitutional. The children were returned to the custody of their parents.

We offer the following documents as they appear in the Court record. 1. The order to seize the children. 2. The Writ of Habeas Corpus and complaint. 3. Exhibit "A". The affidavit the Black's were required to sign. 4. Exhibit "B". Decree and Judgment. 5. Exhibit "C". Findings of Fact and Conclusions of Law by the Juvenile Court.

THE JUVENILE COURT

SIXTH JUVENILE DISTRICT OF UTAH

Cox Building

St. George, Utah

DAVID F. ANDERSON
Judge

May 31, 1954

Leonard Black and
Vera Johnson Black
Short Creek, Utah

Re: Children of Leonard and
Vera Johnson Black

Dear Mr. and Mrs. Black:

Representatives of the Utah State Department of Public Welfare will be at Short Creek during the morning of Friday, June 4th, 1954, for the purpose of taking custody of your children. The youngest child, Vaughn, will be permitted to remain in your care temporarily pending the making of further arrangements.

Very truly yours,

David F. Anderson
JUDGE

ccs: Horace J. Knowlton
Esq.

IN THE JUVENILE COURT OF THE SIXTH DISTRICT, IN AND FOR WASHINGTON COUNTY, STATE OF UTAH, BEFORE DAVID F. ANDERSON, JUDGE

STATE OF UTAH	)	ORDER TO TAKE CHILDREN
In the Interest of	(	INTO CUSTODY
ELSIE JOHNSON BLACK, ET AL	)	Case No. 3752 - 3758A
Alleged Neglected, Dependent Children	(	
	)	

TO ANY PROBATION OFFICER OR PEACE OFFICER IN THE STATE OF UTAH:

It appearing from the records and files of this Court that Leonard Black and Vera Johnson Black, parents, have each failed to file with the Clerk of the Court the statements required by the Decree and Judgment entered herein on the 11th day of May, 1954,

Now Therefor, you are hereby ORDERED to take into custody forthwith the children subject of the said decree dated May 11, 1954, and to deliver said children into the exclusive custody of the Utah State Department of Public Welfare,

You are further instructed that neither the father nor the mother of said children shall be permitted to accompany said children when they are delivered into the custody of the Utah State Department of Public Welfare.

Dated this 4th day of June, 1954.

BY THE COURT:

/s/ DAVID F. ANDERSON

JUDGE

Filed
6th District Juvenile Court
Date - 6-4-54
Clerk: /s/ M. Pendleton

IN THE SUPREME COURT OF THE STATE OF UTAH

LEONARD BLACK and VERA JOHNSON, also known as VERA JOHNSON BLACK, Plaintiffs, -vs- DAVID F. ANDERSON, Judge of the Juvenile Court of Washington County, State of Utah, J. HUNTSMAN, Probation Officer of the Juvenile Court of Washington County, State of Utah, H. C. SHOEMAKER, Chairman of Public Welfare Commission of the State of Utah, JOHN FARR LARSON, Chairman of Child Welfare Division of Public Welfare Commission of the State of Utah, LaMAR ANDRUS, WILLIAM WARD, ELSA V. HARRIS, officers and employees of the Department of Public Welfare of the State of Utah, and SIMPSON DAY and MERLE DAY, his wife, Defendants.	:	WRIT OF HABEAS CORPUS Civil No.

THE STATE OF UTAH TO THE ABOVE NAMED DEFENDANTS:

You are hereby commanded to appear before Honorable William Stanley Dunford on the 8th day of June, 1954, at the hour of 10:00 o'clock, A.M., and to bring with you the persons of Orson William Johnson Black, Lillian Johnson Black, Spencer Leon Johnson Black, Elsie Johnson Black, Emily Johnson Black, Wilford Marshall Johnson Black, Ivan Francis Johnson Black and Vaughn Morris Johnson Black, then and there to be dealt with according to law.

You are further commanded to answer to the complaint on file herein, a copy of which is hereto annexed and served upon you, on or before the time fixed for said appearance.

Dated at Salt Lake City, Utah, this 5th day of June, 1954.

BY THE COURT

ATTEST:

(Signed) J. Allan Crockett
JUDGE

(Signed) Lee Cummings
Clerk

IN THE SUPREME COURT OF THE STATE OF UTAH

LEONARD BLACK and VERA JOHNSON, also known as VERA JOHNSON BLACK, Plaintiffs, -vs- DAVID F. ANDERSON, Judge of the Juvenile Court of Washington County, State of Utah, J. HUNTSMAN, Probation Officer of the Juvenile Court of Washington County, State of Utah, H. C. SHOEMAKER, Chairman of Public Welfare Commission of the State of Utah, JOHN FARR LARSON, Chairman of Child Welfare Division of Public Welfare Commission of the State of Utah, LaMAR ANDRUS, WILLIAM WARD, ELSA V. HARRIS, officers and employees of the Department of Public Welfare of the State of Utah, and SIMPSON DAY and MERLE DAY, his wife, Defendants.	COMPLAINT FOR WRIT OF HABEAS CORPUS. Civil No.

1. That Orson William Johnson Black, aged 18, Lillian Johnson Black, aged 12, Spencer Leon Johnson Black, aged 10, Elsie Johnson Black, aged 9, Emily Johnson Black, aged 7, Wilford Marshall Johnson Black, aged 5, Ivan Francis Johnson Black, aged 4, and Vaughn Morris Johnson Black, aged 2, are minor children of the plaintiffs in the above entitled action, and that they are restrained of their liberty by the defendants at Provo, Utah County, State of Utah.

2. That the defendant David F. Anderson is and at all times herein mentioned has been Juvenile Judge of Washington County, State of Utah, whose residence is in St. George, Utah; and that J. Huntsman is the Probation Officer for the Juvenile Court of Washington County, State of Utah, and resides in St. George, Utah; that H. C. Shoemaker is Chairman of the Public Welfare Commission of the State of Utah and resides in Salt Lake City, Utah; that John Farr Larson has charge of the Child Welfare Division of the Public Welfare Department of the State of Utah, and resides in Salt Lake City, Utah; that

William Ward, LaMar Andrus and Elsa V. Harris are officers and employees of the Public Welfare Department of the State of Utah, and reside in Provo, Utah County, State of Utah; and that the services of the defendants William Ward, LaMar Andrus, Elsa V. Harris and J. Huntsman were used in depriving the said parents of the custody of the said children and have the said children in their custody in transit between Hurricane, Washington County, State of Utah, and Provo, Utah County, State of Utah, as this complaint is being drawn; and that the plaintiffs are informed and believe and upon information and belief allege the facts to be that Simpson Day and Merle Day of Grandview, Utah County, State of Utah, have been selected by the Public Welfare Department of the State of Utah to have the custody of said children; and that it is impossible for the plaintiffs to know which of these defendants have the actual custody of the minor children at the present time.

3. That the cause and pretense of such restraint grows out of and is occasioned by the refusal of the plaintiffs to sign an affidavit furnished by the defendant David F. Anderson, Judge of the Juvenile Court of Washington County, State of Utah, copy of which affidavit is marked "Exhibit A", attached hereto and made a part hereof by reference, and which affidavit grows out of a decree and judgment supported by findings of fact and conclusions of law which were made and issued by the said Judge David F. Anderson, and copies of which are marked "Exhibits B and C", attached hereto and made a part hereof by reference.

4. Such restraint is unlawful in that:

(a) The findings supporting the said judgment and decree are wholly without foundation of fact, and that the Juvenile Court has assumed jurisdiction where none exists, and that the defendant David F. Anderson, Judge of the Juvenile Court of Washington County, State of Utah, was wholly without jurisdiction to make the said order.

(b) That it would be against the best interest of the said children for them to be retained in the custody of the defendants and that irreparable injury will result to the said children unless their respective custody is returned immediately to their parents.

(c) That as construed and applied under the circumstances, the said order and judgment and the taking of the custody of the said children constitutes taking property without due process of law.

(d) That no effort has been made to place the said children with their blood relatives.

(e) That the order requiring the parents of the said children to sign such an affidavit would require them to do an affirmative act contravening their religious beliefs and violating the provisions of the Constitution of the State of Utah and the Constitution of the United States.

(f) Section 55-10-35, Utah Code Annotated, 1953, under the terms of which the Juvenile Court is permitted to execute its judgment pending an appeal to the Supreme Court is unconstitutional when the discretion permitted to the Juvenile Judge is exercised in the manner in which it is here being exercised by the defendant David F. Anderson, Juvenile Judge of Washington County, State of Utah, in that exercise in such a manner violates the doctrine of Parens Patriae under which doctrine authority of Juvenile Courts must be justified.

5. That the above entitled court is the most convenient for plaintiffs.

6. That the legality of the imprisonment or restraint has not already been adjudged upon a prior proceeding and that no other complaint for the same has been filed nor relief thereunder denied by any court.

WHEREFORE, plaintiffs pray that a writ of habeas corpus may issue directed to the said defendants, and each of them, commanding them that they have the bodies of the said Orson William Johnson Black, Lillian Johnson Black, Spencer Leon Johnson Black, Elsie Johnson Black, Emily Johnson Black, Wilford Marshall Johnson Black, Ivan Francis Johnson Black, and Vaughn Morris Johnson Black, minor children of the plaintiffs, and by the defendants unlawfully detained as herein alleged, before this said court at a time and place therein specified to be dealt with according to law, and said writ with a return thereof of his said doings in the premises.

Plaintiffs' Address:

Short Creek, Utah

Horace J. Knowlton
Robert J. Schum

HORACE J. KNOWLTON & ROBERT J. SCHUM
Attorneys for Plaintiffs
214 Tenth Avenue
Salt Lake City, Utah

EXHIBIT "A"

IN THE JUVENILE COURT OF THE SIXTH DISTRICT, IN AND FOR WASHINGTON COUNTY,

STATE OF UTAH, BEFORE DAVID F. ANDERSON, JUDGE

- - - - - - - - - - - - - - -

STATE OF UTAH	)	
In the Interest of	(	
Elsie Johnson Black Emily Johnson Black Vaughn Johnson Black Ivan Francis Johnson Black Wilford Marshall Johnson Black Orson Johnson Black Lillian Johnson Black Spencer Leon Johnson Black, Alleged neglected, dependent children	( ) ( ) ( )	AFFIDAVIT OF WILLINGNESS TO COMPLY WITH COURT ORDER Case No. 3752 - 3758A

- - - - - - - - - - - - - - - -

_____, being first duly sworn upon oath deposes and says: That _____ has received a true copy of the DECREE AND JUDGMENT of the Court in the above entitled case, dated the _____ day of May, 1954, that _____ read the same and understands the contents thereof, that _____ is willing to comply with the requirements set forth in sub-paragraph 3 (a) through (e) of said Decree and Judgment.

_____

_____

Subscribed and sworn to before me this _____ day of May, 1954.

_____

EXHIBIT "B"

IN THE JUVENILE COURT OF THE SIXTH DISTRICT, IN AND FOR WASHINGTON COUNTY, STATE OF UTAH, BEFORE DAVID F. ANDERSON, JUDGE

STATE OF UTAH	)	
In the Interest of	(	
Elsie Johnson Black Emily Johnson Black Vaughn Johnson Black Ivan Francis Johnson Black Wilford Marshall Johnson Black Orson Johnson Black Lillian Johnson Black Spencer Leon Johnson Black, Alleged neglected, dependent children	)	DECREE AND JUDGMENT Case No. 3752 - 3758A

The above entitled matter came on regularly for hearing on the 20th day of March, 1954, upon a Petition filed herein, and all the above mentioned children were present accompanied and represented by their father, Leonard Black, and their mother, Vera Johnson, also known as Vera Johnson Black; and Washington County Attorney, V. Pershing Nelson, appearing on behalf of the State of Utah in the interest of the children, and Horace J. Knowlton, Esq., appearing on behalf of the parents and the children, and it appearing to the Court that the father, Leonard Black, and the mother, Vera Johnson Black, both executed and filed herein a waiver and consent that the matter might be heard on the 20th day of March, 1954; and the Court having heard and examined all the evidence adduced at said hearing and being fully advised as to the alleged dependency and neglect of said children and as to the rights of the parents concerning the custody and control of said children, and the case having been submitted to the Court on said date, and the Court being fully advised in the premises and the Court having made and filed herein its Findings of Fact and Conclusions of Law:

NOW THEREFORE, it is hereby Ordered, Adjudged and Decreed as follows:

1. That the said children, subject of the petition herein and each of them, are hereby declared and adjudged to be neglected children within the meaning of the laws of Utah.

2. That the parents, Leonard Black, father, and Vera John, also known as Vera Johnson Black, mother, and each of them, are hereby deprived of the right of custody and control over said children and said children are hereby made wards of this Court subject to the continuing jurisdiction of the Court.

3. That the right of custody and control over said children is hereby awarded to the Utah State Department of Public Welfare, and the Department is hereby authorized and instructed to place said children in suitable foster homes; provided however, that said children may remain in the actual custody of their parents upon the following conditions, and only upon said conditions, to-wit:

(a) That the parents and each of them shall at all times comply with the laws of Utah relating to marriage and sexual offenses.

(b) That the parents and each of them shall at all times refrain from counseling, encouraging and advising the children to violate the laws of Utah relating to marriage and sexual offenses.

(c) That the parents and each of them shall counsel and advise the children to obey the laws of Utah relating to marriage and sexual offenses. This requirement shall not be satisfied by the pretense of telling the children that they have "free agency", but it is intended that the parents shall affirmatively encourage their children to abide by the laws of Utah, and that the children should do so in disregard of any religious doctrines to the contrary.

(d) That until further order of the Court, the parents, and each of them, together with all of the children, shall report in person once each month to the probation officer or other designated representative of the Court at Short Creek, Utah, on the 25th day of each month commencing May 25, 1954, unless such time and place of reporting be changed with the approval of the Court.

(e) That until further order of the Court, the parents, and each of them, shall submit to the Court each month at the times mentioned in Paragraph (d) above, a written sworn statement stating whether or not he or she has complied with the conditions set forth in sub-paragraph 3 (a) through (c) above, during the preceeding thirty days.

(f) That each parent shall file with the Court on or before May 25th, 1954, a sworn statement in writing to the effect that he or she is willing to comply with the requirements set forth in sub-paragraph 3 (a) through (e) above.

4. The Washington County Department of Public Welfare is hereby ordered to pay a reasonable sum per day for the support and maintenance of any of the children placed for foster care, not to exceed the actual costs of support and maintenace of such children. Leonard Llack is hereby ordered to pay to the Clerk of this Court for disbursement to the Washington County Department of Public Welfare such sums as are necessary to reimburse the Washington County Welfare Department.

5. Pursuant to Section 55-10-35, Utah Code Annotated, the operation and execution of this Judgment shall not be stayed in the event of an appeal to the Supreme Court of Utah.

6. The case is hereby continued until the 25th day of May, 1955, at which date, if the children have not sooner been returned to the custody of their parents, the Court shall determine whether or not the children should be returned to the custody of their parents or whether the parents should be permanently deprived of all rights of custody and the Utah State Department of Public Welfare authorized to place said children for adoption.

Dated this 11th day of May, 1954.

/s/ David F. Anderson
JUDGE

EXHIBIT "C"

IN THE JUVENILE COURT OF THE SIXTH DISTRICT, IN AND FOR WASHINGTON COUNTY, STATE OF UTAH, BEFORE DAVID F. ANDERSON, JUDGE

STATE OF UTAH	)	
In the Interest of	(	FINDINGS OF FACT
Elsie Johnson Black	)	AND
Emily Johnson Blace		
Vaughn Johnson Black	(	CONCLUSIONS OF LAW
Ivan Francis Johnson Black		
Wilford Marshall Johnson Black	)	
Orsen Johnson Black		
Lillian Johnson Black	(	Case No. 3752 - 3758A
Spencer Leon Johnson Black,		
Alleged dependent, neglected	)	
children		
	(	

The above entitled matter came on regularly for hearing on the 20th day of March, 1954, upon a Petition filed herein, and all the above mentioned children were present accompanied and represented by their father, Leonard Black, and their mother, Vera Johnson, also known as Vera Johnson Black;; and Washington County Attorney, V. Pershing Nelson, appearing on behalf of the State of Utah in the interest of the children, and Horace J. Knowlton, Esq., appearing on behalf of the parents and the children, and it appearing to the Court that the father, Leonard Black, and the mother, Vera Johnson Black, both executed and filed herein a waiver and consent that the matter might be heard on the 20th day of March, 1954; and the Court having heard and examined all the evidence adduced at said hearing and being fully advised as to the alleged dependency and neglect of said children and as to the rights of the parents concerning the custody and control of said children, and the case having been submitted to the Court on said date, and the Court being fully advised in the premises makes the following Findings of Fact and Conclusions of Law.

FINDINGS OF FACT

1. That the children subject of the petition herein are all issue of an unlawful polygamous marriage of Leonard Black and Vera Johnson, also known as Vera Johnson Black. That the names and dates of birth of said children are as shown below:

Name	Date of Birth
Orson William Johnson Black	April 2, 1936
Lillian Johnson Black	November 16, 1941
Spencer Leon Johnson Black	August 15, 1943
Elsie Johnson Black	November 27, 1944
Emily Johnson Black	October 30, 1946
Wilford Marshall Johnson Black	July 22, 1948
Ivan Francis Johnson Black	February 22, 1950
Vaughn Morris Johnson Black	November 17, 1951

2. That said children and their parents are residents of Short Creek, Washington County, Utah, and have been so for many years.

3. That the father, Leonard Black, has fathered three families and a total of twenty-six living children.

4. That Leonard Black is legally married to Verna Black, which said marriage took place at St. George, Utah, at sometime between the years 1925 and 1928. That the said Verna Black, legal wife of said Leonard Black, is still alive and presently resides in the vicinity of Mesa, Arizona, where some of her children by Leonard Black are in the custody of the Arizona Juvenile authorities.

5. That Leonard Black took Vera Johnson Black as a plural wife approximately nineteen or twenty years ago. That Vera Johnson Black became the plural wife of Leonard Black pursuant to a religious marriage ceremony performed by John Y. Barlow either at Hurricane or Short Creek, Utah. The parties secured no marriage license for this ceremony.

6. That Leonard Black and Vera Johnson Black have unlawfully cohabited as man and wife continuously since their invalid plural marriage nineteen or twenty years ago up to July 24, 1953. That said parties have associated together since July 24, 1953, but have not engaged in sexual relations.

7. That Leonard Black now has a second plural wife,

Lorna Johnson Black, the sister of Vera Johnson Black. That the said Lorna Black has had seven children as issue of her unlawful polygamous union with Leonard Black.

8. That Lorna and Verna Black and their children by Leonard Black resided in Short Creek, Arizona, for many years prior to July 24, 1953. That the place of abode of Lorna and Verna Black and their children was about one mile from the home of Vera Johnson Black.

9.That Short Creek is an isolated community straddling the Utah-Arizona border and situated about two-thirds in Mohave County, Arizona, and one-third in Washington County, Utah. As of July 24, 1953, the population of the town of Short Creek, including both the Utah and Arizona portions, amounted to approximately 200 to 400 persons. The community has only one school, which is situated on the Arizona side of the town.

10. That many of the male residents of Short Creek have entered into a common law trust agreement known as the "United Effort." That pursuant to that trust agreement, Leonard Black and many other adult males of Short Creek, have conveyed their property at Short Creek and vicinity to the Trustees of the United Effort.

11. That the majority of the adult residents of Short Creek are persons who, in recent years, have practiced and advocated plural marriage. Many of these persons are members of the United Effort.

12. That Leonard and Vera Johnson Black and the majority of the adult residents of Short Creek are and have been members of an organized religious group. That the members of this religious group entertain a religious belief in substance and effect that there is a law of God requiring men to take and live with more than one wife and that failure to do so consitutes a breach of religious duties.

13. That Leonard Black and Vera Johnson Black have both been aware that their living as man and wife constituted a violation of the Utah law. That Leonard Black and Vera Johnson Black have carried on such unlawful cohabitation in the belief that they were acting pursuant to a law of God which it was their duty to obey regardless of the fact that their conduct constituted a violation of the laws of Utah. That said parents have refrained from having sexual relations since July 24, 1953, not because they abandoned their religious beliefs, but out of fear of criminal or juvenile court action involving themselves and their children.

14. That said parents, Leonard and Vera Johnson Black, have at no time counseled or advised any of their children to abide by the laws of Utah regarding polygamy, but on the contrary by their (the parents') own conduct and example in living in polygamy and by associating themselves with a religious group whose members practice and advocate polygamy have encouraged their children to become polygamists when they become of marriageable age.

15. That of the twenty-six children fathered by Leonard Black and born to his three wives, six of said children are married. These six married children are daughters by Leonard's first wife, Verna Black. Five of these six daughters are either plural wives themselves or are married to men who have plural wives. That at the time these daughters were married, Leonard Black had knowledge that they were marrying men who either practiced or believed in the practice of polygamy. That Leonard Black took no steps to discourage any of these daughters from their marriages.

16. That there was no evidence that any of the children were destitute and without proper sustenance, clothing or medical care.

17. That the home of Leonard Black and Vera Johnson Black at Short Creek, Utah, is an immoral environment for the rearing of said children.

18. That Leonard Black, the father, and Vera Johnson Black, the mother of said children, have each knowingly failed and neglected to provide for said children the proper maintenance, care, training and education contemplated and required by both law and morals.

19. That both the public welfare and the welfare of the children requires that the right of custody and control over said children be taken from their parents.

CONCLUSIONS OF LAW

1. That the said children are neglected children within the meaning of Section 55-10-6, Utah Code Annotated, 1953.

2. That Leonard Black and Vera Johnson, also known as Vera Johnson Black, parents, should be deprived of the right of custody and control of said children.

3. That an order, judgment and decree be made and entered in the interest of said children making said children wards of this Court and awarding the right of custody and control over said children to the Utah State Department of Public Welfare.

Dated this _____ day of _____, 1954.

_____
JUDGE

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

"We must drive from the temple of freedom all who seek to establish over us thought control; whether agents of a foreign state or demagogues thirsty for personal power and public notice.

If we allow ourselves to be persuaded that every individual—or party—that takes issue with our own convictions is necessarily wicked or treasonable—then indeed we are approaching the end of freedom's road."

—President Dwight D. Eisenhower

THOUGHT CENSORS BRANDED AS UN-AMERICAN

(continued from page 50)

It was against a dozen or so of such families that the waves of prejudice and persecution were again turned, resulting in the issuance of a Juvenile Court Order taking the seven children of Leonard and Vera Black and placing them in a foster home.

Since this writing the Supreme Court of the State of Utah has reversed the decision of Judge David F. Anderson and the children have been returned to the custody of their parents. However, the cases in Utah and Arizona are far from being settled, and these **"thought censors"** are determined to control the minds of the people or hold their children as hostages. It makes little difference what the opinion of the officers of the government of the United States might be concerning the principle of "Mormon Plural Marriage"; the fact remains, and is still an unsightly blot upon the escutcheon of the States involved, these children were

kidnapped at the point of the bayonet, while soldiers marched back and forth insuring peace and tranquility; these children were kidnapped and are now being held as human hostages to insure the "good conduct" of their parents. *These kidnapped children are a challenge to the integrity of this government and the people it serves.*

BRAIN-WASHING

Let us honestly look at the facts and findings of law concerning this most recent cowardly act against the sanctity of an American home—*THE LEONARD AND VERA BLACK CASE.*

Some months ago these parents with their children were summoned to a Juvenile Court hearing at St. George, Utah. The hearing was a result of the Arizona crusade, already referred to. The acting Juvenile Judge of the district was David F. Anderson, *(of MORMON DESCENT.)* Previous to the hearing several appeals were made to the Judge in an effort to prove to him that the hearings were unnecessary. The people were not breaking the law of the State relative to "Mormon Plural Marriage". The children were in loving hands, attending public schools, etc. Turning a deaf ear to these appeals the Judge ordered a hearing. Fed with the news of victory in far away Phoenix, he took steps to judge and control the opinions of the Black family. A few months ago this family appeared for the hearing. From the transcript of the record (the fact and findings of the Court printed elsewhere in this issue to the contrary) the following facts were brought out.

1. Vera Black was alleged to be the plural wife of Leonard Black.

2. Eight children had been the issue of this alleged marriage.

3. There was no proof that these parents and their children were living contrary to the laws of Utah. Indeed, their watch-dog, a public servant, the deputy sheriff, who resides in Short Creek, Arizona, made quite certain that this family was law abiding.

4. The court found no evidence of delinquency among the children. They were being educated in a public school. There home was adequate to take care of their needs. The parents were loving and the children model citizens. In brief these were the findings of the court.

Numerous neighbours testified, together with the school teachers of the children, as to the fitness of these parents to retain custody of their children.

Despite all this evidence, the court ruled against the parents and issued a judgment to place the children in foster homes. *The court held that the parents, though at present being law abiding, held thoughts and opinions contrary to the ROMAN SOCIAL LAW OF MARRIAGE—MONOGAMY.* It was because the parents maintained the right to these thoughts and opinions that the judgment was is-issued and executed.

The court did, however, offer the parents a compromise. It prepared an affidavit for the parents to sign, turning over to the court FOREVER the right of the parents to hold an opinion relative to the righteousness of "Mormon Plural Marriage."

The court said in substance: *"if you will sign this affidavit, forever insuring your good conduct, you may have the custody of your children. If you do not sign this affidavit, your children will be held as hostages for one year in a foster home. If in that year you can permit yourselves to submit to "THOUGHT CONTROL", and let the court form your opinions along religious lines, you may again receive the custody of your children. If not, at the expiration of a year's time, they will be placed for adoption."*

Can this happen in AMERICA? It did happen, and the citizens of Utah never protested! Here then are the facts. These

people were proven to be capable and worthy parents. The children were not found to be delinquent. The parents even agreed that a probation officer could enter their home at any time and investigate them. They testified that they were not breaking the laws of the State of Utah relating to the principle of "Mormon Plural Marriage". In the face of all this innocence the parents were presented with this **"test oath"**, which they refused to sign.

They expressed their willingness to submit to nearly every other injustice, but not to turn their minds over to the court. They cried, *"never will we willingly permit ourselves to be brain-washed. If our labors are not conducive to the peace and tranquility of our government, then we offer our lives in token of our loyalty; but NEVER! NO NEVER! will we submit to tyrannical measures over our minds! Let others aid and abet these 'agents of foreign states, or demagogues thirsty for personal power and public notice,' but we enter our solemn protest and eternal hostility against every form of tyranny over the mind of man!"*

As a parallel to the trial of the **"human mind"** which took place some months ago in the small community of St. George, Utah, witn the honorable Juvenile Judge David F. Anderson, (of Mormon descent) presiding, was another court convened in a large city of this fair land. The object of the trial, a Korean war veteran. The court: an honorable military court of justice. The complaint: had this Korean war veteran, under force and the most diabolical forms of torture, permitted his mind to be BRAIN-WASHED; hence to be used by the STATE for unholy purposes. The facts and findings proved that this boy, under incomprehensible pressure had given in and agreed to **"thought control"**, that his mind might be governed by the philosophy of Red China. His punishment—ten years at hard labor.

Contrast the other court of law held in a peaceful but prejudiced community. Scene: an American father and mother with eight small children clustered around them. The complaint: they held an opinion contrary to the Roman social law of marriage—monogamy. Compromise: **sign an affidavit to forever desist from holding these opinions, and to permit your minds to be BRAIN-WASHED!** Penalty for not complying: the confiscation of your children, and they to be held as hostages until you change your minds; and if you do not change your minds, they are to be legally adopted into foster homes. The decision of the parents: WE CANNOT, AND WE WILL NOT SIGN THE AFFIDAVIT!

Again we hear the cry, "THIS CANNOT HAPPEN IN AMERICA"! We answer, IT DID HAPPEN! This writer would like to nominate Leonard and Vera Black to receive the "medal of honor" and all other distinctive honors that a grateful nation can heap upon her stalwart "FRIENDS AND SUPPORTERS OF LIBERTY". As to Judge David F. Anderson, (of Mormon descent) we offer no discredit to the honorable office of judgeship which he holds; but we wonder what category, expressed recently by President Dwight D. Eisenhower, does his personal ambitions fit, "whether agents of a foreign state or demagogues thirsty for personal power and public notice"!

Nor do we know what price was paid for this fell stroke against the person of liberty. We remember reading of another's assaults upon the principles of justice and salvation; his weapon was a KISS! His price—thirty pieces of silver! His reward: a seat in the counsels of the ignoble and damned of the world!

JUDGMENT EXECUTED

On June 4, 1954, the black, lowering clouds of prejudice and injustice struck with vengeance upon the home of Leonard and Vera Black. The Welfare Department of the State of Utah sent Washington County agents into Short Creek to pick

up the children and place them in foster homes. The mother would not willingly be parted from her brood. She accompanied the children to Cedar City, where Judge Anderson was forced to personally place the kiss of betrayal upon the cheek of innocence. Following is the stenographic report of the conversation between the MOTHER and the Judge:

Scene in Court Room at Cedar City

Judge Anderson: I think it would be advisable for you to have counsel, Mrs. Black, if you would like. Both the city and county attorneys are out of town. Mr. Isom is available if you would like.

Judge Anderson: (After Mr. Black was located and came to the courtroom.) I want to warn both you and Mrs. Black that any statements you might make here might possibly be used against you. Think carefully before making any statements concerning what took place this morning. It was reported to me that there was resistance of the court order with regard to the children this morning. It was reported, Mrs. Black, that you insisted on going with the children and refused to get out of the car when you were told to do so. As you know, all of the children except the youngest child, Vaughn, will be placed in foster homes at this time. The order does not permit you to go with the children.

Now you don't agree with what the court has done. I understand your attorneys are going to appeal the issue. That is the way it should be handled. You would be in a serious situation if you were in contempt of court. One way or another, the court order will be carried out, and the children placed in foster homes at this time. I hope you can do it without any difficulty. If the sheriff has to be called in to take care of it, then that will be done. The sheriff will use whatever force is necessary. I think that you and Mr. Black better talk this over very seriously before you continue with the conduct that you were accused of taking this morning.

Vera Black: The only thing that I can see is that I will have to stick with my children regardless. I feel it my duty as a mother.

Judge Anderson: That won't be permitted, Mrs. Black. I don't feel that it would do any good to place the children in homes and let a parent go with them. You refused to sign the type of statement that you were offered. If the parents refuse to cooperate with the court, then that is the only thing that can be done.

Vera Black: I thought it my right and privilege to stick with them until I see an attorney.

Judge Anderson: That is not the case, Mrs. Black. I would certainly wait until you telephone Mr. Knowlton, if you want to do that now.

Vera Black; I don't know where he will be or anything about him.

Judge Anderson: You will have to make the decision yourself. I feel that you will be making a very serious mistake in resisting the sheriff because that could and will render you liable for contempt of court.

Vera Black: I am willing to suffer for my children.

Judge Anderson: I think you know that this has to be done, and don't you think it would be better not to resist? The judgment entered by the Utah court was not the same type entered into by the Arizona court.

Vera Black: I thought it was going to be better.

Judge Anderson: You were given an opportunity to sign an agreement by the 25th of May.

Vera Black: I am not breaking the law.

Judge Anderson: I don't know whether you are or not. I am not going to argue that. I am advising you not to resist the

sheriff at this time. It would get you in trouble. I advise you not to get in that position. I think you better call Mr. Knowlton. Any person who defies a court order or officer is liable to criminal prosecution. If you were to take the action you indicated, that would be your position.

Vera Black: I am afraid it would be impossible to reach him and the children would have to wait just that much longer.

Judge Anderson: I am not asking you to do that. I think it would be a wise thing for you to do before you interfere with the order of the court.

Vera Black: I don't want to be against what the attorney would say. If we cannot telephone or something—

Judge Anderson: That is your decision to make. If you want to take the time now, we will wait. If you don't want to, that's your decision.

Vera Black: I think that is the only way I can see out of it. I don't have to make that decision until I see him.

Judge Anderson: I can't wait for him to come down, Mrs. Black. He was notified when the action would be taken. This is a serious matter, Mrs. Black, I want you to take any time you might want to think this over very carefully.

Vera Black: I guess if they think I am an unfit mother for my children, I would like to stand up and show them that I do respect them as my children.

Judge Anderson: None of us have any question about that, Mrs. Black.

Vera Black: I don't feel that I have been unfit.

Judge Anderson: The only question we are attempting to decide here now, Mrs. Black, is whether you are going to voluntarily cooperate with the welfare or whether I am going to ask the sheriff to take care of this.

Vera Black: This lady here is for it. I think it is your decision.

Judge Anderson: My judgment is that the children be placed in foster homes away from both parents.

Vera Black: I still feel it is my duty to stick to them until the last thread.

Judge Anderson: Is that your final decision, or do you want to consider that further?

Vera Black: I guess that is my final answer.
(Anderson gave Court Order to sheriff and left room.)

Dep. Sheriff Wells: Mrs. Black, is your husband here in the court room? I will first introduce myself. I am a deputy sheriff of Iron County. I have been handed a court order by David F. Anderson, who is judge of the Juvenile Court. I will read it to you at the present time. (Read order as follows:)

"TO ANY PROBATION OFFICER OR PEACE OFFICER IN THE STATE OF UTAH:

"It appearing from the records and files of this Court that Leonard Black and Vera Johnson Black, parents, have each failed to file with the Clerk of the Court the statements required by the Decree and Judgment entered herein on the 11th day of May, 1954. Now therefore, you are hereby ORDERED to take into custody forthwith the children subject of the said decree dated May 11, 1954, and to deliver said children into the exclusive custody of the Utah State Department of Public Welfare.

"You are further instructed that neither the father nor the mother of said children shall be permitted to accompany said children when they are delivered into the custody of the Utah State Department of Public Welfare.

"Dated this 4th day of June, 1954.

BY THE COURT

David F. Anderson,
Judge."

So it becomes my duty, Mrs. Black, to take the children and deliver them to the Welfare Department of the State of Utah.

CHILDREN RETURNED

Since the taking of these children the Supreme Court of Utah has granted a Writ of Habeas Corpus and the children have been returned to their parents. (The complete record of these hearings and judgments are printed beginning on page 51 of this issue.)

NEWSPAPERS STRANGELY SILENT

Although the parents now have temporary custody of their children, the fact remains—**this horrible travesty on justice did take place.** The children would still be fettered in foster homes, if some freedom loving attorneys had not stepped forward and offered their services.

To our knowledge there was not one protest made by the people of Utah, or by local, state or federal government officials. This entire travesty was perpetrated, and the person of liberty nailed to the cross without even a dissenting vote from the citizens and officials of this State and nation.

A sad commentary on the integrity of the press in Salt Lake was their strange and sudden silence in the matter. Hardly a line was published of the hearings and execution of the judgment. Finally when the Press officials could see that the State might act favorably in regard to the **WRIT,** the papers offered some lengthy and true write-ups. However, during the darkest moments of transgression, the **PRESS STOOD SILENT.** The freedom of the press to America is as necessary as the noon-day sun to the earth; but what benefit is the freedom of the press if the owners thereof are cowards? What good is the press if it is controlled by social, political or ecclesiastical edicts? *May we offer our expressions of deep sympathy to the Salt Lake Tribune and Deseret News for their DEPARTED FREEDOM, and the bondage they appear to be under!*

WHERE WAS THE CHURCH?

Where were the leading officials of the Church of Jesus Christ of Latter-day Saints (whose parents or grand-parents were leading polygamists in earlier times) during these outrages? It is impossible for us to conceive that they could plead ignorance on their part relative to these anticipated proceedings. We are not here to improperly accuse the Court or the Church, but it is interesting to review the reports of the case. It is reported that Judge Anderson, while in Salt Lake City, said in substance, *"with the help of the Church and the Federal Government we hope to stamp out the practice of "Mormon Plural Marriage".* Early in the hearings at St. George, he is reported to have said: *"Arizona has been too easy with these people, we have got to go further."* Also, *"Arizona made the mistake of getting too much publicity, the sympathy of the people turned in favor of the people of Short Creek. We cannot let that happen here."* Again, at the close of the hearing before Judge Dunford, when the decision was reversed, it is reported that Judge Anderson remarked, *"we'll now have to think up another angle"!*

Again, it is interesting to review a recent demand of an L. D. S. Church court on one of its members, the victim being an elderly lady of 85. She had been called up and asked to renounce her belief in the principle of "Mormon Plural Marriage". She had been a plural wife, having been sealed to her husband by the late Anthony W. Ivins. Her husband is now dead and she is about ready to join him. **In order to erase all polygamous blood from the Church either by excommunication or BRAIN-WASHING,** the authorities of her ward issued the following ultimatum:

"Write a letter in which you repudiate

all the polygamist teachings of your husband and your sons; in which you repudiate any belief which you yourself might have had in this doctrine, and in which you pledge acceptance of the manifesto as it is now published in the Doctrine and Covenants."

This affidavit is so similar in intent and purpose with the ultimatum issued to Leonard and Vera Black, it is startling. We devoutly hope the similarity is merely coincidental and not intentional (?).

A WORD TO THE SAINTS.

A word of counsel to the saints who have been carried captive by the Arizona and Utah Philistines and those who are presently threatened with the same fate. Be patient, and remember the words of the Lord to President Wilford Woodruff in 1880:

"And I say again, woe unto that nation our house or people who seek to hinder my people from obeying the Patriarchal law of Abraham, which leadeth to Celestial Glory, which has been revealed unto my Saints through the mouth of my servant Joseph, for whosoever doeth these things shall be damned, saith the Lord of Hosts, and shall be broken up and wasted away from under heaven by the judgments which I have sent forth, and which shall not return unto me void.

"And thus, with the sword and by bloodshed, and with famine and plagues and earthquakes and the thunder of heaven and the vivid lightnings shall this nation and the nations of the earth be made to feel the chastening hand of an Almighty God until they are broken up and destroyed and wasted away from under heaven, and no power can stay my hand. Therefore, let the wicked tremble; let them that blaspheme my name hold their lips, for destruction will swiftly overtake them."

Also remember the counsel President John Taylor gave to an afflicted and driven people of another era, suffering for the same great cause:

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.

President Taylor's stirring appeal for *FREEDOM OF THOUGHT* can never be forgotten:

"I WAS NOT BORN A SLAVE! I cannot, will not be a slave; I WOULD NOT BE A 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!—"*
Life of John Taylor, page 424.

And finally, remember the words of the Prophet Joseph, who, even now is pleading before the Throne of God for your deliverance:

"And now, beloved brethren, we say unto you, that in as much as God has said He would have a tried people, that He would purge them as gold, now we think that this time He has chosen His own crucible, wherein we have been tried; and we think if we get through with any degree of safety, and shall have kept the faith, that it will be a sign to this generation, altogether sufficient to leave them without excuse; and we think also, it will be a trial of our faith equal to that of Abraham, and that the ancients will not have whereof to boast over us in the day of judgment, as being called to pass through heavier afflictions; that we may hold an even weight in the balance with them; but now, after having suffered so great sacrifice and having passed through so great a season of sorrow, we trust that a ram may be caught in the thicket speedily, to relieve the sons and daughters of Abraham from their great anxiety, and to light up the lamp of salvation upon their countenances, after having gone so far unto everlasting life." * *

"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 we have an house not built 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."

TO OUR DARLINGS

There's a God in heaven so true
That looks lovingly down upon you.
Honored Orson, our noble boy man,
Be like a father all that you can.
Take each one of our dear little flock
And help them in this most terrible shock.
Each of you must be kind and be true,
Just do as Daddy and Mother wishes you to.
Help other people to see the pure light,
During this time of trouble and strife.
Always and ever remember your prayers,
Guard well your actions, avoid evil snares.
Always be good and keep yourselves pure,
Then all of these hardships you'll nobly endure.
Prove faithful to God and to our dear friends,
Our rights and freedoms ever defend;
Then when all is said, everything done,
Our rewards we will have faithfully won,
We will unite in a time sure to come
In our dear old Short Creek "New Home."

—Mother.

Mrs. Vera Black.

IMPORTANT CORRESPONDENCE

The following important and timely correspondence relating to the Utah Juvenile cases, involving Polygamy, shows the interest held by people concerning the principle of religious liberty. These are but examples of the manifold proof we have of the importance the people place upon the maintainance of religious liberty.— Editors.

Lister, B. C. Canada
June 5th, 1954.

David F. Anderson, Judge
St. George, Utah.

Dear Mr. Anderson,—

A copy of your letter to the Utah parents of Short Creek has come to hand. I am so astounded by its contents and implications that I feel compelled to express myself in caution and protest.

I must assume that you are fully aware of the terrible responsibility of being a judge and that, whether your decisions and conduct are sustained by the "law of the land" or not, you are responsible before God for them. You cannot excuse yourself or hide behind the cloak of your "oath of office" as a palliative, for there is always the alternative of resigning your man-made position to avoid perpetrating an injustice or abusing an eternal principle. And, too, an acquittal can be given which would place responsibility for further action upon a higher court. Do you possess such moral courage?

I gather from your letter that you have acted upon the treacherous premise that civil law is sacred and inviolable—that the laws made by man are right and that anyone who opposes or resists those laws is basically and consequently "immoral". What is immorality?

I assert that such an attitude is dangerous and false, and, although prevalent, is in harmony with the thinking of cruel dictators. ***Legality*** is not necessarily *justice;* but justice is ***your*** duty and responsibility.

Unless I am woefully misinformed, British and American Justice has created the office of a Judge to interpret laws and to protect people who are victimized by unjust laws. Does not a Judge test and register protests against unjust laws by rendering decisions favorable to those accused? The office of a Judge is not, basically, to prosecute and enforce laws, but to act as a referee between over-zealous law-makers and their enforcers on one side and the governed on the other. By shrewd, well-considered and independent decisions does a Judge register his sense of justice. Such is evidenced by the fact that the maximum penalties are set for any misconduct, but a Judge is rarely compelled to give any or all of that penalty. Needles to say, this freedom and responsibility on the part of Judges is often sorely abused.

Judges, such as Oliver Wendell Holmes, have changed the whole structure of American Law and have nullified countless unjust statutes. The dissenting Judge in any Judiciary is given the right to express fully his reasons for dissenting and thus inform the public and the law-makers of any injustice that he sees. Holmes was so resolute in defending justice that he became known as "The Great Dissenter", and, in so doing, rendered an incalculable service to the people who could never have removed those injustices otherwise. Holmes boasted that he was never influenced by popular opinion but stood solely on "principle". Are you, Judge Anderson, of like character and integrity? If so, you will never let the pressure of the modern Mormon Church and other prejudiced people compel you to inflict their will upon a people who have sufficient character and integrity to refuse to deny or forsake a ***principle*** of their religion in the face of *YOUR* vicious threat.

Your letter leaves me with grave doubts as to your capacity to be governed by

"principle" in the matter under discussion. You say, "Under existing laws of Utah there can be no question that a home in which polygamy is practised and advocated is an immoral and unfit home for children". (!!??) For you to make such a statement seems incredible. Can a man of such shallow reasoning powers be entrusted with the responsibilities of a Judge? Again, I ask you: what is immorality? Is it any more immoral to oppose an unjust law than to be a party to enforcing it? Are all law-breakers immoral? If so, are you taking the children from the homes of all law-breakers in Utah and forcing them to sign a sworn oath that they will never break another law or teach their children to break any law and to report to some official every month and swear they haven't broken any law during the preceding thirty days?— or are you confining your vicious technique to a minority who happen to be villified at the moment?

Do you really believe polygamy is immoral? I've heard many Mormon missionaries boast that the majority of the outstanding leaders of Utah in education, religion, business and the professions are offspring or descendants of plural marriage. Really, were such leaders reared in immoral homes?—"unfit for children"? Do figs come of thorns? Bear in mind that all those born of such unions after 1862 were in violation of the "law of the land". Is it possible that you could be one of them?

You assert that in all else the Short Creek people are of "high moral character". I assert they must be of the highest moral character in all Utah—for no man or woman, who was not of the highest moral character, would risk public abuse, loss of home and family, etc., to live a principle of belief such as plural marriage, that could be otherwise so easily and popularly avoided. No man would ever marry a second woman, undertake to support her and rear a family with all its attendant heart-aches merely to gratify his lusts when, for a mere pittance or an evening's entertainment, he could satiate such tendencies wherever he goes—and with little fear of further responsibility. Can you actually show that polygamous offspring are being neglected physically, mentally or spiritually? I have sought in vain for such evidence!

In viewing this whole situation I see a remarkable parallel with that of the determined attempt of the Romans to annihilate the early Christians to be followed by the dreadful days of the great Inquisition perpetrated by the so-called Christian Church. Mormon influence now in the span of a few decades is showing itself capable of the same thing—the once persecuted now turned persecutors. I have come to regard highly the original doctrines of Mormonism, but in recent years have felt no urge to be identified with the present organization and its perversions. How truly the Mormon Prophet said: "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." What would he say of you if he were living today?

Now, Judge Anderson, even a desultory perusal of the history of Plural Marriage in Mormonism will show any intellectually honest man that such a principle is an essential part of that system of religion and that this struggle for freedom to practice that principle is over 100 years old and will never cease until such freedom is fully established. I shall impose no more of my observations upon you, as I feel I have said sufficient to discharge my responsibility to you and those afflicted people. Should you persist in persecuting them, I shall stand with your accusers before the Judgment Seat of God. Your future conduct shall decide whether this letter becomes an "open letter" or not. My copy shall evidence my stand and position to my posterity.

May God be your guide! Yours truly,

Harold W. Blackmore

According to information, the ultimatum delivered by Juvenile Judge David F. Anderson, to the Short Creek parents, Jan. 25, 1954, requires a sworn statement that they promise to forever refrain from plural marriage, and to forever desist from teaching the principle to their children.

Must we here in Mormon Utah now fabulize Father Abraham, repudiate the Dispensation of the Fullness of Times, offend God, humiliate the Prophet Joseph, deny and sin against Millennial light? Must righteousness yield the right of way and deny it's eternal responsibilities?

Let us muster integrity, tone our moral fiber and appeal to fellow Americans; you good neighbors who wield the vestige of governmental equilibrium; to pioneers, whose diligent toils have merited monumental blessings; who by their native common sense are unwilling to waste their sacred legacies for upstart authority. And to our Fathers who have bred in us true faith in the revelations i. e. Ether ch. 2 v. 10, "Behold this is a choice land, above all other lands, and whatsoever nation shall possess it shall be free from bondage and captivity and from all other nations under heaven, if they will but serve the God of the land which is Jesus Christ." The state is sovereign only on condition of service to the Great Sovereign.

This is our country. We are all your fellows, striving to share in Joseph's inheritance. Let us also faithfully appeal to God. He inspired Columbus, piloted the persecuted pilgrims, watched over the birth of the nation, prompted the Constitution, comforted the driven exiled founders of Mormonism.

Can sons now denounce their fathers with impunity? This is a serious matter. Is "YOUR HONOR" a misnomer only? He is not worthy the title before men, who profanes the office before God. All are subjects of full scale inspection before the Lord. Let virtue for virtue be shown. Match demerits against demerits to determine who should be tried. Those who voluntarily accuse are almost invariably those who seek to divert the public notice from their own practices. D. & C. sec. 121 verses 16, 17, "Cursed are all those that shall lift up the heel against mine anointed, saith the Lord, and cry they have sinned when they have not sinned before me, saith the Lord, but have done that which was meet in mine eyes, and which I have commanded them; but those who cry transgression, do it because they are servants of sin, and the children of disobedience themselves;".

These people with unquestionable morals undoubtedly stand unworthy the "fullest" abundance of Gods graces, heralded as violators, in the midst of stones. If victims they must be, so be it. Loving honor they cannot be willing to withhold eternal, exalting truth from Gods innocent children tendered to their care, nor to put out the light of their spiritual understanding nor teach them lies to dissolute their faith.

CHEAT FATHERS CHILDREN OF SALVATION AND CALL IT JURISPRUDENCE! Heaven forbid such infidelity.

Your Neighbor.

Undisclosed because this is a principle, not a personal issue.

THE 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 think wrong,

FREE to choose those who govern my country.

This heritage of freedom I pledge to uphold for **MYSELF** and to **ALL MANKIND**.

ONE WONDERS

Editor Tribune: On June 3 I saw something that I did not think could ever happen in America. I saw a mother preparing to give up seven of her children to the custody of the state rather than sign a statement which she considered violated her rights as a citizen and which went against her conscience.

The older children were all helping to clean up the house and yard, get the clothes in order and packed. The little girls, 5 and 7, played in their playhouse in the basement of the new home that is just up to the square. The 4-year-old and and the husky 2-year-old played in the shade of a peach tree. But a puny, frail 5-year-old clung close to his mother, never once leaving hold of her skirt. Except for this, the family seemed calm and resigned.

Somehow I thought this would not happen. Surely the judge would relent a little; certainly at the very last minute, before she would actually surrender the children, the mother must weaken and sign. But neither happened.

I tried to plead for this sensitive, half-sick child. The kindly lady from the state office suggested that, since the judge had ruled that she might keep the baby, perhaps he would trade and let her keep this child instead. What a position for a mother to be placed in! She could only keep the baby.

One wonders at the welfare laws which will tear children from a mother, especially when she loves them and shelters them —even though she is the third wife of her husband. The relationship was entered into with the full knowledge and consent of all concerned. Why should innocent children be made to suffer for the beliefs of parents? If, in America, a mother cannot keep her family, what real rights have we, any of us?

J. B.
St. George, Utah.

LINES TO MY HUSBAND

The long shadows part us today,
And near you I may not stay.
But there are lessons in clouds
Though dark they may seem,
And when they have vanished
Their lining will gleam.
So in my heart I keep you
Though we are far apart,
And though I may not see you,
You are always in my heart.

Beloved, though days may lengthen,
And time seem to stand still;
I pray my heavenly father,
To bless and keep you still.
And though I am in exile,
From ties I hold most dear,
My heart is always reaching,
To bring you closer dear.

You're brave and gallant, darling,
You'll always fight for truth,
Your courage and fidelity
Were established in your youth.
You have a sense of fairness
That cannot be excelled;
I hope your worthy seekings
Will always be upheld;
And though our journey for this time
May seem so far apart,
My darling, just remember,
You are always in my heart.

J. B. C.

Phoenix, Arizona.

IT TAKES SO LITTLE

It takes so little to make us sad;
Just a slighting word or a doubting sneer,
Just a scornful smile on some lips held dear;
And our footsteps lag, though the goal seems near,
And we lose the courage and hope we had—
So little it takes to make us sad.

It takes so little to make us glad;
Just a cheering clasp of a friendly hand,
Just a word from one who can understand;
And we finish the task we long had planned,
And we lose the doubt and the fear we had,
So little it takes to make us glad.

WAITING

Serene, I fold my hands and wait,
Nor care for wind, or tide or sea;
I rave no more 'gainst Time or Fate,
For, lo! my own shall come to me.

I stay my haste, I make delays,
For what avails this eager pace?
I stand amid the eternal ways,
And what mine shall know my face.

Asleep, awake, by night or day,
The friends I seek are seeking me;
Nor wind can drive my bark astray,
Nor change the tide of destiny.

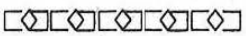
What matter if I stand alone?
I wait with joy the coming years;
My heart shall reap where it has sown,
And garner up its fruits of tears.

The waters know their own and draw
The brook that springs in yonder height,
So flows the good with equal law
Unto the soul of pure delights.

The stars come nightly to the sky;
The tidal wave unto the sea;
Nor time, nor space, nor deep, nor high,
Can keep my own away from me.

John Burroughs

(Contributed by Leonard Black)



Late last night as baby and I,
Came home to our lonely house to cry,
The children's things we found around;
All was still, the only sound,
Was made by the dog as he dashed out,
He whined and barked and ran about.
We entered the house and turned on the light,
My heart was aching; I've had to fight
The heavy feeling that I possessed,
When we went to bed and tried to rest.
I knew our dear children, both girls and boys,
Were sorrowing too, tears replacing their joys.
But we trust in the Lord; its all up to him,
If we do our part we surely will win.
Still feeling our rest would not be complete,
Crying and praying, at last fell asleep.

–Vera Black.

EXILED

Phoenix – 1954

When shall I see you, husband dear;
And fold in fond embrace,
To bridge the gap and span the tide,
Since last I saw your face?

I long to tell you all my woes,
'Cause you will understand.
And tell you too the joys I've had
Since kidnapped from that land.

I yearn to see your true blue eyes,
The sparkle of your smile,
To laugh with you and cry with you,
And talk for quite awhile.

I'm glad I have the memory
Of a darling just like you;
Who's helped me up and helped me out
Whenever I was blue.

Our trials–true, are many,
And our burden often great;
But the peace of God is with us
On our mission up to date.

When once again I see you,
Will the day be dark and drear?
Or will the sun be shining,
And the skies be blue and clear?

Oh, help us Lord to do our part
With patience, faith and love;
To never murmur, nor complain
Of what comes from above.

For now we're in a battle,
A fight we've got to win,
To establish Truth and Priesthood,
And free the world of sin.

Distant my camp may be from yours
And letters hard to write,
But my thoughts and prayers and love
Are with you day and night.

Aunt Fern.

Thinking is easy; action is difficult; to act in accordance with one's thought is the most difficult thing in the world.

Goethe.

TRUTH

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

Vol. 20. AUGUST, 1954 NO. 3.

THOUGHT CENSORS VERSUS THE FREE AMERICAN SCHOOL SYSTEM

"We Must Drive From the Temple of Freedom All Who Seek To Establish Over Us Thought Control."

In a former issue of this magazine under the heading "CHILDREN VERSUS CATTLE", the editors treated to some extent the school problems in Short Creek which have arisen as a direct result of the 1953 crusade against the religious belief of the people of that community.

A killing blow was leveled at their school, the board members, the principal, and most of the teachers. Shortly after the arrests the local board was released without warning or trial, and the teachers involved in the crusade were summoned for trial, to give reason why their certificate should not be revoked. As a result of all this new board members were selected from among the persecutors of the citizens, without any consent from the people involved and the teachers have been asked to sign affidavits guaranteeing their future conduct relative to their religious beliefs.

Under coercion these teachers plead guilty to a charge which was false and not founded on constitutional principles. They did so because their families were being held as hostages, and because the State had promised them amnesty from all charges of a criminal nature which would effect their social, financial and political standings in the community and State.

The State failed to keep its word; it broke its sacred promise and is now making an attempt to BRAIN–WASH the Short Creek school teachers. We wish to exclude from the State Board members demanding this affidavit the honorable State Superintendent of Public Instruction M. L. Brooks, who has not taken part in the proposed destruction of the Short Creek School.

The following documentary evidence is well worth preserving and should prove

"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 be of great interest to our readers. The first two documents relate to the findings of the board and the required affidavit. Then follow two very forth-right letters of *PROTEST.* One from a Short Creek school board member, one from the principal, and excerpts from a teacher's letter.

ARIZONA STATE BOARD OF EDUCATION

IN THE MATTER OF THE REVOCATION OF TEACHERS' CERTIFICATES OF CLYDE MACKERT, LOUIS J. BARLOW AND JEROLD WILLIAMS.) FINDINGS AND ORDER

This matter having come on before the State Board of Education on the 20th day of February, 1954, Clyde Mackert, Louis J. Barlow and Jerold Williams being present in person, and represented by their attorney, G. W. Shute; testimony was taken; evidence was introduced; and the Board of Education, after having considered the matter, makes the following findings:

1. That each of the teachers above named pleaded guilty to the charge of conspiracy to commit open and notorious cohabitation.

2. That Louis J. Barlow and Clyde Mackert have engaged in the practice of polygamy since taking their oaths of office as teachers.

Now, therefore, pursuant to the authority granted this Board by Section 54–102, subsection 7, A.C.A. 1939, as amended

IT IS HEREBY DECLARED that the teaching certificates of Clyde Mackert, Louis J. Barlow and Jerold Williams are to be continued in effect, provided all or anyone of said persons sign under oath the attached statement declaring that they will not in the future practice polygamy or plural marriage.

IT IS FURTHER ORDERED that in the event the above named teachers, or any of them fail or refuse to file the aforesaid statement on or before the 31st day of July, 1954, with the Arizona State Board of Education, at the office of the Superintendent of Public Instruction, at the Capitol Building, Phoenix, Arizona, then their or his certificates or certificate shall be revoked.

Dated this 5th day of April, 1954.

/s/ Howard Pyle /s/ Grady Gammage
/s/ F.J. Benedict /s/ Richard A. Harvill
/s/ R. E. Booth /s/ L. A. Eastburn
/s/ Bessie Kidd Best

Copy of Affidavit

To the Arizona State Board of Education

Office of the Superintendent of
Public Instruction
Capitol Building
Phoenix, Arizona

STATE OF ARIZONA)
ss
County of .....)

I, Louis J. Barlow, do solemnly swear that I will not practice, live or engage in polygamy or plural marriage from this day forward.

.....
Louis J. Barlow

Subscribed and sworn to before me this .. ..day of ....., 1954.

.....
Notary Public

My commission expires:

CORRESPONDENCE

Honorable Board Members:

It has been drawn to my attention that Messrs. Clyde Mackert, Louis J. Barlow and Jerold Williams, teachers in the Short Creek School, have been issued an ultimatum that they sign anti-polygamy oaths

or lose their teaching certificates.

It is my understanding that when a teaching certificate is revoked by the State Board of Education, it can never be re-instated by that board or any subsequent board regardless of the further findings of the board, and notice of such revocation is sent to all other states. If so, it is in effect, a death sentence to the profession and vocation these men have energetically, competently, and sincerely worked at for several years in integrity and honor, and for which they spent five years of their lives and a good deal of money for specialized training in preparation.

Ignoring all qualities of character, would you thus take their profession from them merely for not conforming to your personal interpretations of what should be the orthodox behavior of the private life of a teacher, even though the private conduct has in no way been imposed upon the public school in which they teach?

It is also my understanding that these named teachers have not been charged with unprofessional conduct or unfitness to teach from any scholastic deficiency, and that the only other premise upon which the board may revoke a certificate is for immoral conduct.

I know each of the teachers named personally, and I am aware that none of them have ever been convicted of a felony or any public offense prior to the staged conviction of a misdemeanor of conspiracy to commit open and notorious cohabitation. They pleaded guilty to a violation of which they are not guilty and which is foreign to their nature and conduct; such pleading was made as a lesser of two evils, the other being a costly and lengthy criminal proceeding to prove their innocence of crimes of which they were accused, and more especially that they might be able to direct all their money and energies to freeing the kidnapped Short Creek children. Let me here quote Senator Smith before our State Senate:

"I want to inform you at this point that there is no law in the Penal Code of Arizona against the practice of polygamy .....These men were not financially able to go into a long drawn-out lawsuit against their own state (which should have been their protector). Therefore, they plead guilty to a crime of which not one of them was guilty, with the understanding they would get a suspended sentence and with the hope their wives and children would be restored to them."

Inasmuch as the whole question rests upon the belief and practice of polygamy being moral or immoral, I know it would be well for the learned board to consider the fruits of immorality with its sin, sorrow, dissipation, distrust and lack of character. I know you did not find such symptons in the lives of these teachers who have had their intimate and private details of life exposed before the whole world. I know you did not find the fruits of immorality.

Was there not some other motive than an unbiased decision of the merits of their character as a deciding factor in your decision and judgment? It is a sad commentary upon our American educational system that those who are the foremost leaders and who are the most learned in the scholastic fields could be so lacking in statesmanship and moral courage as to sign their names to such an obviously unconstitutional demand as a *SPECIAL RELIGIOUS TEST* for certain teachers in our state. Is not the time-honored oath to support the Constitution of the United States and the Constitution and laws of the State of Arizona sufficient? Has the day arrived that citizens must sign oaths that they will conform to the policies of officials even in the citizens' own private life? There is no law to support the oath prescribed. Do you feel it your duty to go beyond the state statutes to see that teachers do not subscribe to any religious action which you consider

unorthodox?

Associate Justice Jackson of the United States in writing the decision of the United States Supreme Court, stated in the case of West Virginia State Board of Education vs. Barnett as follows:

"Without the promise of a limiting Bill of Rights it is doubtful if our Constitution could have mustered enough strength to enable its ratification. To enforce those rights today is not to choose weak government over strong government. It is only to adhere as a means of strength to individual freedom of mind in preference to officially disciplined uniformity for which history indicates a disappointing and disastrous end.

"The subject now before us exemplifies this principle. Free public education, if faithful to the ideal of secular instruction and political neutrality, will not be partisan or enemy of any class, creed, party or faction.....The Fourteenth Amendment, as now applied to the States, protects the citizens against the State itself and all of its creatures—BOARDS OF EDUCATION NOT EXCEPTED. These have, ofcourse, important, delicate, and highly discretionary functions, but none that they may not perform within the limits of the Bill of Rights. That they are educating the young for citizenship is reason for scrupulous protection of Constitutional freedoms of the individual, if we are not to strangle the free mind at its source and teach youth to discount important principles of our government as mere platitudes....There are village tyrants as well as village Hampdens, but none who acts under color of law is beyond reach of the Constitution....The very purpose of the Bill of Rights was to withdraw certain subjects from the vicissitudes of political controversy, to place them beyond the reach of majorities and officials and to establish them as legal principles to be applied by the courts. One's right to life, liberty, and property, to free speech, to free press, freedom of worship and assembly, and other fundamental rights may not be submitted to vote: they depend on the outcome of no elections....the freedoms of speech and of press, of assembly, and of worship may not be infringed....they are susceptible of restriction only to prevent grave and immediate danger to interests which the state may lawfully protect....ultimate futility of such attempts to compel coherence is the lesson of every such effort from the Roman drive to stamp out Christianity as a disturber of its pagan unity, the Inquisitions, as a means to religious and dynastic unity, the Siberian exiles as a means to Russian unity, down to the fast falling efforts of our present totalitarian enemies. Those who begin coercive elimination of dissent soon find themselves exterminating dissenters. Compulsory unification of opinion achieves only the unamity of the graveyard. It seems trite, but necessary to say, that the First Amendment to our Constitution was designed to avoid these ends by avoiding these beginnings. There is no mysticism in the American concept of the State of the nature or the origin of its authority. We set up government by the consent of the governed, and the Bill of Rights denies those in power any legal opportunity to coerce that consent. Authority here is to be controlled by public opinion not public opinion by authority...

We can have intellectual individualism and the rich cultural diversities that we owe to exceptional minds, only at the price of occasional eccentricity and abnormal attitudes. When they are so harmless to others or to the State as those we deal with here, the price is not too great. But freedom to differ is not limited to things that do not matter much. That would be a mere shadow of freedom. The test of its substance is the right to differ as to things that touch the heart of the existing order. If there is any fixed star in our constitutional constellation, it is that NO OFFICIAL, HIGH OR PETTY, CAN PRESCRIBE WHAT SHALL BE

ORTHODOX IN POLITICS, NATIONALISM, RELIGION, OR OTHER MATTERS OF OPINION, OR FORCE CITIZENS TO CONFESS BY WORD OR ACT THEIR FAITH THEREIN. IF THERE ARE ANY CIRCUMSTANCES WHICH PERMIT AN EXCEPTION THEY DO NOT OCCUR TO US."

Article 6 Clause 3 of the United States Constitution states very clearly that "no religious test shall ever be required as a qualification to any office or public trust under the United States".

Article II Section 12 Arizona Constitution clearly states, "No religious qualification shall be required for any public office or employment."

Now it seems bewildering to have to draw these plain and simple fundamentals to the attention of learned officials in this land of democracy. How can you possibly evade the issue or qualify it sufficient to justify such action? Do you suppose that plural marriage is not a fundamental part of the Mormon religion? Do you suppose these men are attempting to hide their unpopular beliefs behind a cloak of religion with no precedent or long established conviction? I understand you acknowledged they are sincere.

The doctrine of Celestial (Plural) Marriage is as integral and fundamental a part of Mormonism as is the doctrine of Faith or Baptism or the Temple Ordinances. An Anti-polygamy oath is a most definite religious test oath to a Mormon Fundamentalist, for Plural Marriage is integral and essential to his eternal exaltation, and exaltation is the very goal to which his life is dedicated.

Although expediency led the leaders of the Mormon Church to declare they had abandoned polygamy, it is well known that Celestial (Plural) Marriage was continued on and has never been abandoned by the faithful since it was revealed by the founder of Mormonism. The less informed members of the Church supposed, as did the United States, that polygamy had been abandoned, but be that as it may the Mormon Fundamentalists have never denounced any of the original doctrines of their Church Founders. To denounce plural marriage would be to denounce their Prophet Joseph Smith, their great leader, Brigham Young and many others as well as the ancient prophets of biblical days and their own conscience. Certainly you cannot deny that polygamy is a part of their religion if you understand anything about the persecutions which they have endured for it—persecutions which only strong religious conviction could endure. Many Mormon Fundamentalists served prison sentences for plural marriage during crusades of the past. Persecution has more surely convinced them of their position. Christ said, Matthew Chapter 5 verse 11-12: "Blessed are ye, when man shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you."

Such actions as this you are asking fill the pages of Mormon history and the generations which follow can do no more than look upon such perpetrators as infamous tyrants prompted by religious bigotry. By this act you are accessories to the crime perpetrated upon the innocent children and loyal American citizens of Short Creek by the state's army, and the subsequent pollution of the state's courts, in their abuse of children and their prejudged decisions; you also become benefactors to the Utah stockmen who have feverishly tried to close the public school to children of polygamous parentage and and thus save themselves a few tax dollars long overdue.

Perhaps you have been ill advised, I am not anxious to believe our top educators malicious. If you have the courage of real statesmanship, you will not be

closed to further study upon this matter, even our great Supreme Court Justices are not infallible and they are humble enough to reverse their own decisions when they find they have made a wrong decision. I pray you may be as humble. Certainly you do not feel it proper to require of one person in the way of oaths and qualifications what you do not require of all who are to receive the same rights or privileges under your jurisdiction. Are you going to require all teachers in Arizona to sign anti-polygamy oaths or have their certificates revoked after July 31st? You do not intend to require anti-Catholic or anti-Jewish oaths or place restrictions upon other religious people that they desist from performing the duties of their faith, surely?

Does adherence to a philosophy of life which teaches men to be fathers of large families, to accept the responsibility of many children and perhaps several companions in a most sacred relationship, and a strict moral code, in a patriarchal family where confidence and love are the binding factors, I say, is that sufficiently immoral to make a man unfit to teach in our public schools?

To require such an oath opens the door to an unlimited number of restraints officially imposed, and there is no logical stopping place if you go beyond the oath of long standing which broadly yet fully covers loyalty requirements of all public officials. If a teacher is immoral or criminal, he should be disqualified from teaching, but in this action against the Short Creek teachers you have set yourselves not only above the courts but even above the legislature which has not seen fit to to restrict religious freedom to the extent of defining polygamy either immoral or criminal, and above God who has not restricted man's conscience and who has often demanded moral chastity and sanctioned polygamy.

I agree with the court as in Cantwell vs. Conn., 310 U. S. 296:

"Even the exercise of religion may be at some slight inconvenience in order that the state may protect its citizens from injury."

By what stretch of the imagination can the peaceful conduct of devout, religious persons who are not even attempting to impose their philosophy or in any way infringe upon the rights of other citizens be considered injurious to the state.

The court has further defined religion, Davis vs. Beacon, 133 U. S. 333:

"The term 'religion' has reference to one's views of his relations to his Creator, and to the obligations they impose of reverence for His being and character, and of obedience to His will....With Man's relation to his Maker and the obligations he may think they impose, and the manner in which an expression shall be made by him on his belief on those subjects, no interference can be permitted, provided always the laws of society, designed to secure its peace and prosperity, and the morals of its people, are not interfered with."

The teachers here named have carefully maintained that no religion or denominational indoctrination is sponsored or tolerated in the Short Creek school.

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, May 16, 1822, on the point of religious liberty, 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 the 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 perdition 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 LIBERTY 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."

Referring to John Adams' statement, a prominent Mormon leader observed:

"His prejudices against the Jesuits 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."

In a debate regarding the adoption of the Constitution in Virginia, Mr. Randolph informed:

"The Constitution puts all sects upon the same footing. *A man of abilities and character of any sect what ever may be admitted to any office of public trust under the United States...."*

Succumbing to common misunderstanding and public opinion or social or political pressures is expected of religious bigots and political persecutors and small but aspiring men. But oh! What is left of America if our great educators become accessories in crusading religious persecutions? Has not your board and varied educational pursuits shown you the parallel between the struggle of the Short Creek people and the age old struggle of persecuted peoples throughout history, with the same tone of false and severe accusations, misunderstood motives, despotic demands of the persecutors and the undaunted faith of the persecuted?

It is a brilliant parallel and history's pages are full. The persecuted have become persecutors.

Perhaps some say, "but this is different, polygamy is not religion, and if it were tolerated there is no end to the crime which people would try to hide beneath the cloak of Religious Liberty."

If you dare to be unbiased, you will find that Mormon Celestial Marriage is conducive to life while crime is conducive to death.

Moral laxity, non-support, infidelity, abortion, divorce and the current breakdown of family life is not the product of polygamy and does not exist at Short Creek. It appears that the State Board action is a deliberate action to aid in crushing the religion of the Mormon Fundamentalists of Short Creek. To stop or disable the public school at Short Creek and in that way aid the destruction of the of the philosophy of the people of Short Creek. Are you willing to be instruments of force to deny the children of these American citizens the right to free public education because you do not personally believe in Mormonism?

Educators throughout the world are experimenting in every field of thought for the betterment of mankind. Scientists are striving to find better ways of doing things, time saving gadgets, or conveniences; political and social scientists

are trying to find better ways of providing and securing human relations, and every field of thought is open to improvement and testing; yet here in our enlightened state, family life, the very foundation of of government, the most sacred institution for promoting life and happiness, is being attacked by the very officials who should be its protectors. In the family are found the most wholesome motives which move men to good works. The family institution is falling from its former position of importance, with the resultant social sores of juvenile delinquency, divorce, and other heart-rending ailments and their associated salves of juvenile courts and public welfare departments. The Short Creek experiment in family life has so far produced the finest record of non-delinquency, sustained family happiness, filial love, companionship, devotion, respect, and the other qualities which secure family ties and provide proper citizenship training for the coming generation, to be found in Arizona.

I challenge you to objectively study this further; if for no other reason than allowing a much needed social experiment in family life. What are the risks? Is the monogamic system standing the strain of present day living? Are we afraid to question the system which has become an integral part of our emotions? I must inform you that the Short Creek people have had a great deal of occasion to see their lives and their attitudes put to the crucial test. With their family life on the more sure foundation they are willing to be subjected to a great deal of persecution rather than recant their position to to conformity with a decadent system of monogamy with its spinsters, contraceptives, abortions, divorces and many other sorrows and frustations. Men are able to withstand great hardships when there is peace at the center of their lives.

I do not ask you to accept plural marriage as the Mormons do, but I do solicit your broadest tolerance in allowing wholesome social experimentation and even more in allowing religious liberty where no one's rights are being abridged.

Anyone who knows the character and integrity of these named teachers as well as other men and women of solid Mormon convictions, know that they will gladly discuss and objectively analyze their positions on any conviction, but will never submit to a forceful ultimatum to denounce their faith unless a better way of life is offered. Show them a better way if such are your convictions.

Education, not force, is the democratic way.

Respectfully yours,

Richard S. Jessop.

Louis J. Barlow, Principal
Short Creek School
Short Creek, Arizona
May 16, 1954.

State Board of Education
Department of Public Instruction
Capitol Building
Phoenix, Arizona.

Dear Board Member,

Were it for personal interests alone I would not write you at this time, but in the interest of justice, freedom, our American heritage, the coming generation and our great teaching profession, it is my duty to make expression regarding the ultimatum which you sent me demanding that I denounce a most integral and vital part of my religion or lose my privilege to teach in the public schools. The indirect remunerative value of my teaching certificate is of insignificant concern compared with the greater values for which I am a teacher. I feel keenly that in the realm of education lies the hopes of a better future, but I am aware that the public school is fast becoming a less effective medium for education of real values. The restraints and limitations forced through fears of economic insecurity, the long

worn traditions, the unlimited legislative regulations, and now the fear of being unpopular with the State Board of Education make effective, thought provoking teaching give way to officially imposed indoctrination. Questioning educators who teach students to search motives, to inquire, investigate and experiment are being labeled subversives or insurrectionists and are being silenced into oblivion. Fear is replacing thoughtful investigation. It is conspiciously evident that social and political exploration are forcefully forbidden. Only in the area of less importance, in the exact sciences, where traditions and sentiments mean little, are we entitled to delve for causes and effects without fear of annihilation by those who have vested interests in the status quo of an ailing society.

Do we want our children to inherit our limitations or do we want them to have the ability to think and perchance find better ways? Certainly, we do not have the solutions to our social, political or economic problems.

Education is the process of giving the student help in gaining tools of thought, example in moral values and inspiration to believe in himself. Indoctrination is the process of imposing upon the student with ridgedly defined limitations and taboos, as prescribed by those in authority. Too often the query of young minds must be employed in the study of the popular, the legal, the remunerative and the expedient, rather than having their minds active in study of real values of the enduring, the scientifically sound, the morally right, the honorable, the fair, the constructive and the charitable.

I have thrilled at the possibilities of helping to develop a better society for the coming generation. I know that high speed scientific development is not a solution to the worlds greatest problems. I know that war between political factions, nationalities, or religious doctrines is not the solution to Arizona's most important problems. Instead, education for integrity, honesty and dependability supported by effective scholastic tools to effect wholesome solutions is the answer to our greatest problems. Our state would not have to spend great sums of money for prisons, delinquency, courts, welfare agencies, mental hospitals and other agencies which do not treat problems at their source, if the people of Arizona really believed in education and in family life to the extent of objectively studying them for a better way of guiding mankind rather than restraining men after they have become a burden upon society.

I appeal to you very sincerely, for I have had great faith in you. I had believed that if any people in our state would be able to see the real values and the real issues involved at the Short Creek school, and be able to put principle before personal interests or popular clamor it would be the educators of our state.

Is it possible that such a faith in educators could be a result of my having been blindly indoctrinated by our American educational system? I have been a student and colleague of leading educators for many years. Perhaps I have been 'brainwashed' into the belief that our educational leaders are interested in maintaining our heritage of freedom. Do you suppose my early training in American precepts has resulted in my having been improperly indoctrinated in the belief that our country is a haven for the oppressed and an asylum for those who wish to live and think as free men?

I have recently been informed by an Arizona Official who is active in the crusade against Short Creek, that my philosophy of life is a result of having been 'brainwashed' in one line of thought only.

I ask sincerely, do you suppose my service experiences in the United States Navy and my childhood training in these United States has biased my mind unduly in favor of our country, that I am not objective when I feel and teach the young peo-

ple that this is the greatest land of freedom in the world; that we have the opportunity to grow to greater heights of manhood, go to greater depths of thought; that we are unlimited in wholesome experimentation; that all of America belongs to all of us; that the people are sovereign; that our constitution was a God-inspired document; that although there are things not quite right in our country at times it is not the fault of the basic American beliefs but of mismanagement of some people whom we the people have chosen? Perhaps my father did me an injustice when he instilled into my immature mind the concept that I was a free man, that I had a right to live and grow to the greatest heights of my capacity here in our America. Perhaps he was 'brain-washing' me when he taught me that my mother, his plural wife, was a virtuous woman; that I should honor and respect my parents and that I should defend, with my life, if necessary, the virtue of my sisters. The same father who taught me to respect my parents also taught me by example and precept that I should respect and obey the law, that laws were to protect people and that officials were guardians of our rights and freedom; he further taught me to believe in God and to pray with faith, then work hard to accomplish the ends I desired to attain. He taught me to respect the opinions of other men and to allow other men to think very differently and to worship a different God than I do and yet recognize their intelligence and their sincerity. He taught me to believe there was good in all men and some failings in all men. He taught me to believe in the story of Jesus Christ and the story of the boy prophet Joseph Smith and in the principles which he advocated.

I now hear that there is not room for me in the great teaching profession because my training and my fundamental beliefs in religious philosophy differ at this point with some members of the Arizona State Board of Education.

A person, active in the Short Creek persecution, recently accused me of having socialistic leanings because I expressed a view which I learned from the state's educational leaders, it was: "free public education is for all people's children, whether rich or poor, black, white or red, Catholic, Protestant, Jewish or without religious affiliation, and the teachers who instruct such a heterogeneous group are to be evaluated upon their merits as teachers rather than their race, religion, or economic class." Even more socialistic were the quotations: "free public education is not free but is an obligation which all citizens should should help support as an obligation they owe to our society, whether they are parents or not. As administrators in free (tax supported) public education we must take the money where it is and then educate the children where they are."

It is not my intention to be too critical of your position. I know it is impossible for any person in public position to please all people. There are times when a public official must make decisions which may hurt some person, but if such decision made with humility and integrity will be to the ultimate good of that person, many others or the state it is possibly justifiable. However, in the case at hand, I must ask these questions, and I ask them as sincerely as I ever asked a question in any of your college classes or as sincerely as I ever asked my noble father or humble mother any of the questions of life.

Is my broad interpretation of our American freedoms, which allows that even Mormons, Fundamentalists as well as the. Orthodox Mormons, should be granted the same citizenship rights and privileges as other American citizens, detrimental to the youth of Arizona or the integrity of the teaching profession.

I do believe in Mormonism, plural (Celestial) marriage as well as all of the other principles. I believe strongly, that

it is not my place to impose my religious beliefs upon the children of other people or any children in the state public schools. I believe further that it is not your privilege nor that of any one else to impose upon my children or any children in the public schools, the belief against Mormonism or any other religious philosophy, or any particular doctrine of any religion, or to indoctrinate children in the opinion that their parents have conceived them in sin, merely because the Governor and other officials do not believe in the unpopular aspects of Mormonism.

You are likely wondering (if not preconvinced) if my construction of religious tolerance is not too extensive. I have been taught that there should be absolutely no restriction upon religious freedom. If ever one persons religious conduct infringes upon the basic rights of another then of course the rights of the second person must be the first concern. Now, please show where the peaceful, devout lives of Short Creek Mormons, with their objectionable plural marriage is overstepping to the point that other's rights must be defended. It is evidence of ignorance to claim that the children were being harmed. There is no example to substantiate such claim. The primary objective of a Fundamentalist home is to provide love, security, life's physical necessities and wholesome formative education for its children. The highest hopes of a Fundamentalist Mormon is to gain exaltation through intelligence, wisdom and correct living; to see his posterity grow in every wholesome attribute then join him in the life hereafter. Life, liberty and happiness are qualities which exist in abundance in a Latter-day Saint home.

I will be quick to help you protect the rights of anyone who is being forced, abused or mistreated by the Short Creek people. Will you help me protect the rights of those being forced, abused, imposed upon and inhumanly mistreated by the State of Arizona? Is Arizona becoming a Police State? Perhaps it is not safe to question official action in our state.

You who are the educational leaders of our state owe to the dignity of your position and the integrity of your own lives which are prominent before your fellowmen, and to our America, that you not act so prematurely as to cast persons from their lifelong profession for some reason which you would not like to explain. I implore you to apply the Golden Rule. Would you like to be weighed and judged as to the popularity of your own particular religious philosophy for your position as a state board member, with complete disregard for the sincerity and integrity with which you have fulfilled your duties as a board member, a governor or leader of a great educational institution?

You have told me personally that you did not question my competence or my professional conduct. You have acknowledged that you knew I was sincere. I have never been more sincere in my life. A sincere person should be helped to grow and learn better, if there is some attribute of his life which has become so objectionable as to preclude him from continuing in his profession.

Your own acknowledgements leave this issue squarely upon the premise of religious discrimination. Am I not entitled to a more thorough explanation of your action? Do you deny that the motives for such action were unholy pressures by way of suggestions implying mandatum from our Governor who has public reputation to save at the expense of the Short Creek citizens? Did you really pursue a study of this problem with the same objectivity as you would a study of other educational problems? Permit me to observe the very conspicuous absence of Mr. Brooks' name from the signatures on the ultimatum sent to me. I will further observe, the implications of which I would rather not believe, that is, all other members of the Board, except the Governor, are holding their positions by

an appointment directly from or greatly influenced by the Governor.

An indication of the greatest tragedy here involved is to see men of prestige and wide recognition as intellectual leaders become a party to an injustice which they would have never instigated themselves, but apparently do not have enough courage to protest.

I am truly heart-sick, for it seems as though someone dear to me has just passed away. My confidence in educators is being betrayed. With the passing of the integrity of our leaders in this all important field of learning, one views a dark cloud of despair on the horizon of the future for America. However, I have not completely given up hope, and I have not refrained from teaching my students that this is the grandest country on earth and our flag is a symbol of freedom and justice to all men of every race and belief. Words alone are not sufficient to convince. I need to show them contemporary examples of statesmanship. Tell me, where are the living patriots who will put fundamental principles of freedom to all men before their personal security?

Even now, after a year of intense mistreatment at the hands of officials, the Short Creek children, those who have been taken away and those who have been home under oppressive conditions, are entitled to your thorough and objective study as to their attitudes on law and order, citizenship and their faith in our American way. Ask any of the children from Short Creek, who may be now in your community, who were taken from their homes by the state and you will find that they know more about our precious Constitution and especially the basic freedoms upon which it stands than do most children. You will find that even though their mothers have been exiled and their fathers abused and they themselves subjected to injustices and heartache at the imposition of our state, they still believe in America. I have never heard a word against the fundamental principles of our American heritage from the people of Short Creek even since the raid. They stand out now as the most patriotic and energetic defenders of our Constitution in the state of Arizona. They see as you do, the family institution is decaying in our nation. They know that spiritual values are being far removed from the everyday life of most people. They see frustration replacing the wholesome security and peace of mind our grandfathers enjoyed. They are not adverse to improvements and new ideas, socially and scientifically, but they hold tenaciously to the sacred family institution which is disappearing. They believe in public education for all which belief is also in a fast decline on the American scene.

I challenge any objective student of sociology to find a group of people equal in moral and spiritual values and more sincere in defense of other's rights. Make a list of the results of morality and integrity, then measure the Short Creek people. I have already made such a survey followed by an intensive study, that is why I came here to teach school and why I have stayed here to raise my family.

I implore you to question the young people who have been raised and tutored through our Short Creek School and their Patriarchal family environment, as to their loyalties. I am sure you will find them willingly to discuss and learn any new and appealing concept which seems wholesome in its nature. I am sure they will put their faith in God first and in our American Constitution next. I do not doubt they will feel some resentments toward those who took their mothers and brothers and sisters and friends away. Nevertheless, you will find in them an undaunted faith that they will be returned. The same quality of faith we American servicemen had during World War II when we knew the United States would win. Though we lost many battles I never once questioned the possibility that we Americans could lose. My youthful mind was

convinced that we were fighting for the greater cause, freedom and right.

The Short Creek youth know that truth will eventually prevail and they have not become bitter as one would expect of a persecuted people.

Governor Pyle and other state officials did not bother to personally investigate the conditions at Short Creek before raiding the community. If they had they could have saved a lot of money and human suffering. Now are you going to have my certificate revoked before and without weighing the results of my teaching? Are you predicting that my teaching will be detrimental to the children of this state without any observation of what it has been for the children I have had a chance to influence and teach for the past five years? Do you feel honest or even objective in such a procedure?

The five years I have been at Short Creek have been full of challenges. I accepted the responsibility of administration of this small school the first year and set out first to inspire the children to enjoy school and enjoy learning. Along with all the duties of an administrator of a small school, including the reports and forms which every school has, and the unexhaustable list of little procedural and discipline problems, I had the responsibility of teaching full time with fifty-four students in four grades and at as many different levels of achievements as there were children. There were not enough desks or chairs for all the class to sit down at one time. There were not enough books of any course in any of the four grades for each child to have an individual book. The operating budget was almost the smallest in the whole state. The buildings were rundown and unpainted. The children often had to wade through deep mud in the school yard to reach the creaking frame school house. The money which had been appropriated the year before to paint the outside of the school buildings was turned back to help the 'starving' Utah Stockmen who were running thousands of cattle on the strip. They were at that time enjoying the greatest cattle boom in history. Even so they complained of having been sorely imposed upon by the special school tax. The school tax that year figured out about eight cents per full grown cow and nothing for calves, and the cow count was their own report, despite the fact that the cow was feeding the year round on Federal grazing land.

My teaching position here has been threatened from that first year, due to my efforts to provide a good school for the Short Creek children. The only difference now is that the educators to whom I had considered I could turn for help in school problems are now ready to dump me overboard because my personal philosophy of religion is different than theirs.

Things have changed in the school picture at Short Creek. The school is not so badly in need of physical improvements as it was, although it is yet deplorably inadequate and a whole new plant should be built and equipped. However, due to the cooperative planning of the parents and teachers working together in the interest of the children, there has been a wonderful growth in the service our school can perform.

School board members were elected who were interested in the children and who were also resident taxpayers. They were inspirational and helpful and wanted to see their children get a broad and wholesome education. They wanted their children to know of other lands and other people and other ideals and philosophies of life, as well as to know about themselves, their own land and people in their particular setting. They really believed that broad, tolerant understanding with a thorough scholastic education was the finest security they could provide for their children. Some of the school improvements cost tax money, but the district had never been bonded and the annual cost per stu-

dent has not raised above the mean of the districts in the state. Nevertheless, the additional taxes brought hate and intolerance from the non-resident taxpayers. When the complaining stockmen found that the school was not vulnerable, as such, their intolerance toward the taxes and the school was expressed indirectly by persecution of the citizens whose children in the public school represented a further threat to their free use of the many hundred thousand acres of public grass-land.

The brazen cowmen bluntly demonstrated their prejudices by exaggerating the unpopularity of the religion of some of the Short Creek residents. Other residents of Short Creek who send their children to the local public school, but who are not Fundamentalists, have also reaped the rancor of the cattle barons and their employees. The spreading of false reports of immorality, of mistreatment of children, of forced marriages, of tax evasion, of violation of state corporation laws, of misuse of school facilities of falsification of public records, of misappropriation of school funds, of communistic activities, of contributory delinquency, of open and notorious cohabitation, of statutory rape, and any other thing which would seem to justify their intolerance for school taxes, were vigorously indulged in.

It is important to observe at this point that nearly all of the persecuting stockmen are members of the Orthodox Mormon Church and many of them are church officials in Southern Utah. It is easier for them to feel antagonistic toward people whom they consider apostates of their main body of the church. To Orthodox Mormon officials the Short Creek Mormons are heritics steming from protestors who would not 'wisely adjust their beliefs' when the main body of the church abandoned their belief in polygamy to stop persecution and gain statehood for Utah.

The plannnd persecution grew so bitter that many people who had never been to Short Creek and who knew nothing of the people, were quick to re-tell the stories of a weird and disgraceful way of life, of forced child marriages to long-bearded criminals. Of course those who who knew any of the Short Creek people through business dealings or having visited Short Creek just laughed at such stories, supposing that their fantastic nature would make them detectable to any thinking person.

It was through such fantasy and the school tax complaints thad Judge Faulkner of Mohave County became intoxicated with an obsession to "annihilate the community". From Judge Faulkner were other officials involved in saving Utah Stockmen a little tax money, though they have 'sapped' the Arizona Strip with no benefit to Arizona for many years, and all this at the expense of the Short Creek children.

The Mohave County Supervisors took away part of our district, even though our school district was the smallest in assessed valuation in the whole county, when measured with respect to the number of children to be educated. They attached the absconded portion to another district without any recognition of the citizens or the school board, all of which is quite contrary to our school laws. Then the supervisors, prodded by intolerant stockmen, lapsed two small adjoining districts, which we had petitioned to have attached to ours to equalize the tax load, and attached them to other districts, one of which had twice the total value of ours already and less than one tenth as many resident school children. When I asked concerning such injustice, I was informed, "it is because of the way you people live up there". One county supervisor further sent notice to have Short Creek men prohibited from working on the county road because he had received a complaint that 'bigamists' were doing some of the road work. Now through the influence of our County Attorney the elected school board has been illegally removed and a board was appointed by the County Superinten-

dent of Schools, under restraints of the County Attorney who prohibited the appointment of any Short Creek citizens who were thought to be sympathetic with the Fundamentalists. The appointed board now consists of three men who have been open and active in their attempts to destroy the public school here. One of the appointees is Mr. Nyborg who has been advanced to the pay of full sheriff to 'protect' the men who now have their families taken away. He admits never having to arrest any of them for any offense in his eight years here. He has no children in the school. The other two appointees have signed as plaintiffs in a stockmens suit to close the school, discharge the the teachers without pay and thus prevent the remaining children in Short Creek from attending. Neither of them have children in the school, one is a bachelor and the other a resident of Hurricane, Utah. Both have been active in the school-tax war against Short Creek. I draw this to your attention to show the efforts being made to close our school. Although we have received complimentary and helpful suggestions from every one of the many educators who have personally visited our school, we have received nothing but criticism and intolerance from the stockmen and the Mohave County Officials who have been active, instigating the raiding of our community.

Now, even you, my respected colleagues, are becoming involved in the same indignity to destroy rather than build.

You men know as I do that the issue does not rest upon whether Mormon Plural Marriage is immoral or not. It does not require a learned person to reason that men and women do not accept the responsibilities of parenthood many times, with a full sense of their obligation to society and each child they bring into the world, if they are immorally inclined.

I pray I may appeal to you as a man intent upon doing what is right and honoring his life with dignity and integrity, willing to compromise conveniences, sentiments or material values in order to live in peace with his fellow men, yet firm to stand erect with your patriot sires upon principles of truth and moral integrity. They gave their lives to establish our heritage of freedom, I can give mine, if need be, to help preserve it.

I welcome any sincere suggestions which come from the wealth of your trained minds and I pray you will weigh all the meanings and the far reaching influences of your mandate regarding the revocation of my teaching certificate. I can not denounce my religion with hopes of eternal progression for such a trivial reward you have to offer.

Regardless of what the future may bring, you have already made some very worthwhile contributions to my life,

for this, I remain,

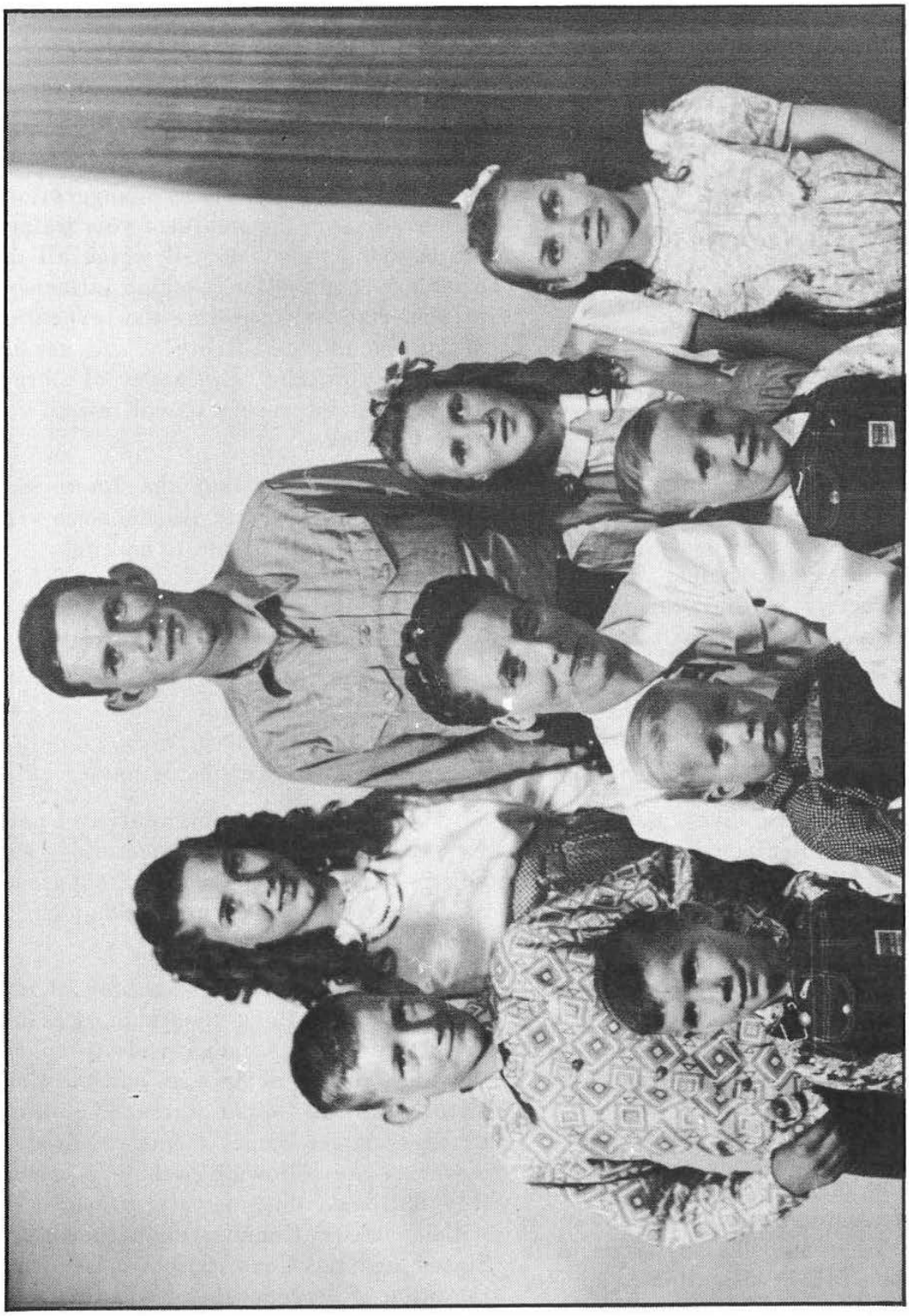
Sincerely Grateful,

Louis J. Barlow.

Excerpts from the Teacher's letter:

****Because of the high esteem I have for you in your position I have said to myself: "The members of the State Board of Education surely do not want me to sign that oath."****

If I should sign this, your special, extraordinary religious test oath, I would violate a previous oath I made to uphold the Constitution of Arizona and the Constitution of the United States. To obtain a teaching certificate I was required to swear to the following oath: "I, Jerold Ray Williams, do solemnly swear that I will support the Constitution of the United States and the Constitution and laws of the State of Arizona; that I will true faith and allegiance bear to the same, and defend them against all enemies whatsoever, and that I will faithfully and impartially discharge the duties of teaching according to the best of my ability, so help me God."



VERA BLACK AND HER EIGHT CHILDREN

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 mân."*
—Jefferson

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Editorial Thought

"Free public education, if faithful to the ideal of secular instruction and political neutrality, will not be partisan or enemy of any class, creed, party or faction. ****

If there is any fixed star in our constitutional constellation, it is that no official, high or petty, can prescribe what shall be orthodox in politics, nationalism, religion, or other matters of opinion, or force citizens to confess by word or act their faith therein. If there are any circumstances which permit an exception they do not occur to us."

Associate Justice Robert Jackson

PRESIDENT CHARLES FREDERICK ZITTING

IN MEMORIAM

On the night of July 14, 1954, at 9 P. M. one of the noble-men of earth passed from this realm of existence. He had not been ill long. Although for some months he had suffered from what doctors claimed were Gallstone attacks, he was actually not bedfast until about three weeks before his passing. The last two weeks were spent without pain, and he seemed to serenely slip away day by day, until with but the faintest handclasp he closed his eyes in mortal rest.

Charles Frederick Zitting was born of



CHARLES FREDERICK ZITTING

goodly pioneer parents March 30, 1894, in Harrisville, Utah. Later his parents and the family moved to Idaho, where he spent the greater part of his childhood. In his late teens he came to Salt Lake City to attend college, and where he has since remained. His religious and temporal labors have taken him to nearly every State in the Union, as well as Canada and Old Mexico.

Brother Zitting was gifted in many lines of endeavor. He loved the land, and did much to help the people buy farms and homes where they could labor and live in peace. He was an excellent appraisor of real estate, and spent all his spare time in farming pursuits. Graduating as a geological engineer from the University made him conscious of the vast mineral wealth in these mountain states. He done much work along this line in helping people in their mining and exploration pursuits.

Charles Zitting was not a selfish man. If he had a fault it was his great desire to help others. There is no doubt that his incessant labor for his friends and the people he loved was a substantial factor in the decline of his health. He gave his time and efforts freely, often working day and night without stopping in order to help some one else.

He generally had enjoyed good health through out his life. It was hard for him to realize his weakened condition, and he often arose from his sick-bed to perform an act of counsel or kindness for someone else. He would not turn any one away and spoke to them even though it was in a whisper. It cannot be gainsaid but that Charles Zitting passed out of this life very actively engaged in the work he loved.

Although temporal endeavors for the sake of the people became an important part of his life, the far more important aspect of his labors was in the field of religion. Early in life he gained a testimony of the fulness of the gospel including the United Order and Plural Marriage. At a great sacrifice he was called to embrace the latter some 28 years ago.

As a result of his living contrary to the unconstitutional law of the land and the unrighteous rule of the Church, he has been persecuted and driven the greater portion of his life. He was an outstanding exponent of the rights of man; and man, death or hell had no power to stop him once he knew his course was right. He has been prominent in polygamous legal battles since about 1930. His latest contest with evil was being caught in the recent Arizona crusade against the people at Short Creek.

Brother Zitting had been taken to jails seven different times during his life. His longest stay in these institutions was during the 1944 Church crusade in Utah. He with 14 other men were sentenced to the Utah State Penitentiary for the practice of "Mormon Plural Marriage". At that time he refused the idea of a parole and was finally released after 31 months.

Charles Frederick Zitting was a fearless man. Although kind and gentle, he was a lion in defending right and sticking to what he believed. He hated evil and wrong-doing. He was honest to a fault with his family, associates and in his business dealings. He was an advocate of the "pay as you go" idea, and set a sterling example of not going into needless debt. He fully understood his position in life and knew that it would be wrong to go into needless debt when there was no available means of supporting such debt.

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 the Prophet Joseph Smith. He gained this conviction early in life. He often remarked to his family and associates that he could not remember a time when he did not have a testimony of the gospel.

This man was a great patriot. He revered the land of his birth and was out-

standing in his efforts to sustain all constitutional laws. He stated many times that people could not be loyal and useful citizens unless they were willing and ready to die for the rights of others, and to do all in their power to sustain constitutional law.

The Lord had blessed this noble-man with a large and useful family. Few men can boast the number of his immediate posterity. He was the husband of 10 wives and the father of 37 children. To his posterity he was husband, father and Patriarch. His wives and children held a love for him which few people understood. Through his faithfulness he was able to keep this large family united with the work of God. They were united in their efforts to support their father and the work of God generally. His posterity will live long after him and the petty jeers and accusations of his persecutors. His posterity will endure to enjoy the eternal rights of the Priesthood from one generation to another.

Brother Charles, as he was affectionately known, was a peacemaker. His foremost desire was to bring unity to the ranks of the saints. He went far afield to bring unity into the lives of others. He abhorred division and disunity. Many people are happy today because this man labored with them in their hour of decision, and planted within their hearts the principles of unity. Well did the Lord say, "Blessed are the peacemakers; for they shall be called the children of God."

As before stated, Charles Zitting had been persecuted and driven for the past 28 years. There has hardly a year passed in this period when he was not being persecuted in some manner. Yet through it all he maintained a serene spirit and a merciful attitude. Even in the face of the most ignorant and vile attacks, he smiled and turned the other cheek. Upon one occasion in a southern county while he was engaged in the County Court house obtaining some land records, a prominent stockman and politician accosted him with the loud and evil remark, "Zitting you are the most evil man in the world, and I wish you were in the penitentiary." The man spoke loudly so that all present could hear. Brother Zitting hesitated a moment, then turning to his irate accuser said softly, "Mr. —— I don't wish you were in prison."

Charles Zitting fully believed the Lord when He said, "Blessed are they which are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven. Blessed are ye when men shall revile you, and persecute you, and say all manner of evil against you falsely, for my sake. Rejoice and be exceeding glad: for great is your reward in heaven: for so persecuted they the Prophets which were before you."

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.

In the death of President Charles Frederick Zitting, the saints have lost a noble-man of God and a stalwart defender of their faith; his immediate associates have lost a wise counselor and an inpirational example; his large and useful family a loving husband and father. His passing has left a void among the saints which will be hard to fill. The saints are already beginning to miss this staunch defender of the fulness of the gospel. May the Lord bless his lovely family with peace and the pleasant things of earth and heaven, and may the saints revere the memory of this good man and cleave to the teachings and examples of righteousness he imparted to them. He has been called by God to join his associates on the other side to assist in the final winding up scenes of this great Latter-day work.

PROGRESS IN THE COURTS

The following twelve pages of photostatic material complete the Court proceedings relating to the Leonard Black case. This material consists of the MEMORANDUM DECISION–FINDINGS OF FACT AND CONCLUSIONS OF LAW–and the DECREE of Judge William Stanley Dunford.

The State has filed notice of appeal from this judgment. Our readers will be notified through these columns of any further court proceedings in the matter.

IN THE FOURTH JUDICIAL DISTRICT COURT OF THE STATE OF UTAH

IN AND FOR UTAH COUNTY

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LEONARD BLACK and VERA JOHNSON, also known as VERA JOHNSON BLACK,

Plaintiffs,

vs

DAVID F. ANDERSON, Judge of the Juvenile Court of Washington County, State of Utah, et al,

Defendants.

No. 18,345 CIVIL

MEMORANDUM DECISION

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Petitioners, who are the natural parents of eight children of the ages of 18, 12, 10, 9, 7, 5, 4 and 2 years, bring this petition for a Writ of Habeas Corpus against the defendants to recover their custody, claiming that the children are unlawfully distrained of their liberty, in that the judgment of the Juvenile Court of the Sixth District in and for Washington County, Utah, is void for a number of reasons numbered in the petition from (a) to (f) inclusive. The Supreme Court before whom the petition was filed, issued the writ prayed for and made it returnable before the undersigned on June 8, 1954 at 10 o'clock a.m. At 2:00 o'clock p.m. on June 7th, counsel for the parties appeared before this Court, at which time the defendants filed their formal return to the writ, and at the same time filed a motion to quash the writ. The petitioners offered an amendment to their petition by adding paragraph 7, alleging that similar matters are pending before the same Juvenile Court of a similar nature involving 45 additional children, and that great and irreparable damage will be caused if it is permitted to go forward with those hearings. There is a prayer for general relief contained in the original Complaint. The respondents object to the amendment. An admitted copy of the Findings of Fact, Conclusions of Law and Judgment of the Juvenile Court are attached to the petition. Otherwise its verity is admitted by the motion to quash. Jensen vs Sevy, 103 U 220; 134 P2 1081. After hearing arguments upon both motions the Court took the questions presented thereby under advisement.

If respondents' Motion to Quash is well taken, there will be no need to consider the motion to amend. Thus that matter will be disposed of first.

The motion is upon the ground that "the Complaint filed therein fails to state a cause of action upon which relief can be granted." Specificallly it is that there being no dispute that the Juvenile Court had jurisdiction of the cause and the parties, the remedy of the petitioners, if they feel aggrieved by the judgment, is by appeal to the Supreme Court and that the matters therein contained do not come within the jurisdiction of the Supreme Court upon Habeas Corpus. In the Jensen vs Sevy case supra, the Supreme Court, upon mandamus approved the determination of the District Court in refusing upon Habeas Corpus to determine the matter of custody of the minor child in issue upon the ground that the order and judgment of the Juvenile Court had not become final, and there was no indication in the record that the plaintiff in the mandamus action had exhausted his remedy in that court. Three of the judges, as to the consideration to be given to a Habeas Corpus

where the Juvenile Court has obtained jurisdiction of a child because of dependency, neglect or delinquency, in concurring opinions state as follows:

Page 235 Utah, Chief Justice Wolf, speaking of the opinion of Judge Hoyt, says:

> "It also expresses my opinion that where the Juvenile Court has obtained jurisdiction of a child because of neglect, dependency or delinquency the District Court must dismiss the writ. It is not discretionary."

Page 236, Judge Hoyt in interpreting the order of the District Court says:

> "I think it was the intention of the District Court to hold that it had no jurisdiction to hear and determine the question of the father's fitness and qualification to have his child returned to him. I cannot agree with the holding inferable from the opinion that the District Court could have proceeded to hear and determine that question. In my opinion it was not a matter of discretion."

And at page 238, Justice McDonough:

> "I concur in the views expressed in the concurring opinion of Judge Hoyt."

Here are three members of the court holding that in that case there was no discretion in the District Court to consider and determine the father's right to custody. But in considering the opinion we must not lose sight of the fact that the plaintiff who had a conditional order for his custody from the Juvenile Court had never gone back to have that court pass upon his compliance with the condition under which he was to receive custody. Under such a condition there was no final judgment. Even an appeal whould have been abortive. Certainly there was no basis for Habeas Corpus.

In plain reason it could not be contended that that rule would prevent intervention of the Supreme Court by means of Habeas Corpus under all, or any, conditions. Could that decision be reasonably interpreted as holding that if a Juvenile Court so far departed from reason that in a charge of dependency of a five-year old child, he sentenced it to 20 years in the State penitentiary, and the executive officers were likewise so bereft that they executed the judgment, that the child would have to languish in an institution for felons while the slower processes of appeal were made effective? It doesn't seem so. Clearly in such circumstances, Habeas Corpus would lie, because such a judgment would transcend all legal authority of the court and its officers, and would be in gross violation of the Constitutional rights of the child. Such a situation would be quite distinctive from a mere irregularity, such as failing to set and notice a hearing of a claimed violation of probation which cannot be reviewed upon Habeas Corpus as held by our court in Stoker vs Gowans, 147 P 911.

Habeas Corpus has always been, and may always be, resorted to to protect the Constitutional rights of an individual under unlawful distraint, even though there may also exist a right of correction by appeal when the distraint results from an unlawful or void judgment.

Thus, we must examine the judgment of the Juvenile Court to see, first, whether there are faults therein, and, second, if there are,

whether such faults are mere irregularities subject to correction by appeal, or whether they deprive the children of substantial Contitutional rights, foundationing this proceeding.

Under the Findings of Fact, it appears that the children are the issue of an unlawful polygamous marriage and reside at Short Creek, Washington County, Utah. That their father has three families comprising a total of 26 living children and that the lawful wife of the sire is still living. That a marriage ceremony, without lawful license, was performed some 19 or 20 years ago, and that the natural parents have unlawfully cohabited together since that time and until July 24, 1953 and have associated together since that date without engaging in sexual relations. That the father of the children, after the marriage with the mother, married the mother's sister by whom he has seven children, that they live in a community consisting of a population of 200 to 400 persons, the majority of the adults of which have practiced and advocated plural marriage as members of an organized religious group which entertains the religious "belief that there is a law of God requiring men to take and live with more than one wife and that failure to do so constitutes a breach of religious duties". That the parents of these children have both been aware that their living together as man and wife violated the laws of the State of Utah, but that they cohabited together in the belief that they were complying with the law of God, in spite of their knowledge that such conduct violated the laws of this State. That their refraining from sexual relations since July 24, 1953, was because of fear of court action and not because they have abandoned their religious belief. That such parents "have at no time counseled or advised any of their children to abide by the laws of Utah regarding polygamy but on the contrary by their (the parents) own conduct and example in polygamy and by associating themselves with a religious group whose members practice and advocate polygamy have encouraged their children to become polygamists when they become of marriageable age". That six of the children of the father have married, five them either as plural wives or to men who have plural wives, all with the father's knowledge, and he didn't try to stop them. That there was no evidence that any of the children were without proper sustenance, clothing or medical care. That the welfare of the public and the children require that the right of custody and control over the children be taken from them.

From these findings the court concludes that the children are neglected, and the parents should be deprived of their rights and a decree should issue making them wards of the court.

The court then decreed them to be neglected children, deprived the natural parents of their rights to custody and control, made them wards of the court, and awarded their custody and control to the Utah State Department of Public Welfare to be placed in suitable foster homes. Then it provides:

> "Provided however, that said children may remain in the actual custody of their parents upon the following conditions, and only upon said conditions, to-wit:"
>
> There follows conditions (a) to (f) inclusive, briefly as follows:
>
> (a) That the parents comply with the law relating to marriage and sexual offenses. Just what the court means by this condition isn't entirely clear but I think we may safely assume that it means that they refrain from sexual intercourse with each other, and probably refrain from holding themselves out as, or otherwise pretending to

others to be, man and wife.

(b) That the parents do not counsel, encourage or advise the children to violate the law relating to marriage and sexual offenses.

(c) That the parents counsel and advise the children to obey the laws of Utah relating to marriage and sexual offenses. And here a note of caution is inserted to the effect that the court will not be satisfied by their informing the children merely that they have "free agency" but they must "affirmatively encourage their children to abide by the laws of Utah, and that the children should do so in disregard of any religious doctrines to the contrary."

(d) That both parents and all children report to the court once each month beginning with May 25, 1954.

(e) And each month the parents submit an affidavit stating whether or not they have complied with the orders in (a), (b) and (c) above during the preceding 30 days, and

(f) That each parent file a sworn statement or "Affidavit of Willingness to Comply with Court Order," a copy of which is attached to the petition.

As to (a) above there could be little question but that the condition could be properly imposed. Polygamous marriages are forbidden by both the Constitution and Statutes of this State. Any person who enters into a marriage in violation of the statute 76-53-1 U.C.A. 1953 may be punished by a fine of not more than $500 and by imprisonment in the State prison for not more than five years. Neither the passage of time nor the birth of a family lends any sanctity or any purifying, or absolving influence to such a relationship. For the Court to require that felonious cohabitation cease as a condition to the children's remaining in the home of the mother is right without doubt. The addition of the expression "sexual offenses" in (a), (b) and (c) undoubtedly was induced by the chapter title of Chapter 53, Title 76, and does not signify anything further than the Findings of Fact support, i.e. that petitioners held sexual relations together and not with others.

As to the prohibition of (b) and the mandate of (c), quite a different picture presents, and it would seem from the history of State vs Musser, et al, which began its course of decisions of our courts of last resort in 175 P2 724, our courts did not have a "square in the face" opportunity to decide the question of the right of persons to teach the divinity of plural marriages, and advocate its practice, as opposed to their right to "incite particular and immediate violations of the law" forbidding the practice of polygamy. (Dissenting opinion in Musser vs State of Utah, 68 Sup. Ct. 397.)

In the State vs Musser case reported in 175 P2 supra and in 110 U 534, a great number of defendants were charged with conspiracy to violate the law by advocating, promoting, encouraging, urging, teaching, counseling, advising and practicing polygamy. Justice McDonough writing the majority opinion reversed the conviction of all defendants who were shown by the evidence to have merely attended meetings where the divinity of the doctrine of plural marriages was taught, and some possibly had affirmed faith in the principle and had even generally advocated its practice, but sustained the conviction upon a group of the defendants whose conduct respecting the question more nearly fits the description of the dissenting opinion in 68 Sup. Ct. supra, of inciting "particular and immediate violations of the law." The protection of the First and the Fourteenth Amendments to the Constitution of the United States was

asserted and claimed by the defendants. There was no claim or assertion in the lower court or in the Supreme Court of this State that the conspiracy statute of this State was so general and vague as to be void itself. However, upon appeal to the Supreme Court of the United States, and in argument upon the whole issue, the defendants made such an assertion and the Court, recognizing the lack of opportunity of the State to prepare to meet the argument, granted a re-argument of the whole cause, and thereafter determined that the portion of the statute quoted in the record, "standing by itself xx would seem to warrant for conviction for agreement to do almost any act which a judge and jury might find at the moment contrary to his or its notions of what was good for health, morals, trade, commerce, justice or order," yet in its context may not be void for uncertainty, reversed our Supreme Court so that our court might thus determine the validity of the conspiracy statute. Then when the cause was presented to our own court upon the latter issue, Justice Wade in 223 P2 193, writing the prevailing opinion of the Court, held that the conspiracy statute of the State under which the prosecution had occurred was "void for vagueness and uncertainty under the Fourteenth Amendment of the Federal Constitution," and reversed the defendants' conviction.

In the Federal case, 68 Sup. Ct. supra, Mr. Justice Rutledge, with Mr. Justice Douglas and Mr. Justice Murphy in full concurrence with him, felt that the Court should have determined what they considered this "crucial question," to-wit: "Whether the State Supreme Court has construed the Utah Statute to authorize punishment for exercise of free speech protected by the First and Fourteenth Amendments to the Federal Constitution."

While that case thus was disposed of upon the vagueness and uncertainty of the conspiracy statute involved, it gave opportunity both in the Supreme Court of this State and in the Supreme Court of the United States for some careful consideration of the line separating the situations where a citizen's words may be controlled, from situations where, because of the Constitutional guarantee of free speech, his words cannot be controlled. Under Syllabus (5) on page 731 of 175 P2, the court says:

> "Admittedly a person cannot properly be prosecuted for expressing opinions nor for mere beliefs and personal convictions, however peculiar or repugnant they might seem to others. However, conduct condemned by statute may not be 'made a religious rite and by the zeal of the practitioners swept into the First (or Fourteenth) Amendment.' "

And under Syllabus (6) it holds:

> "Statutes do not attempt to regulate belief but conduct. Freedom of speech and of religion are not unlimited licenses to do unlawful acts under the labels of constitutional privilege. Expressions and the use of words may constitute verbal acts. Words may ignite an inferno of mob violence. As stated by Mr. Justice Holmes in Schenck vs United States, 249 U.S. 47; 39 Sup. Ct. 247, 249; 63 L. Ed. 470: 'The most stringent protection of free speech would not protect a man in falsely shouting fire in a theatre and causing a panic. It does not even protect a man from an injuction against uttering words that may have all of the effect of force.' See also Gittow vs New York, 268 U.S. 652; 45 Sup. Ct. 625, 630; 69 L. Ed. 1138 wherein the court said: 'That a state in the exercise of its police power may punish those who abuse this freedom by utterances inimical to the public welfare, tending to corrupt public morals, incite to crime, or disturb the public peace, is not open to question' "

It is true that the dissenters in 68 Sup. Ct. supra, did not agree with all of the detail of the holding in 175 P2 supra, and we have no way of determining with positiveness what the majority opinion would have been in the former case if the whole court had considered that the decision should have been based upon the "free speech question" rather than upon the "vagueness and uncertainty of the conspiracy statute question," but the language of three so eminent justices conscientiously feeling themselves bound to determine in the cause the "free speech question," give us powerful guidance as to the interpretation of the First and Fourteenth Amendments to be placed upon teaching, and even advocating the practice of principles, religious or otherwise, the active practice of which would violate the law, where there is no "claim that appellants had conspired to urge particular violations of the law." In that opinion at page 399 of 68 Sup. Ct. the dissenters say:

> "Neither the statute, the information nor the portions of the charge to the jury which are preserved in the printed record distinguish between the specific incitations and the more generalized discussions. Cf. Thomas vs Collins, 323 U.S. 516; 65 Sup. Ct. 315; 89 L. Ed. 430. Thus the trial and conviction proceeded upon the theory that the statute applied indiscriminately to both types of activity. This made doubly clear by the fact that the state supreme court set aside the convictions of several defendants who had done no more than attend meetings, give opinions on religious subjects and criticize legislation. By setting aside these convictions that court indicated that it did not consider every discussion of polygamy, or attendance at meetings where the practice is advocated, to be 'an act injurious to the public morals.' Such a limitation upon the scope of the statute was unquestionably required by the Federal Constitution. But as I read the opinion of the state court, it did not make a further limitation also required by the First and Fourteenth Amendments. The Utah statute was construed to proscribe any agreement to advocate polygamy. Thus the line was drawn between discussion and advocacy.
>
> The Constitution required that the statute be limited more narrowly. At the very least the line must be drawn between advocacy and incitement and even the state's power to punish incitement may vary with the nature of the speech. Whether persuasive or coercive, the nature of the wrong induced, whether violent or merely offensive to the mores, and the degree of probability that the substantive evil actually will result. See Bridges vs California, 314 U.S. 252, 262, 263; 62 Sup. Ct. 190, 193, 194; 86 L. Ed. 192; 159 A.L.R. 1346.
>
> It is axiomatic that a democratic state may not deny its citizens the right to criticize existing laws and to urge that they be changed. And yet in order to succeed in an effort to legalize polygamy it is obviously necessary to convince a substantial number of people that such conduct is desireable. But conviction that the practice is desireable has natural tendency to induce the practice itself. Thus depending on where the circular reasoning is started, the advocacy of polygamy may either be unlawful as inducing a violation of law, or be constitutionally protected as essential to proper functioning of the democratic process.
>
> In the abstract the problem could be solved in various ways. At one extreme it could be said that society can best protect itself by prohibiting only the substantive evil and relying on a completely free interchange of ideas as the best safeguard against demoralizing propaganda. Or (2nd) we might permit advocacy of lawbreaking but only so long as the advocacy falls short of incitement. But (3rd) the other extreme position, that the state may prevent any conduct

> which induces people to violate the law, or any unlawful activity, cannot be squared with the First Amendment. At the very least, as we have indicated under the clear-and-present-danger-rule, the second alternative stated marks the limit of the state's power as restricted by the Amendment."

In a time when sinister forces are seeking to destroy our Constitutional form of government not only by imposition of foreign propaganda, economic and even insiduous military pressures, but also by so far panicing our intellectual activity that even some well-meaning persons, in both high and low places, are lending aid and comfort to destructive, facistic designs directed against the very Constitutional guarantees which are pertinent in this case, it behooves us to sit back and think coolly, ridding ourselves of prejudices and unfounded fears before taking a course of action which might cause more harm than good to the state.

In the Court's opinion, the standard of control outlined above is not only safest, but it is the only rational conclusion which could be reached. We are not now, and we never will be, ready to surrender the Bill of Rights in America for the simple reason that to do so will destroy a way of life that in a few short centuries has made this not only the most powerful, but the happiest, the most free, the most truly cultural, the most progressive of all of the nations of history.

Applying the principle then to this case, could there possibly be any incitement to violate the law prohibiting polygamy as defined in these cases, by teaching a two-year old baby boy that polygamy is a divine order, that even though it is prohibited by law he must when he grows up, in 18 or 20 years from now as the case may be, disregard the law and marry a plural number of wives? Even, could there be any incitement to immediate violation of law in teaching the 18 year old boy that he must do likewise when there is no finding of the Juvenile Court indicating that he has any present intent even to marry at all? As a practical consideration from the point of view of the State, neither, or any, of the children may accept the teaching, but if they do, so long as they do not act to put their beliefs into actual practice they can believe as they please, and neither the Juvenile Court, the District, the Supreme Court of the State of Utah nor the Supreme Court of the United States can do anything about it.

In this connection it is notable that our legislature has specifically by Section 76-1-44, U.C.A. 1953, made the act of advising and encouraging the commission of a crime, or the "advising and encouraging children under the age of fourteen years, lunatics or idiots to commit any crime, "criminal only when the crime advised and encouraged is "so committed." There is no crime defined for "accessories before the fact." "Acessories" being defined by Section 76-1-45, as persons who, with "full knowledge that a felony has been committed, conceal it," etc.

But the judgment of the Juvenile Court not only forbids the counseling, encouraging and advising the children to violate the law, but it seeks to force them to "affirmatively encourage their children to abide by the laws of Utah and that the children should do so in disregard of any religious doctrines to the contrary," and requires them to accept these conditions under oath, to violate their conscientious beliefs upon pain of permanent deprivation of their parental rights, or prosecution for perjury if they fail. In other words, they are not only required by the judgment to forego their Constitutional right to teach their children freely, to speak as they choose, but they are required to so far subjugate their thoughts, their reasoning and their conclusions to the judge's conception of what is right and wrong that they must actively teach his

conclusions of right, regardless of their own conscientious concepts to the contrary, and regardless of the substantive right or wrong of the judge's determinations. In my search I have been unable to find a precedent for such an order, even though there is much authority against the application of sanctions and restraints upon free speech.

In Bridges vs California and Times-Mirror Company vs Superior Court, 314 R.S. 252; 86 L. Ed. 192; 62 Sup. Ct. 190; 159 A.L.R. 1346, the plaintiffs were held in contempt by the court for publishing comments and criticisms of the court's actions in proceedings not yet completed before the court. They brought Certiorari claiming that the contempt judgment was in violation of the First and Fourteenth Amendments of the Constitution. There was no requirement that the plaintiffs in Certiorari do anything affirmatively, yet the court said:

> "Moreover, the liklihood, however great, that a substantive evil will result cannot alone justify a restriction upon free speech or the press. The evil must be 'substantial.' Brandeis, J., concurring in Whitney vs California supra (274 U.S. 374; 71 L. Ed. 1105; 47 Sup. Ct. 641) it must be 'serious,' id 376. And even the expression of 'legislative preferences or beliefs' cannot transform minor matters of public inconvenience or annoyance into substantive evils sufficient to warrant the curtailment of liberty of expression. What finally emerges from the 'clear and present danger' cases is a working principle that the substantive evil must be extremely serious and the degree of imminence extremely high before utterances can be punished. x x They (those cases) do no more than recognize a minimum of compulsion of the Bill of Rights. For the First Amendment does not speak equivocally. It prohibits any law 'abridging the freedom of speech or of the press.' It must be taken as a command of the broadest scope that explicit language, read in the context of liberty-loving society, will allow."

Neither does the difficulty of detection of violations of the crime of polygamy, if it is difficult to detect, nor the more certain difficulty of detecting the aiding and abetting, advising and encouraging the commission of such a crime, constitute a valid reason either for the orders of the decree discussed in detail above, or the requirement of an affidavit of acceptance of the court's invalid orders as a condition of retention of their custodial privileges, or the "affidavit a month" by each of petitioners swearing that they have submitted to such unconstitutional requirments as are contained therein.

It follows that defendants' motion to quash the Writ of Habeas Corpus must be, and it accordingly is denied and overruled.

As to the proposed amendment to the petition, I feel that from the apparent freedom and autonomy accorded to the District Court in the Jensen vs Sevy case supra, by the Supreme Court, I am not here acting as a member of the Supreme Court to which the original petition was addressed, but that the cause is here under the assignment as the District Court of the Fourth Judicial District. The causes mentioned in the amendment could not be restrained by this court in absence of the case, and as this case adds nothing to its jurisdiction I feel that this Court could issue no restraint and that the proposed amendment would therefore be futile. The motion to amend is therefore denied and overruled

Dated at Provo, Utah County, Utah this 10th day of June, 1954.

BY THE COURT,

/s/ Stanley Dunford
Judge

IN THE FOURTH JUDICIAL DISTRICT COURT OF THE STATE OF UTAH

IN AND FOR UTAH COUNTY

LEONARD BLACK and VERA JOHNSON, also known as VERA JOHNSON BLACK, Plaintiffs, -vs- DAVID F. ANDERSON, Judge of the Juvenile Court of Washington County, State of Utah, J. HUNTSMAN, Probation Officer of the Juvenile Court of Washington County, State of Utah, H. C. SHOEMAKER, Chairman of Public Welfare Commission of the State of Utah, JOHN FARR LARSON, Chairman of Child Welfare Division of Public Welfare Commission of the State of Utah, LaMAR ANDRUS, WILLIAM WARD, ELSA V. HARRIS, officers and employees of the Department of Public Welfare of the State of Utah, and SIMPSON DAY and MERLE DAY, his wife. Defendants.	:	FINDINGS OF FACT AND CONCLUSIONS OF LAW Civil No. 18,345

The above matter coming on regularly for hearing before the above entitled court on the 10th day of June, 1954, on Writ of Habeas Corpus issuing out of the Supreme Court of the State of Utah, and having been duly assigned to the Honorable William Stanley Dunford, Judge of the Fourth Judicial District Court, in and for Utah County, State of Utah, evidence having been produced for both sides, the Court being fully advised in the premises, hereby makes and enters its

FINDINGS OF FACT

1. That Orson William Johnson Black, aged 18, Lillian Johnson Black, aged 12, Spencer Leon Johnson Black, aged 10, Elsie Johnson Black, aged 9, Emily Johnson Black, aged 7, Wilford Marshall Johnson Black, aged 5, Ivan Francis Johnson Black, aged 4, and Vaughn Morris Johnson Black, aged 2, are minor children of the plaintiffs in the above entitled action, and that they are restrained of their liberty by the defendants at Provo, Utah County, State of Utah.

2. That the defendant David F. Anderson is and at all times herein mentioned has been Juvenile Judge of Washington County, State of Utah, whose residence is in St. George, Utah; and that J. Huntsman is the Probation Officer for the Juvenile Court of Washington County, State of Utah, and resides in St. George, Utah; that H. C. Shoemaker is Chairman of the Public Welfare Commission of the State of Utah and resides in Salt Lake City, Utah; that John Farr Larson has charge of the Child Welfare Division of the Public Welfare Department of the State of Utah, and resides in Salt Lake City, Utah; that William Ward, LaMar Andrus and Elsa V. Harris are officers and employees of the Public Welfare DePartment of the State of Utah, and reside in Provo, Utah County, State of Utah; and that the services of the defendants William Ward, LaMar Andrus, Elsa V. Harris and J. Huntsman were used in depriving the said parents of the custody of the said children and have the said children in their custody in transit between Hurricane, Washington County, State of Utah, and Provo, Utah County, State of Utah, and that Simpson Day and Merle Day of Grandview, Utah County, State of Utah, have been selected by the Public Welfare Department of the State of Utah to and they do have the custody of said children.

3. That the cause and pretense of such restraint grows out of and is occasioned by the refusal of the plaintiffs to sign an affidavit furnished by

the defendant David F. Anderson, Judge of the Juvenile Court of Washington County, State of Utah, copy of which affidavit is marked "Exhibit A", attached to the plaintiffs' complaint and made a part therof by reference, and which affidavit grows out of a decree and judgment supported by Findings of Fact and Conclusions of Law which were made and issued by the said Judge David F. Anderson, and copies of which are marked "Exhibits B and C", and made a part of plaintiffs' complaint.

4. That the facts found by the Juvenile Court as set out in the said Findings are substantially as follows: That the children are the issue of an unlawful polygamous marriage and reside at Short Creek, Washington County, Utah. That their father has three families comprising a total of 26 living children and that the lawful wife of the sire is still living. That a marriage ceremony, without lawful license, was performed some 19 or 20 years ago, and that the natural parents have unlawfully cohabited together since that time and until July 24, 1953, and have associated together since that date without engaging in sexual relations. That the father of the children, after the marriage with the mother, married the mother's sister by whom he has seven children, that they live in a community consisting of a population of 200 to 400 persons, the majority of the adults of which have practiced and advocated plural marriage as members of an organized religious group which entertains the religious "belief that there is a law of God requiring men to take and live with more than one wife and that failure to do so constitutes a breach of religious duties. That the parents of these children have both been aware that their living together as man and wife violated the laws of the State of Utah, but that they cohabited together in the belief that they were complying with the law of God, in spite of their knowledge that such conduct violated the laws of this State. That their refraining from sexual relations since July 24, 1953, was because of fear of court action and not because they have abandoned their religious belief. That such parents "have at no time counseled or advised any of their children to abide by the laws of Utah regarding polygamy but on the contrary by their (the parents) own conduct and example in living in polygamy and by associating themselves with a religious group whose members practice and advocate polygamy have encouraged their children to become polygamists when they become of marriageable age." That six of the children of the father have married, five of them either as plural wives or to men who have plural wives, all with the father's knowledge, and he didn't try to stop them. That there was no evidence that any of the children were without proper sustenance, clothing or medical care. That the welfare of the public and children require that the right of custody and control over the children be taken from them.

5. That the conclusions of law reached by the juvenile court are substantially that the children are neglected, and the parents should be deprived of their rights, and a decree should issue making them wards of the court.

6. That the Juvenile Court then decreed them to be neglected, deprived the natural parents of their rights to custody and control, made them wards of the court, and awarded their custody and control to the Utah State Department of Public Welfare to be placed in suitable foster homes. Then it provides:

"Provided, however, that said children may remain in the actual custody of their parents upon the following conditions, and only upon said conditions, to-wit:"

(a) That the parents comply with the law relating to marriage and sexual offenses.

(b) That the parents do not counsel, encourage or advise the children to violate the law relating to marriage and sexual offenses.

(c) That the parents counsel and advise the children to obey the laws of Utah relating to marriage and sexual offenses.

(d) That both parents and all children report to the court once each month beginning with May 25, 1954.

(e) And each month the parents submit an affidavit stating whether or not they have complied with the orders in (a), (b), and (c) above during the preceding 30 days, and

(f) That each parent file a sworn statement or "Affidavit of Willingness to Comply with Court Order," a copy of which is attached to the petition.

7. That the plaintiffs and parents of the said children, Leonard Black and Vera Johnson Black, are with the single exception of the alleged practice of plural marriage, people of high moral character and integrity, and that the community in which they live is void from many of the evils that beset more populous communities such as smoking, drinking, divorce, unemployment, juvenile vandalism, thievery and juvenile delinquency and that it is for the best interest of the said children to be in their homes at Short Creek under the custody of their parents, the plaintiffs in the above entitled action.

8. That the above entitled court is the most convenient for the plaintiffs.

9. That the legality of the imprisonment or restraint has not already been adjudged upon a prior proceeding and that no other complaint for the same has been filed nor relief thereunder denied by any court.

From the foregoing Findings of Fact the Court hereby makes and enters its

CONCLUSIONS OF LAW

1. That the plaintiffs are entitled to an order and judgment from the above entitled court declaring:

(a) That the judgment of the Juvenile Court of Washington County, State of Utah, made and entered on or about the 11th day of May, 1954, is null and void as in violation of the Amendments One and Fourteen of the Constitution of the United States and of Sections 1-4-7 of Article 1 of the Constitution of the State of Utah, and in derogation of the plaintiff's rights of freedom of speech and freedom of religion.

(b) That the custody of the said children be restored to their parents upon the conditions, pending the appeal of the above entitled case, that the parents do not live together as man and wife, that they retain the custody of the children within the geographic bounds of the State of Utah and return them to this court or to any other court which may have jurisdiction at any time that they are ordered by said court to do so.

Done in Open Court this _____ day of June, 1954.

BY THE COURT

/s/ William Stanley Dunford
JUDGE

Copy of the foregoing mailed to Walter H. Budge, Attorney General's Office, Capito. Building, Salt Lake City, Utah, this 21st day of June, 1954.

IN THE FOURTH JUDICIAL DISTRICT COURT OF THE STATE OF UTAH

IN AND FOR UTAH COUNTY

LEONARD BLACK and VERA JOHNSON, also known as VERA JOHNSON BLACK,

Plaintiffs,

-vs-

DAVID F. ANDERSON, Judge of the Juvenile Court of Washington County, State of Utah, J. HUNTSMAN, Probation Officer of the Juvenile Court of Washington County, State of Utah, H. C. SHOEMAKER, Chairman of Public Welfare Commission of the State of Utah, JOHN FARR LARSON, Chairman of Child Welfare Division of Public Welfare Commission of the State of Utah, LaMAR ANDRUS, WILLIAM WARD, ELSA V. HARRIS, officers and employees of the Department of Public Welfare of the State of Utah, and SIMPSON DAY and MERLE DAY, his wife,

Defendants.

DECREE

Civil No. 18,345

The above matter coming on regularly for hearing before the above entitled court on the 10th day of June, 1954, on Writ of Habeas Corpus issuing out of the Supreme Court of the State of Utah, and having been duly assigned to the Honorable William Stanley Dunford, Judge of the Fourth Judicial District Court, in and for Utah County, State of Utah, evidence having been produced for both sides, the Court being fully advised in the premises, it is hereby

ORDERED, ADJUDGED and DECREED:

1. That the plaintiffs are hereby given an order and judgment from the above entitled court declaring:

(a) That the judgment of the Juvenile Court of Washington County, State of Utah, made and entered on or about the 11th day of May, 1954, is null and void as in violation of the Amendments One and Fourteen of the Constitution of the United States of America, and in violation of Sections 1-4-7 of Article One of the Constitution of the State of Utah, and in derogation of the plaintiffs' rights of freedom of speech and freedom of religion.

(b) That the custody of the children of the plaintiffs is hereby restored to their parents, the plaintiffs, upon the conditions, pending the appeal of the above entitled case, that the parents do not live together as man and wife, that they retain the custody of the children within the geographic bounds of the State of Utah and return them to this court or to any other court which may have jurisdiction at any time that they are ordered by said court to do so.

Done in Open Court this _____ day of June, 1954.

BY THE COURT

/s/ William Stanley Dunford
JUDGE

TRUTH

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

VOL. 20. SEPTEMBER, 1954 NO. 4.

Why Do You Not
OBEY THE GOSPEL?
A Challenge to Modern Israel

Why do you not obey the gospel? We put this question, not to the enemies of the truth, not to the open opposers of the work of God, nor to the violent persecutors of his people, but to those who have become interested in the doctrines of the kingdom of Jesus—to those who continue to hearken to the teachings of the servants of God, but still stand aloof from obedience; and though admiring the precepts of the gospel, are yet lingering on the ground of the enemy, and hesitate, from some cause or other, to cross the threshold of the kingdom of God.

We are led to think, that could individuals realize the sublime purposes of God in the scheme of redemption—could they comprehend but for a moment the destiny of the redeemed, no consideration from whatever cause it might originate—no barrier, however formidable, could stop their progress, or cause them to tarry in the path of obedience; earth with all its attractions, its wealth, its honors, or even life itself would be but as the dust of the balance, nor could any thing beneath the sun assume a sufficient importance in the estimation of such, to cause them to hesitate in the path of duty and the path to glory.

And what, we would inquire for a moment, is comprehended in the salvation of Jesus Christ? It is not merely to be forgiven of the Great Judge—to escape the ills of a weary world, and to be translated to a paradise of bliss; but we understand *salvation to comprehend all that the Father hath promised, all that the Son can claim by his infinite atonement, or that the Spirit can communicate in its revelations to the children of men; yea, all that Deity can bestow or sanctified intelligences enjoy.* "The glory," says Jesus, "which thou gavest me I have given them, that they may be one

"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."

even as we are one:" "and to him that overcometh will I grant to sit with me in my throne, even as I also overcame and am set down with my Father on his throne;" *and thus shall they who are faithful and endure unto the end, become heirs of God and joint heirs with Jesus Christ. Such do we consider to be the end of Salvation—such the distinction and glorious destiny of the redeemed. Oh! what can be thrown into the balance to outweigh such considerations? what can be presented to the mind to divert it from seeking to attain to so great riches and glory? But the reply may be—"We do not deny that such are the purposes of God, for the scriptures of truth fully declare it, but we are still afraid that something may be wrong amongst you who have come forth to bear these glad tidings.* You come unto us, declaring that the heavens have been opened—that angels have ministered unto you—that God has renewed his covenant with man—and that he has raised up a prophet unto the people through whom to communicate his will, and by whom to give forth those laws necessary for the regulation of his church and the establishment of his kingdom in the last days. Now, though we have no particular objection to such doctrine, and clearly see, that if all this be true, God is only acting like himself, and as he has done in every age when he had a peculiar people for himself; yet the world speaks very evil of your prophet and his followers. Public rumor, with a thousand tongues, is continually circulating reports that are disgraceful to the man and the cause, and we are afraid that what so many say must be true, or, at least, that there must be some foundation for the slanders that are uttered."

Now we are assured that such are the feelings of many who have been attracted by the principles of truth, yet hesitate to obey them. But let us transfer the scene for a moment; let us take this plea, this apology for disobedience to another theater of action, and suppose the day of probation offered to such to be over and past; let us suppose them to be arraigned at that bar, where they must give an account of the deeds done in the body, and see whether it will serve their purpose there. "The world spoke evil of thy servants, and we were afraid they might deceive us. Thy people were accused of every species of crime, and were punished under the appearance of guilt, and we feared that it was the hand of justice inflicting upon them the punishment due to their crimes." And what might be the answer of the judge? might it not be thus? "And did I fare better in the flesh than my followers? was I not evil spoken of? where not my origin and circumstances in the flesh deemed contemptible by the world? was I not denounced as an associate of publicans and sinners, a blasphemer, and one that had a devil? But when have I commanded thee to take the world for thy guide and the rule of thy faith and obedience? Knowest thou not that the world ever hated me and my servants? was it not written that because I had chosen my people out of the world, therefore the world hated them? Knowest thou not that the world was under condemnation, that my curse was upon it? and thou hast preferred to listen to its precepts before the word of my servants, therefore its destiny must be thine, and thou must reap that which thou hast sown. My word was simple and easy to comprehend; thou knewest what was written and didst even rejoice therein, but thou preferredst to hearken to the enemy, therefore depart thou into the place prepared for him and his angels." Such, we deem, might be the language of justice to those who are refusing obedience from such motives; and to such we would say, God has given you understanding to comprehend truth—the scheme of salvation is like and worthy of himself, so that he that runs may read.— If you suspect the veracity of the servants of God, seek around you to discover some of whom the world speaks well, whom it has taken to its embrace, and if they declare the precepts of eternal truth—obey them. But we know, and

you know, that such an anomaly exists not, neither can—that the principles of truth were ever rejected by fallen man—that there can be no sympathy between the world and the people of God, they must ever be hostile to each other; and the sacrifice of the great head of the church on Calvary, was a sample of the relative positions of a fallen world and the servants of God. To such, then, that are influenced by considerations of this nature would we say—your condition is perilous, for even if many of the servants of the Lord apostatize from the truth, and become guilty before God and man, it will not erase what is written of the plan of salvation, it will not destroy your sanity of mind and that common sense which God has given you, for which he will hold you responsible, and by the exercise of which you shall stand or fall before him.

But, again, there are others to whom we would put the question, "Why do you not obey the gospel?" whose plea may be of a different nature. We fear the consequences, our affairs are so complicated, our connections are so extensive, our friends are so opposed, that we do not feel prepared at once to decide upon embracing the principles of truth. And, did you deem that to be a follower of Jesus Christ you would have no cross to bear? Have you forgotten the words of the Savior when he said, "whosoever he be among you that forsaketh not all that he hath, he cannot be my disciple." Have you extensive possessions? have you great prosperity in obtaining the good things of the world? will you enter into the service of Jesus with a heart ready to give him all things, that you may become wise stewards of the bounties he has bestowed upon you? or will you cling to them in preference to the obedience of faith and the consequent approbation of heaven? or if the Lord intends to be merciful unto you, will you tarry until he deems it necessary to pluck the idol from your grasp, and scatters the treasures of the world you may have accumulated to the four winds of heaven? I tremble for you, because if you are honest-hearted before the Lord, his goodness will be extended towards you in judgment, and he will deem your salvation of too much importance to be placed in the scale to weigh with worldly honors, or wealth, or friends. What have you that you have not received from the bountiful disposer of all good? what portion of your treasures have you accumulated, over which he has not control? or what honors or what distinctions do you enjoy that are to be preferred to what he is waiting to bestow? Oh! consider well your position; reflect that his blessing is necessary for your prosperity in all things; and remember, too, that "he that knoweth his Master's will and doeth it not, shall be beaten with many stripes." Let not Satan deceive you by a partial and present prosperity, which you may mistake for the providence of God, and for his approval of your present course; for what right have you to expect manifestations of his providence to be shown unto you, when you know his will and do it not? They that are keeping his commandments may expect his blessing, even as it is written— "And whatsoever we ask we receive of him, because we keep his commandments and do those things that are pleasing in his sight." And if the doctrine I have just quoted be true, is it not high impiety to look for manifestations of of his goodness, or for his power to be exhibited on your behalf, when you keep not his commandments, neither do the things that are pleasing in his sight?

But, again, "Why do you not obey the gospel?" The question may be addressed to others who care not for the slanders of the world, or who are not over-estimating the good things of it, whose answer may be, "that obedience would necessarily compel them to gather with the people of God, to leave the home of their fathers, to seek a foreign land for their abode, and to bear the trials of settling in a new country, far removed from many who, before time, have ministered unto them of

the comforts of life." And is God unreasonable to call out his people from the Babylon that exists upon the land? is he unmindful of your interests when he says, *"Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues?"* When the Lord has said, "fear not little children for it is your father's good pleasure to give you the kingdom," is it unreasonable for him to gather together his people in the fulness of times, to receive the kingdom and dominion, and the greatness of it under the whole heaven? What reply would you make were he to say unto you, "how often would I have gathered you as a hen gathereth her chickens under her wings, and ye would not?" But if you want no inheritance in the kingdom of God, go not up with his people; stay, if you dare stay, and brave the judgments which are speedily approaching; decide not as did Abraham, to leave his father's house at the commandment of the Lord, and become a pilgrim and a stranger in a land which the Lord would show unto him. But if you have no desire to be a child of Abraham, then do not exercise his faith—be content to dwell in darkness with the anticipation of judgment over your head; or, if the prospect of it alarm you, arise at the command of the Lord to enjoy the privileges of his house, to learn his will, to receive his spirit, that you may be clothed with power, being prepared and accounted worthy to escape all the judgments that shall come to pass, and to stand before the Son of Man. And we would conclude these remarks to one and all, by quoting the words of the Savior, Mark, ch. 10, v. 29 and 30—"And Jesus answered and said, verily I say unto you, there is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's, but he shall receive an hundred-fold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life."

EVERY DAY RELIGION

The every day religion of the Latter-day Saints is shown in the manner of conducting their amusements and other activities. The Lord is invited to be present in their every day thoughts and actions. A practical example of this is reflected in the prayer offered by President Daniel H. Wells at the dedication of the Salt Lake Theatre, March 6, 1862, from which we excerpt the following words:

O Lord, preserve forever this house pure and holy for the habitation of Thy people. Suffer no evil or wicked influences to predominate or prevail within these walls; neither disorder, drunkenness, debauchery, or licentiousness of any sort or kind; but rather than this, sooner than it shall pass into the hands or control of the wicked or ungodly, let it utterly perish and crumble to atoms; let it be as though it had not been, an utter waste, each and every part returning to its natural element; but may order, virtue, cleanliness, sobriety, and excellence obtain and hold fast possession herein, the righteous possess it, and "Holiness to the Lord" forever inscribed therein. * * * Wilt Thou bless the audiences assembled here this evening and those who shall attend hereafter to witness performances in this theatre. As the unstrung bow longer retains its elasticity, strength and powers, so may Thy people who congregate here for recreation, unbending for a while from the sterner and more wearying duties of life, receive that food which in our organization becomes necessary to supply and invigorate our energies and vitality, and stimulate to more enduring exertions in the drama of life, its various scenes and changes which still in Thy providence await us. * * *—Romance of Old Playhouse, pp. 83-4.

DAY-DREAMING

If you have built castles in the air, your work need not be lost; that is where they should be Now put foundations under them.—Theoreau.

THE COMPLETE DIFFERENCE BETWEEN THE SAINTS AND THE WORLD.

Discourse by Elder John Taylor, delivered in the Tabernacle, Great Salt Lake City, March 31st, 1867.

Journal of Discourses, Vol. 11, pages 339-347.

Brother Cannon stated this morning that we were the most independent people on the earth. That, I presume, is a correct statement, although the majority of the people on the earth think we are the most dependent. They consider that we are dependent on them for their good or bad opinion, that we are dependent upon the United States for peace and tranquility, and that we are dependent upon popular feeling for the existence of our institutions, whether political, religious, or social. Hence men come among us from time to time, and setting themselves up as standards of perfection, they wish to measure us by their ideas of politics and morality; whereas if they only understood the truth, they would know that we are very independent on these points, and that we care no more about their notions and opinions in regard to us than we care for the motion of a passing bird.

We have no tremor in relation to the action of this or any other government. They do not know the true sentiments and feelings of the Latter-day Saints; hence they are not capable of judging us. We feel that we are dependent upon God only, for our existence, whether it be socially, politically, or morally. We do not look upon things as they exist in the world as being correct, and in animadverting upon their acts we could tell a great many things that we believe are essentially wrong, whether relating to their morals, politics, religion, pholisophy, or anything else; and some of us are pretty well acquainted with the ideas they entertain, and the morals that prevail amongst them. We did not come here to copy after anything that exists in the world; we had no such idea or intention, and if this fact is not understood by all the Latter-day Saints it ought to be. When men come among us we should be very sorry indeed if they found us like the world; we are not like them, neither do we wish to be. We did not come here to set up a government to be separate and distinct from other governments, and to seek to possess a certain power and influence over our own members or over other people; this never entered into our minds. We do not, to-day, try to imitate any of the governments of the earth; we do not admire their policy; we do not believe that their systems are correct. We believe that they have the seeds of dissolution within themselves, and through the lack of correct principles by which to regulate themselves, that they will eventually crumble to pieces. Neither do we believe in their religion, and we should be sorry if any of our people were like them, or even attempted to be like them in a religious point of view. Most of us have been associated with their varied systems of religion before we came here. We have been mixed up with them in the United States, England, France, Germany, Switzerland, Norway, Sweden, Denmark, and other parts of the earth, and have long ago renounced their religion, because we considered it false. We do not consider it any more true to-day, and, of course, men who think they are right, and measuring us by their standard, must necessarily conclude that we are wrong; that is the only conclusion at which they can arrive. Having been associated with the various churches—Roman Catholic, Greek, Episcopalian or English, Presbyterian, Baptist, Methodist, Quaker, and other churches and denominations of the day, we know what their ideas are religiously, and we did not leave them because we thought they were right, but because we believed them to be

in error and that the whole of them had departed from the principles laid down in the Scriptures of truth. We left them because we conceived that they lacked the principles of life, vitality, intelligence, and revelation possessed by the religion that Jesus Christ introduced upon the earth. That, I confess, was the reason why I left them.

I remember once calling at a man's house who was a Presbyterian. After talking to him a little about his religion, said he, "You entertain curious notions" Said I, "I believe I got my notions from the Bible." Afterwards an infidel came in with whom I had a long conversation, trying to prove to him that the Bible and the Christian religion were true, or at least that taught by the Bible. "Well," said this gentleman to me, "I am surprised; I thought you were an infidel." "Why?" said I. "Because," he replied, "I thought you did not believe in the Bible." Said I, "You are laboring under a great mistake; I do believe in the Bible, but not in principles contrary to the Bible, and consequently as the religion of the present day does not agree with the Bible I do not agree with it." I suppose these have been the feelings, more or less, with the majority of the Saints, at least with those who reasoned upon and contemplated these matters. For instance, the Scriptures speak about there being "one Lord, one faith, one baptism, and one God, who is above all, through all and in you all;" and when men of reflection look around and see systems of religion as numerous as gods used to be among the old heathens, how could they suppose or believe that these were all inspired of God? It was impossible for a man of reflection and intelligence to entertain such an idea. We are in pursuit of principles that emanate from God, and we believe that God has spoken, and therefore we are here. We believe that He has revealed to us His will; that He has restored the ancient gospel with all its fullness, blessings, richness, power, and glory. We believe that this gospel will redeem all men who believe in it, and that it will elevate them to a knowledge of the true God, whom to know is life eternal. We believe that God has restored to the earth again Apostles and Prophets, Evangelists, Pastors, and Teachers the same as existed in His Church in former days; and we believe that if men repent of their sins and be baptized in the name of Jesus Christ for their remission that they will receive the Holy Ghost through the laying on of hands. We believe that that Spirit leads them into all truth; that it brings things past to their remembrance, and shows them things to come; and in this respect we differ from the religions of the world, for they have no such idea as this; they do not believe in it. We believe that the Lord has commenced to establish His kingdom on the earth, and we look to Him for wisdom and intelligence in regard to all matters, whether they be of a political, social, or moral nature; hence, in these respects, we differ very materially from the rest of the world. In the various religious denominations their ministers are set apart by the will and dictum of men; their religions, too, are established by men. God had nothing to do with the matter. He never thought of them. It is no uncommon thing in the Church of England, with which I was associated in my early days, for a man who has three or four sons to educate one to be a doctor, another for a lawyer, another, perhaps, is assigned to the army or navy, as the case may be; and if there is one a little duller than the rest he is generally educated for the ministry and is called a Doctor of Divinity. And it is expected that that dull man, without common sense and without instruction from God, but simply because he is a fool, will point out the way to the kingdom of heaven. Among the Methodists, with whom I was afterwards associated because I thought the Church of England was not good enough, they tell us that "God chooses the base things of the world to bring to nought the things that

are." That is true enough, but they come to wrong conclusions from these premises;—that is, they suppose because God can choose a man and endow him with wisdom, that therefore they can pick the biggest fools they have got and set them to work to preach.

There is a wide difference between God choosing a man and endowing him with the spirit of intelligence, wisdom, and revelation, and sending him forth to preach the truths of heaven to the nations of the earth, and men picking up their weakest members and setting them to do the same thing; because God can inspire men with wisdom and intelligence from above, while men are incapable of so doing. Hence I do not wonder that men, who are accustomed to listen to, and who believe such teachings, should consider that we are a strange people, for our religious notions evidently do not agree with theirs; if they did, as I said before, we should not have been here, for it was principally on religious grounds that we left them to come here. One of our judges, after leaving here, informed the Administration that the inhabitants of Utah were mostly "Mormons," and were a very peculiar people. He thought he had made quite a discovery, and that he was putting the world in possession of important information.

We have left the various churches and sects of the day, and infidel associations of all kinds, and have united ourselves with the "Mormons," and have gathered together here simply because we believed they were all wrong, hence a man must be a fool to suppose that we are like them, for we have a faith that is entirely diverse from theirs. Our ideas, socially and morally, are entirely different from theirs, because ours come from God, and they get theirs from the notions that exist among men.

Who that is acquainted with the moral state of Christendom at the present time does not shudder when reflecting upon the depravity, corruption, licentiousness, and debauchery that everywhere stalk around? We have left this state of things, and the Lord has introduced a new order amongst us, for we profess to be under His guidance and direction, and consequently our ideas and practices must be very different from those which obtain in the world. *We have more wives than one. Why? Because God ordained it. And we maintain our wives and children; but they do not maintain their mistresses and children, yet they will prate to us about their beautiful systems. There is a great difference between their system and ours; they think theirs is best, but we, who look at things from an entirely different point of view, prefer our system. If we have wives and children we are not afraid to acknowledge them as such. We do not have the children of one woman riding with us in a carriage, while those of another are sweeping the streets and asking us for a halfpenny; nor are they paupers on the community. We do not believe in any such morality as that, we discard it altogether. Many of those who do believe in and sustain it are ashamed of many of their own deeds, and act the hypocrite by trying to cover them up and keep them in the dark, and presenting the bright side only for us to copy after. But we want to take things as a whole, and we will receive no system but that which will bear the scrutiny of the world, and that is just, equitable, and honorable before God, angels, and men.* I am not surprised at men, coming from the midst of scenes and practices, forming such incorrect notions in relation to us; but dare they acknowledge their acts as we dare acknowledge ours? No; they dare not; their own laws would punish them if their acts were brought to light.

In relation to our political affairs, we are gathered together as a community, and being so numerous it is impossible but that we should form a part and parcel of the body politic. We have a city here, for instance, and numerous other cities throughout this Territory. We must have

an organization in these cities. We want our Mayors and City Councillors and Aldermen, and municipal laws to protect the weak, the virtuous, the pure, and holy, and restrain the wicked, the riotous, the thief, and debauchee, and to maintain order in the community. We have a number of towns and cities extending for some five hundred miles, and it is necessary that we should have a government to regulate and manage affairs in our midst. We are forced into this position, we cannot help ourselves, and hence we become a Territory, and have our Governor, Judges, Marshal, and Secretary of State sent us by the United States: and our Representative in the Congress of the United States.

Then we have our local Legislature, as other Territories have, to enact laws for the protection of the good and virtuous, for punishment of crime, the execution of justice, and the preservation of peace and good order throughout the Territory. Is there anything wrong in all this? Not that I am aware of. Whose rights have we interfered with? Who cannot obtain justice here? Who are deprived of their rights here? Is there any man, woman, or child, stranger or citizen deprived of his or her rights, or who cannot obtain a hearing for grievances real or imaginary? Who is there throughout the length and breadth of the Territory who cannot obtain the full benefit of law, equity, and justice? No one. Well, we are here in this capacity, and there are other things that underlie these, if you please. The Republicans, you know, in the States, have been very fond for a long time of talking about a higher law of some kind. *We, too, have a higher law, not a negro law particularly, but a law that emanates from God; a law that is calculated to promote the best interests and the happiness of this people, and of the world when they will listen to it. Then do you profess to ignore the laws of the land? No; not unless they are unconstitutional, then I would do it all the time.* Whenever the Congress of the United States, for instance, pass a law interfering with my religion, or with my religious rights, I will read a small portion of that instrument called the Constitution of the United States, now almost obsolete, which says– "Congress shall pass no law interfering with religion or the free exercise thereof;" and I would say, gentlemen, you may go to Gibraltar with your law, and I will live my religion. When you become violators of the Constitution you have sworn before high heaven to uphold, and perjure yourselves before God, then I will maintain the right, and leave you to take the wrong just as you please. There are other things, too, that I, as an individual would do. There have been attempts made here to interfere with the trial by jury, a right guaranteed by the Constitution of the United States as well as by the Magna Charta of England. And we have had cases right in our midst where a judge has told the jury that if they did not bring in such a verdict as he had instructed them to, he would set it aside. Of what use, then, is a jury? Why not let the judge act without them; if they are to be dictated to by him what becomes of our freedom? If my services as a juryman were required, I would give my opinion frankly and honestly, and no judge should control me; but I would try to be a man, and would not be cowed by any man sent among us trying to pervert justice. No man should make a scapegoat of me; if he wished to violate constitutional rights he should do it on his own responsibility. Some men will endure a great deal in matters of this kind, and they will call it humility; but I desire no such humility. *I want a principle that will maintain, uphold, and stand by the rights of man, giving to all men everywhere equal rights, and that will preserve inviolate the fundamental principles of the Constitution of our country.*

After all, we, as people, have not much to complain of; we have a great deal of liberty here, and we can do pretty

much as we have a mind to if we will only do right. We can think, write, and worship as we please, and we are free from some things that some portions, even of our nation, are perplexed with at the present time. We have no military government, for instance, and we are free to exercise our judgment and to maintain our rights by jury if we have the manhood to do it, and I consider that after all we are very much blessed out here. It is true that the President and Congress quarrel down yonder sometimes; but before the sound reaches us it is so faint that it produces no electric shock; in fact, we scarcely feel it. In the South, too, they are laboring under many difficulties; but they are so far from us that we fail to realize matters as they exist there, and our affairs go on as usual. The smoke comes out of the chimneys, men walk on their feet, the sun rises and sets at proper time, and everything goes on perfectly natural, and I do not know that we have anything to complain of, and for the many blessings that we enjoy I feel thankful to Almighty God. Now, what are we as a people aiming at? *To begin with, we are aiming to live our religion more faithfully.* We have got the right principles, but I think, sometimes, that we do not live them as well as we might. We have been baptized in the name of Jesus for the remission of our sins,

and have had hands laid upon us for the reception of the Holy Ghost; but in many instances we have failed to live our religion by giving way to our evil tempers, passions, and appetites, and we want to live our religion better than we have done. We must be more moral, and more honest with each other and before God; and we must pray more and swear less than we do. Our strength is from God; and if we do not have strength, wisdom, intelligence, and grace from Him we do not have it; *and it is living our religion that leads us to Him.* It is not altogether in ceremonials; it is not because I go to church or meeting; but it is because my heart is right before God, because I do my duty, because I love the Lord and His people and all men, and my desire is to promote the happiness and well being of the human family. This is the feeling that all ought to have. I hear oaths sometimes issuing from the mouths of those who are called Saints, from our young boys, as though it made men of them, and was something great to imitate the gentiles. It is low, mean, degrading, unhallowed, and it is in *opposition to every sacred and holy principle.* Some of our boys are fond of getting a cigar into their mouths, they think it makes them look manly; there is nothing at all manly about smoking and strutting; why, a monkey could do that. It shows weakness, shallowness, and, I was going to say, a species of idiocy; and for the children of Latter-day Saints to indulge in such things is low and degrading. We want, then, to live our religion more closely, and we should feel all the time that God sees us, that His eye is upon us watching our motions and actions, and that it is necessary for us to humble ourselves before Him, that we may obtain His Holy Spirit to guide us aright. We need to study our morals, to see that they are correct in every respect. Would you, Elders in Israel, who have families growing up, want to act in a manner that you would be ashamed of your sons and daughters copying after? Would it not be a shame, disgrace, and an outrage for you to act so? Do we watch over the morals of our children? Do we pray to God for wisdom to train them aright? Do we pray for power to overcome our own evil passions and propensities that we may set before our children an example worthy of imitation? or, are we letting them take any course they please and go down to the gates of death? What are you doing, you Elders in Israel? Ask yourselves the question and see how far your conduct is calculated to elevate and exalt your families. The Lord, in speaking of Abraham, said, "I know that Abraham will fear me, and that he will command his children after him to do so." Can the Lord say the same of you, ye Elders of Israel?

We ought to be careful about how we act and speak, and our thoughts and feelings ought to be subject to the law of God. We ought to feel like one of old when he said, "Search me, O Lord, and prove me, and if there is any way of wickedness within me, bid it depart, and let me stand accepted before thee."

Do we not expect by and by to associate with the Gods in the eternal worlds? Let us conduct ourselves, then, here upon the earth so that we may honor our religion and Priesthood. We differ entirely from the world in our political ideas. In the nation with which we are associated, the idea prevails generally that the voice of the people is the voice of God; hence the favorite maxim—"Vox populi, vox dei." The voice of the people, however, is not always the voice of God. Sometimes "Vox populi, vox diaboli" would more truthfully express it; that is, the voice of the people is the voice of the devil. The latter would more generally express the feelings of any people who are under a corrupt government or religion than "Vox populi, vox dei." We believe in *the voice of God first, and in the voice of the people afterwards, and that in political as well as in religious matters all men ought to be guided by the Lord, and that because they have not been so guided, bloodshed, strife, dissension, and confusion have overspread the earth.* The wisdom of God is necessary in controlling worldly affairs whether political or otherwise, as it is in controlling the planetary system. In the latter, everything moves harmoniously, and if in the political affairs of a nation, or of the world, the same wisdom dictated, the same harmony would exist. If the Lord were to copy after the examples of men, system would dash against system, and world against world in mad confusion, and there would be a crash of worlds and a wreck of matter. But God controls His own affairs, and if we can live so as to obtain His guidance, we will risk the results, and this is what we are aiming after. We are borne out in this by the Scriptures. They speak of a time when the Lord will reign, when His empire will be universal; when His dominion "shall extend from the rivers to the ends of the earth," and when "to Him every knee shall bow and every tongue confess." They speak of the "The law of the Lord going forth from Zion and the word of the Lord from Jerusalem." They speak of a time when "He shall smite the nations as with a rod of iron, and when he will dash them to pieces like a potter's vessel," and when He will introduce a new order of things. We have confidence in the Bible, and in the revelations of God; and there again we differ from the religious world, for they have not. We are anxiously waiting upon and praying to the Lord to give us wisdom that we may be able to carry out His designs. These are our feelings but others think and feel differently; they put their trust in swords, guns, spears, and so forth. Our strength is in the Lord of Hosts, and we believe we shall conquer. In all our operations in life we are trying to obtain wisdom from God to manage and direct all our affairs. We are seeking to establish a oneness, and that oneness under the guidance and direction of the Almighty. Others are not seeking for that. You will hear them all the time uttering their tirades against the one-man power. We want one-man power and one-God power. Would not they who cry out against it like to have one-man power if they could get it? Yes. Is there now or was there ever a political party in the United States but what would seek to carry their own points? No. Would not the President like to have his own way if he could? He would, and the reason he does not, he has not the power. We consider that union is the great principle that we ought to cultivate; union in religion, morals, politics, and everything else.

Jesus, when about to leave his disciples, seemed to think it was very important, for, said he, "Father, I pray for

these whom thou hast given me, that they may be one, as thou Father art in me, and I in thee, that they may be one in us." "Neither," said he, "do I pray for these alone; but for all who shall believe in me through their word." I am sorry to say that His prayer has not been answered in regard to the Christians at the present time. If there is any principle for which we contend with greater tenacity than another, it is this oneness. We are one in a great many things, but we have to become one in all things before we reach the standard indicated by the prayer of our Lord and Savior Jesus Christ. We have to become one in money matters, and in our deal, and in the course in which our labors shall be directed; and if we could only see and comprehend this principle correctly we should be more like what God requires us to be. But it is difficult for us to understand and realize the the importance of this principle. To the world this principle is a gross error, for amongst them it is every man for himself; every man follows his own ideas, his own religion, his own morals, and the course in everything that suits his own notions. But the Lord dictates differently. We are under His guidance, and we should seek to be one with him and will all the authorities of His Church and kingdom on the earth in all the affairs of life. We all of us bow before the Lord day by day (or if we do not it is a shame), and ask the Lord to inspire Presidents Young, Kimball, and Wells with revelation to direct the affairs of the church aright. And what are the feelings of the First Presidency? Be ye one, O Israel! That is the feeling. One in everything; then we shall grow, and prosper like a green bay tree. Then will riches, honor, and power flow to the Latter-day Saints in far greater abundance than they have ever yet done; then you and your offspring will be the blessed of the Lord. This is what we are after, and when we have attained to this ourselves, we want to teach the nations of the earth the same pure principles that have emanated from the Great Eloheim. We want Zion to rise and shine that the glory of God may be manifest in her midst, that the nations of the earth, when they behold her, may be obliged to confess that she is the praise of the whole earth. We never intend to stop until this point is attained through the teaching and guidance of the Lord and our obedience to His laws. Then, when men say unto us, "you are not like us," we reply, "we know it; we do not want to be. We want to be like the Lord, we want to secure His favor and approbation and to live under His smile, and to acknowledge, as ancient Israel did on a certain occasion, "The Lord is our God, our judge, and our king, and He shall reign over us." These are my feelings, and the feelings of all good Latter-day Saints. May God help us to live our religion by keeping His commandments, in the name of Jesus. Amen.

If there is one thing more than another that a great many persons seem really to enjoy, it is minding other people's business and attempting to manage their affairs for them; and, take it all in all, there is no occupation that can be followed that pays less interest on the investment. Nobody ever got rich over minding other people's business, but a great many have attained wealth and honors by looking after their own, to the neglect of all other occupations.

It is right to be contented with what we have, but never with what we are.

Without content we shall find it almost as difficult to please others as ourselves.

He is a wise man who does not grieve for the things which he has not, but rejoices for those which he has.

"Give the best you've got today." That's a recipe for a better tomorrow.

WHO WAS THE MYSTERY MAN IN INDEPENDENCE HALL?

Radicals sneer at the suggestion that things spiritual were in any way concerned with the founding of this nation, or that the United States of America can possibly have any spiritual significance.

Little do they realize how foredoomed to failure their efforts ultimately are, to disrupt and desecrate this nation. True, this failure may not be demonstrated until America's Christian manhood has been put to the test of preserving, or restoring, what the forefathers bequeathed them as a social heritage. But the instigating of the United States to begin with was too vitally tied up with what the worldly minded would call mysticism, for it was to perish at the hands of Anti-Christ merely because the rank and file of the American people have not yet aroused to a grasp of the menace with which the country is confronted.

Mystery Man

In his admirable little treatise, **Our Flag**, Robert Allen Campbell gives the details of a most important episode in America's history—the designing of the Colonial flag of 1775. The account involves a mysterious man, concerning whom no information is available other than that he was on familiar terms with both General George Washington and Benjamin Franklin. The following description of this man is taken from Campbell's treatise:

"Little seems to be known concerning this old gentleman; and in the materials from which this account is taken, his name is not once mentioned. He is uniformly referred to as "the Professor". He was evidently far beyond his three-score years and ten, and he often referred to historical events of more than a century previous as if he had been a living eye-witness of their occurrence. Still, he was erect, vigorous and healthy—hale, active and clear-minded—as strong and energetic in every way as though in the prime of life. He was tall, of fine figure, perfectly easy, and very dignified in his manner, being at once courteous, gracious, and commanding. He was, for those times and considering the customs of the colonists, very peculiar in his methods of living, for he ate no flesh, fowl, or fish, he never used for food any green thing, any roots of anything unripe; he drank no liquor, wine, or ale, but confined his diet to cereals and their products, fruits that were ripened on the stem in the sun, nuts, mild tea, and the sweets of honey, sugar, or molasses.

Designed Flag

"He was well-educated, highly cultivated, of extensive as well as varied information, and very studious. He spent considerable of his time in the patient and persistent perusal of a number of very rare old books and ancient manuscripts. It is not known whether he was deciphering, translating or rewriting them. These books and manuscripts together with his own writings, were never shown to anyone. He did not even mention them in his conversation with the family except in a very casual way, and he always locked them up carefully in a large, old-fashioned, cube-shaped, iron-bound, heavy oak chest.

"By something more than a brief coincidence, the committee appointed by the Colonial Congress to design a flag, accepted an invitation to be guests while in Cambridge of the same family with whom the Professor was staying. It was here that General George Washington joined them for the purpose of deciding upon a fitting emblem. By the signs which passed between them, it was evident that both General Washington and Doctor Franklin 'recognized' the Professor and by unanimous approval he was invited to become an active member of the committee!"

Immediately Vanished

During the proceedings which followed, the Professor was treated with the utmost respect and all of his suggestions immediately acted upon. He submitted a pattern which he considered symbolically appropriate for the new flag and this was unhesitatingly accepted by the other six members of the committee, who voted that the arrangements suggested by the Professor be forthwith adopted.

After the episode of the flag, the Professor just vanished and nothing further is known concerning him!

Did General Washington and Doctor Franklin recognize the Professor as an emissary of the Mystery Schools which have for so long controlled the destinies of this planet?

Benjamin Franklin was a Philosopher and a Mystic. He and the Marquis de Lafayette—also a man of mystery—constitute two of the most important links in the chain of circumstance that culminated in the establishment of the original thirteen colonies as a free and independent nation. Doctor Franklin's philosophic and spiritual attainments are well attested in POOR RICHARD'S ALMANAC, published by him for many years under the name of Richard Saunders.

The Continental Congress at Philadelphia, so far as the records go, had nothing to do with the destinies of the original flag. The flag unfurled at Cambridge, Massachusetts in 1775 symbolized the union of the colonies; it was called the Grand Union Flag.

When General Johnson and Doctor Franklin visited Mrs. Elizabeth Ross, otherwise known as Betsy Ross, to get her inspiration in making the flag, the five-pointed star appealed to her as being more beautiful than the six-pointed star. Out of deference to her sense of beauty, the five-pointed stars were used, and thirteen of them were placed in a circle on a blue field with the standard seven red and six white stripes completing the flag.

This sample flag was made just before the Declaration of Independence, although the resolution endorsing it was not passed by the Continental Congress until July 14, 1777. The six-pointed star, now extensively employed in Jewish symbolism until it has almost become identified with Jewry, originally symbolized the possession of spiritual or intuitional knowledge and power. The five-pointed star represents the promise of spiritual power to come!

The influence of the Mysteries was also shown in a very definite manner at the time of the Proclamation of the Declaration of Independence, though the materialistic historian has been unwilling to accept the truth. We shall reveal here the long-hidden facts, though they are of recorded authoritative publications.

On June 7, 1775, Richard Henry Lee, a delegate from Virginia, offered in Congress the first resolution declaring that the United Colonies were, and of right ought to be, free and independent States.

Remember the rebellion had already been in effect since the Battle of Concord, April 19, 1775. Soon after Mr. Lee introduced his resolution he was taken sick and returned to his home in Virginia, whereupon on June 11, 1776, Thomas Jefferson, John Adams, Benjamin Franklin, Roger Sherman and Robert Livingston were appointed as a committee to prepare a formal Declaration of Independence.

On the first day of July the committee made its report to Congress. On the second of July, Lee's resolution was adopted in its original words. During the third of July the formal Declaration was reported by the committee, and debated with great spirit. The discussion was resumed on the fourth, Jefferson having been elected as chairman of the committee.

On July 4th there was great suspense throughout the nation. Many were adverse to severing the ties with the mother country; many feared the vengeance of the king and his armies; many battles had been fought already but no decisive victory had been won. Gloom and uncertainty, together with fear, cast a great shadow over the colonies. Each man in Congress Assembled realized with Patrick Henry it was either Liberty or Death.

The debate continued all morning. The old bellman stood by his rope in the State House in Philadelphia waiting for the signal to ring out the news. The crowd of bystanders became discouraged. Some of them said: "They never will do it!" Which was repeated by the bellman: "No, they never will!"

Stranger Appears

But inside of that closed chamber were men wrestling with a mighty problem. Jefferson and the others had written into that Declaration the thoughts of the Gods. Noon came, and then one o'clock. No decision had yet come, for the executioner's sword dangled before their eyes. It was a moment of tenseness and great anxiety and not a few of those men feared that their lives would be the forfeit for their audacity.

In the midst of their debating, a fierce voice rang out!

The debaters stopped and turned to look upon a Stranger. Who was this man? Who had so suddenly appeared in their midst, to begin to transfix them with his oratory?

They had never seen him before. None knew when he had entered. But his tall, stately form and pale face filled them with awe and his voice with admiration.

His voice ringing with a holy zeal, the Stranger stirred them to their very souls. After his rousing address, his closing words rang through the building:

"GOD HAS GIVEN AMERICA TO BE FREE!"

As the Stranger sank back into a chair exhausted, a wild enthusiasm broke forth. Name after name was placed upon the parchment. The Declaration of Independence was signed.

But where was the man who had precipitated the accomplishment of this immortal task, who had lifted for the moment the veil from the eyes of the assembly and revealed to them a part, at least, of the grand purpose for which this nation was conceived?

HE HAD DISAPPEARED! NOR WAS HE EVER SEEN AGAIN, NOR HIS IDENTITY ESTABLISHED!

Freedom Rings

This episode parallels many of a similar kind recorded by ancient historians, attendant upon the founding of new nations. They are not coincidences. They only demonstrate that the wisdom of the ancient mysteries are still serving mankind as in Days of Old.

At 2 o'clock in the afternoon, when the bystanders and the bellman were thoroughly discouraged, the doors were flung open wide and the old bellman received the signal to ring the notes of freedom to the nation. The multitudes caught the signal and answered with shouts of joy.

WHAT A WOMAN CAN DO

As a wife and mother, woman can make the fortune and happiness of her husband and children; and even if she did nothing else, surely this would be sufficient destiny. By her thrift, guidance and tact, she can secure to her partner and herself a competence for old age, no matter how small their beginning, or how adverse a fate occasionally be theirs. By her cheerfulness she can restore her husband's

spirit, shaken by the anxieties of business. By her tender care she can often restore him to health, if disease has seized upon his overtasked powers. By her counsel and her love, she can win him from bad company, if temptation in an evil hour has led him astray. By her example, her prospects, and her sex's insight into character, she can mould her children, however diverse their dispositions, into good and noble men and women. And by leading in all things, a true and beautiful life, she can refine, elevate and spiritualize all who come within reach, so that with others of her sex emulating and assisting her, she can do more to regenerate the world than all the statesmen or reformers that ever legislated. She can do as much, alas! perhaps even more, to degrade man if she chooses it.

Who can estimate the evil that woman has power to do? As a wife she can ruin her husband by extravagance, folly, or want of affection. She can make a devil and an outcast of a man, who might otherwise have become a good member of society. She can bring bickerings, strife and perpetual discord into what has been a happy home. She can change, the innocent babes whom God has intrusted to her charge, into vile men and viler women. She can lower the moral tone of society itself, and thus pollute legislation at the springhead. She can, in fine, become an instrument of evil, instead of an angel of good.

Instead of making flowers of truth, purity, beauty, and spirituality, spring up in her footsteps, till the whole earth smiles with loveliness that is almost celestial, she can transform it to a black and blasted desert, covered with the scum of all evil passions, and swept by the bitter blasts of everlasting death.

This is what a woman can do for the wrong as for the right. Is her mission a little one? Has she no "worthy work", as has become the cry of late? Man may have a hardier task to perform, a rougher path to travel, but he has none loftier, or more influential, than woman's.—Woman's Advocate, from "The Mormon", June 14, 1856.

A WOMAN'S RAILING

J. of D., Vol. 4:316.
(Brigham Young)

I remember going into a friend's house one afternoon, when I was quite young: I think I was about fifteen; and pretty soon a couple of neighboring women came into visit. They had not been in the house more than twenty minutes before the woman of the house went and brought out a pillow, and began to rail against her husband, saying: "He is a dirty, nasty man; he is the filthiest man in the world; that is the pillow he sleeps on." I thought, you miserable fool, why do you not wash that slip? Those women see that the blame rests on you, and not on your husband. And she continued telling them how nasty, filthy, and lazy he was. I knew enough about a family at that early age, to know where the fault lay. At the same time there was plenty of wool and flax lying in her chamber, for I saw them; and a wheel and the other implements were on hand, all of which the husband had toiled for. He had also provided the cows, flour, and meat in abundance; but because he did not do everything, he was a "nasty, lazy man."—J. of D., 4:316.

I have seen a great many persons live in the neglect of all the comforts of life, because they would not take hold and make themselves comfortable. Others do not know what to do with the comforts of life, when they have them.—Brigham Young.

God intends faith and the power of the priesthood to intervene for the protection of the Saints when the scourges and calamities incident to the second coming of Christ shall begin. The priesthood shall shield those who bear it, and those who honor its possession.—Orson F. Whitney.

A TESTIMONY

Excerpted from The Women of Mormondom (Page 207)

(Precinda Huntington Smith, Wife of the Prophet)

In Kirtland, she says, we enjoyed many very great blessings, and often saw the power of God manifested. On one occasion I saw angels clothed in white walking upon the temple. It was during one of our monthly fast meetings, when the saints were in the temple worshipping. A little girl came to our door and in wonder called me out, exclaiming, "The meeting is on the top of the meeting house!" I went to the door, and there I saw on the temple angels clothed in white covering the roof from end to end. They seemed to be walking to and fro; they appeared and disappeared. The third time they appeared and disappeared before I realized that they were not mortal men. Each time in a moment they vanished, and their reappearance was the same. This was in broad daylight, in the afternoon. A number of the children in Kirtland saw the same.

When the brethren and sisters came home in the evening, they told of the power of God manifested in the temple that day, and of the prophesying and speaking in tongues. It was also said, in the interpretation of tongues, "That the angels were resting down upon the house."

At another fast meeting I was in the temple with my sister Zina. The whole of the congregation were on their knees, praying vocally, for such was the custom at the close of these meetings when Father Smith presides: yet their was no confusion; the voices of the congregation mingled softly together. While the congregation was thus praying, we both heard, from one corner of the room above our heads, a choir of angels singing most beautifully. They were invisible to us, but myriads of angelic voices seemed to be united in singing some song of Zion, and their sweet harmony filled the temple of God.

We were also in the temple at the pentecost. In the morning Father Smith prayed for a pentecost, in opening the meeting. That day the power of God rested mightily upon the saints. There was poured out upon us abundantly the spirit of revelation, prophecy and tongues. The Holy Ghost filled the house; and along in the afternoon a noise was heard. It was the sound of a mighty rushing wind. But at first the congregation was startled, not knowing what it was. To many it seemed as though the roof was all in flames. Father Smith exclaimed, "Is the house on fire!"

"Do you not remember your prayer this morning, Father Smith?" inquired a brother.

Then the patriarch, clasping his hands, exclaimed, "The spirit of God, like a mighty rushing wind!"

At another time a cousin of ours came to visit us at Kirtland. She wanted to go to one of the saints' fast meetings, to hear some one sing or speak in tongues, but she said she expected to have a hearty laugh.

Accordingly we went with our cousin to the meeting, during which a Brother McCarter rose and sang a song of Zion in tongues; I arose and sang simultaneously with him the same tune and words, beginning and ending each verse in perfect unison, without varying a word. It was just as though we had sung it together a thousand times.

After we came out of meeting our cousin observed, "Instead of laughing, I never felt so solemn in my life."

You cannot run away from a weakness. You must sometime fight it out or perish. And if that is so, why not NOW and WHERE YOU STAND.—Stevenson.

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

Our quest is for freedom, not safety. Human beings do not have to be free to be safe. But it often takes a slave to know that it is better to be free than safe.

Freedom Versus Security

President Theodore Roosevelt once said: **"I can think of no nobler cause to work for than the peace of righteousness; if I must choose between righteousness and peace—I choose righteousness."**

This principle has long been the incentive in the true patriots breast which has kept the fires of liberty burning in America; but more than once, and quite recently, in our national and personal history the temptation has plagued our people to take security in the place of independence. We face that temptation whenever judges, politicians and our persecutors tell us it is not safe to leave important decisions to our conscience, insisting that only the State should have the power of vital decision in affairs of liberty and freedom.

The basic thing wrong with that concept is that Americans had that way of life before they were free, and learned they could not have that kind of security and freedom, too. Every time we yield to that temptation even slightly, we are less free than before; and if we ever yield to it entirely, we will yield freedom in its entirety.

Today nearly two thirds of mankind are sweating under the bonds and shackles of security, rather than freedom. Little by little they were convinced that safety and security are the desirable principles of life. The American people have not always been of one mind as to which is the most desirable—freedom or security. When the American colonies began their fight for independence, their people were

not all of one mind about the matter, a minority being concerned that they might lose more than they could win.

After independence was won, there were still some who believed the objectors were right in the first place; and according to the way they looked at it, they were right. Because in winning independence the American people had cut loose from a way of life in which many of them had enjoyed security, and had supplanted it with a different way of life which was highly insecure to begin with and which was to impose the direst sort of hardships and dangers upon them.

The colonists knew that in fighting for independence they were giving up security, and they thought it was worth the cost. They knew that they had not won security in winning independence, and they did not care. THE QUEST WAS FOR FREEDOM, NOT SAFETY. HUMAN BEINGS DO NOT HAVE TO BE FREE TO BE SAFE. BUT IT OFTEN TAKES A SLAVE TO KNOW THAT IT IS BETTER TO BE FREE THAN SAFE.

The American colonists were not slaves, but they had been unreasonably and unwisely deprived of their essential rights as human beings, and they wanted above all else to be able to live in dignity. They wanted that more than security. So they fought and won the independence which is our American heritage.

The American people should always remember these significant facts about the manner of our national liberation, **for it will never cease to be important that the American people know the difference between independence and security, and particularly that they know the advantage of being free over being safe.**

We now come to our "Mormon" situation. Of recent date several people have been asked by the States of Arizona and Utah to give up their freedom for the sake of their safety. They have been offered security, with all that it embraces, if they would submit their consciences to State dictation.

Much criticism has been offered the Short Creek "Mormons" for their "foolhardy" course in resisting the State. To date these people have been unreasonably deprived of their essential rights as human beings. All they have wanted is to be able to live in dignity. They have wanted this more than security.

In their quest for freedom, their village has been raped, their women and children taken captive—all having been denied the common freedoms guaranteed by the Constitutional law of the land. These people in their feelings have resisted the action of the civil authorities, and because of this they have been branded a communistic society! How absurd! for it is well known that no one resists the State in a communistic society, and still survives!

However, this action against "Mormonism" is not new to the "Mormons". Since the inception of their faith they have been faced with libelous and vexatious suits; drivings and murderings; captivities and exterminating orders, until finally, in 1890, the majority of the "Mormons" sued the United States government for peace at the risk of their freedom.

After much persecution and suffering, the Mormon people decided that safety and security were far more desirable than freedom. Again the civil authorities took refuge behind the "affidavit" and the leaders of the Church were asked to sign the now famous MANIFESTO of 1890 and to agree to all its attendant evils. As part of its agreement the Church stated: **"To be at peace with the government and in harmony with their fellow citizens who are not of their faith, and to share in the confidence of the government and people, our people have voluntarily put aside something which all their lives they have believed to be a sacred principle."**

The direct result of this action was safety and security for the Church. But

what happened to their freedom? Most modern historians agree that: "The Latter-day Saints, strangely enough, submitted to the decrees of congress, unwittingly admitting by their submission that the revelations of their founder and Prophet, Joseph Smith, could not have come from God. If the command to restore polygamy to the modern world was from on high, then, by submitting to the decision of the Supreme Court, the Mormon hierarchy reversed the apostolic proclamation and acknowledged it was better "TO OBEY MAN THAN TO OBEY GOD."

The Catholic Ency., page 572.

The Church, by its submission agreed to still the voice of God, and to follow the dictates of the national and local governments in respect to the dictates of conscience. What has been the result? The voice of freedom has been stifled in the Church. The members of the Church have become cowards, submitting their consciences to the dictates of the head in entirety. Though safety and security has been written across the threshold of of every Latter-day Saint home, the "Mormon" people know they are not free, and are awaiting the miracle of the millennium to remove from their minds the shackles of the slave. In the meantime they fawn and plead at the feet of their masters; taking an active part in the hunt for the innocent. They, the persecuted, have turned persecutor, and their hands and feet have been swift to shed innocent blood!

Not so with the faithful sons and daughters of freedom. As yet they have not gained safety and security. Many in their own ranks may think their position of mental and spiritual resistance as "foolhardy". The true "Mormon's" quest is for freedom, not safety. They know by experience that it is better to be free than safe.

The word now from Arizona and Utah is that "Mormonism in its entirety" must be put down at all hazards—regardless of all consequences. The choice is to be made between renunciation of "Mormonism in its entirety" and death. And it appears that if a stubborn adherence be exhibited, blood must be shed.

Our critics cry, "it is now time that our distinctive doctrines should be abandoned,—self interest demands it, common sense demands it, Christendom demands it, and the character of the mother Church demands it! How dare the "Mormon fundamentalists" then think of demurring, and lose sight so far of their self interest as not to travel in the broad road with the crowd?"

Could these persecuted people see with the eyes of their persecutors, they would never object. They would welcome the morality (?) which would give full scope to the passions—throw open the marriage bed to the defiler, prostitute their sisters and daughters, poison the very fountains of existence, and give unbridled license to every species of corruption that would sow the seeds of disease and death broadcast through their ranks. But they do not see the propriety of receiving and permitting the practice of such a system of morality, though it be supported by the judgment of Christendom.

These people have been peculiarly tenacious of their right to worship God according to the dictates of their own consciences, and it is devoutly hoped that no nation will be able to force them to relinquish their heaven-born right of practicing the precepts of their religion according to the revelations of God and the Constitution of their country. It is a right, for the correct exercise of which they are accountable to God and to him alone; and cursed be the man that would deprive them of it. How indicative it is of the degeneracy of the age, and the absence of the spirit of liberty, when the inhabitants of the United States can no longer have the right to enjoy liberty of conscience!

May the captive saints soon be made

free, that constitutional freedom may ride triumphant over all the petty prejudices of mankind. Meantime, may those suffering for conscience sake take increased faith in the providences of God. May they say with their fathers, "But if the collision be forced upon us—if the determination be to compel us to cease the practice of our religion, to deprive us of our rights and privileges as freemen, to make us slaves in fact—then we say,—LET IT COME; with God to defend the right, we will risk the consequences. We would say,—rather than part with our religion, we, with God's assistance, will part with life; rather than live a slave, to fawn and cringe and bend the knee at another's beck—to endure the slavery of the mind, a slavery far more ignoble and debasing than the slavery of the body—we will die, nobly contending for the God-given right of freedom of conscience. These are our feelings today, and we pray God they may ever be,—we wish no other. We boldly avow them, confident that they will meet the approval of every friend of justice and liberty. As for the disrupture, the overthrow, or the crushing out of 'Mormonism in its entirety', such an event need not be looked for or thought of; neither need their be any speculations indulged in relative to the extermination of its believers. The cannon are not cast, the rifles not made, the amunition not manufactured, nor the men to use them either born or conceived, that will destroy 'Mormonism in its entirety'. Mark our words, gentlemen, it will live, though all earth and hell array themselves against it."

(Last quotation partially taken from an editorial by Pres. George Q. Cannon.)

As to religion, I hold it to be the indispensable duty of all governments to protect all conscientious professors thereof, and I know of no other business which government hath to do therewith.

Thomas Paine.

Paths of kindness are paved with *happiness.*

RESTORATION

When there is no longer a commissioned Priesthood perpetuated on the earth, it becomes necessary, in order to restore the government of God, for the man or men last holding the keys of such power to return to the earth as ministering angels, and to select, by the word of the Lord, and ordain certain individuals, of the royal lineage of Israel to hold the keys of such Priesthood, and to ordain others, and thus restore and re-organize the government of God, or His Kingdom upon the earth.—Parley P. Pratt.

TRUTH IS ETERNAL

From the days when the chosen people received the Decalogue, envy and malice have been recognized as evils, and woe to those who appeal to them. To break the Tenth Commandment is no more moral now than it has been for the past thirty centuries. The vice of envy is not only a dangerous but a mean vice, for it is always a confession of inferiority. It may provoke conduct which will be fruitful of wrongdoing to others, and it must cause misery to the man who feels it. It will not be any the less fruitful of wrong and misery, if as is so often the case with evil motives it adopts some high-sounding alias. The truth is that each one of us has in him certain passions and instincts which if they gained the upper hand in his soul would mean that the wild beast had come uppermost in him. Envy, malice, and hatred are such passions, and they are just as bad if directed against a class or group of men as if directed against an individual. What we need in our leaders and teachers is help in suppressing such feelings, help in arousing and directing the feelings that are their extreme opposites.—Theodore Roosevelt.

Duty is a power which rises with us in the morning, and goes to rest with us at night. It is the shadow that cleaves to us, go where we will, and leaves us only when we leave the light of life.—Wm. E. Gladstone.

CROWNING PRINCIPLES OF THE GOSPEL
PRIESTHOOD AND SAINTHOOD

A REAL REPRESENTATIVE OF THE MOST HIGH—DIVINE AUTHORITY
PREPARATION

Having been repeatedly urged we are reprinting the above named articles from the 20th volume of the Millennial Star. It has been the desire of our readers and students to have these articles together in one issue. We feel that a more constant perusal of these articles will help the Saints to better understand "Priesthood" and "Sainthood" as the crowning principles of the Gospel. We reprint these articles in the order as they were published in the Millennial Star. Editor.

A REAL REPRESENTATIVE OF THE MOST HIGH.

Concerning Jesus Christ, who may be termed his Father's disciple, it is said that through him was the Father "manifested" to the world. In other language, the virtues, the disposition, and the character of the unseen Father were manifested in the life and conduct of the Son, who had studied him, practised him, and was then acting him out; so that all who wanted to see what kind of a person the Father was could behold him in the words and actions of the Son.

For this same purpose were we ordained before the foundation of the world, when many of us received the Priesthood by ordination, and by decree the promise that we should inherit it in the flesh. In this promise was *conveyed the condition that we should walk not merely in the authority of the appointment, but in the virtues and qualities that are its necessary accompaniments.*

The ages of our probation in the spirit world have rolled away: we are inhabitants of the flesh; and, according to promise, the Priesthood has descended upon us, through the hands of our brethren, who led us once before in heavenly councils above. The authority to be the Father's representatives has been given us, and the legality of our administrations has been acknowledged on high. *But whether we are the Father's representatives beyond holding his authority remains yet to be seen.*

One thing is certain—Divine Authority alone is not sufficient to make us representatives of God. Some men possess that, but nothing else. There is scarcely an attribute of Almighty God about them. They walk in the authority of their appointment, but not in the virtue, the grace, or the righteousness of it. Strip such men of their authority, and there is nothing of God left to be counted. They may be successful managers, wise economists, and excellent teachers of the things of God, because the faith of their associates and the Saints draws the Spirit down upon them; and yet, otherwise, they have scarcely an enduring quality of righteousness in their possession.

Why, then, are they called to fill certain positions in the Priesthood? For a very good reason: God requires a certain kind of business done, and they are able to do it. They are taken on trial: but it is not thereby proved or affirmed, because they have certain gifts and powers, which it suits the Lord to use, that therefore they are really representing the Almighty, or advancing themselves towards celestial life. It may suit a gentleman to employ a man to preside over his workmen who are building him a house; but it is

not thereby shown that that man, as a necessary consequence, is getting sufficiently refined or educated to live and associate with that gentleman in the house, after it is finished.

Neither does faithfulness or energy in carrying out the external duties of our calling prove we are getting much nearer the Almighty, or progressing towards celestial perfection. Fidelity in carrying out any Church business that may be entrusted to us is an indispensable requisite; and a man would be damned who did not possess it; but, indispensable as it is, it is not a very wonderful acquirement. It is so little an affair, that, viewed in the light of celestial principles, a man would be scouted who did not possess such a very, very first principle of Gospel life, and many other good qualities into the bargain. Any sectarian—any member of a mere party in politics would consider himself a poor tool, if fidelity to his party and energy in the business belonging thereto formed his greatest acquirement. Anybody and everybody worth mentioning in any little system is supposed to be capable of that. Shall, then, the Priesthood, whose aim is endless life—whose ambition is the perfection of the Godhead and its glories,—shall they consider that they meet the demands of God upon them, simply because they are faithful to truth, obedient to orders, or willing to support by their means the religion of their choice? As God lives, we may do all this, and have it done apparently well, too, and then be no better than any sectarian who sincerely believes his faith and earnestly upholds it. The highest principles of righteousness, that give grace, beauty, and dignity to the character, and that live and burn in our exalted Father, may have to be begun in us after this is done; or, if begun, the foundation only may be laid. If we came into the Church aright, with a reformed character, of course we laid a foundation: but what is the use of that, except as a foundation? We are called to be exemplifiers of the very virtues of the eternal God. Jehovah's principles should shine in us, so that, seeing us, He may be seen. If we are content to be less than this, we are shams, instead of a royal and holy Priesthood. He who only represents God's authority, bare of his goodness and his truth, is but a poor apology for a Priest of the Most High God.

When a man is called to the Priesthood, he is then and there ordained to put down evil. He is not merely called to form part of a splendid organization. That organization is principally valuable because it is so well adapted to enable the Almighty and his servants to spread and keep alive the influences of the Holy Ghost, communicate their will to men, and carry out their purposes.

We are not called simply that God may have a number of men called Priests upon the earth. No. The holy Priesthood has been conferred on us for the express purpose that the Father and the Son may have representatives of their Spirit and their actions upon earth. We are ordained and appointed to act them out. The world are to comprehend God through us. As God was said to be "written in the face of Jesus Christ," so he is to be told out and made plain in our words and ways.

Godliness is not going to be loved, understood, or appreciated by the world, by the preaching of a cold theory of its nature. We have got to make them feel God by the force of his very nature diffused in us. "Holy Father," said Jesus, "the world hath not known thee;" but, says John, "the Son who hath dwelt in the bosom of the Father, he hath declared him." Such is our position in regard to God, if we really possess the Spirit as well as the authority of the Priesthood: we also are declarers of the Most High.

The heavenly authorities of the upper worlds, whose glorious characters shine white, and pure, and free, and innocent, and whose virtues have lifted them up to their high estate, have stooped to attach

us to their ranks. They have delegated us to stand and speak for them, to impersonate them, and to establish their order of society among men. Shall we not, then, be true and pure? Since heaven is made by the working of heavenly laws—by the practice of principles that work peace and goodwill within the bosom, they have called us not merely to preach principles, but to let their principles live in us.

To carry out these views, Eternal Wisdom has devised a glorious Church organization to exist among men. Some men actually seem to think that to get working this grand system of powers and authorities on the earth is the principal thing aimed at by God, and the principal thing worth rejoicing about. Hence they glorify themselves immensely over the wondrous power and increasing influence of the organization. They are very proud of it, and are anxious to roll it on. But they do not seem to care a straw about the internal principles of their religion, and scarcely appear to know that they exist. They do not appear to see that this glorious order of Priesthood, with the authority accompanying it, is but so much machinery created to bring forth, cherish, and establish on earth the virtues and characteristics of the upper worlds, and that the Priesthood is established solely, wholly, and entirely that it may work to that end.

And as, in the establishment of the latter-day dispensation, the great thing aimed at was not merely the erection of a gigantic, almighty organization, that should awe the world and rule it with an iron rod, so, as far as we are individually concerned, the great thing, the ruling desire with us should not be merely the getting distinction in that Priesthood, either by ordination or appointment, only so far as we make that a means towards the same great purpose that exists in the Almighty—namely, **the celestialization** of the world **by the introduction of celestial practices in ourselves and others.** We cannot think that our ordinations or appointments have necessarily advanced us one particle towards celestial life, only so far as we have made them do it, by taking advantage of the rich opportunities they have put within our hands to learn and get an insight into the real sources of celestial life. **Ordinations do not celestialize;** appointments do not elevate: they only authorize us to be channels of light to others and to ourselves, if we will. **Our present standing in the Priesthood, therefore, does not necessarily represent our progress in salvation, although there will come a day when it will; for eternal authority will, finally, only be vested where the eternal attributes of God exist.** But under the present state of things, if the whole world were ordained Apostles, that in itself would not make it a whit more heavenly; that alone would not bring it forward towards celestial life: it would only put the means within its reach. It takes intelligence, ruled by meekness, benevolence, justice, mercy, and uprightness in spirit and in deed, to celestialize. They will refine; and refinement of this class is **celestialization.** The Priesthood, with its authority and order, is a glorious framework, destined to guard and nourish these principles, and to bring them to maturity and perfection.

The Almighty, then, has only given to us the naked Priesthood. The virtues, the graces—in a word, the power of it, we have to get ourselves. We have to clothe it and make it beautiful. A plentiful store, however, through the intelligence revealed, lies close to our hands to do it with. Let us arise and shine, and let old sterile priestcraft and those that live under its influence see our light. And let us live so in the purity of our religion—in the immaculate integrity of all its principles, till our very presence is as poison to the wicked, and misery to the corrupt in heart. No testimony against evil can be given with power by any man who is under the influence of that evil. A heart that is pure from selfishness or

greed can roll out thunders against those particular sins; and so with all the rest. Appointments and ordinations cannot confer ability to testify properly against the popular sins of this generation. To be a real disciple and representative of Jesus Christ, bearing witness against the sins of the age, we must be clean every whit. Then from the depths of a pure soul will come a testimony that will burn where it goes, and condemn where it is rejected.

This, then, is true Priesthood—to be images of the living God, exhibiting in our characteristics his brightness and his strength; to be girt and endowed with the the purity of his nature; to be unsullied in heart and mind; to stand by the strength of redeeming, saving qualities; to bless, and bless, and bless again, notwithstanding ingratitude in some,—building, sustaining, and protecting all the time; to fight all spirits of division and all principles of death; to help the weak, the down-trodden, and the helpless, till helping becomes our natural food, working on all principles that yield nourishment, support, and strength,—till our very presence is as the sun, cheering and blessing all. So shall God increase within us, refreshing our own spirits, and watering all around. And the characteristics of the holy Priesthood will grow out from us like the branches of a fruitful tree that yield shelter, shield, and fruit.

Let a man do this, and he shall be a Priest indeed. His authority shall be like a two-edged sword. It shall be confirmed on him for all eternity; for God shall love him and shall bless him. His heart shall increase in richness, and his mind shall grow in strength. No good thing shall be withheld from him. He shall save and gain influence over the hearts of men. He shall be as God among his own; and they shall feel the attributes that live within him, till their hearts are stolen from them and linked to him for ever. So shall he gain dominion, and increase in strength, and be really, truly, and eternally a representative of the Most High. 20:641-644.

DIVINE AUTHORITY

(A Sequel to the Article entitled a "Real Representative of the Most High.")

In the article above referred to, one side of an important subject is taken into consideration. It is there endeavoured to be shown what a man must be, to ensure his own real progress and to enable him to give to the world the full benefit of his calling—a Priest indeed. But there are to all great truths attendant facts and principles just as important as the one in hand. The one now to be brought forward is that of the value and power of "Divine authority" considered apart from the private virtues or errors of those who hold it.

It has been said that it takes a possession of the attributes of God to constitute a man a real representative of God. That it takes all this to make him **fully** a representative, would be the more proper expression. As far as the legitimacy of a man's authority goes, and as far as **other** people are concerned, whether a man seeks for the graces, the adornments, or the accomplishments of his office, or not, he is to them still, and under all these circumstances, the actual Priest of God and true representative of Jehovah. Although he may not, to the satisfaction of his Father, represent him, and although he may not be so efficient a workman in the building up of righteousness as he might be, because of the dulness of his weapons, the loss is principally to himself—the dissatisfaction rests with his God.

The man who neglects to acquire the full powers of his office, by clothing himself with the qualifications that gather influence and command respect and love, has simply robbed himself of the means of increasing and perpetuating his greatness. The people under him are affected

only to the extent that the blessedness of living under the influence of such principles is kept back from them; but still the Divine authority held by that man is the same unalterable, eternal, omnipotent thing that it would be, were it surrounded with all the beauteous properties that live with him from whom the authority has come forth.

It is true that the efficiency of an administration is hindered by the want of its true accompaniments; but the sheer sovereignty of a position in the Priesthood cannot be affected by their absence. With God authority is always the same eternal thing. It rests by its own weight, and stands upon its own footing. The man who questions the acts of those in authority, because he conceives they are not supported by proper virtues in those who execute them, even should he be right in his conception, is a rebel still: he is grappling with that which has eternal vigor and strength of its own, and which, supported or unsupported, will crush him in the struggle.

Who has a right to guage the perfection of the Priesthood? Who may apply the tests of perfection with which its individual members may be clothed, or say to what extent they are or are not enriched by celestial qualities? Certainly only those who hold it (in judging for themselves,) or those under whom it is held. They only may take up that question. With all others it is a useless as well as an illegal proceeding.

Divine authority, when once bestowed, is one of those things that need no other qualification to make it legal, or holy and true. Wherever it exists, the whole of it is there. Adorned or unadorned, naked or glorified, it is Divine authority—it is Priesthood, and must be obeyed. It is the almighty law of eternity, which for itself must be respected and succumbed to. Truly it takes with it a glorious code of principles that will, like judicial robes, dignify and grace the wearer. They are its proper dress; but they may be unworn, and authority be still the same. Those robes of individual righteousness are one thing, and Divine authority is another; and it can live alone, although not so happy, or so glorified in its effects and operations, and not so powerful for good, but still powerful enough to command obedience and demand respect.

Truly we are taught that the power of God grew out of his righteousness and complete adherence to all the laws of truth. They gained and rivetted his greatness and consolidated his throne; but still his holiness and perfection did not constitute him God. They prepared his claim —they ensured it to him; but he was not what he is until authority crowned his graces and pronounced him King. Then in him was vested the strength of eternal attributes, combined with the right to govern. The one gave him power to act, while the qualities ensured its continuance and endless increase.

As far as we, who are subjects of Divine authority, (and who are not?) are concerned, we have only business with one question—namely, Does divine authority exist with our leaders? If so, we must obey. The question as to characteristics must be put by God and by those whom he delegates to enquire for him. And we may rest satisfied that it will be answered faithfully and truly. In his own due time, God will remove all appearances of stains or blots upon the authority which he has given us. A cobweb can no more effect an iron rod than the acts of men can the Divine authority of the Priesthood. Men may stain themselves, but they have not power to touch or mar the vested authority of Almighty God, or to deprive it of its rights. Let every soul, then, yield always to this eternal authority of God as borne by his servants, remembering that in its source it welled up from a pure and stainless fountain. And whether all the intermediate vessels through which it may have passed to us have been fully cut, chased, and adorned after the pattern

of the original fountain, or not, that is "neither here nor there" to us. It is the water of life still, and will both refresh and save.

The day will come when every Saint must learn to walk by sheer naked principles alone, without bringing either men or their individual actions into the question at all.

Such is the side of the question that presents itself to us all as subjects of the holy Priesthood; but to us, as rulers or possessors of it, there is the same stern necessity—the same iron law. If we will be saved by our Priesthood as well as empowered to act by it at present, we must work out its attributes in our daily lives—we must possess the spirit that will draw it down upon us and cement it to us for ever, or there will come a day when we and our Priesthood will part company. 20:707-708.

PREPARATION

Throughout the whole of his probationary cause, man is under the law of preparation. The law fits everywhere and belongs alike to the general and special economy of God. Indeed, a probationary state is essentially of a preparatory character. But the law of preparation extends farther than the limits of time, and takes in more than the present order of things. It endures with eternity and runs through all the progressive series of existence. At certain points preparation and progression become so nearly akin as to be almost identical, and in no case can there be the one without the other. To prepare is to progress and become fit for the higher degree. Not to prepare is to remain stationary and unfit for the higher degree, **or decrease and go loaded backwards.** Preparation leads on to fitness, exaltation, and happiness, and is at once the **means and path of progression.** Indeed, it might be said that everything done, every step taken, and every state of being has its preparatory conditions and workings-up. Whether the tendency be backward or forward, to increase or decrease, to a progressive or a stand-still state, to happiness or misery, the law of preparation holds good. If a man goes backward, that course has been prepared, either by his actions, inexperience, or untoward circumstances; if he goes forward, he advances by the steps of preparation. If increase attends him, the seeds of that increase have been sown before; if he decreases, a preparatory mildew has been gathering around him. If he has an Eden for his dwellingplace, that Eden has been prepared and its beds of variegated beauty planted; if he has a vile den of filthiness and guilt, there has preceded the preparation. If the mind is soaring in a progressive sky, knowledge has cut the ignorance that bound it, and on the wings of preparation it mounts higher and higher; but if the man is in a stand-still state, then either incumbrances have been thrown around him and fetters forged to enslave him, or, by slighting his opportunities and neglecting his gifts, he has made his own bonds. Every action, state, or thing has its preparation; and this is brought about either by ourselves or others, or else by the general workings-up, action, and modifications of society. But in either case it amounts to the same: the law of preparation is marked on all.

At the moment a person obtains the full preparation for any blessing, honor, object, or state, that moment he reaches the thing sought for. In preparing to be wise, a man actually becomes wise. By preparing to be rich, he grows rich. In entering into goodness, he is transformed into the good. While he is sowing his seeds of happiness, happiness springs up within him and around him. In traveling to greatness, he becomes great. In mounting the ladder of exaltation, he becomes exalted; and in his preparation for heaven, his heaven is conceived. The last step of preparation brings us to the goal; the last moment of time completes the preparatory period for eternity's be-

ginning; and the final course of a probationary state leads us into the eternal one. In the gathering of the Saints of God, the last step brings each to the gathering-place, and the final preparatory act for the consummation of the great work of the last days will bring in that consummation. Thus is brought out the all-importance of preparation, seeing that it is at once the means and the path by which every end is reached.

In reality, a man never does obtain that for which he is not prepared. He never is that which he is not,—never does that which he cannot do,—never accomplishes that for which he is not qualified and fit,—never enjoys that for which he is not capacitated and prepared. He may seem to be that which he is not, appear to accomplish more than he does, pass for more than he is, and obtain the shell of that for which he is not prepared; but **it is illusion and not reality.** In a temporary, accidental, and unnatural state of society, things may seem to be upside down, nature's nobles may be clothed in rags, and the ignoble and poor in soul be sitting in the seat of royalty and aping the character of majesty. But this incongruity belongs to the arrangements, appearances, or accidents: the reality is not touched thereby. The essential agreement in the economy of God and nature remains. Nothing is worth more than its real value, and no man can properly be that for which he is not endowed and prepared. Remove those artificial arrangements, make void those accidents, and sweep away those illusive appearances, and things will be found standing on their right side: the noble peasant will be the noble, and the beggar-king will be the beggar.

Under this probationary economy, the arrangements of God are also not fitted to the essential character of men. But his arrangements have due reference to that character and a wise design for their justification. This is a state of trial; and the Divine will has placed men in their various positions both to prove and to prepare them. But there is another great object in view. It is, that in making the eternal arrangements everything may be fixed according to its ascertained value, and every man put into that place for which he has shown himself worthy. Thus will be exemplified the wisdom and justice of the Supreme, and the law of preparation be universally and grandly illustrated. Indeed, this state of things is designed altogether as a preparatory one to the next; and the temporary and probationary arrangements of God are made subservient to the adjustment of the eternal state of things. Hence we see that the Prophets, Saints, and nobles of nature have almost invariably been cast out from among men or thrown in their wrong spheres. But their essential character stood; and though they were tried, the great design was that, by passing through much tribulation, they should be *prepared* to enter the kingdom. Thus we see that all these Divine arrangements have a preparatory design, and that they will enhance the eternal state of things.

It has been said, "There is no royal road to learning." The whole truth is, there is no royal road to any essential and eternal state or condition. The man that is prepared for greatness is great; **but if he is not prepared, position does not make him great.** He must drink deeply of the fountain of wisdom to be a wise man. Though the ignoramus may be robed in the garments of wisdom, he is only an ignorant man unsuitably clothed. Give to a person a position, and unless he is prepared and qualified for that position, he cannot fill it with efficiency and honor. Place ten crowns on the head, and they will not give it the quality of majesty. **Even though a person may be gathered to Zion, unless he has the spirit and ideal of Zion within him, in reality he never reaches Zion; and even if he were to be taken to heaven, if he was not prepared for that state, it would be no heaven to**

him. Thus we see the importance of preparation. Its law is eternal, and circumscribes every condition, and runs through every state.

Perhaps it will seem to some of our readers that we have been dealing with truisms and writing proverbs. Be that as it may, they are too generally practically contradicted, and the principles which they embody slighted. Moreover, if we succeed in fixing upon the minds of our readers the importance of preparation, we shall have accomplished our design. It is time the Saints should thoroughly understand this important law, and especially should it be stamped on the hearts of the Priesthood. This is indeed important, for that law is a fundamental one in the whole economy of God and the plan of salvation. To the mind of an enlightened Saint, the building-up of the kingdom no longer resembles the building of castles in the air, but is a reality that has to be prepared for and worked out. Such a one will look at his exaltation as a ladder which he has to ascend, and his future glory and position as something for which he has to be fitted and qualified.

Whatever might have been their past views, henceforth let all make **preparation the basis of their every hope, every action, and everything which they expect to be.** If any man expects to be wise and full of the knowledge and revelations of eternity, let him seek for wisdom, store his mind with knowledge, and live in communion with the Spirit. Does he expect to be enlarged and to comprehend the purposes of God? Then let his mind grow and his soul delight in the works of God. Does he expect increase to be his portion and eternal riches his treasure? Then let him sow the seeds of good works, and lay up for himself treasures in heaven. If he expects to be great, let him prepare for greatness. If he looks forward for position, let him qualify himself for that position. Does he anticipate becoming a ruler among the nations? Then let him become a ruler indeed, and prepare himself to sit in the seat of government. Does he look forward to be numbered among the saviors upon Mount Zion? Then let the spirit of salvation grow within him and the principles of salvation be illustrated in his works. If he anticipates being crowned as king and priest of the Most High, let him magnify his present calling and prove himself worthy of that high honor. Does he expect to be among the Gods? Then let him cultivate the disposition and quality of God. If the Saints look forward for a Zion, let them make a Zion here, have Zion in their eye, and carry a Zion wheresoever they go. If they hope to dwell in heaven, let them fit themselves for that state. Do they long to see Israel the head of the nations? Then let all endeavour to make themselves superior, so that when Israel's children are brought together their superiority may be felt. Do they expect to be gathered? Then let all prepare to bring about their deliverence.

Those who are not building their hopes and expectations upon the basis of preparation are rearing their fabric on sand; for, though God should open their way and come to their aid in a time of need, unless they prepare, their lot will be disappointment. The Lord helps those who help themselves. Let the Elders especially understand, in all their future administrations and expectations, that inefficiency, failure, loss, and dishonor will certainly attend them, unless they work to the principle of **Preparation!**—20:712-4.

Prepare ye, prepare ye for that which is to come, for the Lord is nigh;

And the anger of the Lord is kindled, and his sword is bathed in heaven, and it shall fall upon the inhabitants of the earth.—D. & C. 1:12-13.

Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness;

And your feet shod with the preparation of the gospel of peace.—Eph. 6:14-15

Brethren, I would like to live in this valley as long as I can see you live, or until the time that the Lord shall say to us, "Go back to headquarters," or to Jackson County. This is headquarters until we go there. I would like to live here. Can I do it? Yes, upon certain conditions, and those are to do right and listen to the counsel of brother Brigham, and his brethren that are associated with him, whom God has given to you to be your servants. He has given these men to you for this purpose, and if you do not believe it, go and read it in the Book of Doctrine and Covenants. Can we tell you how to be saved and lead you into the celestial world? Yes, every one of you, and you cannot go there unless you do as you are told, unless you learn to be one; and then is there any power that can affect us? No. The devil has nothing to do with us. I have turned away from him, and left his kingdom, and joined myself to the kingdom of God, and acknowledged Him to be my Father and my God, and His Son Jesus Christ to be my Savior. He is my God and my law-giver.—Heber C. Kimball.

Parley P. Pratt's Scorching Reply to the Rev. Mr. Briggs

On the Subject of the Expediency of the Reappointment of His Excellency Governor Brigham Young of Utah.

(Autobiography of Parley P. Pratt, pp. 466-473.)

My friend, Mr. Briggs, in the fulness of his charity as a "peacemaker", the other evening kindly, gently, and in a Christian-like manner merely suggested a few pious ideas concerning myself; such as theft, robbery, murder, etc., being considered no crime by me and the "Mormons", provided these crimes were committed on the Gentiles, and in favor of the Church treasury, etc.

This puts me in mind of the good, peaceable Quaker who said to a poor dog which he wanted killed, "I will not kill thee, but I will give thee a bad name." So he cried, "Mad dog! Mad dog!" And on hearing this cry the people soon dispatched the poor animal.

Perhaps my friend thinks to get the Mormons killed off in the same pious and Christian-like manner. Even should he succeed in his peaceful, pious purposes, it would not be the first time that the blood of martyrs has stained our soil through the influence of such Christian benevolence.

I am truly sorry to see so worthy a fellow-citizen—so pious a man—one so full of charity and benevolence—so uninformed, so utterly at fault on the most familiar subjects of Bible history and morality, or of right and wrong, as to insinuate that there is no difference between Polygamy and adultery, between a house full of wives and children and a house full of harlots.

He takes Polygamy, adultery, theft and murder, and compounds them all together as crime! And then seems to infer that a man would steal, commit adultery, etc., simply from the fact that he has a house full of wives and children! And even my good friend, the learned and candid Mr. Hittell, although very just in the main drift of his argument, the other evening seemed to recognize no very clear distinction between Polygamy and adult-

ery, or between a man having his own wife or wives, or robbing a neighbor of his wife.

Sir, in justice to myself and the cause I represent, and in charity to those whose judgments are so warped by tradition and custom; whose otherwise keen perceptions are so blunted by Roman superstitions and Puritan littleness, I must call the attention of these gentlemen to the recognized standard of all Christian nations—"The Law and Testimony"—and give them a lesson on the first principles of right and wrong, or of virtues and vices, according to the laws of God and nature.

I will state the question direct, as inferred or inquired, by my friend the "peacemaker". What is the difference between a house full of wives and children or a house of "ill fame", or of "harlots"?

Sir, I will tell you. The one leads to **Life** and the other to **death**—I mean literally—or, in plainer language, one rightly conducted, under the blessings and law of God, multiplies, preserves, and trains our species in the highest order of physical, moral and intellectual endowment; fills the world with cities; gives rise to nations; and has given to the world its principal rulers, kings, prophets, apostles, and, finally, its Messiah, and is the lineage and order through and in which all nations shall be blessed.

The other perverts the order of nature; prostitutes the most holy principles and affections to the vilest of purposes; checks the reproduction of our species; spreads disease and death as a sweeping pestilence through the world; degenerates the race; and if it fills the world at all, fills it with a mean, grovelling, sickly, puny, lustful, deformed and miserable race of beings, whose misfortune is that they were born at all.

Such were the people of the flood; the people of Sodom and the Canaanites, who were so far degenerated that the Lord in mercy interfered, and doomed them to utter destruction, that nations and races so degenerate should no longer propagate their species: and then, by his own holy laws of marriage, repeopled those same countries with a better race.

As polygamists Abraham and Jacob were the friends of God; were worthy to converse with Him, and to receive His blessing on themselves and their wives and children; worthy of associating with angels from Heaven, and of being filled with the holy and pure spirit of prophecy and of revelation; while, for their sakes, kings were reproved, saying, "touch not mine own anointed, and do my prophets no harm".

As a polygamist Jacob gave twelve tribes to the world instead of two, which was the number born by his first intended, his beloved Rachel. While, on the other hand, his sons visited a whole city with the sword, because its **ruler** had seduced their sister Dinah.

As an adulterist, a prince of Israel, named Ziniri, was killed in the very act by Phineas the priest, the grandson of Aaron; which act of justice so pleased the Lord that he stayed the plague which was consuming the camp on account of their whoredoms.

The law of God regulating and sanctioning Polygamy was thundered from Mount Sinai in awful majesty, from the mouth of the God of Israel, although it had existed before, and also among the eternal and unchangeable principles of morality, virtue and purity.

While, on the other hand, the same God, in a voice of thunder, proclaimed, "Thou shalt not commit adultery, nor covet thy neighbor's wife, or anything that is thy neighbor's."

As a bigamist, Elkanah, who had two wives, became the father of Samuel, the Prophet; he being a child of promise obtained by the fervent

prayer of Hannah, his mother, in the Holy Temple, and by her vows devoted to the service of the Temple from his childhood. While, on the other hand, had he been a child of whoredoms, instead of a child of bigamy, he would have been excluded from the house of the Lord, and his children after him, for ten generations.

The first revelation ever given to this child of bigamy rebuked the priests, the sons of Eli, **Hophni** and **Phineas,** for their whoredoms and other sins, and revealed their dooms. In fulfilment of his words these two fornicators fell in battle while bearing the very Ark of God.

As a polygamist, David, the anointed King and Prophet of Israel, was called a man after God's own heart; and God himself expressly declares, by the mouth of Nathan the Prophet, that he gave him his wives.

While, as an adulterer with the wife of Uriah, and the murderer of her husband, he is reproved by the word of the Lord; and, although He sorely repented, yet the child of his adultery died; and his punishment was, that the sword should not depart from his house; that his wives should be taken from him and given to another; and his own salvation was suspended for ages—the Apostle Peter himself declaring, in his day, that the patriarch, David, had not yet ascended into Heaven.

As polygamists, Abraham, Isaac and Jacob are approved and commended by Jesus Christ, who expressly declares that, "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". While, at the same time, he declares that, "those wicked and adulterous persons, who, in that age, considered themselves the children of the kingdom, should be thrust out". I sincerely hope my mistaken friends here will learn ere that eventful day, to distinguish between a house of Polygamy and a crowd of adulterers; but they might by mistake consider the kingdom of God a house of ill fame, and go with the wrong crowd.

Sir, the Apostle Paul sets forth Abraham, the polygamist, as the father of the faithful; worthy of all imitation, as heir of the eternal covenants and promises; in whose seed all nations shall be blessed. He shows, most clearly, that the gospel introduces us into the family of polygamists; makes us children of Abraham, and heirs to the same covenants.

On the other hand, this same Apostle declares that adulterers and fornicators shall not inherit the kingdom of God.

Again, sir, John the Revelator describes the eternal Jerusalem of Heaven, the Royal City of our God, as peopled and governed by the great family of polygamists; which, in its **lineage**, includes Jesus and the holy prophets and apostles of all ages. The pearly gates are embellished with the names of twelve polygamists, the sons of four women by one man.

While, on the other hand, this same John expressly declares, that the place for all liars, sorcerers, whoremongers and adulterers is outside; and that there shall in no wise enter into the city anything that defileth or maketh a lie.

Now to come to Utah. There, sir, the law of God is **honored;** by it we determine what is virtue and what is vice. Here, sir, if nowhere else in Christendom, our virtuous wives and children, given us by the law of God, are our **glory;** our **crown of rejoicing;** our **kingdom in embryo,** big with thrones of power and immortality. There, sir, the local administration carries out the principles of the glorious Constitution and laws of our common country—even to the protection of prophets and apostles, who have dared to restore the Laws of God,

and to organize and regulate their household by the same. And—

Sir, I have yet to learn by what constitutional or moral right a local State sovereignty makes a crime of that which, rightly conducted, never has been recognized as a crime by God, or angles, prophets or apostles, or even by the Savior of the world.

I have yet to learn by what right a State of this Union dooms a man to prison for a conscientious act, in embracing the everlasting covenant, made with Abraham and the fathers; while, at the same time, a fornicator, who by the law of God, is worthy of death, runs at large, or, at most, pays a fine for his damnable deeds of seduction, and then is at liberty to repeat them, while his purse will hold out to pay the repeated fines and damages.

I have yet to learn that a State has the constitutional right to deprive a Mormon, a Jew, or even a Mohammedan or Pagan of his most sacred rights of conscience in regard to marriage relations or family ties; while they are regulated by the recognized laws of the Bible, or of most civilized nations of ancient and modern times.

Now, sir, let me say that, on account of the corrupt institutions, and the prevalence of whoredoms in modern Christendom, **the race is degenerated;** the cities and nations are corrupted till earth groans; the heavens weep; the sun will, ere long, veil his face in shame; the moon be arrayed in crimson blushes; the starry heavens tremble; the planets be thrown from their orbits, and tremble for very anguish; while plagues, earthquakes, storms and tempests sweep the earth, and famine and the sword devour the wicked; while fire consumes the mystic Babel; the great whore of all the earth.

Then will prevail the kingdom of our God, and the power of his Christ; "and the saints shall possess the kingdom and the greatness of the kingdom under the whole heaven", while the meek inherit the earth; and the house of Israel, under the new and everlasting covenant of eternal matrimony, blossom and bear fruit, and fill the face of the world with cities.

Men, brethren and fathers: It is for the hope of Israel the eternal laws, promises and covenants of God made to the fathers, that myself and the "Mormons" are called in question.

We believe the prophets, sir, and, therefore, expect the wreck of nations; the casting down of thrones; the crash of states, and the winding up all mere human institutions; while a new dynasty, as a universal Theocracy, shall succeed and stand forever.

The nucleus of this kingdom, sir, is formed; this grain of mustard seed is planted and has sprung up, and is beginning to grow and flourish in the heart of our country, under the fostering care and constitutional guarantee of the very best human government now existing on this earth.

Sir, God raised up the United States and influenced her constitutional institutions for the very purpose of shielding and protecting the church in the wilderness, and all men in their liberties, and of throwing a guard around His embryo kingdom till He should come, whose right it is to reign and subdue all enemies under his feet.

His kingdom, sir, when organized, in the United States, is a constitutional kingdom of God. It has the perfect liberty and right, guaranteed by our institutions, to organize itself under the administration of prophets and apostles, and to receive the ministration of angels, and of visions and revelations from Heaven.

Sir, one of the strongest reasons I urge for the reappointment of Governor Young is, that as a polygamist, civilian and an ecclesiastic, he has given the strongest proof of his skill in the science of government, whether of **Family, Church or State.**

TRUTH

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

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An Open Letter

TO THE HONORABLE

J. HOWARD PYLE—Governor of the State of Arizona

Subject: THE SHORT CREEK CAMPAIGN

September 18, 1954

Governor J. Howard Pyle
State House
Phoenix, Arizona.

Dear Governor Pyle:

Fourteen months have now passed since your raid upon Short Creek and your famous seizure of the Short Creek children. Now that you and the nation have had time to consider the issues involved, I feel inclined to submit for your candid consideration a few reflections.

First let me congratulate your State for its sovereign standing among her sister States. She, like my native Utah, was forced to make pre-statehood promises not in keeping with the spirit and promise of the Constitution. However, unlike Utah, Arizona arose in her majesty, after having obtained Statehood, to strike out the conditions which had admitted her as a secondary light in the bright cluster of shining stars. In my opinion Utah still exists as a secondary light in this respect. For, although she should be equal with all the rest of the States, she still cringes and labors under her forced pre-entry promises, particularly relating to the social law which gave her life in the first instance, "Mormon Plural Marriage." It is devoutly hoped that she too will arise in the near future to shake off the shackles which bind her and step forward as a free state, equal with all others in the Union, to make marriage and social laws compatible with the needs and desires of her people, though they may be contrary to Federal Territorial Statutes.

Because of the past illustrious history of Arizona, it is now hoped that she will deal with this present Short Creek issue in the same honorable and just methods that have brought her forth out of obscurity

"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 make her a shining light on the western horizon.

In perusing the history of Arizona I was surprised to learn of the important part played by the Mormon Church in the settlement of most of the counties in the State. Or more directly may I say the important and illustrious part played by "Mormon Polygamists" in colonizing the waste places which now blossom as a rose. There is hardly a place in your State which was not colonized by these hardy pioneers who killed the snakes, turned the arid soil into productiveness and helped prepare the State to take its place in glory along with her sister States in the Union. As the late former Arizona Historian Jas. H. McClintock wrote: "It is remarkable that Mormon immigrants made even a greater number of agricultural settlements in Arizona than did the numerically preponderating other peoples. * * *The fact that Arizona's agricultural development owes enormously to Mormon effort can be appreciated in considering the establishment and development of the fertile areas of Mesa, Lehi, the Safford-Thatcher-Franklin district, St. David on the San Pedro, and the many settlements of northeastern Arizona, with St. Johns and Snowflake as their headquarters."

Historian McClintock concurred with F. S. Dellenbaugh in the following compliment: "It must be acknowledged that the Mormons were wilderness breakers of high quality. They not only broke it, but they kept it broken; and instead of the gin mill and the gambling hell, as cornerstones of their progress and as examples to the natives of the white man's superiority, they planted orchards, gardens, farms, schoolhouses and peaceful homes. There is today no part of the United States where human life is safer than in the land of the Mormons; no place where there is less lawlessness. A people who have accomplished so much that is good, who have endured danger, privation and suffering, who have withstood the obloquy of more powerful sects, have in them much that is commendable; they deserve more than abuse; they deserve admiration."

I draw this well known bit of early history to your attention in an effort to convey the true idea that "Mormon Plural Marriage" was responsible in a large sense for the success of the early Mormon colonizers. I would judge that with hardly an exception the early Mormon colonizers of your State were "Mormon Polygamists", many of them being the fore-fathers of the people dwelling in Short Creek.

This being the case there are many sons and daughters of those pioneers now living in your state who have obtained prominence in many notable fields of endeavor. Without mentioning names, I am sure you are aware that many of your prominent statesmen, lawyers, doctors, Supreme and Superior Court Judges are polygamist children! With this truth in mind, I am amazed at your open and cruel war upon a social system which has produced so much honor, decency and industry in the State. Also it is beyond my imagination why, after these many years of praise and acceptance for the work these "Mormon polygamists" did in the state, you have suddenly, and without mercy, cast a reflection of dis-honor, and challenged the birth-right of several dozen prominent judges and statesmen of Arizona; while the nation sits stupified and shocked at your latest conquest against the very system which gave the arid and uncivilized territory of Arizona life and virtue in the first instance.

Why these prominent polygamist children are willing to sit by while you castigate their method of birth and consign them to the common level of bastards, I know not. I do know, however, that the same high religious principles which characterized the lives of the early colonizers of your state are predominant in the characters of the Mormon people of Short Creek. The same religious rites and powers which allowed "Mormon Plural Marriage" in the first instance have been exercised in be-

half of the Short Creek people. Thus, I am sure, after your experience with them, you can agree with the historian, that: "these people deserve more than abuse, they deserve admiration."

Further I am at a loss to understand why in your State you have by your recent action made fish of some and fry of others. Why you permit some polygamist offspring to sit in high places, while you relegate others to the welfare rolls and pin the badge of illegitimacy upon them.

Now to the Short Creek issue direct. It is not my intention to debate the morality of "Mormon Plural Marriage" as compared to the morality of Christian monogamy. Polygamy is too well an established social system in the world to openly accuse the system as being immoral. It has in the pastreceived so great an approbation from God that you and I as christians shrink from accusing it, and of casting any reflections upon its morality. Rather, we point with pride and admiration to the lives of our ancient worthy fathers such as Abraham, Isaac and Jacob whose sons we hope to become.

As to the feelings of the dominant Mormon church on the subject, I pass by quoting their sentiments of a finer era, an era which produced the colonizing genius of our fathers: "We firmly and uncompromisingly avow our faith in the doctrine of plural marriage as God's revelation. That which God approves can not be evil; and that which practically abolishes adultery, seduction, fornication and prostitution cannot rightly be called a crime, nor opposed to the interests of society, but on the contrary, it is the most needed, greatest reform of the age."

Now that the din of battle has quieted somewhat; now that the generals and soldiers are resting from their strenuous Short Creek campaign; now that the fiery insurrectionists (ALL CHILDREN) are safely imprisoned in the stockades, perhaps it would not be amiss to engage our minds in a few unprejudiced conclusions of the whole matter.

I feel it proper to ask the question, have you found the men, women, and children of Short Creek to be the type of citizens you accused them of being on the morning of July 26, 1953? If not, you must confess that your raid was premature and that anger and prejudice motivated your one and only investigator (Judge Faulkner); that you were duped into making conspicuous the private lives of an entire town in order to satisfy the unnatural cravings of hatred and prejudice. I understand that a Governor not only represents the executive power of a state, but also acts as a father to the people. As such he should be freer from intolerance than any other person. This being the case, I imagine your deep humiliation in taking part in this terrible rape, and in assuming the full responsibility for the same. No doubt, you have shielded other prominent forces behind the seizure. However, truth will always out, and we expect the large and important roll the Arizona Strip cattlemen and the dominant Mormon church played will sometime be revealed in all its gory subterfuge. While at present you and Judge Faulkner sweat and toil under the intense heat of the campaign, while the imprisoned saints (ALL CHILDREN) mill about humbly seeking justice.

Let us consider for a moment the language you used on that fateful morning. "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."

Your Excellency, in all fairness to your intelligence, would you still have the world believe that you found such horrible crimes being perpetrated in Short Creek? Without warning you ripped the

curtain of secrecy and sacredness from the doors of several homes in an effort to prove your accusations. You stockaded every living man, woman and child and forced them to undergo blood tests. To the astonishment of your doctors every individual was clean. You forced young girls to be examined, only to find they had not been molested. You found no rape, adultery, bigamy or child delinquency. On the contrary, although you have placed these children in the midst of crime, they are still not delinquent.

You accused the mothers and fathers of being lewd, licentious and immoral; dedicated to the production of white slaves. To your utter dismay you have found these parents to be of the highest moral caliber. You have scattered them throughout the counties of Arizona. You have watched them in your courts and seen them upon your streets. To my knowledge their neighbors, the welfare agencies and the officials of the dominant Church have found nothing but good in the lives and actions of these people.

If they had been the type of people you suggested, where would the mothers and fathers be today? The answer is obvious. The mothers would have long since forsaken their children to satisfy their lusts. The fathers would have deserted their families to again sate their unnatural appetites. On the contrary. Your stockades have not been rushed. Although temptations, grants and subsidies have been offered the women if they would desert their husbands, you have not won a convert. These mothers and children have voluntarily abstained themselves from the filial love and affection rightly due them in order to obey your cruel and unjust edicts. The husbands and fathers have "bowed neath" your yoke and continued to till the soil and offer their strength in behalf of their nation and State. There have been no new or additional women taken to Short Creek, in place of their loving wives and mothers. They have not sought satisfaction elsewhere outside of the marital relations.

It is admitted that your plan was well laid; calculated to disrupt the moral integrity of the most moral town in the State of Arizona. You must admit, I am sure, that your fondest hopes have been blasted and you now have such a moral people on your hands associating with the other citizens of the state that it is humiliating as well as a problem.

As you see these honorable fathers walking your streets, appearing with dignity in your courts, paying their taxes, educating their children, how does it make you feel?

Have they proven to be insurrectionists? You can answer the question better than anyone else. In my estimation you greatly wronged these people. You alone must be accused, for you alone have confessed the full and complete responsibility for the same. Those you have wronged have been silent. They have worked hard to raise means wtth which to free their families. They, not like their accusers, have sought redress through legal and legitimate channels, knowing full well beforehand that many of these channels were corrupted by political chicanery and religious prejudice. Yet they have labored and have still sent their sons into the armed forces; have still paid their taxes and improved their property, while they patiently wait for justice to awaken. They have not kidnapped their children nor agitated their families to rebel. They have asked for a crust, and to date, have only received a stone.

Can you find a parallel in modern history to this? I think not. On the contrary I know, you know, every minister and politician in Arizona knows how deep rooted crime is in every hamlet of the State. Would you, in the interest of law enforcement, rip the curtain of secrecy and sacredness from the doors of the members in your congregation without first preparing their

morals? Would you dare raid the homes of the lowly as well as prominent people of your State and hope to find them as innocent of crime as you found the Short Creek people? Would you dare ask your associates, friends and relatives to be stockaded without notice to undergo blood tests for venereal diseases? Could you hope to break the sacred and filial ties of other christian homes and imprison the subjects thereof, and after fourteen months find the mothers and fathers still faithful to their marital vows? Need I go further with these comparisons?

It is common knowledge to you and your associates of the crimes infesting the high and low places of every city and hamlet in America. You are in a position to know of the crime infested environment in which you placed the mothers and children of Short Creek. Yet through it all their faith is unshaken, their integrity to law and order unsullied! yet, you and your associates still hope for their spiritual decay and moral decline!

Again referring to your opening address: "That the State has gone to unbelievable lengths to ensure that the rights of no one are violated. * * * 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."

If you were sincere at that time, your negligence in keeping your word in the matter astounds me. I challenge the "Life Magazine", your local newspapers and magazines to take pictures of the dirty hovels and crime infested neighborhoods that you have tried to force these people to live in, and publish them to the world! It is true that after fourteen months of pleading and working the mothers and children are more properly housed than in the past. These considerations were not given gratis; your associates who were assigned to look after the people were forced by common decency to make the changes. But for months these people were wanderers in strange places and were forced to live in extremely unfit habitations. If you doubt my word I will be glad to accompany you and a photographer to South Phoenix, Mesa, St. David, St. Johns and other places and inspect the homes and neighborhoods where they were forced to stay.

Another thing, these people are constantly humiliated because the welfare is taking care of them. Is this their fault? Were they not being well cared for before the raid? Your doctors found no malnutrition, nakedness, starvation or poverty. Why then must these people be so humiliated? If the state has assumed their maintenance and forbids the continuation of natural family ties, why cannot it act in honor and that not grudgingly? You and I both know the welfare allowance is barely enough to keep life and limb together, and yet you still publicly announce that these children can have their choice of the good blessings of life! It was as though the State deliberately and with malice afore-thought placed these women and children in discouraging and unfit circumstances with the fond hope that they would pick up the common faults and crimes of christianity to prove forever the immorality of "Mormon Plural Marriage!" On the contrary, the highest concepts of moral integrity, the finest display of obedience to law and good citizenship has been exemplified in the lives of your prisoners, who still languish in your stockades while justice vacations in the cooler climates of the north, and legal redress lies collecting dust and cobwebs, while the heated campaign of political battle fills the air with tumult and competition.

This letter is written as an appeal for justice. If you legally had jurisdiction at the beginning of this campaign, you still possess it. The Short Creek people appeal to you as their governor to use your executive influence and power to release them from their bonds and persecutors. Let them return to their homes in peace. You have proven by law their sin-

cerity, and their good citizenship and the purity of their practices. They have proven their unsullied loyalty to law and order, and their ability to govern themselves. Decency and justice demands that they be released at this time.

If, after they have settled in their homes, you find legal and legitimate excuse to charge some of them with transgression of constitutional law, let it be done through the natural channels of American Jurisprudence! Give these honored citizens the same rights and privileges of tolerance and justice under the law that you offer thieves, murderers, adulterers and political spoilers in the city of Phoenix and elsewhere throughout the State.

Do this act of decency and justice and your name will live in the annals of history as a Governor of tolerance and justice to all under the law. More important than that will be the esteem in the hearts of some three hundred children who someday will be among the leaders of the commonwealth. May you thus exert your executive influence and power for the perpetuation of peace, truth and unsullied American jurisprudence in your fair State, I sincerely pray.

Very respectfully yours,

Guy H. Musser.

"The Latter-day Saints are noted throughout the civilized world for their numerous children.

"The Psalmist says that 'children are the heritage of the Lord,' and 'happy is the man that hath his quiver full of them.' Every true Latter-day Saint believes this, and if the Lord blesses him with a host of children, he is grateful to Him for it. He shows his gratitude too, by providing for their wants, training them up in the love and fear of God, educating them and fitting them for useful positions in His Kingdom."—Juvenile Instructor, 1880.

CAIN

Cain conversed with his God every day, and knew all about the plan of creating this earth, for his father told him. But, for the want of humility, and through jealousy, and an anxiety to possess the kingdom, and to have the whole of it under his own control, and not allow anybody else the right to say one word, what did he do? He killed his brother. Then the Lord put a mark on him.—Disc. of Brigham Young, p. 160.

A COMMON LEVELER

(From the Journal of A. Milton Musser)

A correspondent desires a quotation from the speech of John J. Ingalls at the grave of Congressman Burns. Ingalls was always eloquent, but never more so than on this occasion. Of death and the grave he said:

"In the democracy of death all men are at last equal. There is neither rank nor station nor prerogative in the republic of the grave. At this fatal threshold the philosopher ceases to be wise and the songs of the poet are silent. Dives relinquishes his millions and Lazarus his rags. The poor man is as rich as the richest and the rich man as poor as the pauper. The creditor loses his usury and the debtor is acquitted of his obligation. There the proud man surrenders his dignities, the politician his honor, the worldling his pleasure, the invalid needs no physician, and the laborer rests from his unrequited toil. Here at last is nature's final equity. The wrongs of time are redressed, justice is explained, the irony of fate is refuted, the unequal distribution, of wealth, honor, capacity, pleasure and opportunity, which make life so cruel and inexplicable a tragedy, ceases in the realm of death. The strongest there has no supremacy and the weakest needs no defense. The mighty captain succumbs to the invincible adversary who disarms alike the victor and the vanquished."

When times are bad, business gets the blame; when they are good, politicians take the credit.

THE LAW OF TITHING

Excerpts from discourses by members of the General Authorities delivered at various times at Salt Lake City.

PRESIDENT JOHN TAYLOR:

I made some remarks yesterday afternoon, in answer to certain questions which have been put to me in relation to the principle of Tithing, and I thought this morning that I would make a few additional remarks on the same subject, and perhaps touch upon some other matters.

I read over yesterday certain questions which have been asked me pertaining to this matter; and I thought I would take the liberty of answering these questions to this Conference. Perhaps there may be some here to-day who were not here yesterday, and there may be some here to-day who do not read the Doctrine and Covenants, and who are not acquainted with some of the principles relating to this subject. Therefore I will read again that which was read yesterday afternoon, which will be found on the 418th page of the Doctrine and Covenants, new edition. There may be some who have not this edition, and I will say therefore that the same revelation will be found in section 107 of the old edition. (Section 119 current edition.—Editor.)

"Revelation given at Far West, Missouri, July 8th, 1838, in answer to the question, O Lord, show unto thy servants how much thou requirest of the properties of the people for Tithing?

"Verily, thus saith the Lord, I require all their surplus property to be put into the hands of the Bishop of my Church of Zion, for the building of mine house, and for the laying the foundation of Zion and for the Priesthood, and for the debts of the Presidency of my Church; and this shall be the beginning of the Tithing of my people; and after that, those who have thus been tithed shall pay one-tenth of all their interest annually, and this shall be a standing law unto them forever, for my holy priesthood, saith the Lord.

"Verily, I say unto you, it shall come to pass that all those who gather unto the land of Zion shall be tithed of their surplus properties, and shall observe this law, or they shall not be found worthy to abide among you.

"And I say unto you, if my people observe not this law, to keep it holy, and by this law sanctify the land of Zion unto me, that my statutes and my judgments may be kept thereon, that it may be most holy, behold, verily I say unto you it shall not be a land of Zion unto you; and this shall be an example unto all the Stakes of Zion. Even so. Amen."

The scriptures say that we shall receive line upon line and precept upon precept; and therefore it is necessary sometimes, to carry out these ideas in order that, where a people have been misinformed or have not judged or heard correctly, they may be put right in relation to all general leading principles. A feeling has more or less prevailed among the people that Tithing is a matter to be decided on exclusively by the individual paying it, and that if he pays it, all right; if he does not pay his Tithing, it is not quite so right, but it makes not so much difference. A good Saint perhaps, may be honorable and upright and honest in dealing; may be a tolerably good neighbor; he may be zealous to a certain extent, according to his ideas and notions in regard to the propagation of the word of truth; he may be active and energetic in many things, but if he does right in the main, Tithing is a matter of very little importance; it is only a temporary idea, it does not concern us much, it is only meant to meet the financial affairs associated with the Church—and that is a matter of very little importance.

Now it is proper that we should be correctly informed in relation to these matters, and as I stated yesterday, there is a great diversity of opinion existing

among men, and even men in authority in the Church, say, Bishops and probably Presidents of Stakes and others, in relation to the principle of Tithing. Now, it is proper that we should have a correct view and a proper understanding of this principle. We are here to carry out the purposes and designs of God, and as I understand it we have been gathered together according to certain revelations which have been given for the establishment of His Church upon the earth, and that we, as a people, profess to be the Lord's people, and under His guidance and direction. Each one, if he is living his religion, is supposed to have the spirit of light, of truth and intelligence within himself, the spirit of revelation, the Holy Ghost given unto him by the laying on of hands which, if he follows in all its guidings and dictates will lead him into all truth. Each man and each woman is placed in the position that they can draw nigh unto God through Jesus Christ: to have the light and intelligence of the Spirit of God imparted unto them; but because of the weakness of man, because of our many infirmities, and because of the powers of darkness and of the many influences that have been at work from the commencement of the world until the present time seeking to destroy, to uproot and to overturn the principles of eternal truth, and to lead men into error, darkness, confusion, and death, and because it is the way and order of God, He has ordained a holy Priesthood for the guidance, for the direction, and for the instruction of His people. * * *

The people were anxious at the time the revelation was given in Far West, to know what the Lord required as a Tithing from His Saints. I was there at the time; it was in 1838—quite a little time to look back to. Some time, however, before this revelation was given, God had revealed the principle of the United Order, which, as you know, the people could not abide; and when we come to think about it, it could hardly be expected that they could do so, they having been in the Church but a short time, taken out of the world, with all the prejudices and weaknesses that you and I have. But the time will come when we will obey these things as they are given by the revelations of God, and it will not be hardship either; it will be a pleasure to those who are under the influence of the Lord. But like all other things, it will be "free will and free grace."

Now, then, we come to this. Here is a command given; who to? Not to outsiders, not to men of the world, not to people who do not believe in God nor in His laws; but it is given directly to us who profess to have faith in Him, in His laws, and in His Priesthood. The question then is, what is our duty, as we have not obeyed the other law? I will remark here, incidentally, that when this law of Tithing was given, a great many people were gathering up to Far West and to that district of country, as we are to this country; but it would apply more to our early settlements than at the present time. This people thus gathering to Far West, were told that it was required of them to give their surplus property—I will read it.

"I require all their surplus property to be put into the hands of the Bishop of my Church of Zion, for the building of mine house, and for the laying the foundation of Zion, and for the Priesthood, and for the debts of the Presidency of my Church; and this shall be the beginning of the Tithing of my people." What then? "And those who have thus been tithed shall pay one-tenth of all their interest annually, and this shall be a standing law unto them forever, for my holy Priesthood, saith the Lord."

Now, here is a people, of whom we form a part, who met together to ask the Prophet of the Lord to inquire for them the will of the Lord concerning this matter of Tithing; and He gives it in these words:

"And this shall be a standing law

unto them forever."

I will ask, has the Lord ever annulled this? No. Then it stands in full force to-day to this people. Then again:

"Verily I say unto you, it shall come to pass, that all those who gather unto the land of Zion shall be tithed of their surplus properties, and shall observe this law, or they shall not be found worthy to abide among you."

That is very plain talk. Is there any compulsion about it? No; but if they do not do it they shall not be considered worthy to abide among you. What are we to make of it? As I said yesterday, I did not make it; President Young did not make it, neither did Joseph Smith make it; but by the request of the people he asked the Lord what His will was, and this was the answer; and this was given in 1838. And does it not seem strange that we do not comprehend it? I think it does sometimes. Here we have had the Doctrine and Covenants in our hands, which contain this revelation, since the year 1838; that is nearly forty-two years ago. We have had forty-two years to study this doctrine, and it is as plain as you can make it, and yet it would seem that we cannot understand it. Do we want to understand the laws of God? If we do, and will read these things under the influence of that spirit which I have referred to, I think that we will understand our duties without much trouble.

Now then, if Zion—we were talking about building up Zion—I am not going to enter into the whys and wherefores of these things, but will say it is a test to hte people of God, or for us who profess to be, that we may know whether people will observe a certain specific law given by the Almighty or not, and thus have a proof of their fidelity and obedience. Now, if we abide this, all well and good; if not, it is written, "They shall not be found worthy to abide among you." What will you do with them? I often think that there are a great many people who are not worthy to abide among us; don't you?" And then if God were to put judgment to the line, and righteousness to the plummet, most of us would be in a very poor fix. I will tell you what I think should done, and that is why I am treating upon this subject to-day. I think the people ought to be instructed in these things, and then if they do not live up to them you will not then be held responsible to the authorities that preside over you. The Lord tells us that they shall not be worthy of a place among us. Do we want to alter that? Not one iota. Would I wish to be harsh to men that are ignorant? No, I would not; I would bear with them, and teach them and instruct them. And if I were a Bishop I should instruct my Teachers to do it; and then by and by, after they were fully informed, and had every opportunity to become acquainted with things, we might take final action in relation to their standing. I would not wish to enforce that law at present, until men were thoroughly informed. For instance, the case I referred to yesterday. There were two men; one paid $100 in tithing, the other paid $25 in tithing. Both of them owned about the same amount of property; but the first paid his tithing, the other did not. The second however, paid some $75 in donations; but he did not pay his tithing, he only paid a quarter of it. That now may have arisen from ignorance with regard to the law. The last paid out as much money as the first; and he may have been wrongly taught. Some of the Bishops do not understand these things, and yet we have had this doctrine given unto us for forty-two years. Has a man a right to turn and change things as he pleases? I have not, and I do not believe any other man has. And if any Bishop or a President of a Stake or anybody else tells you that you can do as you please about the disposition you make of the means you pay, as long as you pay a certain amount, or you may pay it on Tithing or not, as you please, I tell you that he teaches false doctrine. But should we be hard with such people?

No. If they have been under influences of this nature and been wrongly taught, I will say, as a certain party said to me who had been doing these things, "I will switch off and pay my Tithing according to the law." You, Bishops and Presidents of Stakes, switch off and get the people to do things right. There is no commandment about donations, *but there is about Tithing; and I am not at liberty to change this, neither any other man.—J.D. 22:5-6, 11-13*

PRESIDENT FRANKLIN D. RICHARDS.

I feel like saying a few words about tithing—that old, threadbare subject, that you have not heard anything new about for a long time. I tell you it looks as new to me as it ever did, because it is the word of the Lord; and unless we can take it in and make it to operate upon us, and we operate in it, we shall never become the people that we want to be. The Lord has told us positively that if we do not keep the law of tithing this land shall not be a land of Zion unto us. Is not that as straight and as strong as anything we get? On the other hand, He says that if we will do this He will make it to be a land of Zion unto us. What does it mean to be a tithepayer? It means that of all which the Lord gives to us in this life we should devote one-tenth to Him. We should recognize that it is all His till He puts it into our possession as stewards; and when he does this we should remember that one-tenth is not ours. It says expressly in the scriptures that the tithing is the Lord's, and therefore we have no right to appropriate it to our use and say we will restore it at the end of the year, or at the end of the job. It is the Lord's. We have only right to take that which He gives to us. We must take this course if we want to get the real virtue and benefit of a true and faithful stewardship. You want to so arrange it that the food you eat, and the clothing you wear come to you through that which has been tithed; that your body and all that is in it are composed of that which is rightfully given you of the Lord, and that you have paid your tithing on—if it is proper to say "paid your tithing." If you have not trespassed and used the Lord's tithing, you can feel that you are doing in that what the Lord permits and requires.

It is just so with everything you have around you. Young man, when you get married and secure that farm that we have been talking about, be sure that everything has been tithed before you get it; or, when it is given you with the principles of increase, that you tithe it faithfully while you have it in hand, in order that you may plant yourselves in righteousness on this land, so that wherever you locate it shall become a Zion unto you. That is the way I look at the matter of tithing. I think if we entertain that subject correctly, *live on the nine-tenths of what the Lord puts in our possession, and give to Him that which is His (which is never ours), we shall institute the rule and law that the Lord wants us to do.* To me it is so simple and plain that a farmer would not have to stop to quarrel with himself to know whether he should reckon out his labor and reckon out this and that before he paid his tithing.—*Conference Report, April 9th, 1899*

ELDER BRIGHAM YOUNG.

President Richards touched upon the the principle of tithing, and he used these words, as near as I remember, in reference to this principle: "The old theme of tithing; there is nothing new in relation to it particularly, but it is one of the most important principles revealed to the Latter-day Saints. If the people dwelling upon this land pay not their tithing, it shall not be a land of Zion unto them." It is very important, it seems to me that we should pay our tithing, for if this be not a land of Zion unto us, then the displeasure of God will rest upon us, for it was so predicted.

There are many new things connected with this principle that I have heard the brethren speak of. I remember on one occasion, and I have mentioned it from this

stand at one of our conferences, that I had a revelation in relation to this principle. The Lord revealed to me, that I needed not to open the book of Doctrine and Covenants and read the revelation on tithing, but to speak on that principle as the spirit should direct, and I obeyed the voice of the spirit. I was told to say to that congregation, that I had the privilege of addressing, that the principle of tithing was given because the people had rejected the higher law; and this law of tithing was given that they might be in training. It was as the first primer in the system of education to the child, and when the people had adopted that which had been given on tithing, when they had absorbed it and become thoroughly conversant with it, and were acting in perfect obedience thereto, God would give unto them again the higher law; but if a man who paid his tithing did it grudgingly, he was *blinding his eyes to his own interests; if he laid his own judgment upon the revelation and paid according to his selfish ideas, and was very strict with the bishop, that he would be dealt with in precisely the same way by the spirit of God. Need I say to you that whenever the spirit of God begins to hew our sides off to straighten them, there wont be much timber left when it gets through with mortal man. That is my opinion, at least, and God has given us this law to perfect us.* He has given it to us to bear and meet those expenses mentioned by President Richards, but He has also given it to us for a greater and wiser purpose than this, if possible. We are in training for the greater law; and the man who undertakes to interprete the law of tithing to suit his notions, as I find some of the brethren doing, they will be misled to that extent that they will not be prepared for the higher law when it is revealed. For this is a system of training that God has instituted for the people. I ask this congregation, how many of us are acting under that law of tithing with the free and full spirit of God to direct us? Every man that gives the Lord the advantage is on the safe side. Not like a sister I heard express herself. She had a horse to pay for tithing; she sent it to the bishop, and she put the price on the animal. She said: "This horse is worth fifty dollars, and I want that credit for it." The horse was worth twenty-five, no more; but she wanted a credit of fifty dollars for it or to have it sent back. That spirit operating upon the minds of the Latter-day Saints will becloud their minds to the greater blessings that God has in store for us.

We, today, are in training by and through the influences of the spirit of God. As our President said yesterday, this people are in training throughout the length and breadth of the land for the glorious work—the redemption of Zion; and the man or the woman who puts his or her price upon articles they have to pay in for tithing, and who are glad to shovel off something that they have no use for in the tithing department, God will reward them according to their just deserts. If my heart is right, every time that I pay tithing, I pay it with this view and this understanding before God:—I am preparing my mind and all that is in me that when the higher law shall come, I may be prepared to receive it, and may be numbered among those who will return to Jackson County and go into the order which God instituted to preserve His people. This revelation must be looked upon in this light: We are in a school of training and God designs that this people should be educated, that they may be prepared to redeem the earth and make it like the garden of Eden. This is an important part of the great school which the Latter-day Saints are in today and have been in ever since I can remember, and before, too. Think of it, Latter-day Saints, that when you are paying your tithing you are making your minds liberal, spreading out, broadening your ideas, that when the word comes, you can say, I AM ON THE ALTAR in the Church and kingdom of God with everything that I possess, with all that the Lord has given me, that you may

inherit everlasting life in the celestial kingdom of our God. If we give all, we shall inherit all. It is a principle which God has laid down, and I exhort the Latter-day Saints to be very careful in paying their tithing, because this is the stepping stone to the greater law.

Conference Report, April 9th, 1899.

PRESIDENT JOSEPH F. SMITH.

I do not expect to advance a single thought in relation to the principle of tithing that has not already been covered, but I desire to call your attention to one thing which seems to me to be a prominent feature in tithepaying. It is not so much the means that we give into the storehouse of the Lord; for the Lord has plenty for Himself. The earth is His, and the fulness thereof. But it is a very important thing that we look at the necessities of the poor and consider the duty of carrying on the work of the Lord in all its branches. Every little that we contribute toward this end helps the cause just that little; and so the little that each does is of great importance to the cause of Zion. * * *

But there is a principle connected with tithepaying which, in my judgment, is above and beyond this, and that is the **principle of obedience.** I believe the Lord designs in this principle to test the obedience of the people. When we come to stand before the bar of God, to be judged out of the things which are written in the books, we may find a difference between those things which are written in the books here and the things which are written in the books there. We can see this now. Who knows whether or not I pay my tithing? Do not the books show that I am a tithepayer? Certainly, they do; for all that I pay is credited to me on the tithing books of the Church. I think our system of bookkeeping in relation to the tithes of the people is so perfect that every man who has ever paid tithing may go to the books and find there his credit. But the books here do not pretend to keep an account of the tithing you owe to God. We do not keep an account of that which you should pay; we simply keep an account of that which you do pay. But there is One above us who knows; and there may be a system of keeping accounts there wherein it will be known just what every man should pay to be honest with himself and the Lord. If that be so, when we come to be judged out of the things which are written in the books, the difference between that which we have paid and that which we should have paid will appear in the books, and they will show where we have been deficient in our duty.

Now, if we are not faithful to this law, what evidence have we that we shall be faithful in other things? The Lord instituted it as a substitute, because of our lack of faith, for the higher law of consecration, in which the Lord requires not only all that we have, but our hearts also; and by this substitute He designs to prove us, to see whether we will be obedient or not. I perceive in this principle something that is of greater worth to me than all the substance that I put into the storehouse of the Lord as tithing. That may be used wisely or unwisely, so far as I know. What have I to do with that? It matters not to me what is done with it. It is my duty to obey the law that God has given. This is exemplified in the re remarkable instance referred to by President Cannon—that of requiring Abraham to offer his son Isaac. Did God ask him to do this because he delighted in wringing the heart of His servant and causing him anguish? Not at all. The Lord has no delight in that. But He wanted to put His servant to the test, to know whether he was willing to sacrifice himself or not in obedience to the requirement of heaven. That is what God wants in relation to this principle of tithing; He wants to know whether we will do our duty or not, and whether we will be honest or dishonest with Him. Every man is left to be his own judge as to what he calls his tithing, and there is a great variety of opinion as to what a tithing is. A man

who works for wages, and devotes his whole time to the service of his employer, and he receives $1,000 or $2,000 a year for his salary, it is an easy matter for him to tell how much he owes for tithing. If I earned $2,000 a year, I should know that my tithing was just one-tenth of that. And I would not take out what it had cost me to feed and clothe myself and to pay all the expenses necessary to the maintenance of my family, before I reckoned with the Lord as to what belonged to Him. Two hundred dollars would be my honest tithing, would it not? That is the way I look at it. Then, if a farmer raises 2,000 bushels of wheat as the result of his year's labor, how many bushels should he pay for tithing? Well, some people will go straightway to dickering with the Lord. They will say they hired a man so and so, and his wages must be taken out; that they had to pay such and such expenses, and this cost and that cost; and they reckon out all their expenses, and tithe the balance. If a man earns $1,000, and it has cost him $600 to live, he pays tithing on the remaining $400. He considers that his net income, and he reckons with the Lord on that basis. Well, a great many of the Latter-day Saints reckon with God in just that way.

Now, you are at liberty to do as you please in regard to this matter. You can choose which ever course you wish. But let me say to you that as we measure out so will it be measured back unto us again. When we go to dickering with the Lord, probably He will dicker with us; and if He undertakes to do so, we shall get the worst of it. I think we had better be honest with the Lord, and deal justly and liberally with Him; for, as it is said in the scriptures, the liberal man deviseth liberal things, and by his liberality shall he stand. My experience in my childhood was that when the widow paid one-tenth of every bushel of potatoes, of wheat, of oats, of barley; when she paid the tenth chicken, or egg, the tenth calf, the tenth colt, the tenth pound of beef, or pork—when she did this she was blessed, and I know it. God opened up her way, and multiplied blessings upon her; and though a widow, driven into the wilderness with a large family, and without means to take care of them, she never had to ask for or receive help from the Church to feed and clothe her or her children. The Lord provided for her, because she put her trust in Him and she was obedient to His law. I am a witness to that. And the Lord will provide for other widows in the same way. He will provide for all His people according as they put their trust in Him and are faithful and obedient. "Obedience is better than sacrifice, and to hearken than fat of rams." It is the heart and the willing mind that the Lord requires of His people, and not so much their substance, He does not need our obedience. But we need to be obedient; for it is through obedience that we will receive the reward.

So I come to the conclusion that the principal thing about tithe paying is obedience to the law, and that more good will come to us through that obedience than to anybody else. We may be worth our tens of thousands, and pay an honest tithing on our income, making our tithing a large amount; yet the good that will come to ourselves by being obedient to the law of God will be far greater in the end than the good which our substance may do to the poor. He is more blessed who giveth alms than is he who receiveth them. The trouble is, when a man becomes rich he at once begins to feel too poor to be obedient to the laws of God. Riches make men poor when it comes to dealing with the Almighty. The poor man can easily pay his tithing and contribute of his little substance for the benefit of the needy; but if he becomes a millionaire, or anything like it, then his heart begins to narrow up. The result is, he deprives himself of the opportunity of receiving greater manifestations of the kindness and mercy of God unto him, which he could receive through the increased amount of

good he could do with his enlarged means. Obedience is what the Almighty requires. It was obedience that He required of Abraham. I am speaking now of obedience to God, and not to man; and I am at the defiance of any man to prove that obedience to God, even in the paying of tithing, is not better than disobedience—better to the man himself, and better to the whole people. If a man is obedient to this law of tithing, he is entitled to the blessing of God himself and, so far as he is concerned there are means in the storehouse of the Lord for the feeding of the poor, for the sending of the Gospel abroad, for the building of temples, and for the accomplishment of His purposes; but if he is not obedient to this law, then there is nothing there, and he himself is deprived of the blessing that the Lord would otherwise give to him.

Conference Report, April 9th, 1899.

ELDER FRANCIS M. LYMAN

Tithing has been known among the people of Israel from the early ages. It has been proven not only among the people that have occupied this earth, but among people who have occupied other earths than this. It is a law that has been demonstrated in the experience of the children of God through all past ages, and it is understood that one-tenth is just the amount necessary to meet the requirements of the Lord. How much allowance the Lord has made, in His reckoning, for those who, being without faith, will be negligent and will not have the strength and power of character to endure. I am not able to say. But He has no doubt established it as the very amount that is absolutely necessary for the purposes of the Lord. It is also just exactly the amount that is necessary to try the souls of the children of men and prove them. Men who can observe that law and live it properly will be prepared to graduate unto a higher plane, which they must do before the redemption of Zion. Before we enter upon the law of consecration, which is the celestial law of God in finance, it is necessary that we should take the training that we are now having under the law of tithing.

You may be certain, my brethren and sisters, that any person who is not able to observe this law faithfully and well will never, worlds without end, be able to observe the law of consecration. The law of tithing is a stepping stone, and it is a law that will abide forever, because a great majority possibly of the children of God will not be able to reach the higher law. * * *

The Lord is not going to give us everything without our doing something. He requires of us a broken heart, a contrite spirit, and obedience to the mind and will of the Lord. And this is reasonable. How generous the Lord is to us when He declares through His prophet, "if from this time forth you will do my will with regard to the law of tithing, the past shall be blotted out." It is not only generous, but it is reasonable and philosophical. The object of the Lord is the salvation of the people, and if He should come out with a revelation today, saying that the Latter-day Saints must square up all their back tithing, do you think they could do it? No. It could not be done, any more than a man could gather up the sins he has committed and blot them out. They are committed, and we cannot change the fact that they are committed. We may be forgiven, we may be redeemed, they may be finally blotted out, if our repentance is genuine and we do not return to our sins again; but it is done through the atoning blood of the Lord Jesus. No man can forgive his own sins, no man can redeem himself from his sins. Neither can any man pay his back tithing, if he has been a member of this Church forty or fifty years and been paying only part of his tithing all that time, and possibly paying none at all. The Lord would not require such a thing, because He knows the Latter-day Saints could not do it. Why, it is all they can do to pay their tithing today. Sufficient for the day is the tithing there-

of; sufficient for the day are the offerings thereof; sufficient for the day are the labors thereof; sufficient for the day is the repentance and reformation required of men. They cannot do two days in one. Yesterday has gone for ever. We cannot recall it, any more than we can bring to us tomorrow; tomorrow will always be ahead of us. Today is the day of salvation, and the day in which all our labors must be performed. Therefore we want to remember that He hath forgiven the past, thank the Lord. But do not let you or I regret if we have been among that number who have paid their tithing reasonably well, and feel sorry that we did not keep our tithing back so that we could be forgiven. For there is an advantage, there is a blessing and an enlargement of the of the soul that comes to the man who obeys the word and will of the Lord. It is better that we have done God's will than that we should have need to be forgiven for neglecting it. It is better not to have been a sinner. It is better that our sins should be very light, and not of a serious nature than that they should be deadly sins. It is better that we should live without sin, and be like the Son of God. It is not necessary that we should be sinners. God has designed that we should not be sinners, but that we should live lives of purity and righteousness and walk in obedience to His will, as the Savior did. The Lord desires, just as you desire, every one of your children to be obedient, honest and pure. You do not want them defiled and dishonest, in order that you may forgive them. Therefore I say to my brethren and sisters who have paid their tithing and have little or nothing to be forgiven for in that respect, thank the Lord, and only wish that there was nothing that you had need to be forgiven for, and that you had done the will of the Lord most perfectly.

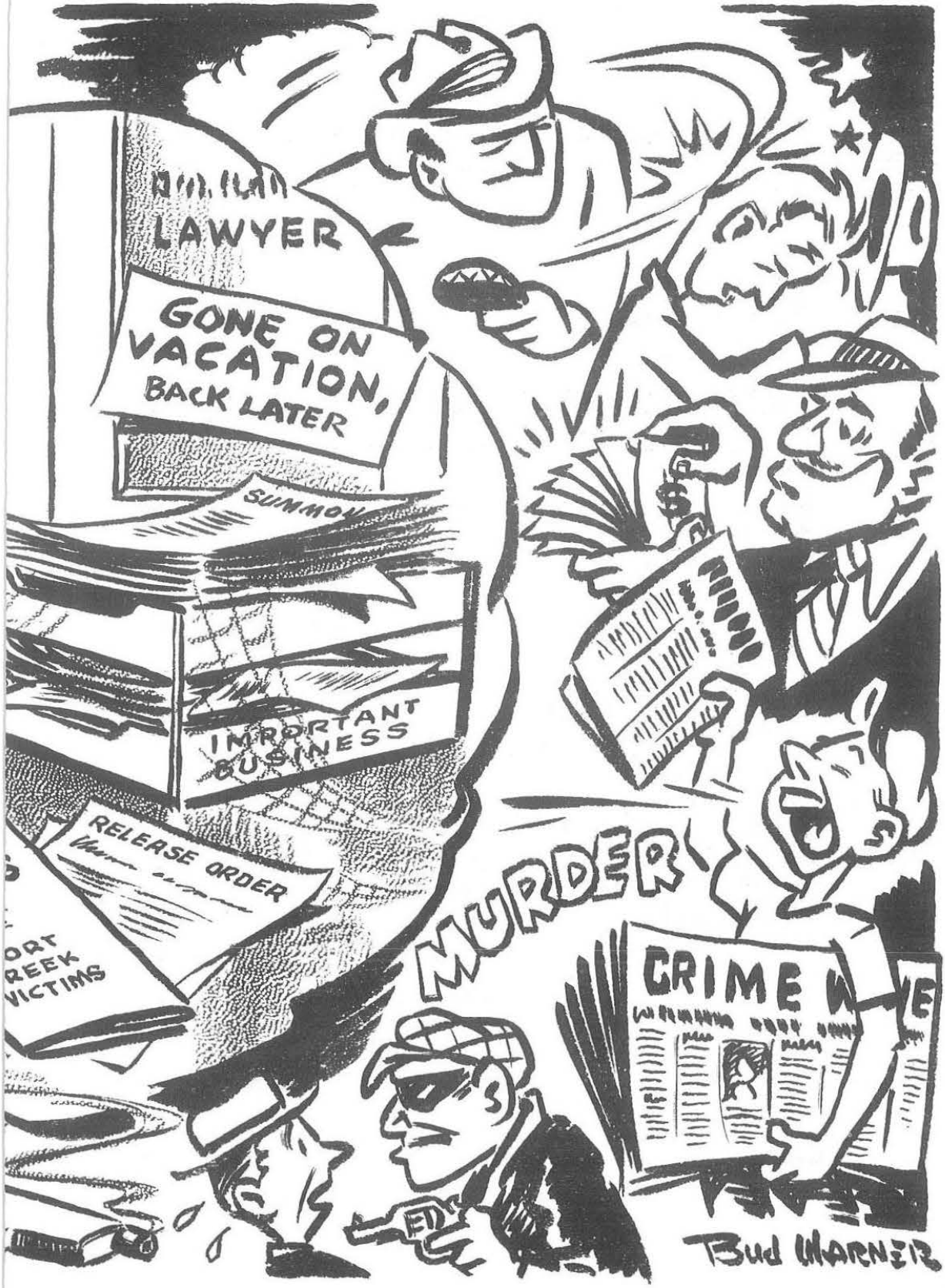
Conference Report, October 7, 1899.

PRESIDENT HEBER C. KIMBALL

We are on trial, and let us prove ourselves by paying our tithing, and fulfilling all our duties before God, and see if He will not pour us out a blessing that there will not be room to contain it. How in the heavens can you prove the Lord whether His word shall be verified, if you do not step forward and do as He has told you? Gentlemen and ladies let me tell you one thing, your withholding does not impoverish the Almighty, for you have not anything only what is His, and you have not anything only what He gave you; and do you suppose He has given all to you that He possesses? No. When He has given every thing that you can retain, that you can watch over, and preside over, He is not impoverished, because there is an eternal increase, and there is no end to His income, and there is no end to His creations, for they go on continually. You have not anything only what you have received from the Almighty from day to day. Where do you get your water, your meat, your bread, and the luxuries of life? Did not He create them all, or, in other words, organize them? Were not the elements thereof placed here upon the earth before you came here? One half of this people may draw away from the truth, or two-thirds of them, or a quarter of them, or all but twenty, if you please, and do you suppose it will hinder the salvation, the exaltation, the happiness, and the heaven that pertain to those who cleave to this Church? No, it won't affect them one hair. If you do not pay one dime of tithing it will not impoverish the Almighty, but I will tell you where the effect will be, it will affect yourselves, your own salvation. If you neglect these things, I tell you the Lord will neglect to bless you; it comes on yourselves individually, and it stands you in hand, every soul of you, men and women, to arise and prove the Lord, and see if He does not watch your faithfulness, and is not ready to pour you out a blessing that you have not room to receive.* * * Let us go to work and purify our hearts—our tabernacles—and purify and cleanse our homes, and let us rise up as a people. What say ye?

J. o. D. Vol. 2, pp. 157-8


HOME
ARIZONA COURT DELAYS
JUDGE
GONE CAMPAIGNING, BACK SOMETIME
WE'D LIKE TO GO HOME!
WARRANT
WRIT OF HABEUS CORPU
SHORT CREEK VICTIMS
NO!


LAWYER
GONE ON VACATION, BACK LATER
SUMMON
IMPORTANT BUSINESS
RELEASE ORDER
MURDER
CRIME
Bud WARNER

WHO'S GOING TO PAY THE FIDDLER?

(The following letter is self explanatory)

BOARD MEMBERS:
A. H. LOWE, CHAIRMAN
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TED V. LEIFSON
MRS. ACHSA E. PAXMAN
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UTAH COUNTY
DEPARTMENT OF PUBLIC WELFARE
PROVO, UTAH

WM. H. CALLAHAN
COUNTY DIRECTOR
ROOM 112
CITY & COUNTY BUILDING
TELEPHONE 227

June 18, 1954

Horace J. Knowlton
214 10 Avenue
Salt Lake City, Utah

Dear Mr. Knowlton:

In conformity with our agreement with respect to the seven Black children who were released from our custody to your client's by Judge Dunford, as you requested we are enclosing herewith itemized statements from J. C. Penney Company for items of clothing furnished to each of the children.

According to our computation, the total amount due J. C. Penney Company is $157.91 computed as follows:

Spencer Black	15.12
Orson Black	49.62
Lillian Black	31.07
Elsie Black	16.01
Francis Black	15.13
Emily Black	20.75
Wilford Black	19.15

There were two pair of pajamas on Wilford Black's account and two pair of pajamas on Emily Black's account which for some reason did not fit and were returned. This then makes a credit of $8.94 leaving a total amount due of $157.91.

Had we been able to see the outcome in this case, these items would not have been purchased, but as we intended having the children for a considerable time we thought whatever clothing we might need to purchase should be purchased immediately in order to give the children a chance to appear to best possible advantage among people with whom they were not acquainted, and in order to give them as much of a psychological up-lift as possible.

Very sincerely yours,

UTAH COUNTY DEPT. OF PUBLIC WELFARE

Wm. H. Callahan, County Director

WHC/lsw
Enclosure

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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VOL. 20 OCTOBER, 1954 NO. 5

Editorial Thought

In regard to the matter of marriage, who shall say whether a man's marriage is a civil or religious ceremony, whether it is part of his religion or not? Has Congress the right? Has the Federal government the right? Has the Supreme Court of the United States the right? No. Certainly not. The man ,and the man alone, has that right. If he considers his marriage a part of his religion, to him it is actually a part of his religion, and neither Congress nor courts can make it otherwise.

Deseret Evening News, Dec. 22, 1875.

IN RETROSPECT

(Contributed)

Fourteen months have now passed since the Short Creek citizens were raided by the State of Arizona. Homes were broken by official action and a whole community of children was carried away captive.

The Arizona Court is now at a standstill with a writ of Habeas Corpus which was filed many months ago, virtually suspended. The officials seem to have forgotten that the children are in great distress and still away from their homes. The newspapers have very little to say any more. Governor Pyle who so boldly accepted all responsibility at first has "washed his hands" of the entire problem and has ignored all appeals in the interest of the children.

Time has removed the emotional tensions which may have affected the sound decisions of every Mother and Father who read of such mass kidnapping. We are now in a position to consider the issues and apply the best of our objective reasoning upon the matter.

There are vital issues at stake. At what point should the State take over the custody of children to secure their rights, and just where do the rights and duties of parents end! Such issues must be decided by the courts daily as juvenile problems are flooded upon them. In the case of the Black children, Southern Utah's youthful Judge Anderson drew a thin line far distant from where penetrating, impartial and judicious reasoning guided

Provo's Honorable Judge Dunford.

Inasmuch as the future of many children, the family institution and our sacred civil rights, as guaranteed by the Federal Constitution, are being attacked in this crusade, we have made a thorough study of the conditions surrounding the lives of the children who have been removed from what the State of Arizona considered an "unfit" environment for children.

In the interest of the children we present the findings of detailed investigations of the moral, social and physical conditions surrounding the lives of the Short Creek children and their social conduct.

We have collected court records with sworn testimonies from high caliber citizens who know facts as they are among the Short Creek Mormons. We have interviewed business men and officials who have had dealings with the Short Creek people over the years. We have obtained information from reliable people who have visited in their homes and attended their social gatherings. We have interviewed some of the Short Creek people themselves, those who are still at Short Creek and those who have been scattered by official action throughout Arizona, Utah, Idaho and California.

We are very well aware of the infamous speech of Governor Pyle and of the abundance of falsehoods which have been spread abroad concerning the Mormon Fundamentalists. We have not been able to rely upon the regular news channels for reliable information and thus we have obtained the facts first hand.

OLD LINE MORMONS

The Short Creek Fundamentalist Mormons are of the same philosophy and stand firmly upon the same principles as did the founders and early leaders of the Mormon church. One person aptly said, **"They are just old fashioned Joseph Smith, Brigham Young and John Taylor Mormons".**

We observe that doctrinally the Short Creek Fundamentalists are typical of all the old line Mormons scattered throughout the Church in anonymity.

LOYAL AMERICAN CITIZENS

The Short Creek people are all American citizens with heritage lines linking them to great American Founders of this country. One Short Creek family is justly proud of their genealogy which reveals a noble sire among General Washington's little band in the famous crossing of the Deleware; another Short Creek family has direct lineage tie to their Pilgrim parents John and Priscilla Alden. They all have less distant courageous sires and pioneering Mothers who braved and colonized the west as stalwart Americans and Mormon Church leaders. They seek no favors from the deeds of their progenitors, but declare, **"freedom is every generation's responsibility, and those who enjoy it must be willing to pay the supreme sacrifice if necessary to preserve it."**

These Old Line Mormons have sent forth their best young men along with other American boys to fight on foreign soils, and have lost some of them on the battlefields of Italy, the little Island of Saipan and on the ocean bottom of the Pacific. The army has found that their boys, the products of "Mormon Plural Marriage", have proven courageous under fire. Some have received citations for their courage and loyalty and all who have returned from the armed services have returned with honorable discharges. Some have returned disabled but thankful to be alive and to have played their part well.

The Short Creek people know well that to maintain our American heritage of freedom which was handed to us by noble patriots, we must live the freedoms guaranteed by the Constitution. They hold the Constitution with a religious reverence next only to the words of God. They are taught from their cradle and vigorously taught in their little public school that the Constitution must be sustained at all cost. They have heard prophesies that the day would

come when the Constitution would hang as by a thread and the Mormon Elders would step forth and save it. Several of the citizens of Short Creek have made offical oaths as Public servants to uphold and support the Constitution and laws of their Nation and State and are now proving true to those oaths even though it requires them to wage a legal and moral battle against the Governor and some prejudiced judges of their own State.

It was not by accident that the Short Creek people were saluting the American flag and pledging allegiance to the republic for which it stands and singing the Star Spangled Banner as the raiding officers poured in upon them that July dawn. **Patriotism is a way of life with them. Standing for freedom is as natural as praying, both of which they do almost instinctively.** They believe in the democratic principles and are diligent in exercising their franchise. Their voting strength backed by common interests determined the county election in a significant race two years ago, and rewarded them hatred and fear from a corrupt core of small-time politicians who subsequently agitated for the raiding of their community.

FREEDOM UNIVERSAL

The Short Creek people, young and old are free to come and go, accept or reject, affiliate or withdraw. Freedom is in the air and coercion or physical force are practically unknown. Children enjoy the greatest sense of security because they live among friends on all sides. People do not need to lock their doors at night, or call for civil authorities to solve disputes. There is a penetrating wholesomeness which breeds trust and confidence and an underlying concern for each other which provides far beyond what imposed civil authority can provide. **The local sheriff, who is not a Fundamentalist, has lived nine years among the Short Creek people and has never found occasion to arrest or even impose a correction of any kind upon any citizen there.**

RIGHTS VIOLATED

It seems ironical to observe that for this type of patriotism and loyalty the Short Creek Community should be declared in a state of insurrection by the Governor; then stormed by state officials who conducted the only mass demonstration of lawlessness, confusion and disregard of civil right ever performed in Short Creek, while the so-called insurrectionists stood together praying, singing, saluting the American flag and declaring their American right to their freedom of worship, freedom to speak, to assemble, to own property, to due process of law, and the right to raise their children as respectable God fearing citizens. The doctrine of basic rights seemed foreign and unheard of by the **hardened minds of gun toting state liquor agents, masculine matrons and county deputies who themselves looked the part of caloused and dissipated fugitives from justice.** They had been informed by the Governor's advisors of the viciousness of those Short Creek people. They suspected the pleas of the patriarch of these people to be insincere decoys. Homes were invaded and sleeping children terrified. **Homes were searched for guns, liquor and hidden wives; none of which were found.** No evidence could be found to justify their raid and the frustrated officials could not incite a demonstration to use as an excuse, yet the plans were already made and had to be carried out, that the Governor, judges, and high sheriff may not be exposed in their fraud. The Governor had his speech prepared and the radio schedule to meet and he was to declare the Short Creek people as evil and lawless, therefore the raiders must make them at least appear that way. The only way to effect the illusion was to put them under heavy guard and rigid restraints as they would hardened criminals. Some of the Highway patrolmen were puzzled as they obeyed orders to be tough, for they had never dealt with "criminals" like these. The men were hauled away to jail and the women and children were

hauled away to concentration camps. What a price for Freedom! Spirits have not been broken and the determination to stand firmly upon the same basic freedoms has not been changed; they are not bitter toward their persecutors, but are grateful for the privilege of being Americans and to have been reared in this land of the free. Freedom flows in their veins and is in the air they breathe and shines from their countenances. Chains of the persecutors, official threats, nor trying circumstances can separate their lives from their spirit of Freedom. To take away their religion, to crush their undaunted spirit of fighting to be free men and women, the State of Arizona must take their lives.

ECONOMIC SECURITY

Economically the Short Creek people are an industrious people with vision and energy for continually improving their pioneer setting. They have not been dependent upon public welfare and are willing to accept every financial obligation their large families impose. Their economy is basically farming but they have interests in every field of industrial development which will provide advancement to their economy and security for their children.

They have several new homes in the community. They do not have all the luxuries of city life but are well supplied with good food, home grown, and adequate clothing for respectable living. They do not lack the physical necessities to provide wholesome living for their children.

At the time of the raid they had an industrial program getting underway, in which the little folks could help make marketable toys and souvenirs. Thus each child could make some contribution to the economy and have creative expression and community responsibility.

Harvest time is a great season among the young folks at Short Creek. One would often see an energetic mother with her flock of little folks sitting around a few bushel of peaches, apples or corn, each doing his part to "store up the good food Heavenly Father has blessed us with", even four year olds can shuck corn. It was a joy to each little helper to know that he is needed to make the work move along. Such sessions were also a joy to a proud mother who would enjoy getting her work done fast with many little hands, and would bask in the joy of her children, God's special gift to her. Not least among the joys of those family projects were the anticipation of the rewarding expression of pride Dad would make that evening "when he sees all the work we've done."

Some of the Short Creek people have joined together in a United Effort Plan to help each other and to provide for the widows, the families whose fathers are away in the armed services and to share the good things of life as well as the burdens with each other. By the United Effort Plan they are able to attain a greater unity of purpose in building their community and serving their common God. For this expression of unity the persecutors have labeled them communistic, ignoring the abundance of freedom enjoyed by all. The right to unite and band together for a common purpose is as basic as is the right to be independent and not affiliate. Both have precedents of illustrious example in our American setting and the Short Creek people will defend with equal vigor both basic rights of man.

PHYSICAL SUPERIORITY

Physically the Short Creek people are a hardy lot, with very little illness. Their outdoor pioneering type of work keeps them strong of mind and body. The mortality rate is very low and infant mortality is far below the normal rate. There have been no major epidemics of disease; no polio, tuberculosis or nutritional diseases. The few colds and childhood communicable diseases which occasionally strike are seldom severe. Many children have grown to adulthood in the community with-

out contracting even the ordinary communicable diseases and without vaccines. The State officials who raided the town brought doctors and attendants to care for the diseases they expected to find associated with crime, sin and uncleanliness; **but although every adult person was subjected to blood tests and examinations for venereal disease, there was not even the slightest trace of such disease among any of them. The children were examined for disease and nutritional ailments and much to the surprise of the falsely informed medical staff there were no cases to exemplify what they expected to find.**

MENTAL SECURITY

The mental health of Fundamentalist Mormons is free from the common fears of insecurity which cause neuroses in the lives of people generally. Women do not have to fret and worry about the conduct of their husbands or be jealously guarding that no other women will replace them in his confidence. Children do not wonder if they are needed or wanted. Men are not beaten down by a domineering wife who pouts and demands or threatens divorce. A patriarchal family is a most wholesome environment for all, for it operates on love and confidence.

The Short Creek people know the value of wholesome recreation and group activities where all take part. They enjoy work, recreation and worship together whether it be in a canning project, a potato harvest, a Friday night folk dance and song-fest or a Sunday morning church service. All these outlets for natural energies into wholesome expressions result in a community of happy, well adjusted people who cannot be beaten to despair even when the State tears their families apart. Even now after these fourteen months of intense pressures of additional financial strain, intense physical strain and still threatened extermination they are a happy people. Their joys are deep rooted in the faith that God will deliver and provide, and all persecution is a testing of their moral fiber. To complain and despair is evidence of a soul not in harmony with his God. A pent-up soul finds much relief in pouring its problems at the feet of the Heavenly Father in prayer, then going forward leaving the burden to rest in His care.

EDUCATION

Short Creek Mormons believe in eternal progression and that **"man is saved no faster than he gains knowledge"** and that **"the Glory of God is intelligence"**. Education there takes on a very significant meaning and is not limited to the confines of scholastic learning. They are often engaged in some self improvement project and mutually helping and teaching each other as they go about their other work. They are great believers in adult education, they try to learn in their adult life the skills or scholastic values they were unable to get in their youth. There is a high percentage of college trained people among them and many skilled technicians who have attended trade schools or private tutorship to gain skills that are an asset to all. They are well versed on Mormon and American history. One of the first observed distinctions between the Fundamentalist Mormons and the Popular Mormons is the Fundamentalists' superior knowledge of the basic history and principles upon which the Mormon Church was founded. Fundamentalists are inquiring people who are not willing to accept doctrine merely because it is the present interpretation or Rule of the Church, but they investigate the truths for themselves. The Short Creek people have traveled widely. Through their little U. S. Post-office channels many of the better weekly magazines went into their hands each week. Their keen minds were kept alert on the events of the day.

Children have left Short Creek school to become honor students and valedictorians in other schools. The army found their boys in highest classifications in I. Q., one being the very highest of a

group of several hundred men tested at the same time on induction. The highest examples are the very products of polygamous parents who were interested in giving birth to and rearing choice offspring rather than dissipating their lives in selfish pleasures.

The Short Creek people have worked diligently to provide adequate facilities for their little public school. They chose to accept an additional tax load to get the money to operate an adequate program. Non-resident stockmen with grazing land in the area were also burdened with additional taxes to educate the Short Creek children as the district tax rate increased. That incident in itself so irritated some of the selfish, money-mad cattle barons that they complained about the Short Creek people having too many children, and inasmuch as they had no children in the school themselves they made every effort to eliminate the school, declaring that parents who bear children through polygamous marriages should not be entitled to the benefits of free public education for these children. The number of children was out of proportion to the share of the taxes paid by the parents of the children, they wailed.

The school could not be stopped through legitimate channels, therefore the same stockmen instigated a persecution which eventually served their purpose by having the State kidnap all of the children. Today there are no children in Short Creek, Arizona, to go to a "free public school" or any school. The stockmen point with pride to the power they wield in accomplishing their ends.

Prior to the raid the Short Creek people had many cultural activities which they created themselves. They had developed a little community orchestra and musical appreciation events where the classics were enjoyed. They created dramatic plays of high caliber with classic depth and a plot to fit their own setting. They made a special effort to bring out the hidden abilities and appreciation of cultural values in everyone.

SOCIALLY STABLE

Socially the Short Creek Mormons are an example well worth the study of the contemporary sociologists. For there is no juvenile delinquency, no divorce, no illegitimate or unwanted children, no orphans or destitute widows. There is a wholesome hospitality which is courteous to strangers and allows every man his opinion and his right to express it, combined with a sense of sportsmanship which preserves one's right to disagree and yet maintain friendship. There is no reason for divorce as all the grounds for divorce are automatically considered and corrected through the Gospel which they adhere to. Incompatibility is a symptom of immaturity and frustration stemming out of values which old line Mormons are not interested in maintaining. Those parents know that any child is subject to becoming delinquent if it is reared in a poor environment which breeds delinquency. But while most early teen-age boys are still being treated as infants the Short Creek boys have responsibilities and duties which are preparing them for manhood, and while teen-age girls are normally pre-occupied with some jazzy record or funny-book or pulp murder mystery the Short Creek girls are learning how to make overalls for little boys, darn socks, cook a meal for a large family, or taking over the household washing duties, not as hated burdensome tasks but singing as she goes for her part of a mother's duty to keep a sweet spirit in the home and to teach children to enjoy necessary tasks. Girls are trained for motherhood with all its graces and duties.

As an example of the results of this early training we need only to look to the events of the week of the raid when the men had been taken away and the women and children were left at the mercy of coarse matrons, hostile sheriffs and an army camp of men with suspected morals.

The teen-age boys then sensed their responsibility to protect and guard their Mothers and their little brothers and sisters. They were left to show what their training had done for the "underprivileged" products of "Mormon Plural Marriage." While the Los Angeles, Phoenix, and Salt Lake City papers were carrying stories of ratpack teen agers with the beatings, killings and increases of delinquency and juvenile crime at all levels of society, a little group of Short Creek boys, weary from the strain of two days and nights without sleep, were defending their community against the ravages of dishonest officials intoxicated with authority and lusting after political approval.

Despite the patrolling and 24 hour watch by an army of state officers those courageous youths were maneuvering through the fields to give comfort to a mother and her terrified children left fatherless, then meeting at secret rendezvous to hold a united prayer to God in behalf of their noble fathers who had been taken away captive and for guidance to help them protect the little flock left at home looking to them for protection. Many a boy then recalled the day that Dad had taken him by the shoulders, looked proudly into his eyes and said, "Son, you'll soon be a man, stand straight and be honest; I'm depending on you to take care of things when I am away from home." Those boys shed a few tears and reminisced for a moment, yearned for the wise counsel of a Dad, but knew God would take care of all else if they did their very best. It was their responsibility now and they had to work fast to make plans for the next day's proceedings, the next night's meeting and check the needs of other families where there were no big boys, then get back to their own home and catch a little sleep before dawn. All this had to be done very carefully as every home and the entire town were under guard. Then after five days of hard work in caring for the crops, the stock, and the many other duties which had to be assumed by these boys, under restraints of limited authorizations, passes and ridicule of domineering, frustrated officials throughout the daylight hours, these boys were left alone in the village. Later they stood by the school house where they had watched their Fathers being loaded for prison less than a week before, though it seemed centuries, and there they watched mothers and children herded like cattle into big busses and they stood there unable to do anything but pray while they watched them being carried away. The suspense was now over; the town was destitute and these boys were left to root for themselves as best as they could, for they were considered as "brainwashed" incorrigibles by the Attorney generals office and the County Judge. They were so well trained in the ways of their fathers that the State had no hope of changing their religious beliefs or breaking their spirits. Even through all this the boys did not despair but turned quickly to cleaning up the mess left by the raiders and thankful for the rain which flooded the town that afternoon and seemed to clean all remains of horrible occupation forces even to washing away all of the cigarette butts left strewn everywhere to desecrate the place they reverenced as home and the nearest place to heaven because of the sentiments tendered there.

Crisis alone is not enough to test the metal of any man. The youth of Short Creek have not slackened any since that eventful experience, but have carried on in patient faith doing their duties in the full faith that their folks will be returned.

CHILDREN KIDNAPPED

The Short Creek parents were told they had no right to bring innocent children into this life to be stigmatized and subjected to hardships because of the religion of their parents, for that was an injustice to children who could not help their birth.

The children the state took away are serving sentence under intense restraints

and pressures which tend toward making children delinquents. They were thrown into filthy rest homes among immodest seniles and mental invalids, policed and and threatened and given nothing to do but look at funny books and televised murder stories with no thought of providing them with tasks to perform or things to make with their hands or even good books to read. They were subjected to profanity and brawls and hatred, all of which they knew nothing of before leaving Short Creek. The children were punished, and despite common news, some of them were taken from their mothers and have not been returned as yet, all this not because the children had committed any anti-social act or that the parents had neglected them or committed any criminal or anti-social act, but merely because the judges felt that the religion of the parents had an objectionable feature. The objection was against that phase of their religion which gave the children their lives. It was predicted that if the children were allowed to be raised in their families they would likely subscribe to the same religion with its one objectionable feature of having many children. In one pre-decided juvenile hearing which served only as a mockery of justice and decency, a virtuous noble mother was pried with immodest questioning in the presence of her children and a twelve year old daughter was placed before the court and was told that she should understand that her father and mother had committed a crime by living together and that she and her seven brothers and sisters were products of crime. The girl explained she did not understand, so the court proceeded to associate her birth with crimes such as burglary etc., that she may understand the seriousness and sin surrounding her birth. (Incidentally, the prosecutor who manipulated the inquisition referred to here is a Bishop in the Popular Mormon Church and is a legal and ecclesiastical advisor and representative of the Utah stockmen who set out to stop the Short Creek school and annihilate the Short Creek community!)

There has never been a child raised by Short Creek Polygamists which has needed the services of any juvenile judge or probation officer or correctional institution.

PEOPLE ARE RELIGIOUS

Perhaps the most unique thing about the Short Creek Fundamentalists is their deep spirituality and the conspicious absence of fanatics and crackpots. Most every group religious or otherwise which attracts the strong of character also attracts some self seeking imposters. The Short Creek people have had a difficult struggle and it has resulted in sloughing off those who would hang on for other than sincere and deep religious convictions. Their religion of eventuality, that all things will work for the good of those that love the Lord, and that all experiences are given for a purifying purpose to be used to expand and develop ones character, provides a spirit of peace which seems to fill the whole valley. Their religious ceremonies are simple, their prayers are many and they are a hymn singing people. They have among their members those who have filled missions for the popular Church and others who were very active in the Church before going on to the higher principles of Mormon doctrine which cannot be enjoyed by the regular members of the popular Mormon Church for they have not attained the proper Spiritual qualifications.

Sociologists, teachers, ministers, civic officials and laymen are currently alarmed at the staggering statistics and the alarming rate of increase in human tragedies and in the civic cost of divorce, delinquency, crime of every type, and general despair on the home front. All these social sores are evidence of illness in the very life line of society. The family institution with its love, devotion to God, marital confidence, filial ties, its wanted, well reared and happy children, and its wholesome stimulus for abundant living, is being greatly weakened as in-

fluences tend to substitute artificial values of economic wealth, personal popularity, selfish personal conveniences for the real values of virtue and simplicity of the home.

While we are preoccupied by the tremendous rate of scientific progress and our immediate physical needs, unscrupulous plunderers are using political powers to exalt themselves at the expense of innocent children, the rights of motherhood, and the family institution.

History has taught that it is not the outward values of physical or economic strength which makes great men or sustains great nations, but instead it is the moral fiber of which they are made and the respect they pay to the family ties that enables men and nations to stand.

As a nation we are on the same moral road of dissipation that lead to the crumbling and decay of ancient Rome. Respect for family life is at the lowest point since this country was founded and moral conduct is more nearly parallelling Rome's forced monogamic society with premiums placed upon the convenience of bachelorhood.

All attempts to cure social ills must begin with the family or be only secondary in their nature and temporary in their cure.

The Fundamentalist Mormons in large Patriarchal families have great respect for the dignity of the Father, for the sincerity and virtue of the loving Mother, for the security and love of the many cherished children. Their children are taught to respect the rules of the home and the laws of society by example, and with an all pervading spirit of faith and respect rather than dominating force.

Those officials who are attempting to destroy families and ruin the lives of Short Creek children under false pretenses of morality and child welfare were standing in the midst of confusion, crime and delinquency when they declared their only interest was to protect the children from an environment which would lead them into crime if they were permitted to remain. Such reasoning indicates they are the products of frustration and false values themselves.

When applying the rules of wholesome living we know of no better environment in which children may grow to their maximum in self-development of upright character and in service to God and man than in a Mormon Patriarchal family.

May the fairness and impartiality of American justice soon awaken out of its slumbers to set free these noble and well bred captive children who have already languished too long in the lairs of their Gentile Captors.

"COME OUT OF HER MY PEOPLE."

This was a commandment, with a reason and a promise and a condition which the Apostle John foretold would be proclaimed at some future time. "Come out of her my people, that ye be not partakers of her sins, and that ye receive not of her plagues." No one disputes that "my people" in this connection means "God's people." But who are, and what constitutes God's people? Does joining the Church, as it is termed, being baptized, receiving the imposition of hands, or attention to any other or to all merely external ordinances, constitute an individual or a people God's in the sense in which the Apostle used it? No. Something more is necessary. These ought to be but "The outward and visible signs of an inward and spiritual grace." No persons can justly claim to be God's people unless His will, so far as they understand it, is made the rule of their life; unless their hearts are so filled with love to Him and mankind, that they find their highest happiness in serving Him and laboring to benefit and bless the human family. "He that loveth not, knoweth not God." "He that loveth not his brother whom he hath

seen, how can he love God whom he hath not seen?" It is not sufficient, although necessary, that we take upon us His name, we must also "have His Spirit" to enable us to "keep His commandments." Nor is a mere sense of duty a sufficiently permanent motive power. The spirit of man needs something more to sustain him. "Duty," while a lofty ideal and a strong support, is not the highest phase of moral and spiritual life. "Duty" may become weary, but "Love never faileth." When a man so understands God's character and purposes that he loves the one and is, in his whole soul, in harmony with the other, he finds God's service a never wearying delight. He may never, in his life, attain to that perfect obedience to which he aspires; but it will be his constant aim and desire to be conformed, in all things, to the will of God. We must decide for ourselves whether we are, in this sense, the "people of God."

Judging from the actions of some persons, however, it would seem as if they supposed being the "people of God" meant being His peculiar pets, with privileges which are not granted to others, and license to commit acts with impunity which would invoke God's anger if committed by any not numbered among His people. Ignoring the oft-repeated assertion in the Scriptures that "God is no respecter of persons," and wilfully blind to the fact that the entire universe is subject to and controlled by immutable law—law which, like its author, is no respecter of persons—their conduct would imply that they expect God to work some miracle in their behalf, and reverse the order of nature so that they may escape the legitimate consequences of their own unwise or evil course. But God has expressly told us that judgment shall begin at His house. That those who "know their Master's will, and do it not, shall be beaten with many stripes." That He will have a tried and a pure people. A people whose integrity and unselfish devotion to truth and righteousness have been so thoroughly proved and established, that they can be depended upon to administer impartially, mercifully and justly any affairs that may be committed to their care. Until our own desires and ambitions and personal happiness are made entirely subject to the will of God and the welfare and salvation of the race, we are not worthy to be called, in the sense in which Jesus used the term, "the children of God."

It is those thus desirous of serving God who are called to come out of "Babylon" in order that they may escape her "plagues." This is the reason for the command. The angel foresees and foretells such a state of affairs in "Babylon" that it will be impossible to dwell in her midst in peace or safety. Hence the call to God's people to come out from her midst. But there are two conditions of deliverance. Obedience to one will not avail without obedience to the other. We are told that we must "partake not of her sins, that we may receive not of her plagues." As much as to say that if we persist in partaking of her sins we must also partake of her plagues, whether we come out of her or not. Many are willing enough to come out of Babylon, but they are not willing to leave their sins behind them. They want to retain the offense but to be delivered from its consequences. They are anxious to be what they understand by "*saved*," but *in* their sins, not *from* them. This is one of the things that is impossible even with God. Salvation means being saved from all that is impure, ignoble, degrading to the character and destructive to the life, and being developed into a divinely noble manhood and womanhood. Covetousness, falsehood, fraud, deceit, vain ambition, injustice, selfishness, self-aggrandizement, disregard of others will produce the same effect in Utah that they will in England or anywhere else. Nay, they would produce the same results in heaven, could they enter there, that they do in hell. As well expect to escape the ravages of cholera or diphtheria by flight while carrying with us

our loathsome and disease infected rags, as to hope to evade the consequences of violated law by fleeing to some distant land without changing our mode of life. The same cause will produce the same effect the world over. Injustice and oppression will produce revolt and revolution. Fraud and deceit will destroy confidence and beget suspicion and distrust. Nepotism and selfishness will arouse jealousy and antagonistic selfishness. Covetousness and arrogance will create hatred and cunning. **Unless our righteousness exceeds the righteousness of the world; unless our lives are purer and wiser and nobler than those of "Babylon," upon what principle have we any right to expect to escape her afflictions?**

Now, is there not great room for reformation among many of us? Have we not yielded to the spirit of covetousness? Have not too many of us been full of pride and arrogance? Are we suffering altogether on account of our righteousness? Have we not brought many of our troubles on ourselves by our own unwise and unjustifiable course? For one, I feel to acknowledge the hand of God in all that is taking place in Utah. We needed chastisement, and instead of giving way to revengeful feelings, we should humble ourselves before Him and seek to put away whatever offends in His sight so that we may become a people so pure that He will delight to own and to bless us before all nations. In the beginning of this work the Elders trusted like little children in the Lord and relied on the power of His truth. But they were everywhere triumphant. The power of God was made manifest and the church grew with astonishing rapidity. A more glorious season than even that is, I believe, at hand. When all the earthly props upon which we have been relying are swept away, then will the power of God be made manifest in delivering those who intelligently and obediently put their trust in Him; then will Zion arise and shine, put on her beautiful garments and become the joy of the whole earth and the refuge of the oppressed of all nations.

Millennial Star, Vol. 50:52-53.

A TRIBUTE

Honoured Fathers and Mothers—

You have taught us that we live in a new Dispensation. Its introduction preceded our birth, and we feel proud to be called the daughters of Zion. Although our years are few and our experience small, our minds are full of thought, and our hearts full of life and feeling; and having been called to take a part in celebrating a day rife with so much consequence, a thrill of happiness is aroused in our bosoms, which language cannot express; and we are reminded that we, too, have an interest, an eternal interest, connected with the occasion.

You, our fathers and mothers, who have borne the heat and burden of the day—you, who supported us in the midst of poverty created by oppression; and have watched over us with sleepless anxiety, when the red sword of persecution was brandished over our heads; can better appreciate the blessings of this day, than we can possibly do; but the Spirit of Him who has established this people in peace in the Valleys of the Mountains, fills our bosoms. We are happy, and we glory in the commemoration of this eventful day. We love the God of Heaven. We believe that He led His ancient Israel out of the land of Egypt; and we know that He has led His chosen people of the last days, out from the midst of the Gentiles; and, with all our youthful mirth and gaiety, we love His cause, and we reverence His name.

We behold around us, and in our midst, the wretched, degraded descendants of Lehi. We consider them a portion of the House of Israel; and it is natural for us to inquire, "What has made us to differ?" Alas: their ancestors transgressed, and they inherit the curse. Our parents have

embraced the faith once delivered to the Saints, and we are inheriting its blessings. We feel grateful to God for our high and noble parenatge. We feel our hearts swell with gratitude to those who have thus far maintained their integrity, and in spite of every difficulty, have marked out the path of salvation before us. We know that the toil has been painful, and the way rugged; but the circumstances of this day testify that the fruits of their labors are peace, joy, glory and honor. Can we express our gratitude? No, not in words; but it shall be the business of our future lives to express it by our works, in following your examples in righteousness, in assisting to carry on the work that you have commenced; and when the time arrives for us to step forward into the responsibilities of life—when these, our young brothers and friends shall occupy the stations and relations which our noble fathers now fill as rulers in Zion—as husbands and fathers; we hope to prove ourselves worthy of them; and as mothers in Israel, transmit to our posterity, and to succeeding generations, the principles and practices of faith, of life and salvation, in which we have been kindly and faithfully instructed, by you, our Parents.

(Read at the 24th of July celebration, 1854)

Millennial Star, Vol. 16:645.

ETERNITY

What is eternity? It is duration. It had no beginning and it will have no end. What is the priesthood? It is everlasting; it had no beginning and it will have no end. What is the Gospel? It is everlasting; it had no beginning and it will have no end. What is matter? It is eternal. What is spirit? It is eternal. God did not make this world out of nothing; that would be impossible. But the Christians say, nothing is impossible with God. He made the world out of matter that existed before he framed it.—John Taylor (July 6, 1845), "Times & Seasons", 6:1100.

A HANDFUL OF DUST

"Then shalt the dust return to the earth as it was."—Ecclesiastes XII, 7.

A handful of dust—it is blown, on the wind
That is sporting with whatever stuff it may find;
It is swirling and whirling and scattering on
Till it puffs into nothing, and then it is gone—
A handful of dust.

It may be a king who of old held his rule
In a country forgotten; it may be his fool
Who had smiles on his lips and had sighs in his heart—
But the king or the fool, who may know them apart
In a handful of dust?

It may be a rose that once burst into flame
And was kissed by a maiden who whispered a name
To its ruby-red heart—and her lips were as red—
But no echo remains of the word that she said
In a handful of dust.

A handful of dust—it is death, it is birth,
It is naught, it is all since the first day of earth;
It is fame, it is fortune, and laughter and tears,
And it holds all the mystery lost in the years—
A handful of dust.

—Wilbur D. Nesbit.

Let us endeavor so to live that when we come to die even the undertaker will be sorry.—Mark Twain.

PROGRESS IN THE COURTS

Our readers will be interested in a recent decision handed down by Arizona's Superior Court Judge Robert E. Yount, relative to the State Board of Education cases against the school teachers of Short Creek, Arizona. The particulars of this case were printed in *TRUTH, Volume 20,* beginning with page 81.

Since this former printing presented all aspects of the case, we will now, on the following pages, present the recent decision in extenso. We commend Judge Yount for his fair and impartial decision.

IN THE SUPERIOR COURT OF THE STATE OF ARIZONA

IN AND FOR THE COUNTY OF MARICOPA

CLYDE MACKERT,
LOUIS J. BARLOW, and
JEROLD WILLIAMS,

Plaintiffs

vs

ARIZONA STATE BOARD OF EDUCATION
HOWARD PYLE, Chairman
F. J. BENEDICT, Member
R. E. BOOTH, Member
BESSIE KIDD BEST, Member
GRADY GAMMAGE, Member
RICHARD A. HARVILL, Member
L. A. EASTBURN, Member
M. L. BROOKS, Secretary

Defendants.

NO. 80358

DECISION AND ORDER SETTING ASIDE ORDER OF THE ARIZONA STATE BOARD OF EDUCATION

This matter came to us on a writ of certiorari to review the action of the Arizona State Board of Education "IN THE MATTER OF THE REVOCATION OF TEACHERS' CERTIFICATES OF CLYDE MACKERT, LOUIS BARLOW AND JEROLD WILLIAMS." Two questions were presented to this court and are determined herewith. The first issue related to the procedural question of this review and the second question related to the action of the Board.

On or about January 19, 1954, the petitioners, Mackert, Barlow and Williams, were informed by separate letter from the Governor of Arizona, acting in his capacity as Chairman of the Arizona State Board of Education, of certain charges made against them by the said Board, and that a hearing would be held by said Board February 6, 1954, to show cause why teacher's certificates held by each of said petitioners should not be revoked.

Thereafter on July 23, 1954, petitioning plaintiffs filed Application for Writ of Certiorari in the Superior Court of Arizona, in and for the County of Maricopa. The defendant respondents filed Motion to Quash Writ of Certiorari and after hearings on the Motion it was denied and the record was submitted for review.

In their Motion to Quash the Writ of Certiorari, defendant respondents claim that the Order which the Plaintiff petitioners seek to have reviewed is not a final order or judgment and not a final determination of the proceedings. In denying this motion, this court finds that the Order is a final determination and clearly sets forth in positive language the consequences for failure to comply with its requirements. It is true that the Board did not revoke the teaching certificates by its order, but it did set up a specific condition with which the plaintiff petitioners were required to comply within a specific time, and then provided that in the event of failure of any one of them to file the special oath, his or their certificate or certificates shall be revoked. The Board made no provision for further hearings or alternative action. The Board gave these plaintiffs until the 31st day of July, 1954, to comply. It was a final action and certainly a proper subject for review by certiorari.

Having disposed of the jurisdictional question, we must then consider the basic question in issue. Was the action of the Board of Education legal and proper in the premises? The Arizona State Board of Education has the jurisdication provided by law to establish certain standards for members of the teaching profession.

Section 54-102, subsection 7, A.C.A. 1939, as amended, provides for the revocation of teaching certificates for immoral and unprofessional conduct.

It is not within the powers of this court to reveiw the evidence before the Board except to determine whether or not the evidence is sufficient to sustain the findings of the Board. It is not for this court to say that the conduct of the plaintiffs was or was not immoral. Certainly the Board of Education had all the facts before it. The Board of Education did not find the plaintiffs guilty of immoral conduct. Had they so found, it would have been incumbent on the Board to immediately revoke the teaching certificates. In its Findings and Order the Board found:

> "1. That each of the teachers above named pleaded guilty to the charge of conspiracy to commit open and notorious cohabitation.
>
> "2. That Louis J. Barlow and Clyde Mackert have engaged in the practice of polygamy since taking their oaths of office as teachers."

There is no showing that plaintiff Jerold Williams ever engaged in the practice of polygamy and yet the order of the Board of Education requires Mr. Williams to file the same oath as his colleagues. It will be noted that "Finding No. 2" above omits the name of Jerold Williams.

Was it the intent of the defendant Board to forget the past and continue the teachers' certificates of the plaintiffs in effect if they promised to commit no further derilections? Or was it because the Board did not consider this past conduct to be "immoral conduct" which called for a mandatory revocation? We must assume that public officers perform their duties under the law, and we must therefore assume that the Board did not find the plaintiffs guilty of immoral conduct.

Section 54-1002, A.C.A. 1939, as amended, requires teachers to take the oath of office prescribed for public officials. It makes no provision for any special oath for teachers in general or for certain specified teachers. Yet the defendant Arizona State Board of education authored a new and special oath to be taken by only three teachers, the plaintiffs Mackert, Barlow and Williams.

The action of the Arizona State Board of Education was in excess of the powers granted it by law. Having heard all matters relating to the charges against the plaintiff respondents, the Board cannot impose conditions on them which are not imposed by law, and having failed to find the plaintiffs guilty of immoral conduct and taken the proper legal action, the Board cannot now assume jurisdiction to again place these plaintiffs in jeopardy.

The Findings and Order are SET ASIDE.

ROBERT E. YOUNT, Judge

TRUTH

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

VOL. 20. NOVEMBER, 1954 NO. 6

Legitimacy and Illegitimacy

A serman delivered by Elder John Taylor, at the General Conference, in the Tabernacle, Great Salt Lake City, April 8, 1853

It rejoices my heart to hear the principles that have been advanced this day by our President, because they have their foundation in truth, are based upon the principles of equity, and are calculated to promote the happiness, well-being, exaltation, and glory of man, in time, and throughout all eternity. They lead us back into eternity; they existed with us there, and in all the various stages of man's existence they are calculated to elevate and ennoble him, and place him in a proper position before God, angels, and men. They will put him in possession of his legitimate right, save him from the grasp of the adversary, from every subtle stratagem of the powers of darkness, and place him in his proper station in time and in eternity.

I have been much pleased with and edified by the remarks that have been made upon this stand during the Conference. Wisdom has been displayed in them; from them the intelligence of heaven has beamed forth, the mysteries of eternity have been spread before our minds, and we have had a view of heavenly things, that has filled our hearts with joy and our mouths with praise. It has made us feel as though we were upon the threshold of eternity; as though we were eternal beings, and had to do with eternal things; as though the things of this world were short, fleeting, and evanescent, not worthy of a thought when compared with those things that are calculated to exalt and ennoble us in time and in eternity.

The principles of justice, righteousness, and truth, which have an endless duration, can alone satisfy the capacious desires of the immortal soul. We may amuse ourselves like children do at play, or engage in the frivolities of the dance. We may take our little enjoyments in our social assemblies, but when the man comes to reflect, when the Saint of God considers, and the visions of eternity are open to his view, and the unalterable purposes of God are developed to his mind—when he contemplates his true position before God, angels, and men, then he soars above the things of time and sense,

"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 bursts the cords that bind him to earthly objects; he contemplates God and his own destiny in the economy of heaven; and rejoices in a blooming hope of an immortal glory.

Such have been some of our feelings, while our minds have been carried away from the things of earth to contemplate the things with which eternal beings are associated, and the glories that await us in the everlasting mansions of the Gods.

The principles that we have to do with, then, are eternal, and not simply to play a game upon the checker of mortality, on which people can win and lose for the time being. We have to do with that which shall continue

"While life, and thought, and being
last, or immortality endures."

We seek not to build our hopes upon things that are evanescent, fleeting, and transitory.

It is not he that can play the best game at checkers, that can take the most advantage of his neighbor, that can grasp the most earthly good, or that can put himself in possession of anything his heart desires pertaining to time, that is the most happy; but it is he who does that which will last, live, and continue to abide with him while "immortality endures," and still be on the increase worlds without end.

If we can possess principles of this kind, then we are safe, everything else amounts to an illusion or a delusion, which cannot satisfy the desires of the mind, but as the Prophet says, it is like a thirsty man who dreams he is drinking, but when he awakes, he is faint, and his soul is thristy; he dreams that he is eating, and when he awakes his soul is empty. This is the true situation of all men who are without God in the world; and nothing but a knowledge of eternal principles, of eternal laws, of eternal governments, of eternal justice and equity, and of eternal truth, can put us right, and satiate the appetite of the immortal soul.

If we make not a just estimate of these things, it is in vain that we attempt to say, "Lord, Lord," because we do not the things which He says. Every thing associated with the Gospel of salvation is eternal, for it existed before the "morning stars sang together for joy," or this world rolled into existence. It existed then, just as it now exists with us, and it will exist the same when time with us is no more. It is an eternal principle, and every thing associated with it is everlasting. It is like the Priesthood of the Son of God, "without beginning of days or end of years." It lives and abides for ever. If there is any principle that is not eternal, it is not a principle of the Gospel of life and salvation.

There are many changes and shifting scenes that may influence the position of mankind, under different circumstances, in this state of mortality; but they cannot influence or change the Gospel of the Son of God, or the eternal truths of heaven; they remain unchangeable; as it is said very properly by the Church of England, in one of their homilies, "as it was in the beginning, is now, and ever shall be, worlds without end." If nothing else they say is true, that is, and I can say amen to it, with all my heart. All true principles are right, and if properly understood and appreciated by the human family, to them they are a fountain of eternal good.

The principle of "heirship," which President Young preached about today, is a principle that is founded on eternal justice, equity, and truth. It is a principle that emanated from God. As was said by some of our brethren this morning, there may be circumstances arise in this world to pervert for a season the order of God, to change the designs of the Most High, apparently, for the time being, yet they will ultimately roll back into their proper place—justice will have its place, and so will mercy, and every man and

woman will yet stand in their true position before God. If we understand ourselves correctly, we must look upon ourselves as eternal beings, and upon God as our Father, for we have been taught when we prayed to say, "Our Father, which art in heaven, hallowed be thy name." We have fathers in the flesh, and we do them reverence, how much more shall we be in subjection to the Father of Spirits and live. I need not enter into any proof in relation to this, for it is well understood by the Saints that God is the Father of our spirits, and that when we go back into His presence, we shall know Him, as we have known our earthly parents. We are taught to approach Him as we would an earthly parent, to ask of Him such blessings as we need; and He has said, If a son ask bread of his father shall he give him a stone, or if he ask for fish, a scorpion. If ye then, being evil, know how to give good gifts unto your children, how much more will your Heavenly Father give His holy Spirit to them that ask Him.

We have a Father, then, who is in heaven. He has placed us on this earth for some purpose. We found ourselves in possession of bodies, mental faculties, and reasoning powers. In a word, we found ourselves intelligent beings, with minds capable of recalling the past and launching into the unborn future with lightning speed; and were it not for this earthly tabernacle, this tenement of clay, they would soar aloft and contemplate the unveiled purposes of Jehovah in the mansions of the redeemed. We found ourselves here with minds capable of all this and more. God, who has ordained all things from before the foundation of the world, is our Father. He placed us here to fulfil His wise and unerring counsels, that we might magnify our calling, honor our God, obtain an exaltation, and be placed in a more glorious, exalted, and dignified position than it would have been possible for us to enjoy if we had never taken upon us these bodies. This is my faith; it is the faith of this people.

I have no complaints to make about our father Adam eating the forbidden fruit, as some have, for I do not know but any of us would have done the same. I find myself here in the midst of the creations of God, and it is for me to make use of the intelligence God has given me, and not condescend to anything that is low, mean, groveling, and degrading—to anything that is calculated to debase the immortal mind of man, but to follow after things that are in their nature calculated to exalt, ennoble, and dignify, that I may **stand in my true position before God, angels, and men, and rise to take my seat among the Gods of eternity.**

We will now come to the principle of legitimacy, which was the text given out this morning—to our rights, privileges, Priesthoods, authcrities, powers, dominions, &c. &c. And as some of us are Scriptorians, and all profess to believe the Bible, I feel inclined to quote a text from it. Paul, when speaking of Jesus Christ, gives us to understand that he is the first-born of every creature, for by him were all things made that were made, and to him pertains all things; he is the head of all things, he created all things, whether visible or invisible, whether they be principalities, powers, thrones, or dominions; all things were created by him and for him, and without him was not anything made that was made. If all things were created by him and for him, this world on which we stand must have been created by him and for him; if so, he is its legitimate, its rightful owner and proprietor; its lawful sovereign and ruler. We will begin with him, then, in the first place, in treating on the subject of legitimacy.

But has he had the dominion over all nations, kindreds, peoples, and tongues? Have they bowed to his sceptre, and acknowledged his sway? Have all people rendered obedience to his laws, and submitted to his guidance? Echo answers "No!" Has there ever been a kingdom, a government, a nation, a power, or a

dominion in this world that has yielded obedience to him in all things? Can you point out one?

We read of the Jews who were a nation that submitted only in part to his authority, for they rebelled against his laws, and were placed under a schoolmaster until the Messiah should come. We read also, in the Book of Mormon, of some Nephites that dwelt upon this land, who kept the commandments of God, and perhaps were more pure than any other nation that history gives any account of. But, with these exceptions, the nations, kingdoms, powers, and dominions of the world have not been subject to the law, dominion, rule, or authority of God; but, as it is expressed by one of the ancients, the prince and power of the air, the god of this world has ruled in the hearts of the children of disobedience, and led them captive at his own will. Where is the historian, the man acquainted with ancient lore, who can point me out one government, nation, power, or dominion, that has been subject to the rule of God, to the dominion of Jesus Christ, with the exception of those Jews and Nephites which I have referred to? If there has been any such nation, the history of it has escaped my notice. I have never been able to obtain such information.

What then has been the position of the world for generations past? They have been governed by rulers not appointed of God; if they were appointed by Him, it was merely as a scourge to the people for their wickedness, or for temporary rulers in the absence of those whose right it was to govern. They had not the legitimate rule, Priesthood, and authority of God on the earth, to act as His representatives in regulating and presiding over the affairs of His kingdom.

Perhaps it may be well, at this stage of my remarks, to give you a short explanation of my ideas on government, legitimacy, or Priesthood, if you please. The question, "What is Priesthood?" has often been asked me. I answer, it is the rule and government of God, whether on earth, or in the heavens; and it is the only legitimate power, the only authority that is acknowledged by Him to rule and regulate the affairs of His kingdom. When every wrong thing shall be put right, and all usurpers shall be put down, when he whose right it is to reign shall take the dominion, then nothing but the Priesthood will bear rule; it alone will sway the sceptre of authority in heaven and on earth, for this is the legitimacy of God.

In the absence of this, what has been the position of the nations? You who have made yourselves acquainted with the political structure and the political intrigues of earthly kingdoms, I ask, from whence did they obtain their power? Did they get it from God? Go to the history of Europe, if you please, and examine how the rulers of those nations obtained their authority. Depending upon history for our information, we say those nations have been founded by the sword. If we trace the pages of history still further back to the first nation that existed, still we find that it was founded upon the same principle. Then follow the various revolutions and changes that took place among subsequent nations and powers, from the Babylonians through the Medo Persians, Grecians, Romans, and from that power to all the other powers of Europe, Asia, and Africa, of which we have any knowledge: and if we look to America from the first discoveries by Columbus to the present time, where are now the original proprietors of the soil? Go to any power that has existed upon this earth, and you will find that earthly government, earthly rule and dominion, have been obtained by the sword. It was the sword of men that first put them in possession of this power. They have walked up to their thrones through rivers of blood, through the clotted gore and the groans of the dying, and through the tears and lamentations of bereaved widows and helpless orphans; and hence the common saying is, "Thrones

won by blood, by blood must be maintained." By the same principle that they have been put in possession of territory, have they sought to sustain themselves—the same violence, the same fraud, and the same oppression have been made use of to sustain their illegitimacy.

Some of these powers, dominions, governments, and rulers, have had in their possession the laws of God, and the admonitions of Jesus Christ; and what have they done to his servants in different ages of the world, when he has sent them unto them? This question I need not stop to answer, for you are already made too familiar with it. This, then, is the position of the world. Authority, dominion, rule, government has been obtained by fraud, and consequently is not legitimate. They say much about the ordination of kings, and their being anointed by the grace of God, &c. What think you of a murderer slaying hundreds and thousands of his fellow-creatures because he has the power, and while his sword is yet reeking with human blood, having a priest in sacerdotal robes to anoint him to the kingship? They have done it. What think you of the cries of the widows, the tears of the orphans, and the groans of the dying, mingling with the prayers and blessings of the priest upon the head of the murderer of their husbands and their fathers?

It is impossible that there can be any legitimate rule, government, power, or authority, under the face of the heavens, except that which is connected with the kingdom of God, which is established by new revelation from heaven.

In a conversation with some of our modern reformers in France, one of their leaders said, "I think you will not succeed very well in disseminating the principles of your religion in France." I replied, "You have been seeking to accomplish something, for generations, with your philosophy, your philanthropic societies, and your ideas of moral reform, but have failed; while we have not been seeking to accomplish the thing that you have, particularly, and yet have accomplished it." We began with the power of God, with the government of heaven, and with acknowledging His hand in all things; and God has sustained us, blessed and upheld us to the present time; and it is the only government, rule, and dominion under the heavens that will acknowledge His authority.

Brethren, if any of you doubt it, go into some of those nations, and get yourselves introduced into the presence of their kings and rulers, and say, "Thus saith the Lord God." They would at once denounce you as a madman, and straightway order you into prison. What is the matter? They do not acknowledge the legitimacy, the rule and government of God, nor will they inquire into them. They receive not their authority from Him. Nations honor their kings, but they do not honor the authority of their God in any instance, neither have they from the first man-made government to the present time. If there has been such a nation, or if there is at this time such a government, it is a thing of which I am ignorant.

The kings and potentates of the world profess to be anointed by the grace of God. But the priests who anoint them have no authority to do it. No person has authority to anoint a king or administer in one of the least of God's ordinances, except he is legally called and ordained of God to that power; and how can a man be called of God to administer in His name, that does not acknowledge the gift of prophecy to be the right of the children of God in all ages? It is impossible. These men have been grasping after power, and for this they have laid waste nations and destroyed countries. Some of them possessed it for a while, and others were on the eve of getting it when they were cut off, and down they went. What became of them afterwards? Isaiah in vision saw the kings of the earth gath-

ered together as prisoners in a pit, and after many days they were to be visited.

Having said so much in relation to other governors and governments, we will now notice the difference between them and Abraham of old. Abraham was a man who contended for the true and legitimate authority. God promised to him, and to his seed after him, the land of Canaan for their possession. "The Lord said unto Abram, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward; for all the land which thou seest, to thee will I give it, and to thy seed for ever." What did Stephen say, generations afterwards? That God "gave him none inheritance in it, no, not so much as to set his foot on; yet he promised that he would give it to him for a possession, and to his seed after him, when as yet he had no child." Ezekiel's vision of the dry bones explains this seeming contradiction. The Lord said to him, "Son of man, can these bones live?" &c. Who are they? We are told, in the same chapter, they are the whole house of Israel, and that they shall come out of their graves, bone come to its bone, and sinew to sinew, and flesh come upon them, and they shall become a living army before God, and they shall inherit the land which was given to them and their fathers before them. The measuring line shall again go forth upon those lands, and mark out the possessions belonging to the tribes of Israel.

Abraham was a man who dared fear God, and do honor to His authority, which was legitimate. God tried and proved him, the same as He has tried many of us, and felt after his heart-strings, and twisted them around. When He had tried him to the utmost, He swore by Himself, because He could swear by no greater, saying, "That in blessing I will bless thee, and in multiplying I will multiply thy seed." "And in thy seed shall all the nations of the earth be blessed." Abraham obtained his dominion by legitimate authority; his Priesthood was obtained from God; his authority was that which is associated with the everlasting Gospel, which was, and is, and is to come, that liveth and abideth forever. And the promises made to him will rest upon him and his posterity, through every subsequent period of time, until the final winding up scene of all things. Will he ever obtain them? Yes. For we are eternal beings, and I am now talking as though we were in eternity. We shall wake up in the morning of the resurrection, attain to all the blessings which have been promised to us, and strike hands with Abraham, and see him inherit the promises. Abraham and all his children will then inherit the promises, through the principle of legitimacy. And there are many of the sons and daughters of Abraham among us at the present time; these will be baptized for their dead brethren and sisters, and by this means bring them unto Christ, beginning on the outside branches of the tree, and so progressing to the main stock, and from that to the root. And it shall come to pass that all Israel shall be saved. Why? Because it is their legitimate right. And they are Israel who do the works of Abraham.

Thus it is, then, with Abraham. The old man feels perfectly easy about the matter; and if he does see many of his descendants existing as a cursed race on account of their transgressions, many of them enjoying no higher avocation than crying "Old clothes," still the time of their redemption will come, and by means of the eternal Gospel and Priesthood, they with us will be made perfect, and we with them. While the faithful are operating in heaven to bring this about, the Saints are operating on earth; and by faith and works we will accomplish all things, we will redeem the dead and the living, and all shall come forth, and Abraham will stand at the head of his seed as their ruler. This is his legitimate position.

We will now notice those men who are

contending for it without any authority, and make a contrast between the two. We see them gathering their forces, and using their influence to destroy the poor among men. How long will the kings and rulers of the earth do this? Until they are dead and damned. And what then? They will be cast down into a pit. Isaiah saw them there, along with many other scoundrels, murderers, and scamps. After many days they will be visited, but they have got to lie in prison a long time for their transgressions. The one is legitimacy, and the other is illegitimacy; the one is the order of God, and the other is the order of the devil.

Such is the position of things in relation to the world, *to legitimacy and illegitimacy, in regard to things that are right and things that are wrong.* Jesus Christ created all things, and for him were they made, whether it be principalities, powers, thrones, or dominions. Now the question is, is he going to be dispossessed of his right because scoundrels exist in the world, and stand in power and dominion; because his subjects have rebelled against him from time to time, and usurpers have taken his place, and the dominion is given to another? Verily, no. But the time will come when the kingdom and the greatness of the kingdom under the whole heaven will be given to the Saints of the Most High, and they will possess it for ever and ever.

We will now notice some of the acts of God, and some of the acts of those who have been under the dominion of Satan, those who have had dominion over the world—the proud and haughty usurpers, and the shedders of innocent blood. These are they that have lived in the world, and possessed all the good things of it. And what has been the situation of the Saints in every age? All those who dared acknowledge that God lived, that this kingdom belonged to Him, that it was His right, and that He would without doubt possess it, have been trodden under foot, persecuted, cast out, hated, killed; "they wandered about in sheep-skins and goat skins; being destitute, afflicted, and tormented." As one of old says, in speaking of the Jews—Which of the prophets have not your fathers killed, who testified before of the coming of the Just One.

This was the case in ancient days, and has been carried on in modern times. I have, with my own eyes, seen holy Prophets expire, who were killed by the hands of a murderous gang of blood-thirsty assassins, because they bore the same testimony that the holy Prophets did in days of old. How many more of their brethren who dared acknowledge the truth, have fallen beneath the same influences—have been shot, whipped, imprisoned, and put to death in a variety of ways, while hundreds of others, driven from their homes in the winter, have found their last bed; they were worn out with suffering and fatigue, the weary wheels of life stood still; they were obliged to forsake the world, in which they could no longer remain, because of the persecution heaped upon them by the enemies of the truth.

The reason of all this vile outrage upon innocent men, women, and children, is because there is no legitimate rule upon the earth. God's laws and government are not known, and His servants are despised and cast out.

Legitimacy and right, whether in heaven or on earth, cannot mix with anything that is not true, just, and equitable; and truth is free from oppression and injustice, as is the bosom of Jehovah. Nothing but that will ultimately stand. What has been the position of the world generally, among themselves? You see men marshalling armies, and making war with one another to destroy each other, and take possession of their territory and wealth. One man who is in possession of wealth, power, and authority, sees oppression exercised by kings; so he follows the example, as do rulers who exercise authority under their sovereign; then others in a still lower degree do the same; thus op-

pression treads upon the heels of oppression, and distress follows distress. You will find this to exist in a great measure through every grade of society, from the king on his throne, down to the match-maker, or the chimney-sweep.

To ameliorate the condition of man, there are a great many institutions introduced into the world in the shape of Tract Societies, Bible Societies, and many more too numerous for me to name. Many of them are founded by sincere men, but commencing on the wrong foundation, they keep wrong all the time, and fail to accomplish the object desired. If any one of these different institutions were to carry out their own principles, they would not only fail in accomplishing the object they have in view, but ultimately destroy themselves.

There are Peace Societies among the rest; their object is to bring peace into the world, without the Spirit of God. They see plainly that peace is desirable, but they wish to graft it on to a rotten stock. In Europe they had a "Peace Congress," and sent their representatives to all parts of the world; and of course this "Congress of Peace" wished to regulate the world, make an end of war, and bring in universal peace.

Talk about peace, when rancorous discord makes its nest in the councils and cabinets of all nations, and the hearts of their statesmen are steeped in hatred one to another. Jealousy, animosity, and strife, like the influence of a deadly contagion, may be found in almost every family; brother rising up against sister, sister against brother, the father against the mother, and the mother against the father, etc. We can find discord reigning even in the "Peace Society" itself.

Jesus Christ says, "My peace I give unto you: not as the world giveth, give I unto you," &c. Wherever this peace exists, it leaves an influence that is comforting and refreshing to the souls of those who partake of it. It is like the morning dew to the thirsty plant. This peace is alone the gift of God, and it can only be received from Him through obedience to His laws. If any man wishes to introduce peace into his family or among his friends, let him cultivate it in his own bosom; for sterling peace can only be had according to the legitimate rule and authority of heaven, and obedience to its laws.

Everything is disordered, and in confusion in the world. The reason is, because no legitimate authority has been known or acknowledged on the earth. Others have been trying to build up and establish what they supposed to be the kingdom of God. The socialists of France call themselves religious people, and they also expect to bring about a reign of glory through a species of Robespierreism. I was told by a man well acquainted with matters of fact in relation to these things, that if they gained the ascendancy in France, their first object would be to erect a statue to Robespierre. They were going to cut off thousands of people, to accomplish their designs: and had not Napoleon taken active measures to head them, bands of men were ready on a moment's warning to cut off the heads of thousands, and among these, I was informed, fifty thousand priests were doomed.

These are some of the principles and ideas that exist in the world, among the various nations and institutions of men, which are framed according to illegitimate principles. A change of government changes not the condition of the people, for all are wrong, and acting without God.

Our ideas are, that the time has come to favor God's people; a time about which Prophet's spoke in pathetic strains, and poets sung. These men of God looked through the dark vista of future ages, and being wrapped in prophetic vision, beheld the latter day glory—the time of the dispensation of the fulness of times, spoken of by all the holy prophets since the world began; for they all looked forward with

joyful anticipations to the things which have commenced with us; they all had their eye upon the time when legitimacy would obtain its proper place upon the earth, in the shape of the kingdom of God established in the world, when all false rule and dominion would be put down, and the kingdoms of this world would become subject to God and His Christ. These are the ideas that they had, and these are the things we are seeking to carry out.

If we look at what illegitimacy has done in former times, we shall see the absolute necessity of the restitution spoken of by the Prophets, for it has filled the earth with evil, it has caused the world to groan in bondage, laid millions in the cold embrace of death, and caused disease to spread its pestiferous breath among the nations, leaving ruin, misery, and desolation in its path, and made this fair earth a howling wilderness. And nothing but the wisdom and intelligence of God can change it. The kingdom of God will establish truth and correct principles —the principles of truth, equity, and justice; in short, the principles that emanate from God, principles that are calculated to elevate man in time and through all eternity. How shall this be? It will be by a legitimate rule, authority, and dominion.

Who have we for our ruling power? Where and how did he obtain his authority? Or how did any in this Church and kingdom obtain it? It was first obtained by a revelation from the Lord of the Universe, by the opening of the heavens, by the voice of God, and by the ministering of holy angels. It is by the voice of God and the voice of the people, that our present President obtained his authority. Many people in the world are talking about misrule and mis-government. If there is any form of government under the heavens where we can have legitimate rule and authority, it is among the Saints. In the first place, we have a man appointed by God, and, in the second place, by the people. This man is chosen by yourselves, and every person raises his hand to sanction the choice. Here is our President, Brigham Young, whom we made choice of yesterday, who is he? He is the legitimate ruler among this people. Can anybody dispossess him? They cannot, because it is his legitimate right, and he reigns in the hearts of the people. He obtains his authority first from God, and secondly from the people; and if a man possesses five grains of common sense, when he has a privilege of voting for or against a man, he will not vote for a man that oppresses the people; he will vote according to the dictates of his conscience, for this is the right and duty of this people in the choice of their President, and other leading officers of the kingdom of God. While this is being done here, it is being done in every part of the world, wherever the Church of Jesus Christ of Latter-day Saints has a footing. Is there a monarch, potentate, or power under the heavens that under-goes a scrutiny as fine as this? No, there is not; and yet this is done twice a year, before all the Saints in the world. Here are legitimacy and rule. You place the power in their hands to govern, dictate, regulate, and put in order the affairs of the kingdom of God. This is, Vox Dei vox populi. God appoints, the people sustain. You do this by your own act; very well, then, it is legitimate, and must stand, and every man is bound to abide it if it takes the hair off his head. I know there are things sometimes that are hard, tough, and pinching; but if a man is a man of God, he has his eyes upon eternal things, and is aiming to accomplish the purposes of God, and all will be well with him in the end.

What advantage is there, then, between this government and others? Why, we have peace, and as eternal beings we have a knowledge of eternal things. While listening to the remarks made on this stand, what have we not heard—what have we not known? The curtains of heaven have been withdrawn, and we have gazed

as by vision upon eternal realities. While, in the professing world, doubt and uncertainty throw their dark mantle over every mind.

Let us now notice our political position in the world. What are we going to do? We are going to possess the earth. Why? Because it belongs to Jesus Christ, and he belongs to us, and we to him; we are all one, and will take the kingdom and possess it under the whole heavens, and reign over it for ever and ever. Now, ye kings and emperors, help yourselves, if you can. This is the truth, and it may as well be told at this time as at any other.

"There's a good time coming, Saints,
A good time coming,
There's a good time coming, Saints,
Wait a little longer."

Having said so much on this point, we will return to the principle of legitimacy. God is our legitimate Father, and we are His children, and have a claim upon Him, and He has a claim upon us. We have come into this world to accomplish a certain purpose, and we have come in the dispensation of the fulness of times, when God decreed to gather all things together into one, whether they be things in heaven or on earth; and everything that has been in existence in any age of the world, or that is, or will be, which is calculated to benefit and exalt man, we shall have; consequently it is for us to look after anything and everything that ever has been true, or that has ever been developed in any period of the history of man, for it all belongs to us, and has got to be restored, for restitution means bringing back that which is lost. If the Antediluvians enjoyed anything that was good, true, and eternal, which is not yet made known to us, it has to be restored; or if anything existed among the ancient Patriarchs and Prophets, that has been lost, it has to be restored. If there are any people of God upon any detached part of this world, they with it have got to be restored. God's word will also be gathered into one, and His people and the Jews will hear the words of the Nephites, and the Ten Tribes must hear the words of the Jews and Nephites, and God's people be gathered and be one. All things will be gathered in one, and Zion be redeemed, the glory of God be revealed, and all flesh see it together. God's dominion will be established on the earth, the law go forth from Zion, and the word of the Lord from Jerusalem, and the kingdoms of this world will become subject to God and His Christ.

As eternal beings, then, we existed with our Father in the eternal worlds. We came on to this earth, and obtained tabernacles, that through taking possession of them, and passing through a scene of trial, and tribulation, and suffering, we might be exalted to more glory, dignity, and power, than would have been possible for us to obtain had we not been placed in our present position. If any of you do not believe this, let me refer you to a passage of Scripture or two. How was man created at first? We are told that God made man a little lower than the angels; then says Paul, "Know ye not that we shall judge angels." What through? It is through the atonement of Jesus Christ, through the taking of our bodies, the powers of the holy Priesthood, and the resurrection of Jesus Christ that we shall obtain a higher exaltation than it would have been possible for us to enjoy, if we had not fallen. To do right in our present state, then, we must carry out the principle of legitimacy according to a correct rule, and, if we profess to be subjects of the kingdom of God, we must be subject to the dominion, rule, legitimacy, and authority of God. No person can escape from this, unless he apostatizes, and goes to the devil, like a fool. He must be a fool who would barter away eternal life, thrones, principalities, and powers in the eternal world, for the paltry trash which exists in the shape of wealth and worldly honor; to let go his chance of heaven and of God, of being a King and Priest unto

Him, of living and reigning for ever, and of standing among the chiefs of Israel. I cannot help calling such men fools, for they are damned now in making such a choice, and will be hereafter.

I will say a little more on legitimacy and right to rule. What would be the position of a man who would take a course to rob his neighbor, or take advantage of him in the case of his legitimacy, which you have heard of this morning? Such a man must be a greater fool than the other. For instance, a good man dies, who has served God in righteousness all his days; the weary wheels of life stand still, and he goes to the world of spirits. He believed in the principles of justice, equity, righteousness, and truth, and that his rights would be held sacred to him by his brethren after he was gone. But some professed man of God comes to his widow, and wants to steal her away from him; he would rob the dead with impunity, under the ostensible garb of justice to her and her dead husband; he will tell her he is doing it out of pure love to them both, and he is going to exalt them in the kingdom of God. We read of the kingdom of God suffering violence; if violence is ever attempted, it is in a case of this kind. It is bad enough to steal from a man his earthly property, his oxen, his cow, his horse, his harness, his wagon wheels, and other paraphernalia; but what think you of a man that would rob the dead of a treasure which he holds the most dear, and prized as the most precious thing he possessed on earth—his affectionate wife! Such a person will assuredly miss his figure.

You will find in the ancient laws of Israel, there were proper rules in relation to these matters; one was, that if a man died without a child, his brother or the nearest relation of the husband should take the widow, and raise up seed to her husband, that his name might be continued in Israel, and not be blotted out. Where did these laws come from? We are told they came from God. But instead of doing this, suppose he should try to steal this woman away, and rob his brother—how would he get along, I wonder, with such a case against him, at the bar of justice? The laws and ordinances that exist in the eternal world have their pattern in the things which are revealed to the children of men on earth. The Priesthood as it exists on the earth is a pattern of things in heaven. As I said in a former part of this discourse, Priesthood is legitimate rule, whether on earth or in heaven. When we have the true Priesthood on earth, we take it with us into the heavens; it changes not, but continues the same in the eternal world.

There is another feature of that ancient law which I will mention. It was considered an act of injustice for the nearest relation not to take the wife of the deceased; if he refused to do it, he was obliged to go before the Elder's of "Israel, and his brother's wife shall loose his shoe from off his foot, and spit in his face, and shall answer and say, So shall it be done unto the man that will not build up his brother's house; and his name shall be called in Israel, The house of him who hath his shoe loosed." If the restitution of all things is to be brought to pass, there must be a restitution of these things; everything will be put right, and in its proper place.

There is another thing which is most grievous, afflicting, and distressing to contemplate. When a man takes to himself a woman that properly belongs to another, and defiles her, it interferes with the fountain of life, and corrupts the very source of existence. There is an offspring comes forth as the fruit of that union, and that offspring is an eternal being—how can it be looked upon? To reflect upon it, wounds the finest feelings of human nature in time, and will in eternity. For who can gaze upon the degradation of their wife, and the corruption of their seed, without peculiar sensations? How much more is this feeling enhanced when the wronged man considers that he

has been robbed by one who professed to be his friend? This thing is not to be trifled with, but is of the greatest importance; hence the necessity of the sealing powers, that all things may be pure, chastity maintained, and lasciviousness be rooted out from among the Saints. Why so? That we may have a holy offspring, that shall be great, and clothed with the mighty power of God, to rule in His kingdom, and accomplish the work we propose they shall fulfil; and that when we go to sleep, we may sleep in peace, knowing that justice will be administered in righteousness. We shall know that we have a claim upon our own in the first resurrection; we shall know that our wives and our children will be there to join us, justice will be administered, and we shall have a claim upon them in the eternal world, and that no unprincipled scoundrel will be permitted to set his foot on another, or rob him of his just claims. Why is a woman sealed to a man for time and all eternity? Because there is legitimate power on earth to do it. This power will bind on earth and in heaven; it can loose on earth, and it is loosed in heaven; it can seal on earth, and it is sealed in heaven. There is a legitimate, authorized agent of God upon earth; this sealing power is regulated by him; hence what is done by that, is done right, and is recorded. When the books are opened, every one will find his proper mate, and have those that belong to him, and every one will be deprived of that which is surreptitiously obtained.

Let us do righteously, and you who would seek to injure another and take advantage of one who was just and faithful to his God in his day, how would you like, when you get a few years older and drop into eternity, for somebody to come and serve you the same? You could not expect anything else, you could not die without being menaced by this supposition, and your dying pillow would be made unhappy, you would know you had done wrong, and would expect somebody to measure to you the same measure pressed down, shook together, and running over.

We have been told to preach confidence—correct principles and just dealings alone will inspire it. If a man speaks that which is not true about another, can you have confidence in him? No. If a man defrauds another, can you have confidence in him? No. But if you would, through a principle of covetousness, seek to sap the foundation of another's happiness, by trying to wrench from him those sacred rights which pertain to his interest in the eternal world, how much greater will be your condemnation? Nothing but truth, integrity, virtue, honor, and every pure principle, will stand in the great day of God Almighty. If such a person happens to get through this world, he will find barriers in the next, and probably miss a chance of obtaining a place in the first resurrection. Nothing contrary to the authority, rule, and government of heaven, will stand in time or in eternity; and if any man wants to be blessed and honored, and to obtain a high place in the eternal world, let him pursue a course of honor, righteousness, and virtue before his God; and if he wants to find himself amongst usurpers, defrauders, oppressors, and those in possession of illegitimate claims, let him take an opposite course. If time would permit, much more might be said about social, family, and individual legitimate rights; but as time hastens, I forbear for the present.

Well, brethren and sisters, may God bless you. Amen.

Journal of Discourses, Vol. 1:221-233.

"SEEK FIRST the kingdom of God." *"S E E K F I R S T"* that durable object. *"SEEK FIRST"* the righteousness that will never betray you. *Obtain "FIRST"* the prize that will not forsake you. Procure to yourselves *"FIRST"* of all, that which will endure through time, and through all the eternities that will be. *"SEEK FIRST the kingdom of God, and its righteousness."*

Brigham Young.

It is with feelings of solemnity that I arise before you on this occasion. In looking upon the remains of our late President, it brings to my memory many of his noble traits and actions. My acquaintance with him dates back a little over forty years ago, when I was a child, and when he brought the gospel to my parents. I have been familiar with his record from that day to this. When nigh unto death with leaden missiles, received through his integrity to the Prophet of Almighty God and his brethren and the servants of the Most High, he stood immovable, determined to maintain the testimony of the Lord Jesus Christ.

If I ever abided in the truth—nourished and cherished by his testimony and God like qualities—within me, it has been under his divine instructions and by the aid of his holy example and by his self-denial and the integrity that he has exhibited for the testimony of the Lord Jesus Christ. * * *

When I think of the glory that attends God's work, the increase of His servants, the growth of Israel born in the everlasting covenant, surrounded by these lofty crags and peaks, inspiring them with love of liberty, I trust that from the ashes of our beloved President—who obtained the title of champion of Freedom and Liberty, the champion of the people's rights—I trust that from his ashes may spring innumerable champions who will stand in the image of their Maker, as has our departed president, and that they may maintain the right and the rule of truth of God as he has done. We cannot sacrifice principle. We can go to prison. We can endure death; we can separate ourselves from our families, with the hope that we will have them eternally with God. But we cannot forsake the work that He has assigned unto us. * * * May God our Heavenly Father nourish His loved ones who remain with us. May He inspire the hearts of His people that they may go on in good works, emulating the example of our beloved President.—Angus M. Cannon, Life of J.T.,458

The following is a photostatic copy of an article from the Contributor, Vol. 7

COMMENTS OF THE DAY.

A DAY or two ago I received a letter from an Elder, now on a mission, asking why the leaders of the Church did not "step up boldly with the courage of martyrs, and show a disposition like that of the early Protestant reformers," to meet the issue. He says their not doing so, for the reason that they cannot get a fair trial and that the present U. S. officials are inspired by animosity, are not sufficient grounds to suit him. "Some will say," says he, "that President Taylor is needed in the service of the Church, but I think that the President would be doing the Church better service by offering himself as a martyr." To substantiate this idea he says, "It is well known that in the blood of the martyrs lies the seed of the Church."

The following is in substance my reply and if there is anything in it calculated to do good to the readers of the CONTRIBUTOR I shall be gratified. In view of the theory of our religion: professed faith in revelation from God, and an inspired Priesthood, it should follow that we are under the guidance of the Almighty, in all important matters, in times of tranquility; and regarding the wisest policy and the best means of protection, in times of persecution and trouble. This would seem to me to be sufficient reason for the policy being pursued by the First Presidency and the leading members of the Church in the present relentless crusade against their liberties, their property, their wives and children, their homes and the temporal interests of the Church at large,

over which it is their duty to exercise care.

There can be no doubt that the Presidency and the Council of the Apostles, and the principal leading men of the Church are perfectly agreed and united upon the policy which has been adopted; nor is it likely that very many of the members of the Church regard this matter in the light of a mistaken policy, as you seem to do. The counsels of the First Presidency have been so plain and pointed, and so emphatic respecting the proper course to be followed in all these matters, notably as set forth in their general epistles, which were submitted to the Conference of the Church and unanimously approved and confirmed, that I have never had a doubt as to the unanimity of the whole Church, including officers and members, in regard to these matters,much less a desire to set up my judgment singly against the voice of the people of the Church, or believe that all could be wrong and I alone right, provided I might not just see eye to eye with my brethren and the majority of the Saints. In the event of an individual member being unable to agree with the judgment which shapes the policy of the Church of God,I think it very unwise for him to proclaim his unbelief, or attempt to assert his belief to the contrary, notwithstanding the reasons set forth for the Church policy may not be *to him* "sufficient grounds," and though he may think he has better grounds for his contrary belief. In doing so he places himself in opposition if not in antagonism with his brethren, making a breach he may find, after he learns his mistake, very difficult to bridge over. I would recommend careful inquiry of the Lord and earnest effort not to strengthen an opposing view and spirit, but to find out the true cause of the difference; remembering that the incident related of the "obstinate" eleven jurymen who "withstood" the twelfth will not answer for Latter-day Saints, nor for intelligent people any where. It is not likely that, in cases of this kind, the *one* would be right and all the rest wrong. There is no new light nor advanced truth involved; it is but the difference of opinion regarding a policy.

"If the Mormon leaders are sincere and honest in their religion why do they not meet the issue squarely and go to prison." This very flippant query may have the appearance of plausibility coming from an out side source, or from those who are ignorant of the situation and have no interest in common with the Saints. But it scunds very harsh and discordant coming from an Elder of the Church on a mission, sent out as an exponent of the doctrine, faith, spirit and hopes of the Saints, to enlighten the world. It is true that a few who have been brought face to face with the realities of the present crusade have faltered; among them one or two who have been regarded as staunch and true. There are specific causes for this faltering that need not be referred to here, but the vast majority of those who have been put on trial for their religious convictions and practices, have *faced the music* in the brave spirit of true heroism that one might suppose would suit the most fastidious; nor is the number of these honorable martyrs by any means insignificant. It is very great in view of but a single year's operations by the mission courts of Utah, in their anti-Christian crusade against our religion. There are over one hundred of these martyrs to principle in the Territories of Utah, Idaho and Arizona, and the mills of the anti-Mormon, anti-liberal, anti-Christain, anti-constitutional demigods are still grinding. Yet the feeling that has been inspired in the minds of the people of the east and west, has not been that of sympathy for these sufferers,nor one calculated to produce the results you have counted upon in your letter to me. On the contrary the conviction and imprisonment of some of our most prominent men, has seemed to have the effect of whetting the appetite of our enemies for more of that sort of thing; the same effect that the scent of blood would have upon beasts of prey. Because the brethren will go to prison and suffer the

pains and penalties of an infamous law which puts to shame the decree of Nebuchadnezzer, consigning the three Hebrews to the fiery furnace, or of Darius against Daniel, (Daniel third and sixth chapters), rather than deny their faith and renounce their wives and helpless children, their heartless persecutors at once put their fertile brains to work and invented a way to make their imprisonment perpetual and their fines *ad libitum;* and that too without the warrant of law, or precedent, even under the provisions and power of the vindictive, loose, and barbarous Edmunds law.

Yet you say, "I cannot understand why men should be afraid to face any tribunal for doing what they know to be the will of the Supreme." It is my opinion, and I judge from my knowledge of the leading Elders of the Church, that not many of them would shrink from duty, how ever hard to bear, or leave their posts to avoid injustice and cruelty from the hands of their persecutors in this religio-political crusade, if they were to follow their natural inclinations. But they are willing to let reason dictate, and the counsels of God are not as the counsels of men. Indeed it is much easier for some people to act heroically than it is for them to act wisely, or to be foolishly bold and daring than to be discreet and prudent. It is natural for men to contend for their rights, especially when the dearest objects of their lives are involved in the struggle, and when the worst comes to the worst, it is no sacrifice for them to give their lives, after the exhaustion of their utmost strength and other means of defense, for the cause of liberty.

It is infamous to say that it is *not* liberty that we are struggling for, and it is *false* to say that the government of the United States is pursuing towards the Latter-day Saints a liberal or a just course. It is oppression that is being heaped upon us, and retribution will recoil upon its perpetrators. Your remark, quoted above, can only be construed to refer to the leading authorities of the Church, who are not simple—not to say fool-hardy enough to plunge themselves into prison, and their families into distress, want, suffering, and all the grievous and bitter conditions incident to such a course; the object being to show to the world that they are willing to become martyrs. The folly of this can only provoke astonishment, that such an idea could be entertained for a moment by a member of the Church.

Again I quote: "I think the President would be doing the church better service by offering himself as a martyr, * * in the blood of the martyrs lies the seed of the church." Take it all in all, this strikes me to be about as cold-blooded a view of the situation as the most rabid enemy of the cause could well desire. Coming from an Elder in the Church it sends the chills running through one's frame,awakening a feeling akin to horror. I would fain believe that you were quoting the words of some thoughtless, disinterested person, but I do not feel warranted in doing so. President John Taylor is an aged, feeble man; his venerable head showing the frosts of nearly four score years. Long ago, in Carthage, Illinois, on the ever-memorable twenty-seventh day of June, 1844, he sealed his testimony with his blood, which was mingled with the blood of the martyred Prophet and Patriarch. Is there a Latter-day Saint in the world who would again have him immolated on the shrine of martyrdom? For humanity's sake, I would say perish the thought!

We do not forget the influence brought to bear on Joseph Smith, to pursuade him to give himself up to his enemies, nor the results of his doing so. The Spirit of God admonished him, as it has President Taylor and his brethren, to keep out of the way of his enemies, and he would have hearkened, but the voice of blatant goats in the midst of the sheep, upbraided him with *cowardice*, with "*fear* to face the tribunal" awaiting him; with "fleeing from the flock like a false shepherd, when danger approached and the wolf drew near," and dared him to come back—for he had started to the

west to keep away from his enemies—and "face the enemy." He and his brother Hyrum, who were innured to persecution, accustomed to threats of death and violence, but who were strangers to *fear*, returned to meet their enemies and "face the tribunal" of death. Let it be said that the blood of the martyrs was the seed of the Church, but God forbid that that blood should be upon my head, or upon the heads of my children through my consenting thereto.

It never occurred to me that President John Taylor was *afraid* to meet any tribunal. Neither do I see how a Latter-day Saint, supposed to be in good standing and fellowship in the Church, and with the means in his reach, of possessing a knowledge of the history, life-work and example, and the present firm, uncompromising position of President Taylor, could attribute to him "*fear*" of anything but wickedness or wrong doing. Never in all his long and prominent and eventful life, passing through the severest tests of manhood, integrity and courage in his experiences in the Church, was he known to show a tremor, much less the character of a coward. I should judge him to be a man void of fear and as ready to face anything, even to death itself, as any man living, for principle and religion and truth.

President John Taylor entered into polygamy long prior to the passage of the *first* anti-polygamy act, in 1862. At the time of the passage of the Edmunds bill, in 1882, he separated from his family and refrained from cohabiting with his wives, in the endeavor to place himself in harmony with the laws of his country, however unjust or cruel, in the hope that the law would be annulled by the decision of the Supreme Court. Hence, he has never violated a law of the land, and cannot be justly punished for any crime; for he is innocent. Notwithstanding this, it is generally understood that he has been indicted for "unlawful cohabitation" with his wives. Now if he can be indicted without evidence, for a crime of which he is innocent, he can as easily be convicted, fined and imprisoned, no matter how falsely and cruelly, for a misdemeanor of which he is not guilty.

A. M. Cannon and A. M. Musser, were indicted for "unlawful cohabitation," of which there was not a cintilla of evidence, indeed they proved—or would have proved had they been allowed to do so, their innocence of the charges, but they were convicted, fined and imprisoned, not for "unlawful cohabitation" for which they were indicted, but for "holding out," a crime not contemplated in the law, and originating and existing only in the degraded minds of mission judges and lawyers.

Apostle Lorenzo Snow was indicted three separate times for the same offense "*unlawful cohabitation.*" In his trial he was not proven guilty of the offense charged in these several indictments, but the evidence of the witnesses for the prosecution proved him innocent. Yet he was mechanically convicted three times, sentenced three times, to three times the amont of fine and three times the length of imprisonment, that the law allows. And this is only a tithe of what might be said of this injustice. Yet how much has injustice affected the sympathy of the world? Had the course you recommended been adopted, that is: "every man had stepped up boldly with courage of a sincere martyr and showed a disposition like that of the early protestant reformers, the feeling that must have run through the minds of the people of the east must have been that of sympathy" etc. So far from its producing the results you seem to imagine it would have done, I am of the opinion that the hue and cry would have gone up all the more through out the land: "Crucify them, crucify them, fine them, imprison them, they are affecting to be martyrs in order to hold their grip upon the people! It is bravado, defiance, contempt for the law and government, heresy, fanaticism, treason! *Away with them!* Away with them! And with this cry on their lips, and the assumption of fifty-five millions of people at their backs, with all the facilities of government at their hand these law-defying, peace-disrupting, vice-protecting, god-defying mis-

sion officials, would soon find the means to multiply penalties against the inno cent, and set the guilty free; make perpetual the imprisonment of the Mormons, and decree that the libertines shall not be interfered with.

Once in prison, with this fiendish, reckless, mobocratic power in the hands, and this evil spirit in the breasts of their enemies, the Presidency would have their mouths closed and their voices hushed as effectually as though they were in their graves; with the difference, that in prison they would be fettered, manacled and chained, while in death their enimies would cease to have power to stifle their thoughts,chain their spirits or crush out their liberties. And the world would shout with glee, sing praises and give gifts, for their unjust afflictions, rather than be touched with pity or softened by sympathy. The world has ever proven itself incapable to forgive those whom it has injured, or to do justice to those whom it has wronged. These acts of justice are ever left to succeeding generations.

In the light of facts the leaders of the Church are not avoiding any honorable issue, nor evading a lawful law. It is persecution, oppression, unconstitutional, illegal and unprecedented acts, and strained and unauthorized constructions of one of the most cruel,harsh unnecessary and therefore most infamous of laws, passed against the religion of the Latter-day Saints they are opposing. Is it any honor to the country or to the victims of anti Christian spite for an innocent man to be dragged through a mock trial,—a form of law, to be convicted, as Apostle Lorenzo Snow, President A. M. Cannon and Bishop A. M. Musser and others have been; by a packed jury of their sworn enemies, selected by open venire, without law, by judge and prosecuting attorney, who are both bitterly hostile to the people and religion on trial? For it must not be forgotten that the individual is not the object of this wicked hatred but as graphically expressed by C. J. James B. McKean, "while the case at bar is Brigham Young vs. the United States, its other and real name is the U. S. vs. polygamic theocracy."

Is it not "sufficient ground" for a man to keep out of the path of highwaymen when he knows where they are lying in ambush to rob him? Is it not "sufficient ground," to keep out of the power of a gang of garrotters and lynchers, whom you know to be bent upon the destruction of innocent families, the ruin of unoffending men, women and children, and upon rapine, debauchery and oppression, not even scrupling at murder to accomplish their infernal desires? Is it wise to thrust one's head into the extended jaws of an enraged hungry lion, when it can be avoided? Would it be manly and truly heroic for one to jump into the abyss of cruel incarceration, prospectively as continuous and effectual as death, to please the morbid sentiments of lookers-on, who are ignorant of the situation? How can anyone wish to deprive an aged veteran like President Taylor, of the right of self preservation, "the first law of nature," from the power of unprincipled men, who would stop at nothing they could overcome, to convict him, whether or no, in order to humiliate, disgrace and insult him, and brand him with the color of crime; thrust him, aged and feeble as he may be, into a den of thieves and murderers, clothed in their prison garb, and again jeopardize his life, so long consecrated to the service of Zion!

When it comes to a test of faith in, and integrity to principles of our religion, I trust you will find the Presidency of the Church equal to the trial, but I hope they will never so far lose their judgment and the spirit of God as to walk with their eyes open, purposely, into a cyclone of unreasoning human passions, bigoted, anti-Christian hatred, which knows, and will stop at no bounds, but the destruction of the objects of its proscriptive wrath. It will be time enough for President John Taylor to go to prison, or to offer himself as a martyr when he can avoid it no longer by honorable means. This is the opinion of yours sincerely,

Joseph F. Smith.

EDITORIAL

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

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

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EDITORIAL THOUGHT

Why is Mormonism in its fulness, including the doctrine of plural or Celestial marriage, so much misunderstood? Simply because the popular Mormon Hierarchy and the Evangelical churches see in its success their own downfall, and they dare not let their own followers know what Mormonism in its fulness really is, lest they should embrace it.

WHAT AUTHORITY SANCTIONED THE MANIFESTO?

To say the least, it seems to us unfortunate that the Church should have chosen a date so close to the birthdays of two of the greatest characters who lived in this dispensation, to make known to the world her position concerning the holy principle of Celestial or Plural Marriage. Insult is added to injury when we realize that these two noble characters died as martyrs in an effort to establish this high and holy principle upon the earth.

We feel that we can best honor the memory of President John Taylor, born November 1, 1808, and President Joseph Smith Jr., born December 23, 1805, by reviewing the attitude they took on the principle of Celestial or Plural Marriage, and for which they finally gave their lives in martyrdom.

The Prophet Joseph was coldly murdered at Carthage, Illinois, shortly after the introduction of the law of Celestial or Plural Marriage. From the article "Conspiracy of Nauvoo" we quote: **"It seems that the immediate cause of these wicked proceedings was the fact that Joseph had recently presented the revelation on Celestial Marriage to the High Council for their approval, and certain members were most bitterly opposed to it, and denounced Joseph as a fallen Prophet, and were determined to destroy him."**

Contributor, Vol. 5 page 252

President John Taylor became a double martyr while forced to be on the underground. He took this unfavorable position, not for any desire for personal safety, but to preserve the peace among the saints,

and to remove all possible cause of excitement at a time when the Government was trying to involve the Church in serious trouble over its belief and practice of Celestial or Plural Marriage.

Now so near the time when special commemorative services will be held to honor the memory of these Mormon stalwarts, a time when all Mormondom should make a special effort to revere their memories, the Church makes the following statement to the world:

"Do 'Mormons' practice polygamy?

"No. For any Church member, the penalty for plural marriage today is excommunication.

"Polygamy or plural marriage was at one time practiced by a part of the 'Mormon' people. Federal laws prohibiting this practice were passed, but were questioned by the Church as an unconstitutional infringement of religious liberty. In 1890, after the constitutionality of these laws had been reaffirmed by the Supreme Court of the United States, Wilford Woodruff, then president of the Church, proscribed the further practice of polygamy.

"Polygamy was practiced at certain periods in Biblical times, righteously and with divine sanction. And those who entered into polygamy in the 19th century did so with a conviction that it was also for them so sanctioned. They honored their wives and families.

"The practice of polygamy was revoked by the same authority by which it had been sanctioned."

The statement contained in the closing sentence is one which ought not to be read by any Latter-day Saint without raising some degree of remonstrance. May we quote that part again:

"The practice of polygamy was revoked by the same authority by which it had been sanctioned."

What Authority Established The Law?

In order to fully establish in our minds the authority that was responsible for revealing and establishing Celestial or Plural Marriage in our dispensation, we quote from the testimonies of many of the leading authorities of the Church who were eye-witness to many of the early scenes in the Church. First and most sacred is the revelation itself now commonly referred to as the 132nd section of the Doctrine and Covenants. A portion of the revelation reads:

1. Verily, thus saith the Lord unto you my servant Joseph, that inasmuch as you have inquired of my hand to know and understand wherein I, the Lord, justified my servants Abraham, Isaac, and Jacob, as also Moses, David and Solomon, my servants, as touching the principle and doctrine of their having many wives and concubines—

2. Behold, and lo, I am the Lord thy God, and will answer thee as touching this matter.

3. 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.

4. 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.

5. 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.

6. 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.

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 impostor; 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 it. He said to me that unless I accepted it and introduced it, and practiced it, I, together with my people, would be damned and cut off from this time henceforth. And they say if I do so, they will kill me! Oh, what shall I do? If I do not practice it, I shall be damned with my people. If I do teach it, and practice it, and urge it, they say they will kill me, and I know they will. But, said he, we have got to observe it. It is an eternal principle and was given by way of commandment and not by way of instruction. ---*Contributor, Vol. 5 page 259.*

Joseph B. Noble:

Joseph Smith taught him the principle of celestial or plural marriage, or a plurality of wives; and that the said Joseph Smith declared that he had received a revelation from God on the subject, and that the angel of the Lord had commanded him (Joseph Smith) to move forward in the said order of marriage.---*Historical Record, pg. 221.*

Benjamin F. Johnson:

He also visited my mother at her residence in Macedonio and taught her in my hearing the doctrine of celestial marriage, declaring that an angel appeared unto him with a drawn sword, threatening to slay him if he did not proceed to fulfill the law that had been given to him.

Ibid, pg. 222

Lorenzo Snow: (concerning Joseph Smith)

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 appeared before him with a drawn sword, threatening him with destruction unless he went forward and obeyed the commandment.---*Ibid, pg. 222.*

William Clayton:

Joseph and Hyrum then sat down and Joseph commenced to dictate the revelation on celestial marriage, and I wrote it, sentence by sentence, as he dictated. After the whole was written, Joseph asked me to read it through, slowly and carefully, which I did, and he pronounced it correct. * * * 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.

Ibid, pg. 225-6.

Brigham Young:

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.

Journal of Discourses, Vol. 9 pg. 322

They do not practice it because Abraham did it, or because Jacob did it, or because anybody else did; but they practice it because it is right, because it is a duty imposed upon them by Heaven, and it will save the souls of the children of men who receive it.* * * But what Isaac did in regard to this matter we care nothing about, nor what anybody else did. God has revealed the fact that this is a Celestial law, and he who receives this law shall be blessed; and whosoever receives not

this law, and rejects it, is damned, no matter who, whether kings, princes, presidents, rulers, governors, legislators or other authorities whether nations or individuals; all who reject this everlasting covenant are damned.

I have received it. I received it on this principle—because it was the commandment of the Lord, because it was the will of the Lord—and I mean to save all I can.—*Deseret News, May 7, 1870.*

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.*

Let the Presidency of this Church, and the twelve apostles and all the authorities unite and say with one voice that they will oppose that doctrine, and the whole of them would be damned. What are you opposing it for? It is a principle that GOD has revealed for the salvation of the human family.

J. of D., 5:203

John Taylor:

Now, in relation to the position that we occupy concerning plurality, or, as it is termed, polygamy, it differs from that of others. I have noticed the usage of several nations regarding marriage; but, as I have said, we are not indebted to any of them for our religion, nor for our ideas of marriage, they came from God. Where did this commandment come from in relation to polygamy? It also came from God. It was a revelation given unto Joseph Smith from God, and was made binding upon His servants.

J. of D., 11:221.

Wilford Woodruff:

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., p. 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.—*J. of D., 24:244.*

Joseph F. Smith:

The great and glorious principle of plural marriage was first revealed to Joseph Smith in 1831, but being forbidden to make it public, or to teach it as a doctrine of the Gospel, at that time, he confided the facts to only a very few of his intimate associates.*** Let every Saint *know* by unimpeachable testimony, as well as by the spirit of inspiration, to which each *Saint* is entitled, that God Almighty revealed this doctrine to Joseph the martyr, and that under *GOD* he was and is the founder, by precept and example, of the same in the Church.—*Hist. Record, 219, 220.*

George Q. Cannon:

It has required the revelation of God, our heavenly Father, to enable His people to receive this principle and carry it out. I wish, here, to make one remark in connection with this subject—that while there is abundant proof to be found in the Scriptures and elsewhere in support of this doctrine, still it is not because it was practiced four thousand years ago by the servants and people of God, or because it has been practiced by any people or nation in any period of the world's history, that the Latter-day Saints have adopted it and made it part of their practice, but it is because God, our heavenly Father, *has revealed it unto us.* If there were no record of its practice to be found, and if the Bible, Book of Mormon and Book of Doctrine and Covenants were totally silent in respect to this doctrine, it would nevertheless be binding upon us as a people, God Himself having given a revelation for us to practice it

at the present time. This should be understood by us as a people.

J. of D., 13:197.

Orson Pratt:

Why, then, do the Latter-day Saints practice polygamy? That is a plain question. I will answer it just as plainly. It is because we believe, with all the sincerity of our hearts, as has been stated by former speakers from this stand, that the Lord God, who gave revelations to Moses approbating polygamy, has given *revelations* to the Latter-day Saints, not only approbating it but COMMANDING IT, as He commanded Israel in ancient times.

J. of D., 17:223.

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.

The subject of a manifesto, or agreement with the Government did not find its beginning in 1890. Several years before, the members of the Church were beginning to chafe under the cruel and inhuman persecution inflicted by the U. S. Government. The General Authorities of the Church made an effort to keep the principle alive. Many note-worthy speeches were made and the Deseret News carried editorial after editorial setting forth the position of the Church in the matter. Among those most responsible for these editorials were John Taylor and George Q. Cannon. As an indication of their sentiments regarding the principle under discussion we quote from an epistle of John Taylor and George Q. Cannon, printed in the Deseret News, October 8, 1885.

We did not reveal celestial marriage. We cannot 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 tried to the very uttermost, they have not understood the gospel.

In 1886 a special appeal for relief from persecution was made to President John Taylor. A manifesto was gotten up and placed before him for his approval. He placed the matter before the Lord and received the Revelation of 1886, from which we quote the following:

My Son John: You have asked me concerning the New and Everlasting Covenant and how far it is binding upon my people; **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, **nor will** I, for it is everlasting, and those who will enter into my glory must obey the conditions thereof; Even so, Amen.

After Wilford Woodruff became President of the Church, many prominent Church members again made their appeal for relief. President Woodruff placed the matter before the Lord and received the Revelation of 1889, from which we quote the following:

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.***

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 counselors before the courts make their pleadings as they are moved upon by the Holy Spirit, **without any further pledges from the Priesthood.*** * *

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.* * *

From the foregoing array of testimony, which is only a small part of that which is recorded, we must conclude that God, and God alone revealed the commandment to embrace the principle of Celestial or Plural Marriage with a covenant and promise to sustain those who embraced the same. Or as President Woodruff, speaking of the principle, said:

"The Lord never gave a law to the children of men which will give to them exaltation and glory except through the observance of the law. The Lord's people who abide that law are entitled to His protection by the oath and covenant which He has made with them. From the day that the Apostles and Elders published that Law to the world with the determination to maintain it, the Lord has fought their battles."

Life of Wilford Woodruff pg. 546-7.

WAS THE MANIFESTO A REVELATION?

In contrast to the foregoing testimony regarding the commandment on Celestial or Plural Marriage, we have the 1890 Manifesto of Wilford Woodruff. There is no doubt that when it was first issued no one but the *blind in mind* considered it a revelation. At present, however, and for a good many years the Church has forced it upon the people as a direct revelation from God, which, without any exceptions, did away with the earthly practice of plural marriage.

The document referred to is in the Doctrine and Covenants as an "Official Declaration", and is addressed "To Whom It May Concern". The last two paragraphs read as follows:

"Inasmuch as laws have been enacted by Congress forbidding plural marriages, which laws have been pronounced constitutional by the court of last resort, I hereby declare my intention to submit to those laws, and to use my influence with the members of the Church over which I preside to have them do likewise.

"There is nothing in my teachings to the Church or in those of my associates, during the time specified, which can be reasonably consrtued to inculcate or encourage polygamy; and when any Elder of the Church has used language which appeared to convey any such teaching, he has been promptly reproved. And I now publicly declare that my advice to the Latter-day Saints is to refrain from contracting any marriage forbidden by the law of the land."

President Lorenzo Snow (then President of the Quorum of Twelve) after the presentation of the "Official Declaration" arose and offered the following resolution:

"I move that, recognizing Wilford Woodruff as the President of the Church of Jesus Christ of Latter-day Saints, and the only man on the earth at the present time who holds the keys of the sealing

ordinances, we consider him fully authorized by virtue of his position to issue the Manifesto which has been read in our hearing, and which is dated September 24th, 1890, and that as a Church in General Conference assembled, we accept his declaration concerning plural marriages as authoritative and binding."

Although the manifesto was greatly desired by a majority of the Church members, they appeared surprised when it was offered and accepted. The minority members who were engaged in the open practice of the principle, wondered whether a revelation had actually been received. The saints generally, though relieved to know they were no longer rebels, were greatly agitated over the question. The First Presidency's statements and confessions before the Master in Chancery some months later added insult to injury in the minds of the saints. Thus it became necessary for the leaders to pacify the multitude. The first editorials written in defense of the manifesto were penned by President George Q. Cannon. They contained nothing but confessions and veiled apologies. We shall quote some excerpts from the same.

Under the heading "Topics of the Times" the first editorial appeared in the Juvenile Instructor, October 15, 1890.

> The nation has said that this system of ours cannot be tolerated; that it is a foreign feature in its civilization, and it must be abolished.
>
> After taking all these measures to make our views known, and to vindicate ourselves against the charges which have been so industriously circulated against us, the time has come when, in the mind of the Lord, it is proper for us to come forward and announce to the world that we are ready to submit to the decision that has been made and to conform to the law that has been enacted against us. The nation now has to bear the responsibility. We have done our duty, and, I believe, stand acquitted before the Lord. I have the best of reasons for believing that He has accepted of the sacrifices of the people for this principle, and now says, "It is enough, leave it now with the nation, and it will be for me to judge it."
>
> What is there that we could do that has not been done? It is true, we might have gone forward and become martyrs; persisted in carrying this principle out in utter defiance of all that this government or nation could do. We might have gone so far as to have our temples taken from us; our property, both Church and private, confiscated; our leading men incarcerated in prison, and perhaps killed, and the people subjected to a great many woes. But the Lord has not led His servant, whom He has placed to guide this people, to take such a course. His spirit has prompted every step that has been taken. His mind and will has been sought for diligently, and it has been communicated freely to His servants. In this late important step, also, the Lord has been appealed to, and He has shown the path to be pursued. The results are with Him. He will bring them about to suit His own purposes.* * * *Vol. 25:629-30.*

On November 1, 1891, under the same heading another apology was made.

> If the entire body of the Church had found it possible, and had been disposed, to obey the principle of celestial marriage, our position as a Church would have been very different to what it is at present. Notwithstanding the revelation upon that subject has been given to the Church nearly fifty years, a comparatively small number of people have entered into plural marriage; and of those who have entered into it, how many there are who have abused it and brought themselves under condemnation through their misconduct! If all had entered into plural marriage, if such a thing had been possible, and the prac-

tice had been attacked, all would have suffered alike, because all would have been involved under the law. But as it is, and as it has been, a comparatively few have been engaged in this practice, and their continued persistence in it would have drawn down upon the entire people—those who do not look upon this law as binding upon them as well as those who did—the anger and punishment of the government. All would have been equally involved in the consequences, which the Lord foresaw would be exceedingly serious. His servants who bear the responsibility of leadership were in a most serious dilemma; they were under the grave responsibility of bringing the entire people into, what at least the world would term, common ruin or doing something to avert such a disaster. Appeal after appeal was made from friends outside of the Church who felt that the case was exceedingly critical, as well as from members in the Church, to do something to ward off what they termed the appalling results that would follow persistence in maintaining the practice of plural marriage. But I think I speak within bounds when I say that there was not a leading man in the Church who dared take upon himself the responsibility of even suggesting, in view of all the Lord has said upon the subject, the cessation of this practice. (Contrast this statement with these facts.— George Q. Cannon, on his own initiative, selected a committee comprising himself, Hyrum B. Clawson, Franklin S. Richards, John T. Caine and James Jack to get up a statement or manifesto that would meet the objections urged by the brethren above named. They met from time to time to discuss the situation.— The Four Hidden Revelations p. 21.—Brackets ours.) They would have preferred death rather than violate the command of God, and it required His word to relieve them. There was only one man in the Church through whom this could be done, and that was the President of the Church—the man who holds the keys. If the Lord had anything to communicate to the Church upon this subject, all we could do was to await His good pleasure in revealing it. When the time came that in His infinite wisdom He viewed His people had made sufficient sacrifices and had shown their fidelity, He said, "It Is Enough." He inspired His servant Wilford Woodruff to issue what is called the manifesto. He relieved His servants from the immense responsibility which they were bearing, by making known His mind and will concerning this doctrine and practice.* * * *Juvenile Instructor 26:670.*

It is manifestly noted in these editorials a distinct change of policy towards the commandments of God and the laws of the land. Also there was an effort made to explain the simple truth stated by Lorenzo Snow before the Master in Chancery. At that time upon cross-examination President Snow 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 them."

The editorial already quoted, tried to circumvent this truth with the following explanation.

An apt illustration of some of the features of our condition was given in a reply of President Lorenzo Snow before the master in chancery. He referred to the change which the Lord made in His purposes concerning the children of Israel. He gave them Moses and the Melchisedek Priesthood; but they could not bear the higher law of the gospel, and He gave unto them a lesser law and a lesser priesthood, viz: the Aaronic Priesthood, which continued in operation for upwards of a thousand years. President Snow, in mentioning this, of course, did not wish to compare the Latter-day Saints to the children of

Israel, but to illustrate the fact that the Lord gives His commandments to suit the conditions of the children of men.--Ibid.

President Wilford Woodruff said before the master in chancery:

The sentiment of the whole nation as well as the laws, apparently, were against it; and I will say for myself that I became thoroughly convinced that this practice would have to be changed. When I was appointed President of the Church I looked this question over, and for a good while became satisfied in my own mind that plural marriage must stop in this Church. * * * After I became President of the Church I did not advocate the practice of this principle among our people, for that was what I saw before me, and it was upon that ground that I issued the manifesto--I will say by inspiration.--Des. News, Oct. 1891.

It was those statements that seemed to alarm the saints. Further demands for explanation brought President Woodruff to the stand, and on October 25th, 1891, at Brigham City, he gave the following:

I have received a revelation and a commandment from the Lord, which I have not revealed to any man, which I shall reveal to this assembly, and the command of the Lord I shall give to this people, which is this: The Lord has revealed to me that there are many in the Church who feel badly tried about the manifesto, and also about the testimony of the Presidency and Apostles before the master in chancery. The Lord has commanded me to put the following question to the Saints, and those who will give strict attention to it, shall have the Holy Ghost to be with them to inspire them to answer that question for themselves, and the Lord has promised that the answer will be to all alike. The question is this: Which is the wisest course for the Latter-day Saints to pursue--to continue to attempt to practice plural marriage, with the laws of the nation against it and the opposition of 60,000,000 of people and at the cost of the confiscation and loss of all the temples, and the stopping of all the ordinances therein, both for the living and the dead, and the imprisonment of the First Presidency and Twelve and the leaders or heads of families In the Church, and the confiscation of the personal property of the people (all of which of themselves would stop the practice), or after doing and suffering what we have through our adherence to this principle, to cease the practice and submit to the law, and through doing so leave the prophets, apostles and fathers at home, so that they can instruct the the people and attend to the duties of the Church, and also leave the temples in the hands of the Saints, so that they can attend to the ordinances of the gospel, both for the living and the dead?

Juvenile Instructor, Vol. 26:671.

Here we note in the President's comments a distinct concern for the temporal property of the Church. He seemed to feel that salvation could only be obtained in the possession of temples, meeting-houses, and husbands and fathers being free from persecution and imprisonment. This was such a turnabout policy from that which had been previously issued from the pulpit and through the columns of print, that it put the saints in an even more confused condition.

Let us review a few of the statements issued by the leaders in 1885 regarding the same principles. We quote from an editorial from the Deseret News:

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 accom-

plish 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.

But the question is asked, could not your President receive a revelation so authorizing him, thus assuming no responsibility neither involving any consequences to himself in the matter? I answer: If the people of this nation, the Congress of the United States, the President with his Cabinet, the government officers in Utah or any other have the ear of the Almighty they had better ask the question themselves, for he reveals what he pleases to Prophets and when he pleases, AND NEVER REVOKES WHAT HE HAS SAID. Those who are so anxious for the revelation might dictate the Almighty, but a Prophet waits God's own time to speak and reveal His will, and that Prophet or that people who will not hearken unto his voice will be cut off. These are his own words. * * *

While we are commanded to build temples yet, under certain emergencies a pile of stones, speedily erected, as Jacob and others of old did, would answer for an altar and be acceptable to God, for it is the authority and not the place that possesses the virtue. The Temple is as naught without the Priesthood, and that same Priesthood can sanctify a crude altar as well as a gorgeous Temple; while we are commanded to observe the law pertaining to celestial marriage in our own person, and that too at the risk of our exaltation.

If we have been hindered by our enemies from building a temple in which to receive the ordinances of celestial marriage, there is still no excuse for us, for a crude altar can be erected, the ordinance performed and the altar left standing or destroyed, it having served its purpose. God has never made any provisions to relieve us individually from the responsibility resting upon us in connection with the law pertaining to celestial marriage; neither have I the slightest idea that he will revoke the law though fifty-five million people in the United States should so decide—no not if all the Christian world should unite in one grand petition and tell him as this nation has done, that he must, or they will send all the Saints to the penitentiary.—*Deseret News, April 1, 1885.*

Here then are the facts relating to the Woodruff Manifesto of 1890.

1. In 1880, 1882, 1886 and 1889, the Lord, upon request, reiterated His will regarding the practice of plural marriage in His Church. In four revelations over a period of nine years He (the Lord) made it plain to the Church that He would not revoke the law. That if the leaders and saints would go forward without fear in it's practice He (the Lord) would fight their battles. The last of these revelations given a few months before the manifesto was offered, clearly stated the position the Priesthood should take in the matter. President Woodruff was forbidden to make any further promise to the enemy. What further revelations President Woodruff alluded to having received have never been brought to light. Veiled statements as to their existence have often been made and are still being made by the leaders. The saints have often asked for a copy of the same, but such has never been forth coming. It has always seemed to us that the question could be quickly and simply settled if such a revelation could be produced.

2. Had the Lord given a revelation,

as intimated was done, to have plural marriages stopped, so far as the "Mormon" people were concerned, the practice would have stopped then and there; which, however, was not the case. It is well known that President Woodruff and his associates set men apart to perform these marriages for faithful church members outside of the territories of the United States. Hundreds of these marriages were performed in Old Mexico, Canada, other States in the Union and on the high seas. Also, despite the prohibition, additional hundreds were solemnized in Salt Lake City and vicinity.

Well documented evidence will offer ample proof that Presidents Lorenzo Snow and Joseph F. Smith carried on this secret work. It was not until President Heber J. Grant's regime that the leaders discontinued performing plural marriages, and protecting those engaged in the practice of the same. He freely explained his reasons for not participating. Said he: "But I want to say to the Latter-day Saints that no man upon the face of the earth has any right or any authority to perform a plural marriage, and there are no plural marriages today in the Church of Christ, because no human being has a right to perform them.—*Conference Report, April 1921, page 202.*

It seems to us that President Grant's confession fully fulfils the prophecy made by Lorenzo Snow before the master in chancery, viz. "that God gave the law of Moses to Israel in the place of the gospel which He first revealed to them."

3. It is evident that President Woodruff had a manifesto in mind long before he was in the position to issue it. Before the master in chancery he said: "The sentiment of the whole nation as well as the laws, apparently, were against it; and I will say for myself that I became thoroughly convinced that this practice would have to be changed. When I was appointed President of the Church I looked this question over, and for a good while became satisfied in my own mind that plural marriage must stop in this Church." In 1886, President John Taylor in refusing to sign a similar document stated to his associates that the next Church President would sign a manifesto.

4. If the manifesto was not a revelation from God, who wrote it? President Charles W. Penrose provides the answer. While in England, discussing the principle with the missionaries, he made the following statement: (quoted from an affidavit)

"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."—Statement of 1908.

CONCLUSION

It seems strange to us that the Lord would have gone to so much trouble in an effort to have the saints abandon plural marriage, when He could have simply said "THUS SAITH THE LORD". The question would have been settled once and for all. Veiled apologies and foreign interpretations of the word of God would have been forgotten before the revealed Word of God.

Another interesting principle involved in the dispute was revealed in Section 112 of the Doctrine and Covenants, verse 31. We quote: "Which power you hold, in connection with all those who have received a dispensation at any time from the beginning of the creation;" Here the Lord plainly explains that the leaders only hold the keys of Priesthood in con-

nection with those who have held them before. This being an eternal principle, how was it possible for Wilford Woodruff to be divinely inspired to perform an act which his predecessors and the Lord refused to do?

Through four revelations the Lord indicated His will concerning the matter. We wonder if Joseph Smith, Brigham Young and John Taylor would have consented to the manifesto? They also held the keys of Priesthood and surely deserved a voice in the matter. The question is amply answered in what those three stalwarts have done in the face of utter annihilation.

It is matter of history that an angel with a drawn sword appeared to Joseph Smith and demanded that he embrace and teach plural marriage. If he did not, he would lose his life. (See testimonies quoted previously.) His enemies threatened to kill him if he did teach plural marriage. His decision—"But, said he, WE HAVE GOT TO OBSERVE IT."

The greatest threat against plural marriage while President Brigham Young held the keys was the sending of the army to Utah. The cry, "that the 'Mormons' must give up their polygamy, and be reduced to the one wife system." The attitude of the leaders and people is described as follows:

> They said that they would regard the entrance of the troops as the beginning of a repitition of their sufferings at Kirtland, Independence, and Nauvoo; that they had learned a lesson from experience, and would now meet aggression at the start, and would resist the wedge before it should enter the wood. If they could not keep the troops out this year, they would sacrifice all for their religion, take to the mountains, and fight a war of glory and extermination. Brigham Young remarked repeatedly that this was the most *glorious era of his faith*, and that a happier day never dawned on Mormonism than that on which the advance of the troops was ordered; for the more his Church was persecuted, the more it would thrive.
>
> *Mill. Star, 19:780-1.*

Asked, by Colonel Alexander, to look to the consequences, President Young answered:

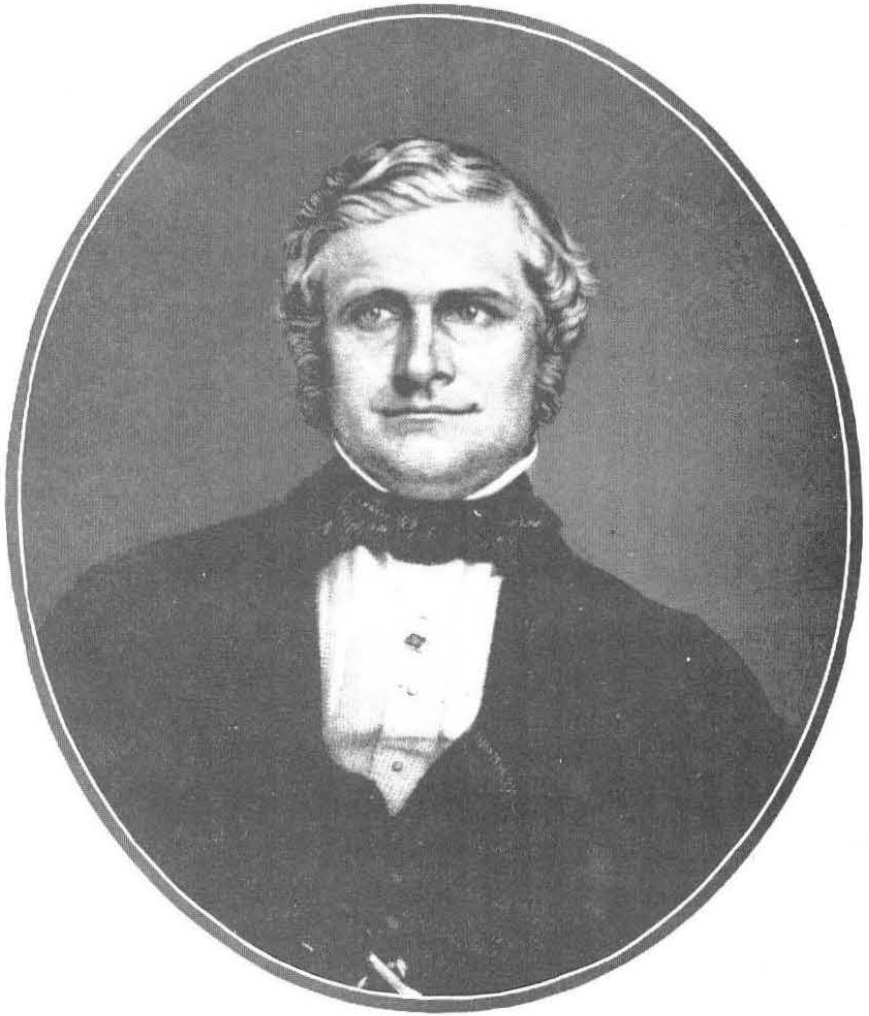
> It is now the kingdom of God and the kingdom of the devil. If God is for us we will prosper, but if He is for you and against us, you will prosper; and we will say amen; let the Lord be God, and Him alone we will serve.
>
> *History of Utah, 1:646.*

In 1886 when President John Taylor was asked to sign a similar document to the 1890 manifesto he exclaimed:

> Sign that document,—never! I would suffer my right hand to be severed from my body first. Sanction it,—never! I would suffer my tongue to be torn from its roots in my mouth before I would sanction it!—*Four Hidden Revelations, pg. 25.*

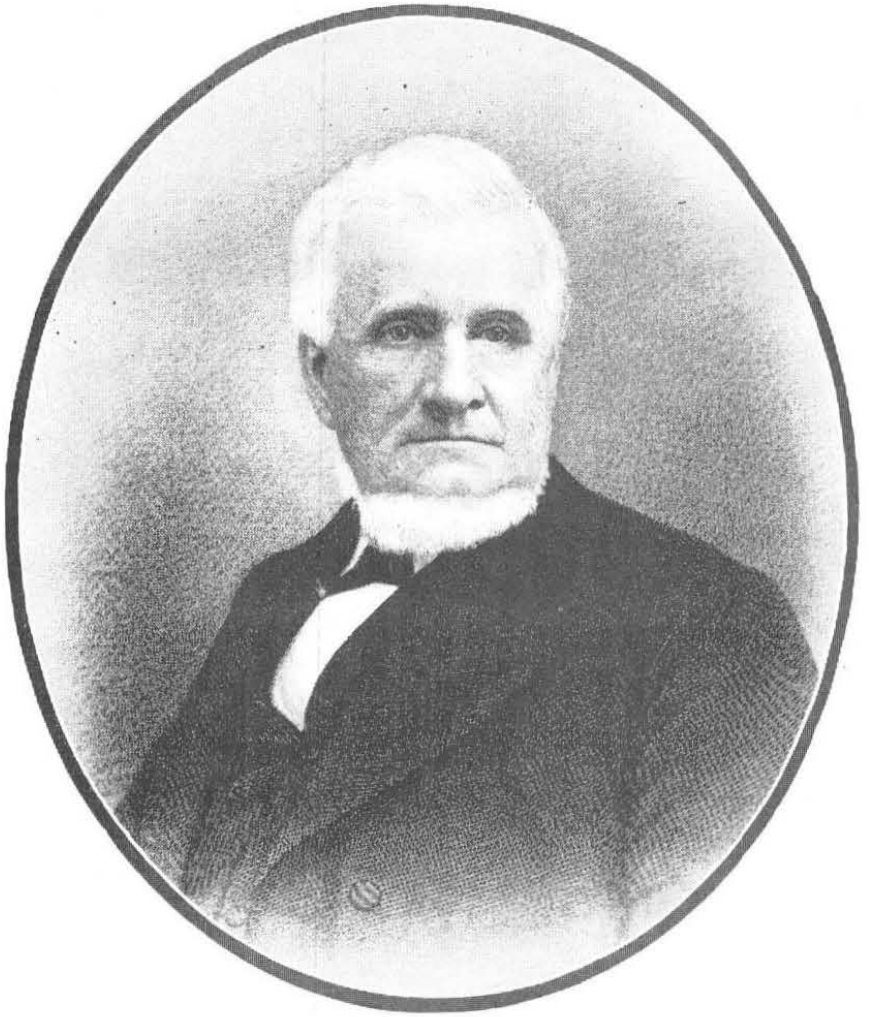
The foregoing evidence amply proves the following points: that the manifesto did not emanate from God. It was not adhered to by those who chiefly sponsored it. It was not intended, when signed, to be regarded as a revelation from the Lord —but only as a political document forced upon the Church by its bitterest enemies and who were known to be enemies of God. Its covenants have never been fully kept by the Church leaders. Finally, that the facts do not support the statement made by the Church and reported in LOOK Magazine, that: "The practice of polygamy was revoked by the same authority by which it had been sanctioned."

As to President John Taylor, he was one of the chief and noblest figures in Mormon history, CHAMPION OF LIBERTY —DEFENDER OF THE FAITH—DOUBLE MARTYR. The foregoing captions fully cover his long and faithful career. He was a great man, a great leader, a political as well as a religious philosopher. He was always the first in defense of the



John Taylor

1852



John Taylor

AS PRESIDENT OF THE CHURCH

truth, and the saints knew that any decision made by John Taylor was in keeping with the will of God.

During a court hearing upon one occasion he was asked: "Won't you submit to the dignity of the law?" He answered: "Well, I would if the law would only be a little more dignified!"

Speaking of men preaching he said: "Do I talk plainly? God expects me to talk plainly. I have not come here to daub you with untempered mortar, but I tell you the truth.* * *Anybody can preach. He is a poor simpleton that cannot. It is the easiest thing in the world. But, it takes a man to practice."

On the subject of liberty, he said: "There are two things I have always said I would do, and I mean to carry them out, living or dying. One is to vote for whom I please and the other to worship God as I please."

Time and space will not permit further eulogies. In closing we say that John Taylor's mission was to champion truth. That he did so loyally, intelligently, courageously, and manfully cannot be successfully denied. He was a mountain of strength and power. His life and official administration was characterized by a continuous stream of revelation. President Taylor was faithful to the commandments of the Lord. He established truth on a sounder footing giving to it its bearings, and his name and memory shall never become faded in the minds of the honest and righteous. He lived as a saint and died in glory a DOUBLE MARTYR. He passed away amid stormy scenes, a CHAMPION OF LIBERTY—A DEFENDER OF THE FAITH to the last.

The men who try to do something and fail are infinitely better than those who try to do nothing and succeed.

God has given man memory, so he might have roses in January.

SAYINGS OF JOHN TAYLOR

God will be on the side of Israel, if Israel will be on the side of right.

Any intelligence which we may possess, and which we may be able to impart, is not of ourselves, but of God.

Our philosophy is not the philosophy of the world; but of the earth and the heavens, of time and eternity, and proceeds from God.

I tell you in the name of God, Woe! to them that fight against Zion, for God will fight against them.

We are here gathered together in this land of Zion for the purpose of purifying, instructing and building up the Church of God; and also building up a Zion of God, and establishing the rule and government of God on the earth, and fulfilling that which is spoken of by the Prophet: "The Lord is our Judge, the Lord is our Lawgiver, the Lord is our King; He will save us."

Never do an act that you would be ashamed of man knowing, for God sees us always, both day and night, and if we expect to live and reign with Him in eternity, we ought to do nothing that will disgrace us in time.

We should be strictly honest, one with another, and with all men; let our word always be as good as our bond; avoid all ostentation of pride and vanity; and be meek, lowly, and humble; be full of integrity and honor; and deal justly and righteously with all men; and have the fear and love of God continually before us, and seek for the comforting influence of the Holy Ghost to dwell with us.

I prefer a faded coat to a faded reputation.

If a thing is done well, no one will ask how long it took to do it, but who did it.

We are not alone! God is with us.

LINES WRITTEN IN THE ALBUM OF MISS ABBY JANE HART OF NEW YORK CITY.

Abby: knowest thou whence thou camest? Thine Origin? Who thou art? What? And Whither thou art bound? A crysolis of Yesterday: today a gaudy, fluttering butterfly–a moth; tomorrow crushed, and Then an end of thee. Is this so? and must Thou perish thus, and die ingloriously Without a hope?

Ah, no; thou art no such thing. Thou in The bosom of thy Father bask'd and liv'd, And mov'd thousands of years ago. Yes, E'er this mundane sphere from chaos Sprung, or sun, or moon, or stars, or World was fram'd; before the Sons of God For joy did shout, or e'er the Morning Stars together sung–thou liv'd'st. Thou Liv'dst to live again. Ah, no! thou liv'd But to continue life eternal–to live and Move, and act eternally. Yes; long as a Spirit, God or world exists; From Everlasting, eternal, without end! And whilst thou dwelt in thy paternal Home, and with thy brethren shar'd extatic Bliss, all that a spirit could, not clothed In flesh, thou through the vista of Unnumbered years saw'st through the Glimmering veil that thou would'st Dwell in flesh–just as the Gods.

Thread in the footsteps of thine elder Brother, Jesus–the "Prince of Peace," For whom a body was prepared.

Thou heard; thou look'd; thou long'd; Thou pray'd; thou hop'd for this, at Length it came; and thou appeared on This terrequeous ball, body and Spirit; a living soul, forth from the hands Of Eloheim–eternal as himself–part of Thy God. A small spark of Deity, struck From the fire of his eternal blaze.

Thou cam'st! thou cam'st to live! of Life thou art a living monument; to it Thou still dost cling–eternal life! To Thee all else are straw and chaff, and Bubbles light as air; and will be all, Until thou gain'st once more the Father's Breast; raised, quickened, immortal; Body, spirit, all; a God among the Gods Forever bless'd.
Abby, and hast thou dared to launch thy Fragile barque on truth's tempestuous Sea; to meet the pelting storm and proudly Brave the dangers of the raging main; and Through the rocks and shoals, and Yawning gulfs pursue the nearest way to Life, in hopes that thou woulds't speedily Gain a seat among the Gods?

See'st thou the multitudes who sail in Guilded barques, and gently float along The silvery stream? Downward they go With sweet, luxurious ease, and scarce a Zephyr moves the tranquil bosom of the Placid stream. Unconscious of the Greatness of the prize they might obtain, They glide along in peace; and as they Never soar aloft, nor mount on eagle's Wings, nor draw aside the veil of other Worlds, they know none else than this– No other joys. They dream away their Life, and die forgot, just as the butterfly, They gaily flutter on; today they live– Tomorrow are no more.

And though, like thee in them is the Eternal spark, thousands of weary years Must roll along er'e they regain the prize They might with thee have shar'd. Regain it? Never! no! They may come Where thou wert, but never can they with Thee share extatic bliss.

For whils't in heaven's progressive Science skilled, thou soard'st from world To world, clad in the robes of bright Seraphic light; and with thy God, eternal– Onward goest, a priestess and a queen– Reigning and ruling in the realms of Light. Unlike the imbeciles who dared Not brook the scorn of men, and knew Not how to prize eternal life.

Abby, the cup's within thy reach; drink Thou the vital balm and live!

John Taylor.

Life of John Taylor, pg. 428-30.

TRUTH

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

VOL. 20 DECEMBER, 1954 NO. 7

And They Still Cry "CRUCIFY!"

December 23, 1954, marks the one hundred and forty ninth anniversary of the birthday of Joseph Smith, the Prophet. We believe he was sent by God, charged with the mission to restore the fulness of the gospel, open a new dispensation and seal his testimony with his blood.

> 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 three 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.
>
> —Teachings of Joseph Smith, p.190.

His (God the third, the Witness or Testator) dispensation was to be known as the "Last" or the "Dispensation of the Fulness of Times." In it was to be effected the restitution of all things. To him were given the keys of every dispensation which preceded his by the men who held the keys in the flesh. He held his keys in connection with those who have held keys of dispensations before him. The Lord fully explained this in a revelation:

> Which power you hold, in connection with all those who have received a dispensation at any time from the beginning of the creation.
>
> —Doctrine and Covenants, Sec. 112:31

The Prophet understood this principle and made it plain to the saints that "now the purpose in himself in the winding up scene of the last dispensation is that all things pertaining to that dispensation should be conducted precisely in accordance with the preceding dispensations."

—Teachings of Joseph Smith, p. 168.

Joseph Smith restored every PRINCIPLE, LAW and COVENANT necessary for man to receive his salvation and exaltation. And for the same cause gave his life as did the other Gods who preceded

"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."

him in their dispensations.

"Praise to his memory, he died as a Martyr;
Honored and blessed be his ever great name."

How did the world receive the mission of this God? He no sooner appeared on the scene when the old cry of "CRUCIFY" was heard. He was arrested about fifty times and had to defend himself as many times in the courts of the land. From his first arrest in June, 1830, we note the following:

We had appointed a meeting for this evening, for the purpose of attending to the confirmation of those who had been the same morning baptized. The time appointed had arrived and our friends had nearly all collected together, when to my surprise, I was visited by a constable, and arrested by him on a warrant, on the charge of being a disorderly person, of setting the country in an uproar by PREACHING THE BOOK OF MORMON, etc.
—History of the Church, Vol. 1: p. 88.

Thus tribulation was his lot, and evil men his persecutors until his final arrest when the old cry of "CRUCIFY" was couched in the following language.

"There is nothing against these men: the law cannot reach them, BUT POWDER AND BALL SHALL. They will never get out of Carthage alive;"

He was persecuted and hounded from city to city, county to county, and state to state. By whom? PRIESTCRAFT! Illegitimate AUTHORITY! SATAN AND HIS HOSTS!

In Missouri the mob said:

We will rid Jackson County of the Mormons, peaceably if we can, forcibly if we must. If they will not go without, we will whip and kill the men; we will destroy their children, AND RAVISH THEIR WOMEN!
—Missouri Persecutions, p. 88.

Commenting on the above Elder B. H. Roberts states:

They rode in every direction in search of the leading elders, making the day hideous with their inhuman yells and wicked oaths. They declared it to be their intention to whip those whom they captured with from fifty to five hundred lashes each, allow their negroes to destroy their crops, and demolish their dwellings. Said they, "WE WILL RAVISH THEIR WOMEN"! When devils would with their direst terrors shake a people they say, "WE WILL RAVISH YOUR WOMEN"!
—Ibid, p. 88.

The Governor said:

The case is now a very plain one—the Mormons must be subdued;** 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.
—History of the Church, Vol. 3: p. 192.

The General in charge said:

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.
—Ibid, 3:203.

On the 25th of May, 1844, the Prophet was informed that he had been indicted at Carthage for POLYGAMY. He went to Carthage and it might have been the end then, except his friends gathered around him and thereby saved his life. On the 23rd of June a company of men came to Nauvoo to arrest the Prophet but could not find him. On the 24th, Joseph and eighteen brethren went to Carthage. On the morning after their arrival Joseph and Hyrum were arrested on the charge of TREASON.

Following is a very remarkable scene

and conversation between Joseph Smith, the Prophet and those holding him in custody. Here our readers will note the perfect majesty of the PRIESTHOOD in action in contrast to the indignity of man at his lowest level; i.e., in raising his hand to PERSECUTE and CRUCIFY!

A little later a number of the officers of the troops then in Carthage, and other persons, curious to see the Prophet, visited Joseph in his room. Joseph asked them if there was anything in his appearance that indicated that he was the desperate character his enemies represented him to be; and he asked them to give him their honest opinion on the subject. The reply was:

"No sir, your appearance would indicate the very contrary, General Smith; but we cannot see what is in your heart, neither can we tell what are your intentions."

To which Joseph replied.

"Very true, gentlemen, you cannot see what is in my heart, and you are therefore unable to judge me or my intentions; but I can see what is in your hearts, and will tell you what I see. I can see you thirst for blood, and nothing but my blood will satisfy you. It is not for crime of any description that I and my brethren are thus continually persecuted and harassed by our enemies, but there our other motives, and some of them I have expressed, so far as relates to myself; and inasmuch as you and the people thirst for blood, I prophesy, in the name of the Lord, that you shall witness scenes of blood and sorrow to your entire satisfaction. Your souls shall be perfectly satiated with blood, and many of you who are now present shall have an opportunity to face the cannon's mouth from sources you think not of; and those people that desire this great evil upon me and my brethren, shall be filled with regret and sorrow because of the scenes of desolation and distress that await them. They shall seek for peace, and shall not be able to find it. Gentlemen, you will find what I have told you to be true."

—Juvenile Instructor Vol. 5: p. 46.

Thus died in martyrdom, Joseph Smith —God the Third, the Witness or Testator! The evil promise and the old cry of CRUCIFY was fulfilled. Joseph Smith never left Carthage alive.

Such then was the way in which this sin burdened world received the mission of a God. Like Jesus, the Redeemer, whose dispensation fell in the meridian of time, and who ended his mission on the cross, Joseph ended his mission with bullets riddling his body, which spilt his blood.

What of this generation, including the Latter-Day Saints? The Prophet said:

This generation is as corrupt as 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."
—Teachings of Joseph Smith, p. 328.

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 woman **who dares believe the doctrines that God hath inspired me to teach to this generation.**
—History of the Church, Vol. 6: p. 498.

What profound doctrine did Jesus Christ preach? Jedediah M. Grant said:

The grand reason why the gentiles and philosophers of his school persecuted Jesus Christ, was, BECAUSE HE HAD SO MANY WIVES.
—Journal of Discourses, Vol. 1: p. 345.

Granted that it was the teaching and practice of the principle of "Mormon Plural Marriage" which finally caused the martyrdom of Joseph Smith, what would this generation of law-abiding

Latter-Day Saints (so-called) do to the Prophet were he to return and preach the same doctrine as he preached before? Once in Kirtland the apostates cried, "Joseph is fallen", and the old cry of "CRUCIFY" was again heard. Said he:

> 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.
>
> —Teachings of Joseph Smith, p. 52.

Of the law of Celestial or Plural Marriage, the Prophet affirmed: "BUT—IT MUST BE LIVED."

In the not too distant past the Latter-Day Saint people in complete harmony with the gentiles have expressed their willingness to "CRUCIFY" all those in whose bosom burns a single spark of the fulness of the gospel. They made their feelings known in the "Church Crusade against Plural Marriage" in 1944, and the present "Arizona Crusade" against the same principle. In both cases illegal and unconstitutional laws were framed by conspiring men. All these laws pointed to but one end, the complete annihilation of "Mormon Plural Marriage". In both cases there was no present law on the statute books which would bring about the result nearest the hearts of the wicked, i.e. the destruction of the law of Celestial or Plural Marriage. Conspiring lawyers were prevailed upon and hired to invent indictments which were intended to imprison the advocates of this law and adopt their children into other families.

The most cruel, unlawful and inhuman treatment has been the lot of those now persecuted for righteousness sake. Appeal after appeal has been denied. At present, an entire village of children have been kidnapped and are being held illegally. Because their parents are seeking lawful means to have them released, they (the parents) are being threatened with further violence and imprisonment. All this is presently happening in the United States among people predominantly MORMONS.

Thus, if the recent past and present is any criterion to judge by, we would say that the present day Mormons would turn a deaf ear to the doctrines of Jesus Christ and Joseph Smith were they to teach them in person. In the states of Utah and Arizona the honest in heart would have to visit these two characters in prison in order to receive their teachings! If either of these characters were to appeal for relief or redress we are certain present day Latter-Day Saints (so called) would reply **"If the law cannot reach them, powder and ball will"**, or **"If there is no law by which to condemn them, we will help frame one."** Or as the Prophet Joseph said; **"they will thirst for the blood of every man in whose heart dwells a single spark of the spirit of the fulness of the gospel.*** Who dares believe the doctrines that God hath inspired me to teach to this generation!"** AND THEY STILL CRY "CRUCIFY"!

It is a duty which every Saint ought to render to his brethren freely—to always love them, and ever succor them. To be justified before God we must love one another; we must overcome evil; we must visit the fatherless and the widow in their affliction, and we must keep ourselves unspotted from the world, for such virtues flow from the great fountain of pure religion, strengthening our faith by adding every good quality that adorns the children of the blessed Jesus, we can pray in the season of prayer; we can love our neighbor as ourselves, and be faithful in tribulation, knowing that the reward of such is greater in the kingdom of heaven. What a consolation! What a joy! Let me live the life of the righteous, and let my reward be like his!

Reminiscences of Latter-Day Saints

A letter written by Mrs. Lucy Walker Kimball to L. O. Littlefield

Lucy Walker Kimball was born April 30th, 1826, town of Peacham, Caledonia Co., Vermont. Was the daughter of John Walker and Lydia Holmes. Her father was born June 20th, 1794, town of Woodbury, Conn. Her mother was born April 18th, 1800; married April 18th, 1819. Father was baptized into the Church of Jesus Christ in 1832; mother, two years later. They left Vermont in 1834 for the west. Found a small branch of the Church in Ogdensburg, New York; some of Bro. Kimball's first converts, preparing also to go west. My father was induced to remain with this branch until 1837. During the year 1835 the children who were eight years and upwards were baptized by Elder Abraham Palmer. They were full of faith, having been taught to pray by their parents, and received the Holy Ghost by the laying on of hands, and the signs followed them. Some spake in tongues, others prophecied; again others had the gift of faith to heal the sick, etc. One of this little band prophecied that before we reached our destination we would be surrounded by armed mobs with blackened faces, and would need much faith in God to endure the many persecutions and trials before us, and that some of our number would lay down their lives; others would see their brethren shot down before their very eyes. This was verified at the wholesale slaughter at Haun's Mill.

Notwithstanding all this we did not falter in our faith, but started on our perilous journey trusting in God. We passed through Kirtland just after the Saints had left for the far west. When we arrived in Caldwell County we were surrounded by a mob of about forty persons with blackened faces. They hooted and yelled and looked more like demons than human beings. It was early one December morning when this occurred. They ordered my poor, delicate mother out into the deep snow, searched our wagons, took from us our arms and ammunition, pointed their guns at us children to intimidate us, and cursed and swore in a most frightful manner. One of the neighboring women had intruded her hateful presence into our camp, urging them to shoot. "Shoot them down," she cried, "they should not be allowed to live!" The question may be asked, how did we feel under these circumstances? I can speak for one, I did not tremble—I did not fear them. They looked to me too insignificant and I felt to trust in One, (although but a child) who held our destinies in His own hands.

We continued our journey until we came to a settlement on Shoal creek, five miles distant from Haun's mill; my father and another of the brethren went to the mill to hold council with Bro. Joseph Young and others, as to what course was best to pursue under the circumstances. They were in a blacksmith shop when a mob appeared in sight, formed in line and commenced firing, without giving any warning whatever, upon men, women and children. The first ball fired by the enemy lodged in my father's right arm. He returned the shot but found it impossible to reload. He then ran down the bank of the creek, and just before him one of the brethren in ascending the opposite bank, was shot down. He stepped under some lumber leaning against the bank, which afforded very little if any protection, but, in answer to prayer, their eyes were blinded, and, although they looked directly at him, yet apparently did not see him, passed on, declaring with an oath that not another Mormon was to be seen. He re-

mained there until all was silent, then ventured forth to witness the dreadful scene of the massacre.

In the shop lay the lifeless body of the son of Warren Smith with his brains beaten out with the breech of a gun, and another of the same family with his thigh torn entirely away, and apparently mortally wounded. A little further on an aged man, Father McBride, lay weltering in his gore. It was not enough to shoot him down, but the murderers had found an old scythe with which they had mangled that venerable head in a most horrible and sickening manner. A young woman was also found behind a huge log, where she had fallen in a fainting condition with a wound in one of her hands, several bullet holes through her clothing and a volley had lodged in the log. If a man had on a good coat or a pair of good boots they were stripped from their bodies in a most brutal and inhuman manner, while the victims were in the agonies of death. My father aided in dressing the wounds of those worse off than himself and to bury the dead as best he could with his left hand. His own arm was not cared for or scarcely thought of, in the midst of the terrible suffering of others, until it was in danger of mortifying. Besides, the country was in such a state of excitement he had to hide from place to place, and came near losing his arm. Two weeks later he rejoined his family, pale and emaciated. My brother William had gone in search, having learned that his life had been spared, but was wounded. These two weeks were full of the keenest anxiety.

On the night of this fearful slaughter, a young man came running through the woods and deep snow, bare headed, telling us that an armed mob had surrounded those at the mill, and were murdering men, women and children, and would soon be upon us. This news caused a regular stampede in our little company, as some of our company had gone to the mill. Some of the women took their little ones in their arms, while others clung to their clothes; a loaf of bread and a blanket or two, were carried by older members of the family, and all rushed deeper into the snow and adjacent timber. Mother plead in vain for all to remain in camp, as there would be no possible safety in such a flight. The cries of the famishing children would betray them, besides they could have no fire, as this too would attract the attention of the mob. My mother and sister Davis, (whose husband had died *en route*, and whose loss was deeply mourned by all), remained in camp, called their children together, prayed with them, soothed their fears, and assured them that the same God whose watchcare had been over us during our journey thus far, was our friend still and would protect us. We went to bed feeling that we were safe, and God was our friend; but when the morning dawned and I looked into my mother's pale face, I was positive she had not closed her eyes, and felt, child as I was, almost guilty that I had suffered myself to be lulled to sleep by her magic words of comfort, while she had kept a vigilant watch during that fearful night of keenest anxiety. Those who left camp returned exhausted and almost famished.

Early next morning a fine looking young officer rode into camp, and said he had come as a friend to save us from the fate of those at the mill. Referred to the dreadful scene with words of sympathy and regret. Said he was forced to join the military to save his own life, but had done and would do all in his power to save the oppressed. If we would follow him he would lead us to a place of safety, to a friendly neighborhood, where we would find shelter from the cold storms of winter. We followed him, and here was where my father found us. James Flanagan, the young missionary who died with smallpox in England in 1848 was one of our company. He was an exemplary young man; in fact an exception among men. His zeal for the

cause of truth was unexcelled.

We left the State of Missouri in 1838; went with the Saints to Quincy, Illinois, and to Nauvoo in 1841.

My father performed two missions to the Eastern States; emigrated with the Church in 1846 to Council Bluffs; was appointed president of a branch of the Church in that locality. In 1850, came to Utah and settled in Farmington, Davis Co., where after many years of suffering, caused by the hardships he had endured, he passed away, Oct. 18th, 1869, aged 75 years, 5 months and 8 days. Thus ended the life of one whose great grandfather came from Scotland and was one of the first settlers in Connecticut. His grandfather, Jos. Walker, was born in Connecticut, town of Woodbury. His wife's name was Elizabeth. They had five sons and several daughters. The sons' names were as follows: Joseph, Simeon, Caleb, Timothy and Reuben. The names of the daughters I do not know. He subsequently moved to Peacham, Caledonia County, Vermont. He was over 95 years of age. His wife died at 90. His father, Simeon Walker, was born in Connecticut, town of Woodbury, and served faithfully his country in the revolutionary war, in which he was severely wounded by a cannon ball, in the thigh, which produced lameness during life. I fancy I see him now as he comes down the hill from Peacham bowed with the infirmity of age and hardship, leaning on his staff. He takes me on his knee and tells me the story of the war; how he became lame, how bravely they fought for freedom, for liberty; "Liberty or death!" was the watchword. My grandfather was one of the first settlers in Peacham. There they were compelled to stand guard to prevent being kidnapped by the Tories. After the Tories were subdued he made a farm, married Mary, a daughter of Reuben and Beulah Miner, and had a family of nine children, namely, Solomon, Simeon, Abel, John, Charles, Ruth, Clarinda, Mary and Elizabeth.

William Holmes, my grandfather on my mother's side, was born Jan. 15th, 1770, in Kingston, Plymouth County, Massachusetts; Lydia Adams, his wife, was born same town, county and state.

Lydia Holmes, my mother, was an only daughter, almost an idol in the home where there were seven sons. There was great grief in the hearts of her family and friends when she received the gospel and came west. Their sorrow knew no bounds when they received news of her death, which occurred Jan. 18, 1842, at Nauvoo, Hancock County, Illinois. I will state here, however, that my father and second brother, Lorin, came to Nauvoo in the spring of 1840, to attend conference and secure a home. At this conference Orson Hyde was called to go to Jerusalem. Father concluded to leave Lorin with the Prophet until harvest, with the understanding that he then should return and help him through harvesting; but when the time came, the Prophet told him to write to father to hire some one in his stead, and at his expense, as he could not part with him. In the spring of '41 father took his family to Nauvoo. My brother met us with an invitation to dinner, which we gladly accepted and were introduced to the Prophet and his wife, Emma, and the dear children who in after years I learned to love as my own brothers and Julia, an adopted daughter, as my sister. During the summer mother was taken with chills and fever. At length one after another of the children were attacked with the same disease until all were in a helpless condition. Mother was invited to spend a few days at the Prophet's house, they thinking a change would benefit her. But she could not be content away from her afflicted family. At her earnest solicitation they sent her home to her family by placing a bed in a sleigh, as the summer had passed and it was now good sleighing; covered her closely with blankets and, beside, sent many comforts to those at home, as they had often done during her stay.

My mother lingered until Jan. '42, then passed away. Calling her children around her bed she bore a faithful testimony as to her convictions that Joseph Smith was a Prophet of God, and that through him the Gospel of the Son of God had been restored in its fulness, whereby we might return into the presence of the Father; exhorted her children to never depart from the truth, but to live so that she might meet them in that world where there would be no more sorrow, no more suffering, no more tears of anguish at pronouncing the sad word good-bye. She then closed her eyes and her sweet spirit passed away, leaving a beautiful smile on her dear face. It did not seem to us that it was possible she was dead, but only in a sweet sleep. When at length we were forced to believe she would never speak to us again we were in the depths of despair. Ten motherless children! And such a mother! The youngest was not yet two years old. What were we to do? My father's health seemed to give way under this heavy affliction. The Prophet came to our rescue. He said: "If you remain here, Brother Walker, you will soon follow your wife. You must have a change of scene, a change of climate. You have just such a family as I could love. My house shall be their home. I will adopt them as my own. For the present I would advise you to sell your effects, place the little ones with some kind friends, and the four eldest shall come to my house and be received and treated as my own children, and if I find the others are not content or treated right, I will bring them home and keep them until you return." I wrung my hands in the agony of despair at the thought of being broken up as a family, and being separated from the loved ones. But said the Prophet, "My home shall be your home, eternally yours." I understood him not. However, my father sought to comfort us by saying two years would soon pass away, then with renewed health he hoped to return and make us a home where we might be together again. Soon after he left, my sister Lydia, aged 8 years and 11 months, was attacked with brain fever. We had visited her several times and found that all that was done did not relieve her sufferings, and when we told the Prophet how very sick she was he told the boys to put a bed in the carriage and he went with them. Told the family that they must excuse him, but he was under the greatest obligation to look after her welfare and had come to take her to his own house where he could see to her himself. He took her in his arms from the carriage and baptized her in the Mississippi River; but in a few days she too passed away. Everything that could be done was done. But she was to join her dear mother in the spirit world, and we were left more lonely than before. Here allow me to say that our own father and mother could scarcely have done more or manifested greater solicitude for her recovery than did the Prophet and his wife Emma. They watched with us by her bedside and when all was over accompanied us to her last resting place beside her mother. One after another were brought home until all the younger members of the family were there except the baby. Judge Adams and wife, of Springfield, Ill., came to Nauvoo and desired one of the girls to live with them. We reluctantly consented for sister Jane to return with them, where she had a pleasant home until after their death, when she returned to Nauvoo. My brother William married Miss Olive Hovey Farr, in the fall of 1843. They boarded at the Mansion six months, then went to housekeeping and took the children with him. I begged the privilege of going with them! I thought it too great a task for his wife to assume so great a responsibility. The Prophet and his wife introduced us as their sons and daughters. Every privilege was accorded us in the home. Every pleasure within reach was ours. He often referred to Bro. Lorin as his "Edwin." He was indeed his confidential and trusted friend. He was ever by his side; arm in arm they

walked and conversed freely on various subjects. He was with him when he was arrested at Dixon by Wilson and Reynolds, who were determined to take him down the river into Missouri, but were foiled in this attempt. It was in this case "Uncle Billy" Rogers as he was familiarly called, made himself conspicuous in his defense; declared, with an oath, that they could not come there and kidnap a man and take him away in that manner. Said he would be d—d if Smith should not have fair play. They were forced to take him through the state by way of Nauvoo. Bro. Lorin hurried on home, brought his favorite horse Charley, and met him on foot, weary and covered with dust. He warmly embraced him, mounted his horse, and rode into Nauvoo. As they drew near the city the people turned out *en mass* to greet him. Bro. Lorin went with him to Springfield to attend his trial, and had the exquisite pleasure of seeing him acquitted.

At the time he crossed the river and was actively making arrangements to go beyond the Rocky Mountains, he said, "I have the promise of life for five years, if I listen to the voice of the spirit." But when Emma and some of his brethren besought him to return, he said, "If my life is worth nothing to you it is worth nothing to me." He well knew it was in the programme that he must sacrifice his life for the principles God had revealed through him. Death had no terrors for him, although life was dear. I have often heard him say he expected to seal his testimony with his blood. He anticipated great joy in meeting his parents and friends beyond the grave. He believed that as soon as the spirit left the body we were shaking hands with and greeting our friends.

He often referred to the feelings that should exist between husband and wives, that they, his wives, should be his bosom companions, the nearest and dearest objects on earth in every sense of the word. He said men must beware how they treat their wives. They were given them for a holy purpose that the myriads of spirits waiting for tabernacles might have pure and healthy bodies. He also said many would awake in the morning of the resurrection sadly disappointed; for they, by transgression, would have neither wives nor children, for they surely would be taken from them, and given to those who should prove themselves worthy. Again he said, a woman would have her choice; this was a privilege that could not be denied her.

In the year 1842 President Joseph Smith sought an interview with me, and said: "I have a message for you. I have been commanded of God to take another wife, and you are the woman." My astonishment knew no bounds. This announcement was indeed a thunderbolt to me. He asked me if I believed him to be a prophet of God. "Most assuredly I do," I replied. He fully explained to me the principle of plural or celestial marriage. Said this principle was again to be restored for the benefit of the human family. That it would prove an everlasting blessing to my father's house, and form a chain that could never be broken, worlds without end. "What have you to say?" he asked. "Nothing." How could I speak, or what could I say?" He said, "If you will pray sincerely for light and understanding in relation thereto, you shall receive a testimony of the correctness of this principle. I thought I prayed sincerely, but was so unwilling to consider the matter favorably that I fear I did not ask in faith for light. Gross darkness instead of light took possession of my mind. I was tempted and tortured beyond endurance until life was not desirable. Oh that the grave would kindly receive me, that I might find rest on the bosom of my dear mother. Why should I be chosen from among Thy daughters, Father, I am only a child in years and experience. No mother to counsel; no father near to tell me what to do in this trying hour. Oh, let this bitter cup

pass. And thus I prayed in the agony of my soul.

The Prophet discerned my sorrow. He saw how unhappy I was, and sought an opportunity of again speaking to me on this subject, and said: "Although I cannot, under existing circumstances, acknowledge you as my wife, the time is near when we will go beyond the Rocky Mountains and then you will be acknowledged and honored as my wife." He also said, "this principle will yet be believed in and practised by the righteous. I have no flattering words to offer. It is a command of God to you. I will give you until to-morrow to decide this matter. If you reject this message the gate will be closed forever against you."

This aroused every drop of Scotch in my veins. For a few moments I stood fearless before him, and looked him in the eye. I felt at this moment that I was called to place myself upon the altar a living sacrifice—perhaps to brook the world in disgrace and incur the displeasure and contempt of my youthful companions; all my dreams of happiness blown to the four winds. This was too much, for as yet no shadow had crossed my path, aside from the death of my dear mother. The future to me had been one bright, cloudless day. I had been speechless, but at last found utterance and said: "Although you are a prophet of God you could not induce me to take a step of so great importance, unless I knew that God approved my course. I would rather die. I have tried to pray but received no comfort, no light," and emphatically forbid him speaking again to me on this subject. Every feeling of my soul revolted against it. Said I, "The same God who has sent this message is the Being I have worshipped from my early childhood and He must manifest His will to me." He walked across the room, returned and stood before me with the most beautiful expression of countenance, and said: "God Almighty bless you. You shall have a manifestation of the will of God concerning you; a a testimony that you can never deny. I will tell you what it shall be. It shall be that joy and peace that you never knew."

Oh, how earnestly I prayed for these words to be fulfilled. It was near dawn after another sleepless night when my room was lighted up by a heavenly influence. To me it was, in comparisons, like the brilliant sun bursting through the darkest cloud. The words of the Prophet were indeed fulfilled. My soul was filled with a calm, sweet peace that "I never knew." Supreme happiness took possession of me, and I received a powerful and irresistable testimony of the truth of plural marriage, which has been like an anchor to the soul through all the trials of life. I felt that I must go out into the morning air and give vent to the joy and gratitude that filled my soul. As I descended the stairs, Prest. Smith opened the door below, took me by the hand and said: "Thank God, you have the testimony. I too, have prayed." He led me to a chair, placed his hands upon my head, and blessed me with every blessing my heart could possibly desire.

The first day of May, 1843, I consented to become the Prophet's wife, and was sealed to him for time and all eternity, at his own house by Elder Wm. Clayton.

To-day I have but one regret, which is that I have not been a more worthy representative of the principle of plural marriage, and that I have not lived a more perfect life. I can also state that Emma Smith was present and did consent to Eliza and Emily Partridge, also Maria and Sarah Lawrence being sealed to her husband. This I had from the Prophet's own mouth; also the testimony of her niece, Ilyrum Smith's eldest daughter, (my brother Lorin's wife), as well as that of the young ladies themselves, with whom I was on most intimate terms, and was glad that they, too, had accepted that order of marriage. Instead of a feel-

ing of jealousy, it was a source of comfort to me. We were as sisters to each other.

In this I acted in accordance with the will of God. Not for any worldly aggrandizement; not for the gratification of the flesh. How can it be said we accepted this principle for any lustful desires? Preposterous! This would be utterly impossible. But, as I said before, we accepted it to obey a command of God, to establish a principle that would benefit the human family and emancipate them from the degradation into which they, through their wicked customs, had fallen.

In all this God had in view a road marked out for me that I knew not; to struggle against the tide of opposition, prejudice and tradition; to aid in establishing a principle that would exalt mankind and bring them back into His presence. A tie has been formed that will guide me to the highest and most glorious destiny, if I continue to walk in the regeneration, which is the grand object of my life.

No one can possible feel more deeply to regret than I do, the course taken by the sons of President Joseph Smith, knowing that they have been misinformed; that it is through prejudice, through yielding to popular opinion that they have been misled. They might heir their father's priesthood, if they would take proper steps, and honor the principles revealed through him. Thus they might be called to occupy prominent positions in this dispensation, to aid in forwarding the great work of redemption and to seek to bring every honest soul of every nation to a knowledge of the Gospel of the Son of God. O, that they had eyes to see and ears to hear the sound of the Gospel, and walk in the footsteps of their illustrious father, knowing as I do that he was the grandest personage that has stood upon the earth since the days of our Savior. O, that God would in His boundless mercy, His matchless charity, withdraw the curtain and let but one ray from His magnificent countenance shine upon them, that like Saul of Tarsus, they might turn to God and become his apostles in very deed. That they might also accept the many testimonies given by those whose lives have been pure and spotless, who have sought to aid in establishing eternal principles that will exalt the human race in the presence of God. How gladly we would have them in our midst, did they walk in the spirit of their father.

They seem surprised that there was no issue from asserted plural marriages with their father. Could they but realize the hazardous life he lived, after that revelation was given, they would comprehend the reason. He was harassed and hounded and lived in constant fear of being betrayed by those who ought to have been true to him.

Since 1845, I have been the wife of President Heber C. Kimball, by whom I have had nine children, five sons and four daughters: have lived in the same house with others members of his family; have loved them as dearly as my own sisters, until it became necessary, as our children began to grow up around us, to have spearate homes. Every mother has her own mode of government, and as children grow in years, it is more pleasant to have them under the immediate dictation of their own mother. I can truthfully state, however, that there is less room for jealously where wives live under the same roof. They become interested in each other's welfare; they love each other's children; beside, in my experience, I find the children themselves love each other as dearly as the children of one mother. In sickness, it has been a pleasure to minister to those in need of assistance. I will say here, too, that it is a grand school. You learn self control, self denial; it brings out the nobler traits of our fallen natures, and teaches us to study and subdue self, while we become acquainted with the peculiar characteristics of each other.

There is a grand opportunity to improve ourselves, and the lessons learned in a few years, are worth the experience of a lifetime, for this reason, that you are better prepared to make a home happy. You can easily avoid many unpleasant features of domestic life that through inexperience you otherwise are unprepared to meet.

The study of human nature is a grand study. I can only speak for myself in this regard. When I separated from others and went to a home with my own children I placed many little safeguards around our home that experience had suggested, and my children grew into their teens without having heard an unkind word between their father and mother. When the father was there everything was done necessary for his comfort. To make our home a pleasant one, was the chief object of life. When absent I knew he was in good company and where he had a right to be. I stood in no fear from his associations with others, because I knew their purity of life. It is needless for me to say anything in regard to the life and character of Prest. H. C. Kimball. He lives in the hearts of the people called Latter-day Saints, and his acts and works are known abroad.

As time passed on he seemed to appreciate more than ever his wives and growing children. His last words to me were that he had been agreeably disappointed in my course of life; had appreciated my example as a wife and as a mother; that none had excelled me in the home life. Where my lot had been cast, there he had found a place of peace and rest. "Let me now thank you kindly," he said, "for every kind word, for every kind act of your life, and when I am gone, which will not be but a short time, you shall be blessed and find friends." He went on to say that if he never spoke to me again, I might rest assured that I had his most sanguine good feelings; his unbounded love and esteem. "What can you tell Joseph when you meet him? Cannot you say that I have been kind to you as it was possible to be under the circumstances? I know you can, and am confident you will be as a mediator between me and Joseph, and never enjoy any blessing you would not wish Heber to share."

These words were more precious to me than gold, as they were his last, with the addition of "I leave my peace and blessing with you. May the peace of Heber ever abide in your habitation."

I do not pen these facts thinking that others did not share equally in his esteem; as every woman carves her own niche in her husband's affections.

Heber C. Kimball was a noble whole-souled son of God, and was as capable of loving more than one woman as God Himself is capable of loving all his creations.

Sister Vilate Murrey Kimball, first wife of Heber Chase Kimball, was one of the noble women of earth. She was dearly beloved by his wives and children, as by all who intimately knew her. Too little has been said of her exemplary life. She was as a ministering angel to those in distress, ever ready to aid those who had not been so fortunate as herself in regard to the comforts of life. She never seemed so happy as while seeking to make others happy. Every year it was her custom to invite all the family to dine at her table, and insisted that it was her privilege to wait upon and make them happy and comfortable. In her last sickness she expressed her regret that she could no longer have the pleasure of seeing the family together as she had been in the habit of doing. On one occasion when one of her old time associates was urging her to come often, as she had done in former years, she answered, "You must excuse me, as our own family has grown so large that by the time I visit them all, I want to begin the rounds again." This shows the good feelings she cherished towards her husband's many wives and children. Too much cannot be said in

praise of her example. In her demise, Zion lost one of her noblest daughters.

Very sincerely, your Sister in the Gospel,

Lucy W. Kimball.

PUNGENT PARAGRAPHS

We must suffer before we can sympathize.

A friend should bear with a friend's infirmities, not his vices.—Selected.

Difficulties, like thieves, often disappear at a glance.— Selected.

Patience may be bitter, but its fruit is sweet.—Rousseau.

There is a certain pleasure in weeping; grief finds in tears both a satisfaction and a cure.—Ovid.

They are never alone who are accompanied with noble thoughts.—Sir P. Sidney.

Love is lovliest when embalmed in tears. —Sir Walter Scott.

Wisdom adorns riches, and shadows poverty.—Socrates.

Peace hath her victories no less renowned than war.—Milton.

Who lives for humanity, must be content to lose himself.—O. B. Frothingham.

"Death is the gate to endless joy, but we dread to enter therein."

The fewer our wants the nearer we resemble the Gods.—Socrates.

Indolence and self-disparagement go hand in hand and act each on the other.—Selected.

Politeness costs nothing; it is very agreeable to other people; and, more than this, it pays.—Selected.

The lack of wealth is easily repaired; but the poverty of the soul is irreparable.—Montaigue.

No man knows the highest happiness of life until he knows the happiness of giving. —Selected.

IN THE MILLENNIUM

I am going to stop my talking by saying that, in the millennium, when the kingdom of God is established on the earth in power, glory, and perfection, and the reign of wickedness that has so long prevailed is subdued, the Saints of God will have the privilege of building their temples, and of entering into them, becoming, as it were, pillars in the temples of God, and they will officiate for their dead. Then we will see our friends come up, and perhaps some that we have been acquainted with here.

If we ask who will stand at the head of the resurrection in this last dispensation, the answer is Joseph Smith, Junior, the Prophet of God. He is the man who will be resurrected and receive the keys of the resurrection, and he will seal this authority upon others, and they shall have officiated for them, and bring them up, and we will have revelation to know our forefathers clear back to Father Adam and Mother Eve, and we will enter into the temples of God and officiate for them. Then man will be sealed to man until the chain is made perfect back to Adam, so that there will be a perfect chain of priesthood from Adam to the winding up scene.—Brigham Young.

MAXIM

Before we do anything we should ask ourselves whether that which we are about to do is such that God will approve of, and seal with His blessing; and if there is any doubt about it, we should pause and say, "This salvation and this glorious exaltation that God holds out to me is worth more than anything else on earth, and I will not do anything that will endanger my salvation, and the salvation of my family, but I will cling to the Spirit of the Lord and not grieve it.—George Q. Cannon.

TO WHOM IT MAY CONCERN

STATE OF UTAH)
(ss. AFFIDAVIT
COUNTY OF SALT LAKE)

James Arthur Armstrong, being first duly sworn on oath makes this Affidavit of his own free will and volition, that is to say:

During the summer of 1908 I had charge of a company of missionaries going through the South Central part of Minnesota and on one occasion after Sunday and Monday meetings in Fairbault, Minnesota, a neighbor came to the residence where we were living and asked for two Mormon missionaries to come to the deathbed of a Miss Law, sister of William Law, the one-time First Counselor to Joseph Smith.

Ephraim Peterson, then from Ephraim, Utah, and I called on this party who said she was a sister of William Law. She appeared to be of sound and sane mind and in possession of all her faculties, although she was in very poor health. I would estimate she was in her 80's and very feeble, although she was very alert and of keen mind.

She stated that she had promised her brother William that she would contact some of the missionaries or some of the church authorities and make a confession for him to the effect that he, William Law, fired the shot that killed the Prophet Joseph Smith at the Carthage Jail at Carthage, Illinois.

Further affiant sayeth not.

Witness my hand and seal at Salt Lake City, Utah this 15th day of November, 1952.

James Arthur Armstrong
JAMES ARTHUR ARMSTRONG

Subscribed and sworn to before me
this 15th day of November, 1952.

Lester Fisher
NOTARY PUBLIC

TO WHOM IT MAY CONCERN:

STATE OF UTAH)
(ss. AFFIDAVIT
COUNTY OF SALT LAKE)

James Arthur Armstrong being first duly sworn on oath makes this affidavit of his own free will and volition, that is to say:

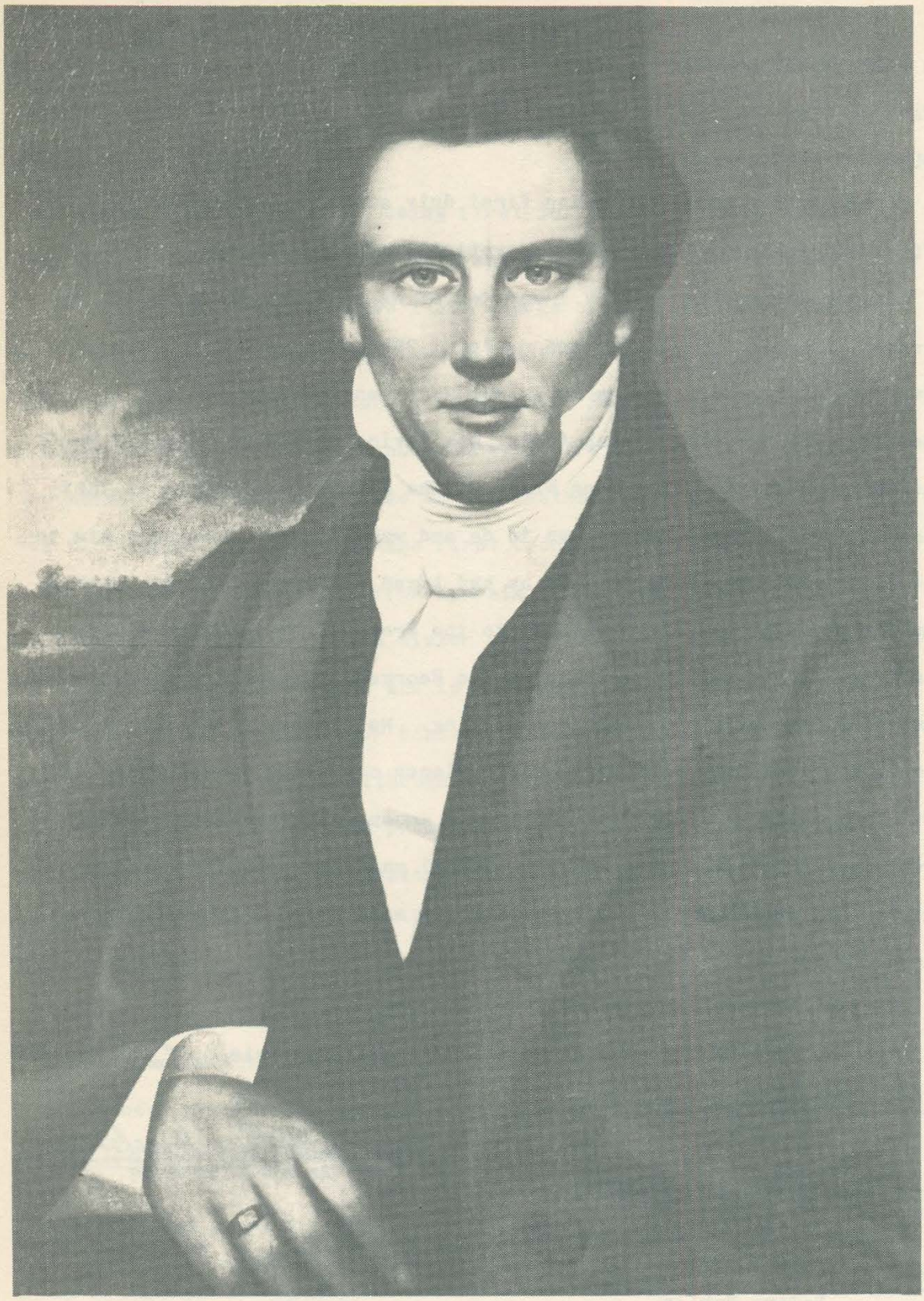
During the spring of 1907 I was traveling as a Latter-day Saint Missionary in Lyons, Wisconsin, and on April 23rd about 4 o'clock p.m. arrived at the home of Charles Davis who was then 88 years old and blind in one eye. His daughter, Sarah Askin, was living with him. Charles Davis who was at that time Presiding Elder of the Reorganized Church in that locality said he had some chores to do and wanted me to accompany him to the farm, while there he told me he had lived at Nauvoo and was coachman for Joseph Smith and was a witness to the Prophet Joseph Smith's second marriage. After supper, members of the Reorganized Church gathered at the home of Elder Davis and we held a meeting. We discussed the principles of the Gospel including polygamy. The audience contended Joseph Smith was not a polygamist. I asked if they would accept the testimony of their Presiding Officer and they agreed. Then I said, How about it Brother Davis? Was Joseph Smith a polygamist? He said "Yes, I (Charles Davis) was a witness to his second marriage."

Further affiant sayeth not.

Witness my hand and seal at Salt Lake City, Utah this 18th day of November, 1952.

James Arthur Armstrong.
James Arthur Armstrong

Subscribed and sworn to before me
this 18 day of November 1952.
Lester Fisher
Notary Public



Joseph Smith.

EDITORIAL

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

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

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EDITORIAL THOUGHT

On Pride

A fanciful and flowery and heated imagination beware of; because the things of God are of deep import; and time, and experience, and careful and ponderous and solemn thoughts can only find them out. Thy mind, O man! if thou wilt lead a soul unto salvation, must stretch as high as the utmost heavens, and search into and contemplate the darkest abyss, and the broad expanse of eternity—thou must commune with God. How much more dignified and noble are the thoughts of God, than the vain imaginations of the humane heart! None but fools will trifle with the souls of men.

Joseph Smith

AN OPEN ANSWER TO A LETTER

November 15, 1954

Editor of "TRUTH" Magazine
Salt Lake City, Utah

Dear Brother:

It is with gratitude in my heart, for the work which you are accomplishing, that I write you to say that I enjoyed the November issue of TRUTH. I took it as an answer to the article written for the LOOK Magazine by Elder Richard L. Evans, wherein the position of the Church concerning Plural Marriage was defined. Your editorial was a splendid defense of the principle and its eternal existence and the impossibility of it ever being abandoned or revoked. You gave evidence that Joseph Smith, Brigham Young and John Taylor were firm in their feelings to maintain that principle while they were in the flesh. I wondered if you had any evidence as to what their action might have been after they left this life? You said in your editorial that, and I quote: "They also held the keys of Priesthood and surely deserved a voice in the matter." This certainly causes me to wonder. Would it be possible for you to give me more light on the subject? Perhaps, if you thought that others might have the same query, you would favor the thought of answering

through the columns of TRUTH. Any way you decide to do it I would greatly appreciate.

I pray that you may continue to be successful in your work.

Your brother in the gospel of Christ,

Dear Brother_____:

We were happy to hear from you and to learn of your interest in TRUTH as well as the important subject at hand. As you suggested we will take this opportunity to answer your question in the columns of the magazine. We were very glad to have this question called to our attention. Although we are and have been very reluctant to offer any criticisms as to the actions of the early leaders of the Church, we feel that the saints should know the TRUTH regarding such matters, for in the possession and application of the same lie the means of their eternal exaltation.

There is evidence of a documentary nature which, we think, fully expresses the actions of Jesus Christ and Joseph Smith in the matter. We refer to the Lorin C. Woolley affidavit regarding the circumstances surrounding a very important meeting held September 27, 1886. This testimony has before been printed in the columns of TRUTH, but we feel the need for repeating it in full at present. It follows:

Statement of Lorin C. Woolley with reference to the revelation of 1886, on the subject of Celestial or plural marriage, given September 22, 1929:

There were present, Lorin C. Woolley, Daniel R. Bateman, John Y. Barlow, J. Leslie Broadbent and J. W Musser. Prayer was offered by John Y. Barlow.

Lorin C. Woolley related the following:

"While the brethren were at the Carlisle residence (in Murray) in May or June of 1886, letters began to come to President John Taylor from such men as John Sharp, Horace Eldredge, William Jennings, John T. Cain, Abraham Hatch, President Cluff and many other leading men from all over the Church, asking the leaders to do something, as the Gentiles were talking of confiscating their property in connection with the property of the Church.

These letters not only came from those who were living in the plural marriage relation, but also from prominent men who were presiding in various offices in the Church who were not living in that relation. They all urged that something be done to satisfy the Gentiles so that their property would not be confiscated.

George Q. Cannon, on his own initiative, selected a committee comprising himself, Hyrum B. Clawson, Franklin S. Richards, John T. Caine and James Jack to get up a statement or manifesto that would meet the objections urged by the brethren above named. They met from time to time to discuss the situation. From the White home, where President Taylor and companions stopped, after leaving the Carlisle home, they came out to father's. George Q. Cannon would go and consult with the brethren of the committee, I taking him back and forth each day.

On September 26, 1886, George Q. Cannon, Hyrum B. Clawson, Franklin S. Richards, and others met with President John Taylor at my father's residence at Centerville, Davis County, Utah, and presented a document for President Taylor's consideration.

I had just got back from a three days' trip, during most of which time I had been in the saddle, and being greatly fatigued, I had retired to rest.

Between one and two o'clock P. M. Brother Bateman came and woke me up and asked me to be at my father's home, where a manifesto was to be

discussed. I went there and found there were congregated Samuel Bateman, Charles H. Wilkins, L. John Nuttal, Charles Birrell, George Q. Cannon, Franklin S. Richards and Hyrum B. Clawson.

We discussed the proposed Manifesto at length, but we were unable to become united in the discussion. Finally George Q. Cannon suggested that President Taylor take the matter up with the Lord and decide the same the next day.

Brothers Clawson and Richards were taken back to Salt Lake. That evening I was called to act as guard during the first part of the night, notwithstanding the fact that I was greatly fatigued on account of the three days' trip I had just completed.

The brethren retired to bed soon after nine o'clock. The sleeping rooms were inspected by the guard as was the custom. President Taylor's room had no outside door. The windows were heavily screened.

Some time after the brethren retired and while I was reading the Doctrine and Covenants, I was suddenly attracted to a light appearing under the door leading to President Taylor's room, and was at once startled to hear the voices of men talking there. There were three dictinct voices. I was bewildered because it was my duty to keep people out of that room and evidently someone had entered without my knowing it. I made a hasty examination and found the door leading to the room bolted as usual. I then examined the outside of the house and found all the window screens intact. While examining the last window, and feeling greatly agitated, a voice spoke to me, saying, "Can't you feel the Spirit? Why should you worry?"

At this I returned to my post and continued to hear the voices in the room. They were so audible that although I did not see the parties I could place their positions in the room from the sound of their voices. The three voices continued until about midnight, when one of them left, and and the other two continued. One of them I recognized as President John Taylor's voice. I called Charles Birrell (1) and we both sat up until eight o'clock the next morning.

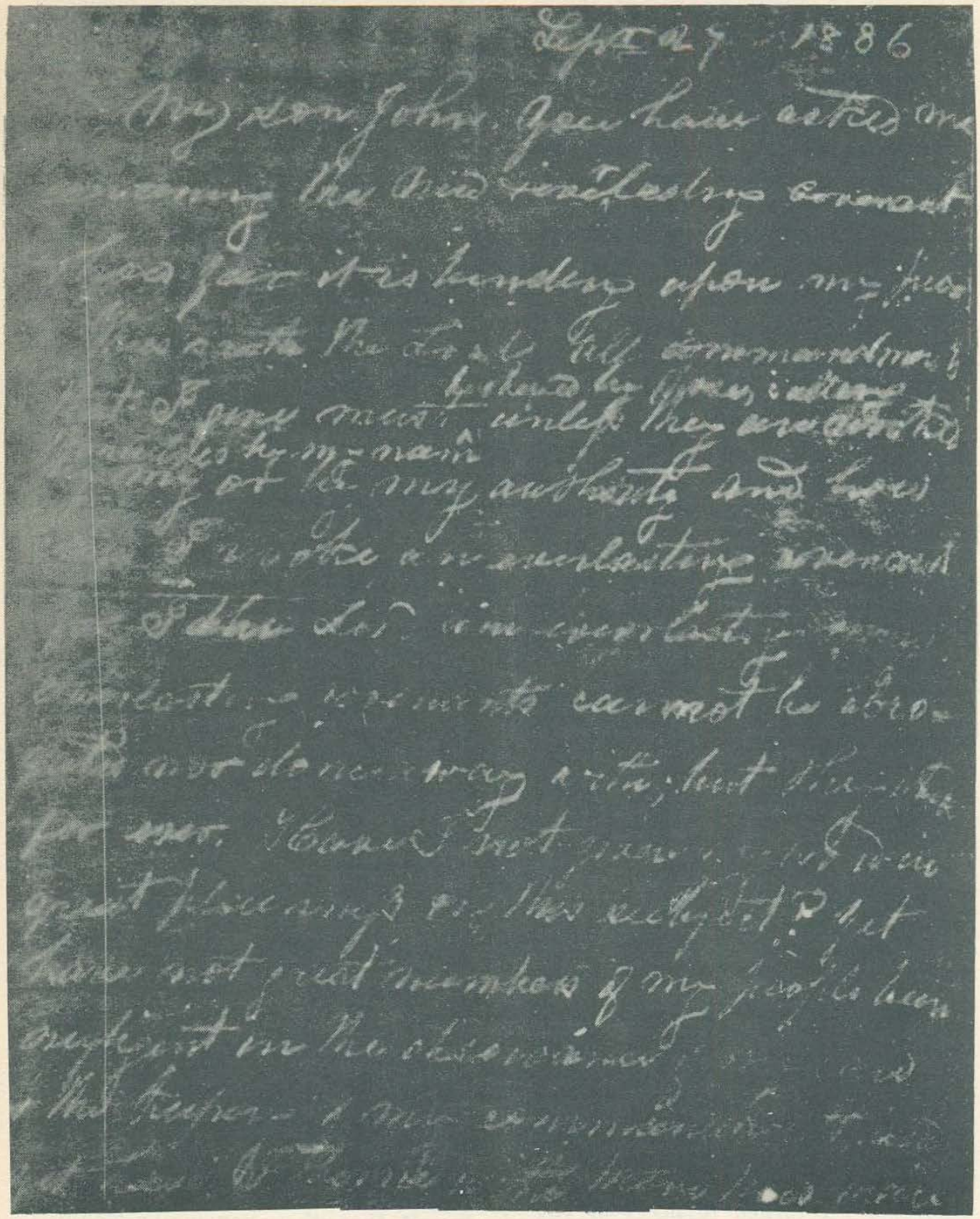
When President Taylor came out of his room about eight o'clock in the morning of September 27, 1886, we could scarcely look at him on account of the brightness of his personage.

He stated, "Brethren, I have had a very pleasant conversation with Brother Joseph (Joseph Smith)". I said, "Boss, who is the man that was there until midnight?" He asked, "What do you know about it, Lorin?" I told him all about my experience. He said, **"Brother Lorin, that was your Lord."**

We had no breakfast, but assembled ourselves in a meeting. I forget who opened the meeting. I was called to offer the benediction. I think my father, John W. Woolley, offered the opening prayer. There were present at the meeting, in addition to President Taylor, George Q. Cannon, L. John Nuttall, John W. Woolley, Samuel Bateman, Charles Wilkins, Charles Birrell, Daniel R. Bateman, Bishop Samuel Sedden George Earl, my mother, Julia E. Woolley, my sister, Amy Woolley, and myself. The meeting was held from about 9 o'clock in the morning until 5 in the afternoon, without intermission, being about eight hours in all.

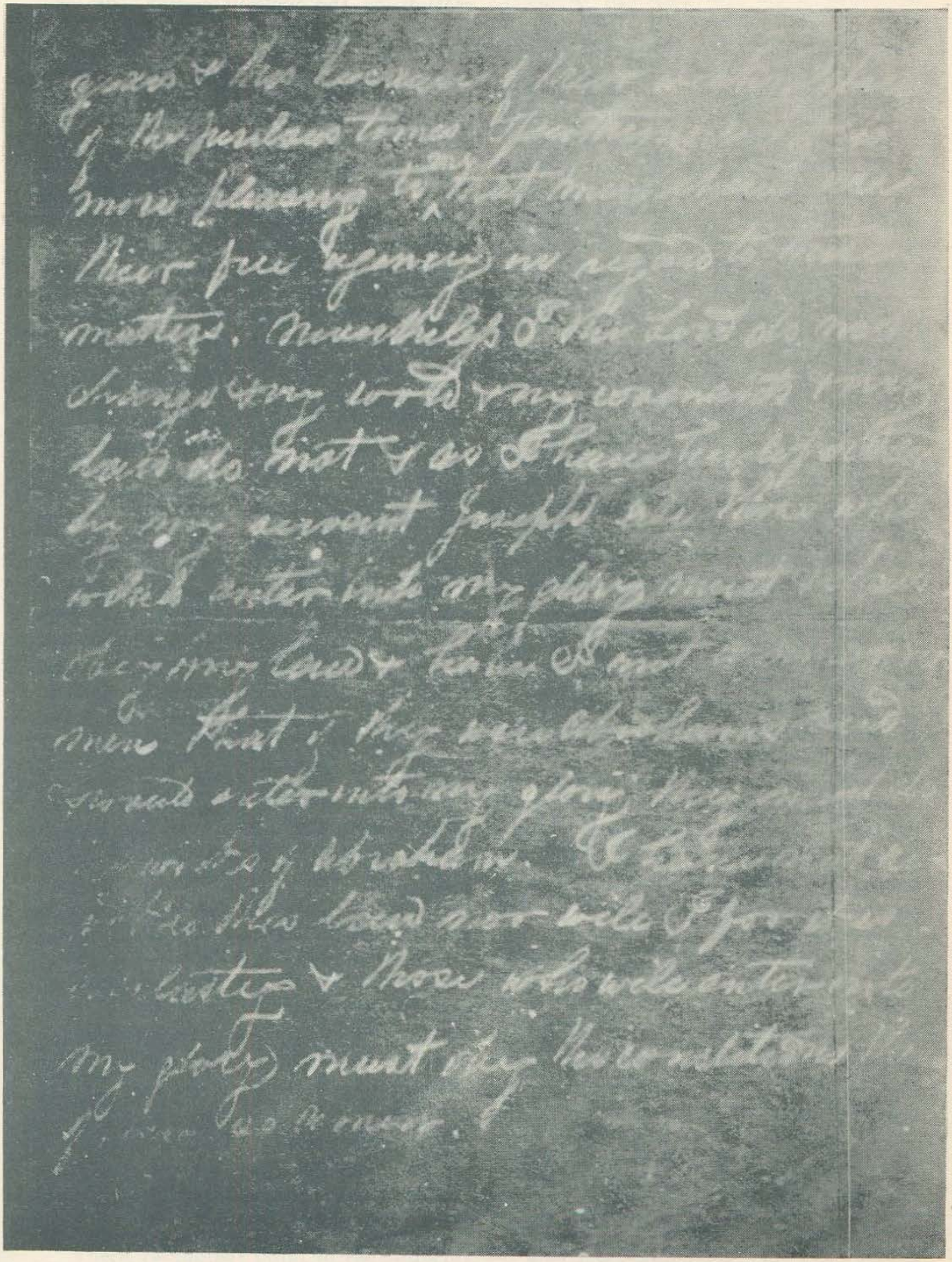
President Taylor called the meeting to order. He had the Manifesto, that had been prepared under the direction of George Q. Cannon, read over again. He then put each person under covenant that he or she would defend the principle of Celestial or plural marriage, and that they would consecrate their lives, liberty and property to this end, and that they personally would sustain and uphold that principle.

(1) CHARLES BIRRELL WAS ALSO A BODYGUARD OF THE BRETHREN AND WAS TO TAKE THE SECOND SHIFT IN WATCHING ON THIS NIGHT.



REVELATION

Fac-simile of Revelation Received by President John Taylor, September 26-27, 1886.



By that time we were all filled with the Holy Ghost. President Taylor and those present occupied about three hours up to this time. After placing us under covenant, he placed his finger on the document, his person rising from the floor about a foot or eighteen inches, and with countenance animated by the Spirit of the Lord, and raising his right hand to the square, he said, "Sign that document,—never! I would suffer my right hand to be severed from my body first. Sanction it,—never! I would suffer my tongue to be torn from its roots in my mouth before I would sanction it!"

After that he talked for about an hour and then sat down and wrote the revelation which was given him by the Lord upon the question of Plural marriage (the text of which revelation is given elsewhere). Then he talked to us for some time, and said, **"Some of you will be handled and ostracized and cast out from the Church by your brethren because of your faithfulness and integrity to this principle, and some of you may have to surrender your lives because of the same, but woe, woe, unto those who shall bring these troubles upon you." (Three of us were handled and ostracized for supporting and sustaining this principle.** There are only three left who were at the meeting mentioned—Daniel R. Batman, George Earl and myself. So far as I know those of them who have passed away all stood firm to the covenants entered into from that day to the day of their deaths).

After the meeting referred to, President Taylor had L. John Nuttall write five copies of the revelation. He called five of us together: Samuel Bateman, Charles H. Wilkins, George Q. Cannon, John W. Woolley, and myself.

He then set us apart and placed us under covenant that while we lived we would see to it that no year passed by without children being born in the principle of plural marriage. We were given authority to ordain others if necessary to carry this work on, they in turn to be given authority to ordain others when necessary, under the direction of the worthy senior (by ordination), so that there should be no cessation in the work. He then gave each of us a copy of the revelation.

I am the only one of the five now living, and so far as I know all five of the brethren remained true and faithful to the covenants they entered into, and to the responsibilities placed upon them at that time.

During the eight hours we were together, and while President Taylor was talking to us, he frequently arose and stood above the floor, and his countenance and being were so enveloped by light and glory that it was difficult for us to look upon him.

He stated that the document, referring to the Manifesto, was from the lower regions. He stated that many of the things he had told us we would forget and they would be taken from us, but that they would return to us in due time as needed, and from this fact we would know that the same was from the Lord. This has been literally fulfilled. Many of the things I forgot, but they are coming to me gradually, and those things that come to me are as clear as on the day on which they were given.

President Taylor said that the time would come when many of the Saints would apostatize because of this principle. He said "one-half of this people would apostatize over the principle for which we are now in hiding; yea, and possibly one-half of the other half", (rising off the floor while making the statement). He also said the day will come when a document similar to that (Manifesto) then under consideration would be adopted by the Church, following which "APOSTASY AND WHOREDOM would be rampant in the Church."

He said that in the time of the seventh President of this Church, the Church would go into **bondage both**

temporally and spiritually and in that day (the day of bondage) the one Mighty and Strong spoken of in the 85th Section of the Doctrine and Covenants would come.

Among other things stated by President Taylor on this occasion was this, **"I would be surprised if ten per cent of those who claim to hold the Melchisedek Priesthood will remain true and faithful to the Gospel of the Lord Jesus Christ, at the time of the seventh president, and that there would be thousands that think they hold the priesthood at that time, but would not have it properly conferred upon them."**

John Taylor set the five mentioned apart and gave them authority to perform marriage ceremonies, and also to set others apart to do the same thing as long as they remained upon the earth; **and while doing so, the Prophet Joseph Smith stood by directing the proceedings. Two of us had not met the Prophet Joseph Smith in his mortal lifetime and we—Charles H. Wilkins and myself—were introduced to him and shook hands with him."**

(Signed) Lorin C. Woolley.

Here it appears that God felt it necessary to grant this personal appearance of these two great characters to President John Taylor in order to keep the doctrine of "Plural Marriage" alive. There is little doubt that in keeping with Brigham Young's earthly feelings and ministry that He was in accord with the action, though it may not have been his duty or privilege to appear with the other two.

Our readers will remember the statement by President Woodruff to the effect that the deceased leaders visited him often up to 1890. After that he had not been able to get in touch with them. This condition certainly indicates their feelings in the matter. **Thus we note the firm action of the Lord, taken in order to keep the principle of "Celestial or Plural Marriage" alive.**

There is another point of the editorial mentioned we would like to elaborate on. President Woodruff laid much stress on the revelation he received after the 1890 Manifesto was signed. The Church has since used this famous statement in order to prove the divinity of that famous document.

What was Wilford Woodruff's "post Manifesto" revelation? We quote his exact words: "I have received a revelation and a commandment from the Lord, which I have not revealed to any man, which I shall reveal to this assembly, and the command of the Lord I shall give to this people, which is this: The Lord has revealed to me that there are many in the Church who feel badly tried about the manifesto, and also about the testimony of the Presidency and Apostles before the Master in Chancery. The Lord has commanded me to put the following question to the Saints, and those who will give strict attention to it, shall have the Holy Ghost to be with them to inspire them to answer that question for themselves, and the Lord has promised that the answer will be to all alike."

Then in simple language President Woodruff made it plain that the revelation was **"that there are many in the Church who feel badly tried about the manifesto, etc."** He further explained that the commandment of the Lord spoken of **"was to put certain questions to the saints"** relative to their temporal property. Before the Master in Chancery he said the Manifesto came by INSPIRATION. Note his exact answer to the question: "I WILL SAY BY INSPIRATION."

We are certain that Wilford Woodruff could not forget the circumstances under which he received the revelations of 1880 and 1889; that he well remembered the difference between "REVELATION" and "INSPIRATION", **and therefore NEVER referred to the Manifesto as a REVELATION.**

We would suggest to the present day

Latter-Day Saints to follow the counsel given by President Wilford Woodruff in relation to the 1890 Manifesto. Those who are in a quandary as to what position they should take regarding "Mormon Plural Marriage", and the Woodruff Manifesto, should do as the President suggested, **"go to the Lord, and those who give strict attention to it, shall have the Holy Ghost to be with them to inspire them to ask that question for themselves, and the Lord has promised that the answer will be to all alike."** If the Saints will get the possession of the Holy Ghost they will find the right answer, for the Holy Ghost is the messenger of TRUTH.

PATIENCE.—There is no kind of vocation, no degree, neither spiritual nor temporal, no estate and condition of life, which can lack this excellent virtue, Christian patience. For as it is some time day, some time night, other whiles pleasant and lusty Summer, and other whiles springtide, so the life of man and woman is mingled of sweet and sour things. It hath commodities and pleasures, and it hath griefs and displeasures. There be things that delight and refresh us, and there be as many things which molest, sting and vex us. For who is there living, either temporal or spiritual, which can truly report that he hath had continual health and prosperity, without any storm of adversity? Wherefore patience is necessary unto all sorts of men.

Most children are naturally affectionate, and therefore may be greatly influenced through their feelings. Educate the heart, and not only the head. It is of course necessary to punish and correct children, but they see at once when it is done in love and when in anger; the former has a salutary effect, the latter only makes the child more obstinate.

Co-operation is two men tugging at one load.

PRAYER OF BENJAMIN FRANKLIN

MAY the God of Wisdom, Strength, and Power, the Lord of the armies of Israel, inspire us with Prudence in this Time of Danger; take away from us all the Seeds of Contention and Division, and unite the Hearts and Counsels of all of us, of whatever Sect or Nation, in one Bond of Peace, Brotherly Love, and Generous Public Spirit; May He give us Strength and Resolution to amend our Lives, and remove from among us every Thing that is displeasing to him; afford us his most gracious Protection, confound the Designs of our Enemies, and give Peace in all our Borders, is the sincere Prayer of

A TRADESMAN OF PHILADELPHIA

PROGRESS IN THE COURTS.

Our readers will be interested to learn that the Utah Supreme Court has heard oral arguments regarding the State appeal from Judge Dunford's decision. The Court now has the matter under advisement. Also before the same Court is the defendant's appeal from Judge David Anderson's decision. Both of these appeals relate to the Black case wherein the children were taken from their parents and placed in foster homes, because of the parents belief in "Mormon Plural Marriage".

The Arizona Supreme Court has still not acted on the Writ of Habeas Corpus which has been filed in an effort to have the children released. The saints wait with indignant patience their decision.

The following five pages of photostatic material was printed in the "Arizona News Report" of October 22, 1954. The material is self explanatory, and we thought our readers would be interested in the concern of some people in the cases there.

PYLE-JONES AND SHORT CREEK STORY IN PART OF WHAT HAPPENED

You who are fortunate enough to have missed the experience of the citizens who lived at Short Creek, Arizona, on the early morning of July 26, 1953, should wonder, "Could it happen to you?"

A learned Federal Judge in the city of San Francisco made these pertinent remarks in dealing with a prisoner confined at Alcatraz prison. "We are dealing with a human being, who still has certain rights under our Constitution."

He was referring to the rights granted to all within these United States, be it a prisoner or otherwise. Through the **due** process clause of the 14th Amendment to the Constitution of the United States, which is also a part of the Arizona Constitution.

But Governor Howard Pyle and his own Attorney General Ross Jones appear to have looked the other way when the "Civil Rights" of the citizens of Short Creek, Arizona, were involved.

It is a pity that the truth about Governor Pyle's hunger for publicity which will cost the taxpayers of Arizona more than $600,000.00 before it ends, has been hidden from the voters and others of Arizona.

This article is not going to touch upon the religious doctrine of those who lived at Short Creek for the past 40 years or more.

Here are some facts that have failed to see the light as far as this writer can determine.

When Howard Pyle as Governor made his deal to receive $50,000.00 of tax dollars from certain legislators, it was on the theory for an emergency fund to be used in hardship cases, such as flying hay to cattle in distress, when snow storms suddenly engulfed them and made it impossible to save them any other way.

He also claimed the emergency fund was for another reason. In case Elk Hunters became lost, etc., nowhere does the record disclose it had to do with his Short Creek raid, which Pyle called an insurrection against the people of Arizona.

Well, here is part of the record of armed Highway Patrolmen — armed Deputy Sheriffs — Photographers — Magazine Feature Writers, etc., headed by Attorney General Ross Jones, who reached Short Creek about 4:00 a.m. July 26, 1954.

They found men, some women and some children in the school yard singing the song, "My Country Tis of Thee." **How strange** to find such desperadoes singing one of the real folklore songs of American history.

These citizens of Arizona were surrounded by this armed body of men and told by the Sheriff of Mohave County, Arizona, "You are all under arrest. Take it easy and no one will get hurt."

Now in this group of men in the school yard were nine (9) legally married, with only one wife each and were living under the belief that the "Preamble to the Constitution," the "Constitution" itself and the "Bill of Rights" meant what it said, "The right to Life, Liberty and the pursuit of Happiness."

For these nine (9) men, it also was granted to them among

the four freedoms, the freedom of religion. But Pyle and Jones setting themselves up as King and Crown Prince had different ideas on the rights of a human being and the rights under our Constitution.

These 9 men had families, a wife each and children, they were concerned about them, but those in charge of the armed raid, just refused to follow the law, the rights guaranteed to them under the law and the Constitution.

I Frank S. Rubens here and now charge and accuse Governor Pyle and Attorney General Ross Jones of being personally responsible for the armed personnel who violated the law, the Constitution, the 14th Amendment to the Constitution and the rights of these people and are continuing to do so.

I Frank S. Rubens further challenge Governor Howard Pyle and Attorney General Ross Jones to a public debate on the violations I have here charged. The said debate to be had before a Public Forum, with recordings to be made, so that later on there will be no chance of claiming misquotations.

The specific charges are as hereinabove mentioned and further, armed men without proper and legal search warrants invaded the homes of these people. Confiscated their literature, their sacred and Holy Book of Mormon. These people were and are Christians following the teachings of the Bible, the Book of James, if you please. The same Bible Pyle loves to remind people to follow.

The United States Supreme Court has time after time ruled—"no one has a right to take a person's papers without proper and legal authority"—but that did not stop the armed raiders, led by Attorney General Ross Jones and instigated by Governor Howard Pyle—he had to have his publicity—no matter who was hurt—who was destroyed.

The record will disclose that in the 40 years of Short Creek, there were just 23 families in Arizona, which includes the nine previously mentioned at the time of the raid.

Just think, 23 families were going to take over the nearly 850,000 people of Arizona. That's the story I heard over the radio delivered by Howard Pyle, it was his own words, in substance.

The story about 14 and 15 year old girls being forced to marry old men, which was part of the Short Creek story, just does not add up with the facts.

One girl about 14 or 15, with the consent of her Mother married a returned Veteran, who was about 20 years old at the time.

Another case of a girl about 15 years of age, with her mother's consent, married a man whose residence was in the State of Utah, and Arizona had no legal jurisdiction. That made no difference to Pyle or Jones. That is the story of the so-called 14 and 15 year olds forced to marry old men.

The Mothers of the children who were and are legally married under the law of the State of Arizona, were brow beaten intimidated and told their children would be taken away from them and they would never see them again.

Yes, Communistic Russia and China moved into Short Creek the morning of July 26, 1953. Is that not the story we read about Russia and China?

Oh, you may say — "so what" — may be that's why we are losing our rights so readily — is because unless it hits us as individuals the average person just does not care — but that was how Hitler, Mussolini and Stalin became possible, the apathy and so what attitude of the citizens of Germany, Italy and Russia. Then it became too late.

Governor Howard Pyle and Attorney General Ross Jones have made the state of Arizona in so far as the Short Creek raid is concerned, something for all citizens to wonder, "Who will be next." If they are allowed to get away with it this time.

The cost in tax dollars will run over $600,000.00 before it is over. What a price to pay for a publicity stunt.

There is much more to the Short Creek story which space does not permit to be told at this time.



The above picture shows a "Mother and her 2 year old daughter. They were in armed custody, under the direction of Governor Pyle and Attorney General Ross Jones, during the "Short Creek" raid. This "Mother" was awaiting her turn to be questioned upon her right to retain her baby. She is and was properly and legally married. But self appointed King Pyle and his Crown Prince Ross Jones saw fit to place the stigma of a "Bastard" upon this innocent child. What a price to pay for a publicity stunt. They must feel proud of it all.

An Arizona Short Creek Mother's Experience

A mother says: We had seven (7) daughters — two (2) being twins — at the time of the raid — after holding us in armed custody, they gave me about a half hour to get ready to leave. They told me I would be gone only a few days. We were placed in a bus. It was raining and cold. The children were frightened, so was I.

I was pregnant at the time. — We reached Phoenix and we were placed in a so-called "Rest Home." —**They placed six (6) mothers and twenty-nine (29) children in one** (1) room and hallway. **There was** one (1) toilet available for all of us. We were kept under these unhealthy — unsanitary — conditions for three and one half (3½) months. **It was terrible.** We were alloted three (3) cots for the eight (8) of us. At home in "Short Creek" we had a two (2) story house. To take care of seven (7) daughters I needed so many things, which they simply ignored.—The authorities. — Their reason and excuse being — "It was all for the welfare of our children. Was and is that what they call welfare?

Here it is October, 1954 — we were taken from our home in early August 1953. I'm kept separated from my husband. They still refuse to allow us to go home. Oh so many times I've been **"threatened"** they were going to take my children away from us. My husband and I are properly and legally married. I've been advised about eight (8) months ago there was filed a petition for a "Writ of Habeas Corpus."—But here we are still under the control and custody of the State Welfare Department.

My children cry for their father, I need the comfort and help of my husband. We are ordinary people. At home our children were raised on fresh milk from our own cows and goats. **We keep asking ourselves, why?** we were bothering no one at "Short Creek." We moved to "Short Creek" and were living there a little over a year — when the armed raid took place. We are bewildered — confused. It seems the only way we can or ever will receive justice, is for a change in the administration of things.

IS THIS JUSTICE FOR ALL UNDER LAW?

There was filed in the Arizona Supreme Court four seperate petitions for a Writ of Habeas Corpus, about 8 months ago, and docketed under the numbers 5913, 5914, 5915 and 5916, by the parents of four seperate groups of children, who are part of the shamefui episode known as "Short Creek."

These petitions were by the Supreme Court referred to Henry S. Stevens, Judge of Division No. 8 of the Maricopa County Superior Court, to act in the capacity of a master.

The petitions seek to have the children held in custory under the direction of the State Department of Welfare of Arizona, released to the parents, so that they can again lead a normal and healthy life.

During the eight months certain amendments were made in the process, but all of this has been completed over two months ago. On either Tuesday, October 6, or Wednesday, October 7, of this year, when one of the fathers of the

children went to see Judge Stevens to find out why the delay in rendering a decision upon the petitions. Here is another amazing chapter in the "Short Creek," story. This father was told by Judge Stevens, "I am and have been too busy to go into the matter."

Now the law dealing with rights under a Writ of Habeas Corpus, is derived directly from our Constitution. It places a duty upon all judges in all courts who are authorized to hear petitions for Writs. To act forthwith. This includes even our United States Supreme Court.

But here we have about 8 months of delay, so granting that some of the delay is due to amendments, all of this has been cured two months ago. Why the delay now? One must go back to the political implications involved. Judge Stevens is an appointee of Governor Pyle. Judge Stevens has never been elected by the people. Two years ago he was defeated by about 30,000 votes. After his defeat, Governor Pyle again appointed him to office!

Now, if Judge Stevens were to do his duty as is required under the law in this particular instance and should his decision become favorable to the children, now held in custody. It could become a black mark against Governor Pyle and Attorney General Jones. So never mind the welfare of the children and their parents. Face saving politics must go on, regardless of the rights of citizens under the law. Until after the election November 2, 1954.

Was not one of the reasons Governor Pyle gave in his broadcast and to the newspapers, etc. "The welfare of these innocent children is what I am concerned about." What bosh. Why doesn't he really act like he is concerned about the welfare of these children and their parents.

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.

THE BIRTHDAY OF JESUS CHRIST

There is no character in all history whose life, teaching and ministry, have played a more important roll in affecting the faith and actions of men and women as has that of the Redeemer of the world. Born in Bethlehem of Judea, a little town ancient with historic renown, nestling near the foothills of Palestine, a land sanctified and made holy through acts of righteousness and the blessings of holy prophets who from age to age left their benedictions upon it. Though small in size and commanding little importance as a trade or commercial center, yet because of prophecy and revelation uttered it was looked to as a historic place —a place of destiny. Bethlehem, the city of David, often made the headquarters by royal families for generations, from this peaceful village it had been declared the Redeemer of the world should be born. As far back as the dawn of history—the Adamic dispensation—prophecy and revelation had declared that this personage should be born in "The meridian of time". That time had arrived and with springtime gladdening the face of Palestine, as all nature was bursting forth in glory, with renewed life, with flowers and foliage covering hills and valleys, with peaceful flocks roaming about and shepherds in close attendance, Jesus Christ, the King of the Jews, was born.

Messages of glad tidings were announced by celestial voices. An opening of the heavens was manifest to a few who were worthy. The message of joy and cheer was communicated to those who were lowly peasants of the earth—not to the haughty or proud of earth. It came to minds unbeguiled and to such as whose lives were void of offense and deception. Luke records the scene in most beautiful language saying:

> **And there were in the same country shepherds abiding in the field, keeping watch over their flock by night. And lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid. And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Savior, which is Christ the Lord And this shall be the sign unto you: ye shall find the babe wrapped in swaddling clothes, lying in a manger. And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men.**

It was heaven's announcement and salutation to man upon earth; it was designed to extend unto all nations, kindreds, tongues and people. The Christ-child had been born. The Redeemer of the world in a few years was to speak as no man had before spoken. His influence, his teachings, were to make its impress upon countless millions—not only for time, but for all eternity. This personage came through the kingly line; he was of royal lineage. He was the embodiment of every virtue, truth, attribute, key, power and priesthood, which concentrates in Godhood. His public ministry and home life has been made known and perpetuated in small part only; his most sacred teachings, and much pertaining to his public ministry, will yet come forth in due time to glorify his name and to benefit mankind. When wickedness is subdued and his reign of righteousness commences and people are prepared to appreciate sacred things—they will then be brought forth.

With the advent of the opening of the Dispensation of the Fullness of Times, which found every principle of salvation misunderstood, or falsely taught, it is not surprising that the knowledge of the true date of the Redeemer's birth has been lost. The records of antiquity are full of disputations, and a seeming endless conflict exists relative to the proper date. Students in all nations, have dipped into history and tradition to try and arrive at some certainty and have the question settled for all time. To the present date it still remains a matter of dispute, and will continue so until an unbelieving world accepts the divine ministry of Joseph Smith. With the restitution promised by prophets of old, there has come among many other sacred matters the true date when the Christ-child was born. To believers in divine revelation this question has been settled now over 100 years.

By express command the Church of Jesus Christ of Latter-day Saints was organized in this dispensation on the very day and month in which the Savior of the world was born. He was born on the 6th day in the month of April; he was crucified on the 6th day of April, and arose from the grave two days later. December 25th, which is accepted by all Christendom, is the wrong date. It is as foreign to the truth as the principles taught in most denominations. That December 25th now regarded by many as the true date was the result of contention in the fourth century is a matter of record testified by some of the most learned scholars through the ages. That this day—which means Christ's Mass—was set apart as the day after church history passed the third century, is supported by the "NEW SCHAFF-HERZOG ENCYCLOPEDIA OF RELIGIOUS KNOWLEDGE" on p. 47, we read:

There is no historical evidence that our Lord's birthday was celebrated during the apostolic or early postapostolic times

Other testimony corroborating the above follows:

Christmas, (is) derived from the medieval CHRISTES MASSE, the mass of Christ, the feast commemorating the birth of Jesus observed by the Christian Church annually on the 25th of December. It was according to MANY authorities, NOT CELEBRATED IN THE FIRST CENTURY of the Christian Church as the Christian usage in general was to celebrate the death of remarkable persons rather than their birth. The death of the martyr Stephen, and the massacre of the innocents of Bethlehem, had been already long celebrated when, perhaps in opposition to the doctrine of the Manichaeans respecting the BIRTH of the Savior, a feast was established in memory of this event IN THE 4th CENTURY. In the 5th CENTURY the Western Church ordered it to be celebrated forever on the day of the old Roman feast of BIRTH OF SOL, as NO CERTAIN KNOWLEDGE OF THE DAY OF CHRIST'S BIRTHDAY EXISTED" Americana, p. 623).

Winston also says:

The time when the festival was first observed is not known with certainty, but it is spoken of in the beginning of the third century by Clement of Alexandria; in the latter part of the fourth century Chrysostom speaks of it as of great antiquity. As to the day on which it was celebrated, there was LONG CONSIDERABLE DIVERSITY, but by the time of Chrysostom the Western Church had fixed on the 25th of December, though NO CERTAIN KNOWLEDGE OF THE DAY OF CHRIST'S BIRTH EXISTED. * * * Many believe that the existence of heathen festivals celebrated on or about this day had great influence on its being selected. (Winston's Cumulative Encyclopedia).

In tracing the matter, the New International Encyclopedia, p. 289, says:

It is UNKNOWN just when it originated, but surely December 25th was not generally observed as the day prior to Chrysostom's time (fourth century) in the Eastern Church, although much earlier in the Western; for there was no uniformity in the period of observing the nativity among the early churches; SOME held the festival in the month of May, or April, others in January. * * * It is impossible to establish ANY DATE AS THE EXACT TIME in the year of the birth of Christ. It is often objected that December cannot be the true date, for it is then the rainy season in Palestine, when shepherds would hardly have been watching their flocks by night in the fields. * * * The wish to place a Christian feast in opposition to the feast of the sun at the winter solstice may have had weight. The early church was eager to REPLACE PAGAN FESTIVALS by Christian. As Christianity spread, the feast of the winter solstice, the time when the day begins to increase, and light to triumph over darkness, was easily turned into the feast of Christ, the light of life.

The celebration of Christ's birthday, then, was not an apostolic or postapostolic custom; by various authorities it has been shown that there were Pagan festivals of long duration, and when these people embraced the new faith, they tried to carry over into the new gospel their old traditions. Most authorities confirm the fact that in the fourth century a feast was celebrated to commemorate this hallowed event—this largely by the Eastern Church—and in the Fifth century it was ordered to be celebrated by the Western Church. But notwithstanding all this, "No certain knowledge of the exact date of the birth of Christ existed". As a consequence there were long diversities of opinion, but in Chrysostom's time the Western Church fixed the date as being December 25th. Under the existing conflict of testimony which had come on down for over two and nearly three centuries, it was said to be "impossible to establish any date as the true date for the birth of Christ."

Just as a mass of confusion exists as to the birth of Christ, so much exists as to the time of his crucifixion. The latter event according to the American Dictionary and Encyclpedia is variously fixed on Friday, April 5, A. D. 30; or April 15, A. D. 29; or April 3, A. D. 33, or near A. D. 31. Henry Fitch in his "Perfect Calendar for every year of the Christian Era", definitely places the date of the crucifixion at April 3, A. D. 33, which date is supported by a note in "The works of Josephus", p. 548, which says, "A. D. 33, April 3".

With the little information herein referred to and which exists in voluminous other works, no one can arrive at a sure understanding. Most of the works treating upon this subject leaves the investigator in doubt. Nothing short of divine revelation can settle the matter, and as already referred to, this was made a matter of sacred history April 6, 1830. Quoting from the revelation we read:

The rise of the Church of Christ in these last days, being one thousand eight hundred

A MEMORIAL THOUGHT

A clear sky bent above a world
All still and warm and starshine lit:
A pile of sweet and fragrant hay
On which a new born infant lay
A downey head: two solemn eyes,
A pair of tiny, groping hands,—
Long, tapering fingers clasp them tight;
In joy and reverence bent to kiss
A radiant face with love alight—
Her babe—hallowed SON of GOD!

So long ago:—yet on this bright
Memorial of that Holy night,
I think how oft since that time
Have mother hearts felt the same thrill—
As tiny noses nestle close
Against their pulsing, raptured throats:
For, all in all, I scarce can see
What matter — much, if they should be
Mother of God, or mothers of men
Who live and die and live again,
To win eternal life with Him
Who came that night that we might be
One with Him through eternity.

—Jennie J. Bistline.

and thirty years since the coming of our Lord and Savior Jesus Christ in the flesh, it being regularly organized and established agreeable to the laws of our country, by the will and commandments of God, in the fourth month, and on the 6th day of the month, which is called April.

The month and date of the year when Christ's birthday is celebrated, then, is a false date. Christendom is responding to the keeping of an event which is a matter of tradition and saturated with ignorance and superstition. It is one part of a false order, an apostate order, it partakes of a "form of godliness", but the essence of life and spirit is not there. In the same manner in which every principle, doctrine, ordinance, and true ritual which was originally taught and established became corrupted and corroded, so has the matter pertaining to the birth of the Redeemer of the world. The error must be corrected, its truth must be told, and everything false should be willingly discarded.

It is worthwhile and essential for the reader to know that with the passing of all that is now unsound which makes up our present civilization, all traditions false in essence, all false ideas, theories, philosophies and dogmas, all this must pass away, and will be swept hence. The world is on the eve of a greater, and a new civilization. One that will be built upon more sound principles—principles in harmony with truth, eternal laws, and the everlasting priesthood. A glorious reign of righteousness is about to be ushered in, it is going to be introduced by the Prince of Peace Himself, and under his administration a broken, and decaying order, will be superseded by one of righteousness. One of the glorious features of this era of peace and happiness will be characterized with national holidays, and one of them will be April 6, in commemoration of the Savior's birth. Jesus Christ was born on April 6, not on December 25, and one of the responsibilities of the Dispensation of the Fullness of Times is to notify the world of this sacred matter, and prepare the minds of mankind for what is about to take place by educating them as to what is the truth in this matter and what is not. As we are now within a few days of this world event let it fill the hearts of all with joy and gladness, for the time is not far distant when this day will be celebrated together by mortal and immortal beings.

The above Editorial was written by Joseph W. Musser and printed in Truth Vol. 1:153. We feel the need of repeating it at this time.—Ed.

Our virtues are dearer to us the more we have had to suffer for them. It is the same with our children. All profound affection admits a sacrifice.—Vauvenargues.

SACRED RELICS
By Heber C. Kimball
J. of D., 4:294

How much would you give for even a cane that Father Abraham had used? Or a coat or a ring that the Saviour had worn? The rough oak boxes in which the bodies of Joseph and Hyrum were brought from Carthage, were made into canes and other articles. I have a cane from one of those boxes, so has Brother Brigham and a great many others, and we prize them highly, and esteem them a great blessing. I want to carefully preserve my cane, and when I am done with it here, I shall hand it down to my heir, with instructions to him to do the same. And the day will come when there will be multitudes who will be healed and blessed through the instrumentality of those canes, and the devil cannot overcome those who have them, in consequence of their faith and confidence in the virtues connected with them. * * *

If I had those relics of Abraham and the Saviour which I have mentioned, I would give a great deal for them. In England, when not in a situation to go, I have blessed my handkerchief, and asked God to sanction it and fill it with life and power, and sent it to the sick, and HUNDREDS HAVE BEEN HEALED BY IT; in like manner I have sent my cane. Dr. Richards used to lay his old black cane on a person's head, and that person has been healed through its instrumentality, by the power of God. I have known Joseph, hundreds of times, send his handkerchief to the sick, and they have been healed. There are persons in this congregation who have been healed by throwing my old cloak on their beds. * * *

REVELATION

I was well versed in the scriptures myself when this Gospel came along, but I was as ignorant as a brute about these things, and so is everybody else. I have not come in contact with a man who understood correct principles in relation to the principles of the Gospel, or who knew the way to enter into the kingdom of God. Who could know it without God revealing it? And it is to that revelation that we are indebted for the intelligence we have received concerning these matters, and to the spirit of prophecy and revelation that has been communicated with it.—Elder John Taylor (Aug. 23, 1857), J. of D., 5:147.

TRUTH

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

Vol. 20 January, 1955 No. 8

TRIAL OF SIDNEY RIGDON

City of Nauvoo

SEPTEMBER 15, 1844

Minutes of a meeting of the Church of Jesus Christ of Latter-day Saints, held on the meeting ground in the City of Nauvoo on Sunday, September 8th, 1844.

(Times and Seasons, Vol. 5, Pages 647 to 687)

Present, of the quorum of the Twelve, President Brigham Young, Heber C. Kimball, P. P. Pratt, Orson Pratt, Orson Hyde, George A. Smith, John Taylor and Amasa Lyman.

The High Council organized themselves with Bishop Newel K. Whitney at their head, as follows: William Marks, President of the Stake, and Charles C. Rich, counsellor; Samuel Bent, James Alred, Lewis D. Wilson, Alpheus Cutler, David Fullmer, George W. Harris, Thomas Grover, Aaron Johnson, Henry G. Sherwood, also Reynolds Cahoon, Asahel Smith and Ezra T. Benson, in the place of three absent members.

At 10 minutes after 10 o'clock, President Young requested the choir to sing a hymn, which was done; and the services opened by prayer from Elder Orson Hyde, after which the choir sung another hymn.

President Young then arose and addressed the people in substance as follows:

I will call the attention of the congregation to the subject which is designed to be laid before you to-day. But I will first make a request that the police will attend to the instructions given them by the Mayor this morning, and that is, to see that there is perfect order on the outside of the congregation. We are not afraid of disturbance here, but there is

"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."

generally some disposed to talk on the outside, which prevents those from hearing who are near them, and we wish all to hear what is said from the stand.

I have frequently thought lately of Paul's words when he said 'much every way,' 'some for Paul, some for Appollos, some for Cephus and some for Christ;' and I believe there are a great many here for Christ. I will make the application of Paul's words to us: 'Much every way,' Some for Joseph and Hyrum, the Book of Mormon and Doctrine and Covenants, the Temple and Joseph's measures; and some for Lyman Wight, some for James Emmett and some for Sidney Rigdon, and I suppose some for the Twelve.

The business of the day will result in this thing: all those who are for Joseph and Hyrum, the Book of Mormon, book of Doctrine and Covenants, the Temple and Joseph's measures, and for the Twelve; they being one party; will be called upon to manifest their principles openly and boldly. Then we wish all who are of the opposite parties to enjoy the same liberty, and to be as decided and bold and to show their principles as boldly, and be as decided as they are in their secret meetings and private councils. If they are for Sidney Rigdon; and believe he is the man to be the first president and the leader of this people, we wish them to manifest it as freely as they do in other places; because this will form another party.

We want all those who are for Lyman Wight and his measures, to show themselves openly and boldly; and all those for James Emmett and his measures, to show themselves. We wish them to withdraw to day without fear and to be as bold here as they are in other places. They may as well show themselves boldly, for I know where they live, and I know their names: I can point them out if necessary. Those who wish to tarry and build up the city and build the Temple, and carry out the measures and revelations of our martyred prophet, we wish to know who they are. Now all those who decline going either way, but secretly slander the character of Joseph Smith and the Twelve, my fellowship will be withdrawn from them without any further ceremony. If there are not more than ten men who hang on to the truth, and to Joseph and the Temple, and are willing to do right in all things, let me be one of that number. If there should be but ten left, and their lives should be threatened; threatened with destruction by mobs, the Temple not be built, &c., because they are determined to do right, let me be one that is martyred for the truth. **I have travelled these many years in the midst of poverty and tribulation, and that too with blood in my shoes, month after month to sustain and to preach this gospel and build up this kingdom; and God forbid that I should now turn round and seek to destroy that which I have been laboring to build up.**

It is written in the book of Doctrine and Covenants, that the president can be tried before a bishop and twelve high priests, or the high council of the church. There are many present this morning who were present at the organization of that quorum in Kirtland. We have here before us this morning, the high council, and bishop Whitney at their head, and we will try Sidney Rigdon before this council and let them take an action on his case this morning; and then we will present it to the church, and let the church also take an action upon it. I am willing that you should know that my feelings for Sidney Rigdon as a man, as a private citizen, are of the best kind. I have loved that man and always had the very best feelings for him; I have stood in defence of his life and his house in Kirtland, and have lain on the floor, night after night, and week after week, to defend him. There are those who are following Sidney for whom my heart is grieved, I esteem them as good citizens. But when

it touches the salvation of the people, I am the man that walks to the line.

I am informed that Elder Rigdon is sick; I am also informed that he and his party have had a council this morning, and have concluded not to say anything in their own defence, thinking that would be best for them. I have no idea that Elder Rigdon is any more sick than I am: any how, we have a right to try his case, for he had sufficient notice to prepare himself if he had been disposed. We gave him notice last Tuesday evening, and had it published in the Neighbor, and was he sick he could have sent us word to have the case deferred. I heard Elder Rigdon's discourse last Sunday, myself; I heard him pour blessings upon this people in an unbounded degree; I heard him encourage the building up of this city and the Temple; he said he was one with us, and left his blessing upon the congregation. The congregation says to him: 'go in peace.' I said upon the back of his statements, you see that brother Rigdon is with us. I have not seen that brother Rigdon has been with us since he returned from Pittsburg; I have known that he was not with us in spirit, but I took him at his word. The spirit reveals many things which it would not do to tell the public, until it can be proved. But to come to the point. On Tuesday last, I heard that Elder Rigdon had a meeting the night previous, and had ordained men to be prophets, priests and kings. I concluded to go and see Elder Rigdon, and asked Elder Hyde to go with me. We went into his house, and after the usual compliments, I set down directly opposite him, and took hold of his hand. I looked him right in the face and asked him if he had a meeting last night, here, in which men were ordained to be prophets, priests and kings? He replied no, we had no meeting here; had we brother Soby?

'Well, did you have a meeting any where, brother Rigdon, in which men were ordained to be prophets, priests and kings?'

'Well, I don't know; did we have a meeting last night, brother Soby? Yes, I believe there was one last night; wasn't there brother Soby, up at your house?'

I saw the disposition of Elder Rigdon to conceal the truth and equivocate, and I determined to know the whole secret. I said to him again. 'Elder Rigdon, did you not ordain these men at that meeting last night?'

He replied, 'yes, I suppose I did.'

I then asked brother Rigdon, by what authority he ordained prophets, priests and kings?

With a very significant air he replied 'oh, I know about that!'

I will not attempt to describe the feelings I had, nor the look of his countenance, but he equivocated very much. He said there was no meeting here last night, and then finally said, I believe there was a meeting at brother Soby's. I questioned him till he acknowledged that they ordained men to be prophets, priests and kings.

I then asked brother Rigdon; 'do you not think, really that you hold keys and authority above any man, or set of men in this church, even the Twelve?'

Says he, 'I never taught any such doctrine, did I, brother Soby?'

Says I, 'brother Rigdon, tell me the truth, do you not think so?'

He replied, 'yes I do.'

Says I, 'that tells the whole story. Brother Joseph never undertook such important business as you are engaged in, without consulting his brethren, and especially the Twelve, if they were present.' I felt delicate in asking Elder Rigdon these questions, but I knew it was my duty to find out the secret of the whole

matter. To evade answering the questions I put to him, he finally said don't crowd upon my feelings too much; my feelings are tender, and I don't wish to be crowded. I then proposed to him, that myself and the brethren of the Twelve would call in the evening and converse with him further on the subject, to which he agreed. In the evening eight of the Twelve together with bishop Whitney, went to elder Rigdon's and conversed a-while; and finding matters as before stated, we concluded we would go over to Dr. Richards' and there council together what was best to do on the subject. In our council we deemed it necessary to demand his license, and say to him he could not hold it any longer, unless he retracted from his present course and repent of his wickedness. A committee of three was chosen, who went over and demanded his license, but he refused to give it up, at the same time saying, 'I did not receive it from you, neither shall I give it up to you.' On the strength of this, we published a notice in the Neighbor that there would be an action on his case before the church to-day.

We have now the quorum before us, before which he will be tried, with the oldest bishop at their head; and I shall leave the subject for the brethren to take up, and it is left for us to decide whether we are Latter Day Saints or not.

President Young said further that the Twelve are to be regarded as witnesses in this trial, and not judges. We present ourselves before the High Council as witnesses, and we are prepared to bring other testimony forward if necessary. There may be some who will say that this is not a fair trial, because the opposite party are not here. They have had sufficient notice and time to make their objections, and if they don't appear to make their defence it will prove to me that they are guilty. Elder Rigdon has not conducted himself like a man of God, he has not conducted like a prophet of God, nor a counsellor to the first president, since he came here. We prefer these charges against him, and the High Council will be obliged to act.

Elder Orson Hyde arose and said as follows: I thought I would present to your view, some things which have transpired since the death of our beloved Prophet and Patriarch, Joseph and Hyrum Smith, who were murdered by the mob. I was in New Haven when I first heard the news, but hardly crediting the report; I went from thence to New York, where I learned the same things, I then concluded I would start to Boston. When I arrived at Boston I met with President Young and one or two others of the Twelve. We held a council together and it was decided to write to Elder Rigdon at Pittsburg. I was appointed to write the letter. I informed Elder Rigdon of our conclusions, and stated to him that we had decided to return immediately to Nauvoo, and that we should go by the lakes, inasmuch as we deemed it safer and quicker to go that way, than to go through Pittsburg. I stated also that it was the desire of the Twelve, that Elder Rigdon and Elder Page should meet us at Nauvoo, and after we had rested and mourned for our martyred brethren, we would sit down together and hold a council on the very ground where sleeps the ashes of our deceased friends. This letter was received by Elder Rigdon as we have since learned. Well, what does he do? He comes directly to Nauvoo. He arrived before the Twelve could get there. He immediately entered into measures to call the church together to appoint a Guardian, and was very anxious to crowd an action before the Twelve arrived, when he knew it was the request of the Twelve to sit in council together with him before any action was taken before the public. He represented to the congregation that it was necessary that he should return home immediately on account of the situation of his family. Providentially the Twelve came before he had accomplished his designs, and an action was then taken before the public, and he was defeated. The church unani-

mously voted to sustain the Twelve in their office as appointed by President Joseph Smith and the church—since that action was taken Elder Rigdon has shown no more anxiety to return to Pittsburg. Now I would ask this congregation, if Elder Rigdon had known that he was commanded to take the lead of this people, would he have had any reason to fear his success, if he had been sure God had appointed him? Were the Twelve jealous that they should not stand in their place? I heard no such thing. We wanted to sit in council together, and felt that whatever the spirit dictated that should be our course. There is a way by which all revelations purporting to be from God through any man can be tested. Brother Joseph gave us the plan, says he, when all the quorums are assembled and organized in order, let the revelation be presented to the quorums, if it pass one let it go to another, and if it pass that, to another, and so on until it has passed all the quorums; and if it pass the whole without running against a snag, you may know it is of God. But if it runs against a snag, then says he, it wants enquiring into: you must see to it. **It is known to some who are present that there is a quorum organized where revelations can be tested.** Brother Joseph said, let no revelation go to the people until it has been tested here. Now I would ask, did Elder Rigdon call the quorum together and there lay his revelation before it, to have it tested? No, he did not wait to call the quorum; neither did he call the authorities together that were here. He endeavored to ensnare the people and allure their minds by his flowery eloquence; but the plan was defeated. The voice of the people was in favor of sustaining the Twelve to be their leaders. I tell you it is no enviable place for one of that quorum to stand in, and act as the leaders of this people. The shafts of the enemy are always aimed at the head first. Brother Joseph said sometime before he was murdered. **"If I am taken away, upon you, the Twelve, will rest the responsibility of leading this people, and do not be bluffed off by any man. Go forward in the path of your duty though you walk into death. If you will be bold and maintain your ground the great God will sustain you."** And now inasmuch as a charge has been laid upon us, it will be inquired in a day to come if we have been faithful to the charge, and we are responsible for what has been laid upon us.

After the Twelve returned I went to see Elder Rigdon and requested him to meet us in council; I invited him to attend but he said he was sick; well, I don't know but he was sick, but I am informed he went the same day and held a meeting somewhere outside the city. Today, there is an excuse. He says he is sick, perhaps it is so. In our conversation on Tuesday evening, when he said he had the keys and power, he said he did not claim jurisdiction over the Twelve, he claimed jurisdiction over no man. Says I Elder Rigdon, if the Twelve were to transgress would you call them to account? He replied no, I have no jurisdiction over them. But was Brother Joseph here and he was to see the Twelve do wrong, we would not have time to wink more than twice, before he would be upon us with a rod and drive us back to the path of duty again. Elder Rigdon says he claims no jurisdiction over the Twelve, nor the Twelve over him. Says I Elder Rigdon such a course as this will lead to a division of the church. He replied there will be a good many churches built up all over the world, I asked if all these churches would be subject to one common head. He answered they would not. Elder Young replied, then there will be many bodies. He replied, Oh no! I then said where there are many heads there is no head at all; and a thing that has got many heads must be a hydra,—a monster: a house divided against itself cannot stand. Elder Rigdon is now going to work to make a division, and yet he said on the stand, he did not want to make a division.

When any man comes here with a revelation purporting to be from God, we feel duty bound to question its validity. This is a kind of furnace to prove all things, and Elder Rigdon don't like to come into the furnace.

I will now give some testimony which has been handed to me concerning what Elder Rigdon has said. Those who have testified here are ready to testify to the same before the congregation if it is necessary.

I shall omit names unless called upon, and then they shall be forthcoming. One of Mr. Rigdon's party said to this brother, you are a pretty strong Twelve man I believe: are you not? He answered: I am no party man—but I am desirous to obtain the truth. Mr. Rigdon's friend then said, if you will not tell it to the twelve, I will tell you our plans. He then communicated unto me their designs. The substance of which was as follows: that Elder Rigdon was going to feel of the minds of the branches, and then of the people of Nauvoo, until he got strong enough to make a party, and if he found that he could raise influence to divide the people he would do so, and let the remainder, follow the Twelve.

Elder Hyde continued and said: this was said previous to his discourse at La Harpe; then, he comes here, and says I have no authority, I have no jurisdiction over this people whatever. We knew by the spirit that this was in Elder Rigdon's heart before, and we wanted to bring it out. This shows that the whole plan was matured at the time he said he did not want to divide the church—he had no jurisdiction, &c., and he let out the roots of it on Tuesday evening, when we conversed with him. When we demanded his license, he said, "I did not receive it from you, neither shall I give it up to you." He then threatened to turn traitor. His own language was, inasmuch as you have demanded my license, I shall feel it my duty to publish all your secret meetings, and all the history of the secret works of this church, in the public journals. He intimated that it would bring a mob upon us, says he, I know what effect it will have; there is a rod and a scourge awaits this people. Says I, Elder Rigdon if you want the honor of bringing distress upon this people, you may have it, you may have the honor of it here, and you may have the honor of it in eternity; and every effort you make to bring distress upon this people, will recoil back upon your own head. I have been told since, he was angry and did not mean to do as he said; but I would ask this congregation, can a man say what is not in his heart? I say he cannot, for "out of the abundance of the heart the mouth speaketh." (Elder Young says he can prove that Elder Rigdon made use of the same expression previous to our visiting him last Tuesday.) I replied to him and said, we have counted the cost and it can't cost us more than our lives, and we have got them ready to pay. Now what was the idea conveyed by Elder Rigdon's expressions, it was this, if you will let me alone, and not oppose me in my measures, although you are a wicked and iniquitous people, we will be hail fellows well met, and all fellowship together; but if you oppose me, I will expose all your secret wickedness, I will expose all your iniquity. Now I don't know of any man in this church that has gone deeper into matters than he did in Far West in his in his oration on the 4th of July. He was the cause of our troubles in Missouri, and although Brother Joseph tried to restrain him, he would take his own course, and if he goes to exposing the secrets of this church, as he says, the world will throw him down and trample him under their feet.

Before I went on east the 4th of April last, we were in council with Brother Joseph almost every day for weeks, says Brother Joseph in one of those councils there is something going to happen; I don't know what it is, but the Lord bids me to hasten and give you your endow-

ment before the temple is finished. He conducted us through every ordinance of the holy priesthood, and when he had gone through with all the ordinances he rejoiced very much, and says, now if they kill me you have got all the keys, and all the ordinances and you can confer them upon others, and the hosts of Satan will not be able to tear down the kingdom, as fast as you will be able to build it up; and now says he on your shoulders will the responsibility of leading this people rest, for the Lord is going to let me rest a while. Now why did he say to the Twelve on your shoulders will this responsibility rest, why did he not mention Brother Hyrum? The spirit knew that Hyrum would be taken with him, and hence he did not mention his name; Elder Rigdon's name was not mentioned, although he was here all the time, but he did not attend our councils.

When we were coming away last Tuesday evening, Elder Rigdon said you are not led by the Lord, and I have known it for a long time that you were not led by the Lord. In his discourse before the people the first Sunday after he came here, he stated that Joseph Smith yet holds the keys of this kingdom, for he had seen it since he was dead. When Elder Rigdon made this remark, says I to him, I defy any man to show that we have adopted any measure, only what Joseph has directed us. We have all the while sought to carry out those measures which he has labored at such pains to establish. **Now if Brother Joseph yet holds the keys of this kingdom, I would ask how is any man going to get by Joseph into the celestial kingdom of God, if they oppose and seek to destroy the principles laid down by Brother Joseph. They can't get over it neither can they get by him.** I will now leave the subject with Brother Parley for he is a witness in the matter.

Elder Parley P. Pratt arose to give his testimony concerning this case. He said in the first place I will say that there is no man present, save one, who has been acquainted with Elder Rigdon longer than I have. Elder Hyde knew him before I did. I have been in church fellowship with him for 15 or 16 years. I was a member of the same church with him before this gospel; I was the first man who presented the Book of Mormon to him, and bore testimony to him concerning the gospel; I witnessed his coming into this church, I have feelings for him as a friend of the strongest kind, and ever have felt an interest for him, I would be amongst the first to rejoice to see him walk up as a counsellor with us. I have no feelings but in his favor. But the salvation of this church is of far more importance than any thing else, and we are determined to walk up to our duty, let it come against whom it may. After Brother Rigdon came from Pittsburg, I waited on him to bid him welcome, but he was so crowded with friends shaking hands and welcoming him back that I said to him Elder Rigdon, you are busy to day, we will not interrupt you to-day, but to-morrow morning the few of the Twelve who are here will want to meet with you, and sit down in council together. We expect to hear you preach. In the morning I called upon him to go with me to Brother Taylor's, as we had to hold our councils at Elder Taylor's, he being confined to his bed, by the wounds he received from the mob. He made an excuse, saying, that he was engaged with a strange gentleman, and could not leave him then, but would come when he got through. We waited until it was almost meeting time, and instead of coming to meet with us, he went directly to the meeting. He came here and preached, and related his vision or or revelation to appoint a guardian. We still deferred and waited to meet with him in council, until, to our astonishment, without our knowledge he caused an appointment to be made for the next Thursday for the church to choose their guardian; and this too in the absence of the more part of the quorum of the Twelve,

and even without consulting the high council of the church. I knew such a course would divide the church, and I protested against it, and determined to come to the stand if the motion was to proceed and dismiss the meeting. It fortunately happened that the Twelve came in time to attend the meeting which was changed by them into a special conference. We made another effort to get Elder Rigdon to sit in council with the quorum of the Twelve. We met at the time appointed and waited something like three hours before he came. He finally came and we then asked him to give us the relation of his vision or revelation, which he did. He said it was shown to him that there were no authorities left in the church who could act. When Joseph was alive the people had confidence in the quorums, but now they had not that confidence; the people must choose some man they can have confidence in, to act. Said I to him, Elder Rigdon, there never was a time when the people were more willing to hearken to council and be agreed, than they are now. Said I, has not the Almighty God established authorities in this church by Joseph Smith, such as the quorum of the Twelve, the high council and other quorums, and have they not power to act, and will they not be damned if they do not act; and will the people not be damned if they do not give heed to these authorities? He answered, yes; when not twenty minutes before he said there was no authorities in the church! Said I, Elder Rigdon, I object to that meeting you got up, in the name of the Twelve. It is got up without the consent or advice of those of the Twelve who are here, at present we don't need to adopt any new measures, we only need to carry out the measures which God has revealed, and when we have done this, God will give us more; and on these grounds, I object to the meeting. Says he, there is no need to appoint another officer. We have only to sustain the officers, as they are already organized; and I pledge myself there shall be no other business brought up on Thursday, only the regular prayer meeting. When I had got the pledge from him I told the people that Thursday's meeting would only be a prayer meeting. But after this some of the people went to him and he turned round again, and said it was a business meeting. I know that he said no business should be done at that meeting, and afterwards said it should be a business meeting. I then saw that this was a deep and a cunning plan laid to divide the best people that ever lived.

On last Sunday we heard preaching all day about things along way ahead—terrible battles to be fought somewhere by the brook Kedron. Their Preaching gave me a text which I want to preach from, it is somewhere in Webster's Spelling Book, and I suppose the little boys can tell me where. However it is a story of a "country maid and her milk pail,"&c. The moral was that when men suffer their imaginations to be amused with things along way ahead, they suffer loss by neglecting those things which immediately concern them. The great God said through Joseph--build this temple; I give you a sufficient time to build it, and if you do not build it by the appointed time, you shall be rejected as a people with your dead. I thought we were concerned in building up this place and defending it, and while we were immediately concerned in all these important matters, the day was spent in talking about Queen Victoria, battles, &c., and things which were calculated to draw our minds away from those things wherein our eternal interest is at stake. When he blessed the people I said amen, and when he said our persecutions were about over, and cried peace, peace, I hoped it would be so, if we could get it. He did, by hard straining get it out that we might go on and build the temple and build up the city.

On Tuesday as has been stated we went to Elder Rigdon's house, when I

had heard that he had been ordaining men to unheard of offices. These men were in no quorum, and under nobody's direction, nor authority, but Elder Rigdon's own revelations. We protested against it. He claimed he had authority and keys over any one else. By and bye we had more of his revelations. Says he, I saw all this before I left Pittsburg. I then charged him with endeavoring to palm upon the people, false revelations and lies in the name of the Lord. He then gave us another slice of his revelation, in addition to what he had already told us. It was that he was to help to fight a bloody battle in some appointed place, the particulars of which had been revealed to him. This battle was not to be a war of words, not a battle with the tongue, but says he, "with the 'sword,' and it will be a bloody battle; the great God has revealed it to me, and no one shall beat me out of it!" Says I to him, if you build up churches and ordain men to preach who are not subject to the Twelve, how are they to be governed. Suppose the Twelve, having authority to regulate all the churches in all the world according to the Book of Doctrine and Covenants, should publish an epistle to the churches, they will say, who are the Twelve? We are not under the authority of the Twelve. Will not this be the result!

I asked the question to one of his new prophets, do you consider yourself under the direction of the Twelve? He hesitated a while and replied, "I hope Elder Rigdon and the Twelve will be united and walk together, if not I shall not be under the direction of the Twelve, only so far as they agree with Elder Rigdon. I shall be under the directions of the revelations as given to Elder Rigdon. I regard him as my prophet, seer, and revelator." And the old revelations require us to build this temple, that we may receive our endowment, and all the ordinances and priesthood, whereby we may save ourselves and our dead. The new revelation is to draw the people to Pittsburg, and scatter them abroad; and do any thing and every thing but that which the old revelations bid us do. Some of the brethren, Elders Young, and Orson Pratt, and others then said to him that the matter must be settled before he went away to Pittsburg, either one way or the other. We labored with him till near twelve o'clock, but the split seemed only to grow wider and wider. Says I, Elder Rigdon, if the God of heaven has sent me to tell what will be, you will never fulfill your revelation; I have no more confidence in your revelations than I have in Gladden Bishop's. One said he would marry the Queen of England, and the other said he would take her by the nose. Now brethren it was for this ordaining men to unheard of offices in an illegal manner, and the proceedings of their secret meetings, that the fellowship of the Twelve was withdrawn from Elder Rigdon. I was one of the committee who went to demand his license, and acted as spokesman. I made the demand in a respectful manner, taking care not to do any thing intentionally to wound his feelings. When I demanded his license he refused to give it up as has already been observed, and says he, I shall now take the liberty to publish to the world, all the secret works of this church, and stir up the world against you, and says he, I know the result both on you and the church, and myself, this was letting out a little more of his revelation. He then said, I have sat and laughed in my sleeve at the proceedings of the Twelve this evening, for they have been fulfilling in this last act, the vision I had at Pittsburg. I knew you would withdraw fellowship from me, I knew you would oppose me, in all my movements. It was all shown to me in the vision before I left Pittsburg. Thought I to myself, O consistency, where hast thou fled? Here are revelations manufactured as fast as they are needed to suit the circumstances.

Last Sunday Elder Rigdon said we were a blessed people. Now he says he has known ever since before he left Pitts-

burg, that this same blessed people would cut him off before he left them.

He further said, 'I am not going to injure this people; I don't want to make a division,' and soon after said, 'I know this people have not been led by the Lord for a long time.' He was talking about exposing our secrets; Elder Hyde then said he was glad he had got at the roots of his feelings; Elder Rigdon replied 'I don't do it with a design to injure this people, as before stated.'

Now the quorum of the Twelve have not offered a new revelation from the time of the massacre of our beloved brethren, Joseph and Hyrum, but we have spent all our time, early and late, to do the things the God of heaven commanded us to do through brother Joseph. Here are the principles of brother Joseph, our prophet, who laid the foundation of this work, and the Twelve have labored to carry them out. We have not said, go to Black river, nor to Prairie du Chien, nor to Pittsburg, but we have said take the sword of the spirit, and do the things commanded and enjoined by brother Joseph. Only think of the idea, after blessing the congregation in the manner he did last Sabbath, in two days after he says this people have not been led by the Lord for a long time, and I have known it: And why? Because we fulfilled his own revelation by cutting him off from the church; but if we had not cut him off nor opposed him in his secret corner of treachery and apostacy, we should have been a very good people, and we would all fellowship together.

I will here read from the book of Doctrine and Covenants, page 102, new edition, paragraph 11, to show concerning the legal authority of this church: (See D. C.)

Now you ask where is the proper authority and power for us to look to? We answer here is a power and authority equal to the first presidency; equal and nothing more. But suppose you uphold Elder Rigdon's theory, what have you got? You have got one of the quorum which does not even form a majority, and consequently has no power to act. But if it would make no odds who you look to for your leaders, if they are not chosen and upheld by the faith and prayer of the church, and then they must walk according to the revelations, or there is no power in their appointment. I say and bear testimony that the things revealed to Sidney Rigdon touching the great battles to be fought some where; the secret meetings; the ordination of officers, and the government of this church, is a revelation of falsehood and delusion, calculated to lead the people astray. It will result in open apostacy, and is designed to bring destruction upon us, or else it will result in speedy repentance and a turning round to the principles and revelations laid down by our martyred prophet.

Elder O. Hyde arose again and said he wanted to relate a little story. It is only about two minutes long, and I think it will serve to illustrate the present position of this church. Elder Rigdon's remarks not only authorized, but courted a division of the church, and at the same time he acknowledged that he had no jurisdiction over the church whatever. The story is this, 'in the days of King Solomon there were two women who lived in the same house, and had each a child. One night one of the women overlay her child, and when she awoke her child was dead. As soon as she discovered this, she took her own dead child and placed it by the side of the mother of the living child, and took the living child to herself. When the mother of the living child awoke in the morning to give her child suck, behold it was dead; but when she had considered it, she found it was not her child: and the other woman said nay: but the living is my son, and the dead is thy son. And this said no; but the dead is thy son, and the living is my son. They then referred the matter to King Solomon, who said, the one saith this is

my son that liveth, and thy son is dead. And the other saith, nay; but thy son is the dead, and my son is the living. And the King said, 'bring me a sword,' and they brought a sword before the King, and the King said; 'divide the living child in two, and give the half to the one and a half to the other.' But the woman whose the living child was, said to the King, 'O my lord the King, give her the living child, and in no wise slay it,' for her bowels yearned over her son. But the other said, 'let it be neither mine nor thine, but divide it.' Now brethren the Twelve say let not the child be divided; but Elder Rigdon says let the child be divided, for I profess to have no claim or jurisdiction over it; and I believe if the great God would speak from heaven this morning, he would say to the Twelve, you are the mother, (or rather the father) of the living child, and the church shall not be divided, for I say it in the name of the great God. I say let not the child be divided; let it live; and all the congregation said amen.

Elder Amasa Lyman said, so far as I am acquainted with what has been said, it is correct, and the most of it has been under my own observation. It would therefore be useless to recapitulate. But there are some things connected with the history of this event that should speak to the understanding of the individuals to whom this case is to be submitted. The Twelve have already told their mind on the subject and have acted upon it. There is a curiosity connected with the revelation of this individual, who is so favored of heaven as to have gathered the rays of light from the upper world; intelligence and wonderful things, that other men never thought of. Even Gladden Bishop never thought of such wonderful things. Now where has this individual been for these years past? Has he been laboring to support and uphold the man whom God has appointed to bring forth this work? Has he been endeavoring for the last four or five years to build up the principles taught and laid down by the man of God? Here are men present who have travelled through the length and breadth of these United States, and to Europe, and some who have travelled as far as Palestine to carry out and establish the principles which have been laid down by our deceased prophet, and yet the great God has not made known to any of these men the wonderful things made known in this revelation. Neither has Elder Marks or the Twelve received any such wonderful revelation. But this man who has been asleep all the while, when he was not sick, to sleep and smoke his pipe, and take his drink, correspond with John C. Bennet, and other mean, corrupt men. This is the character of the man on whom shines the light of revelation; this is the man who says the Twelve have gone astray and this church is not led by the Lord. This man is made generalissimo of all the armies of the Gentiles, on both sides I suppose; this is the man who is to fight these wonderful battles till the blood of the slain flow as high as the horse's bridles in the brook Kedron. Elder Brigham, nor any of the Twelve did not get this wonderful power; they have not got the same spirit. But these men who obtain these great revelations carry the spirit about with them; you can smell it as soon as you come near enough to feel their breath. Elder Rigdon's plan is to divide the church, although he claims no jurisdiction.

This wonderful spirit of revelation has fallen on a great many. Here is a revelation come from Michigan, which points out a Mr. Strang, as the one to take the lead of this people. So brother Sidney is not the only man who proposes to have been appointed to lead this church. The devil seems to have set a good many hooks and baited them very nice, that some may be sure to catch. Here is another revelation came from the wonderful town of Appanooce; but the Twelve are so wicked they cannot get it. The great John C. Bennet said at the

conference when he first came here, that he sustained the same position in first presidency, as the Holy Ghost does to the Father and Son. He now says that Elder Rigdon is to take the presidency, and he is appointed to Elder Rigdon's place. Now you see it is impossible for this people to go after them all. When Elder Rigdon was in Pittsburg he saw a great many things, and I dare venture to say, that when the news reaches him of your action to-day, it will bring another slice of his revelation; he no doubt saw it before he left Pittsburg. It is plain beyond a doubt that Elder Rigdon came here with a spirit as corrupt as hell: because the effects produced by all his movement's are as corrupt as can be. He first told the people he came here to do one thing, afterwards he said he would do another quite opposite. He said God had sent him here to see that the church was built up to Joseph, and the least departure from this, he said, was sure to result in the destruction of the church. He said, wo, wo, wo unto this people if they do not make a right choice. Again he says he saw that the people would reject him. He said there was an important passage in the scriptures which had to be fulfilled. He did not tell us what it was, but we learned that it was that part of Isaiah's prophecy where he says, 'the stone which the builders rejected is become the head of the corner.' Now it appears that Isaiah's prophecy must be proved true, if it has to ruin the whole church to do it. The Temple must be forsaken and not be finished, and all that Joseph has done must be rejected, to carry out his notion that he (Sidney) was some great one. For the last four or five years we have never heard of Sidney's getting a revelation, but as soon as brother Joseph is out of the way, he can manufacture one to allure the people and destroy them. Now after he has given his testimony to the world; after finding fault with God because he happened to get into jail in Missouri; and because he was poor: yet this is the man that can get such wonderful revelations, Brother Parley and Brigham suffered in Missouri, but did not find fault with God; they don't get such wonderful things. Now this is the man who has got the keys of conquest; the keys of David, keys which the Twelve never heard was to be given to man, who had, in a manner, cursed God to his face. It may be plead that Sidney Rigdon may be mistaken. If he should, it is not the first time he has been mistaken in his revelations. But Joseph Smith never was mistaken in his revelations. He never commenced to do a thing and when he had got it half done, turn round and quit it.

Sidney's first revelation in Kirtland was telling the people that the kingdom was rent from them, and they might as well all go home for they were rejected. The saints felt very bad and were almost distracted. When brother Joseph came home, (who was absent at the time) he he called Sidney into council and there told him he had lied in the name of the Lord; and says he, 'you had better give up your license and divest your self of all the authority you can, for you will go into the hands of satan, and he will handle you as one man handleth another, and the less authority you have the better for you. Sidney gave up two licenses to brother Whitney, (who has got them at this day) and according to his own testimony, he was handled by satan just as brother Joseph said, and weltered in the most extreme agony for about two or three months, and then brother Joseph seeing that he had repented, said that he had suffered enough and restored him again. He made a tremendous blunder at the first revelation, but we would hardly suppose that a man who has been in the church so long as Sidney has, would make such a monstrous blunder as he has made this time. The object of Sidney's revelation was to divide the church and scatter it. Brother Joseph has said at different times, that if Elder Rigdon was to lead the church twelve months, he would lead them to the devil. When he attempted to

lead the people in Kirtland, it was to lead them to the devil, and when he made the attempt this time, it was for the same purpose. When he was making his flowery sermon and endeavoring to captivate the people by his eloquence, they looked, and when he had got through, behold they had seen nothing; and when he found that there were those who were on the alert, and that there were men in whose ears the God of heaven would whisper, and they would discover his principles, he could not stand it; he was going to run; he was in a wonderful hurry to get back to Pittsburg. He was determined not to let brother Young pull the things out of him. I presume the atmosphere did not feel very congenial to his spirit. After we had been and spent the evening with him last Tuesday and had concluded to demand his license, he then said he was going to publish the history of all the secrets of this church. I think if he don't give a straighter history than he has given in his revelation, we shall not need to be at the trouble to abroad and go contradict it, for he will contradict himself. He took a position when he first came here, but since that he has left the ground entirely. If he talks with one of brother Joseph's friends, he will say, 'I admit that Joseph held the keys of the kingdom at his death,' but if he talks with those who are not Joseph's friends, he will say, 'I knew he was not led of God for a long time.' In our council in the Seventy's Hall, he said that this vision was a continuation of the vision recorded in the book of Doctrine and Covenants. There was however this difference, the one in the Doctrine and Covenants was an open vision, but the vision he received in Pittsburg was a mental vision, a vision presented to the mind. Now it seems very likely that while brother Sidney was maturing his plans in Pittsburg, and laying his schemes as to what course he would pursue, it was very natural to see that the church would cut him off. There are many who seem to be in difficulty concerning Sidney Rigdon's standing in the church during the time he has been wallowing in his filth and corruption for four or five years past. I know how he has stood, but I rather some one else would tell it, I shall therefore leave the subject.

Elder John Taylor arose and said, I wish to make a few remarks, and to give in my testimony in this case. There has already been much said, sufficient to criminate Elder Rigdon, and to prove satisfactorily to the minds of every unprejudiced person, that he is unworthy of the confidence we have reposed in him; that he has dishonored his high and holy calling, and has in every way disqualified himself to act in that relationship to the church, which he has heretofore sustained. We did not investigate his conduct or character previous to the conference before alluded to, in order to prove this; his own acts and deeds since his return from Pittsburg, as they have been set forth before this conference, are sufficient to establish that fact. It may be supposed by some that the Twelve are enemies to Elder Rigdon. So far from this, they have courted his company. They invited him frequently to their councils, and have shown every mark of esteem, deference and respect, which his long standing in the church, his years, his talent and his calling would entitle him to. They have been extremely solicitous to cultivate a friendly feeling, and not till they were forced with overwhelming testimony, have they taken steps in the matter; but they have a duty to God and to this church to perform; and whatever may be their personal predelections, prejudices or feelings; they feel bound by the relationship they sustain to this church and to God, to lay aside all private feelings and secondary considerations in the fulfillment of the great work that they are called upon to perform.

Elder Rigdon was appointed by President Smith to go to Pittsburg and build up a church; but he was expressly forbid

to take any one with him. Now I would ask, has Elder Rigdon accomplished his mission? Has he sought to build up the church according to President Smith's order? **No. He has been holding secret meetings; he has ordained men illegally, and contrary to the order of the priesthood; he has been ordaining men to the offices of prophets, priests and kings; whereas he does not hold that office himself; who does not know that this is wrong?** There is not an officer belonging to the church but what is acquainted with this fact. Can a teacher ordain a priest? Can a priest ordain an elder? Can an elder ordain a high priest, or any of the former ordain an apostle? You all know they could not, it is contrary to the order of God; and yet we find that President Rigdon, a man who ought to know better—who does know better—has been ordaining men to office that he does not hold himself: and yet he has come to us with a revelation to lead this church to the Celestial kingdom of God; and even if he had the authority to ordain these men, he could not do it in and of himself without the accompanying ordinances, and under the circumstances which he did. There are numbers here who can bear witness to the truth of what I now say. These things go plainly to show that his mind is enveloped in darkness, that he is ignorant and blinded by the devil, and incompetent to fulfill the work which he has undertaken.

There are some who would insinuate that we should be merciful; we have been as merciful as we could be in the fulfillment of our official duties. But if we pass over such gross violations of the ordinances of God's house, and such departures from the revelations of God; if such ordinations and organizations are suffered to proceed, we shall, as a people, soon be destroyed. I see men in this congregation who have received illegal ordinations, ordinations imparted through a perversion of the priesthood, and through the influence of an improper spirit. Who wants to see their friends destroyed in this way? A man may receive a spirit in a few minutes, the which it will take him years to get entirely rid of. I don't want any man with such a spirit to put his hands on my head, or on the head of any of my brethren.

Some people talk as though they considered these things very little matters; but it was for a transgression of this kind that satan and his angels was cast out of heaven, and it is those very principles that have destroyed the church in every age of the world. It was not for drunkenness, theft nor any other act of immorality that satan was hurled from heaven, but for resisting authority, and trying to subvert the order of God. And this is the thing that Elder Rigdon is guilty of; which is calculated to lead men to destruction. I consider that this conference has had evidence enough before it in relation to the matter. We have tried him who said he was a prophet, and sent of God with revelations to this church, and found him a liar. I feel sorry for him as a man, but I also feel sorry for others whom he is leading astray. What has been the cause of all our difficulties? Why, a little difference of feeling, a little difference of opinion, a little difference of spirit, and this little difference has finally ended in bloodshed and murder. I do not blame those men who shot our beloved brethren, Joseph and Hyrum Smith, one hundreth part as much as William and Wilson Law, the Fosters and the Higbees: it is true they are murderers, but I consider that those men who pointed their guns at me, are not so steeped in crime, nor half so guilty before God, as those men who were their instigators, their aiders and abettors. They are the men who are the most guilty before God, and of them will their blood be required.

Elder W. W. Phelps said, it becomes necessary on this occasion that you should be acquainted with all the facts in the case. I am knowing myself to most of the facts. Perhaps I have taken a greater interest, and have been better disposed towards Sidney Rigdon than many would suppose under existing circumstances. I have endeavored to be his friend in every situation I could.

When I learned he had arrived from Pittsburg I went to see him, and tried to find out his views and calculations on the subject, but in all his conduct there appeared to be something wrong, a reluctance to communicate. I have had as good a privilege of knowing the whole of Joseph Smith's revelations as any other man, and I know that the Twelve are the first in authority after the first presidency. Secondly, the Twelve are the travelling high council, to regulate all the affairs of all the churches in all the world. Now I would ask this congregation, are you willing to throw away this authority for one man? What have you gathered here for? You have gathered here to build up a city; to build up a kingdom, and shall we come up to this time, and then throw away the revelations and all the measures laid down by Brother Joseph? No! verily no!

There are a few in authority in this place who have been sustaining Sidney Rigdon although the church voted to sustain the Twelve. I would give them all the advice I am able, to save them; and will read a revelation which was given November 19, 1833.

"Kirtland Nov. 19, 1833.

And again, blessed be Brother Sidney, also, notwithstanding he shall be high and lifted up, yet he shall bow down under the yoke like unto an ass that croucheth beneath his burden; that learneth his master's will by the stroke of the rod, thus saith the Lord. Yet the Lord will have mercy on him, and he shall bring forth much fruit; even as the vine of the choice grape, when her clusters are ripe, before the time of the gleaning of the vintage; and the Lord shall make his heart merry as with sweet wine, because of him who putteth forth his hand, and lifteth him up out of deep mire, and pointeth him out the way, and guideth his feet when he stumbles, and humbleth him in his pride. Blessed are his generations: nevertheless one shall hunt after them as a man hunteth after an ass that hath strayed in the wilderness, and straightway findeth him and bringeth him into the fold. Thus shall the Lord watch over his generation, that they may be saved; even so, Amen."

Now I want he should be dealt with in justice, but yet with mercy, for I know that what you do here this day, will be sealed in heaven, until the day of redemption and it will be impossible to get it off. You will perceive by this prophecy, that all this has to come upon him. He will stumble and be cast into the mire; his family will stray away &c. I think enough has been said to make the matter plain to the minds of the people. He has come and lied in the name of the Lord. He has told me two stories. He said he wanted to form an intimacy with the Twelve, but he has never taken one step to do it, but has in every instance, endeavored to shun them. The devil has blinded his eyes, and he has endeavored to blind the minds of the people against those revelations that have been our guide since we came into this church. Those revelations that said we should build the temple, in order to save ourselves and our dead, and bring to pass those keys and blessings which will secure to ourselves and our posterity the blessings which all, since the days of Adam, had lived and died for. The Lord has said that the church would be able to judge those who were prophets and those who were not. The first thing Elder Rigdon endeavored to press upon the minds of the people, was the idea that it belonged to some person to rise up and build up the church to Joseph Smith, but there is no such thing written in the Bible, or the Book of Mormon, or the Book of Doctrine and Covenants. This church has been built up to Jesus Christ, and Joseph Smith always taught us that there is no other name whereby we can be saved but in and through the name of Jesus Christ.

It is one part of the portion of this people to be tried to the centre, and you will learn to judge men when they come before you. There will be men who cannot endure a celestial law, and consequently, they cannot obtain a celestial glory. Brother Sidney is endeavoring to draw off a party, and he will be like those who are spoken of in the vision: some for Paul, some for Apollos, some for Cephas, &c., and many will have to go to outer darkness and there tarry till they have paid the uttermost farthing. Is there one person here who wishes to barter away a certainty for an uncertainty and go to perdition? If any man comes to you to lay on hands suddenly, don't suffer them to do it, lest ye be deceived. Recollect this—"an apostle is an elder" and he has authority to ordain elders, priests, &c. Be wise and lay hands suddenly on no man; neither suffer any one to lay hands suddenly on you. It takes a majority of any quorum, according to the order of God, as declared in the Doctrine and Covenants, which I hold in my hand, and the common consent of the whole church, to make any act valid; every ordination, therefore made by Sidney Rigdon, he being one only out of a quorum of three, even if he had not otherwise transgressed, is illegal. I therefore, in the authority of the holy priesthood, and as one who cannot look upon sin with any degree of allowance, declare his late revelations, and his extraordinations of prophets, priests and kings among the Gentiles, holding the keys of David,—of the devil; and let all the people say: Amen.

Elder Heber C. Kimball arose and said he was sick and could scarcely speak, but he could not forbear to offer his testimony on this subject. You have already had the testimony of my brethren, and I feel disposed to offer my testimony. I have been in all their councils since they returned home. I was with the brethren at Elder Rigdon's last Tuesday, but I don't know that I can do any thing more than confirm what they have said. They have related things as they transpired, as near as I can recollect, and I cannot do more than confirm their testimony. As to Elder Rigdon's course there is scarce any one that can give a relation of it. Elder Rigdon is a man I have always respected as a man, but I have not respected his course for more than five years past. Brethren, I have known his course and was aware of it all the while. When I have gone abroad to preach and have returned again, I would not have the privilege of sleeping, before Brother Joseph would call us to council; and there is not a thing of importance which was ever done, but Brother Joseph counselled with us. Elder Rigdon after he came from Pittsburg never attended council only when he could not avoid it. He has no authority only what he receives from the church, if he was one with us, why was he not in our councils? He was not in the council pertaining to the High Priesthood until just before he started for Pittsburg. **Brother Phelps was the means of bringing him in, but he has not got the same authority as others; there are more than thirty men who have got higher authority than he has.** Elder Rigdon has intimated that if we opposed him we should have a mob on us. Brethren, if I have to be martyred for the truth, amen to it! If I have to go as Joseph and Hyrum did, it will be a short work. Elder Rigdon has not been in good standing as a counsellor to Brother Joseph for some years. Brother Joseph shook him off at the conference a year ago, he said he would carry him no more; if the church wanted to carry him they might, but he should not. Joseph said, he had no more authority in his office as counsellor. Elder Amasa Lyman was appointed in his stead, and all the power and authority and blessings which Elder Rigdon ever had, was put on the head of Brother Amasa. Brother Hyrum plead to have Elder Rigdon restored, he said try him a little longer, try him another year; Brother Joseph would not receive him again but shook him off. The church voted to try

(continued on page 262)

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 work in which we are unitedly engaged is one of no ordinary kind. The enemies we have to contend against are subtle and well skilled in manoeuvering; it behooves us to be on the alert to concentrate our energies, and that the best feelings should exist in our midst; and then, by the help of the Almighty, we shall go on from victory to victory, and from conquest to conquest; our evil passions will be subdued, our prejudices depart; we shall find no room in our bosoms for hatred; vice will hide its deformed head, and we shall stand approved in the sight of Heaven, and be acknowledged the sons of God.

Let us realize that we are not to live to ourselves, but to God; by so doing the greatest blessings will rest upon us both in time and in eternity.

Joseph Smith

MORE TWISTINGS AND TURNINGS

A vital question agitating the minds of many of the Latter-day Saints today, is that pertaining to the changing of customs, procedures and **ordinances** by the present day leaders without the benefit of **"Thus saith the Lord"**. From time to time important changes in **ordinances** have been made contrary to the revealed Word of God. To add insult to injury the leaders have, at times, tried to hide these changes in the mazy labyrinth of Ecclesiastical protocol. Occasionally when the truth accidentally or, by the force of the spirit, intentionally slips out, an effort is straight way made to "cover up" so that the saints may not be awakened from their peaceful slumber.

Such a condition has caused much twisting and turning by the brethren. Pertinent to this question is a statement made by Brigham Young as applying to

the officials at Washington:

> **They make me think of a sign in New York, upon which was lettered, "ALL MANNER OF TWISTING AND TURNING DONE HERE".** It is just so in Washington City, they can twist and turn in any way and every way, to suit their hellish appetites."
>
> —*J. of D. 5:235*

In their "twisting" and "turning" proclivities, are the leaders today much different from the Washington authorities then?

Just such a situation has been called to our attention. During the recent general conference of the Church, President Joseph Fielding Smith gave a very fine discourse on what the qualifications of quorum and class leaders should be. He spoke without the benefit of notes and those who heard him felt that the Spirit of God had directed his discourse. The following day, October 2, 1954, the Deseret News printed a synopsis of his sermon and quoted him as saying:

> We want men who are trained in the principles of the gospel and who have faith and a testimony of the truth. Because a man has great schooling and is educated according to the ways of the world is not sufficient reason he should be called to take charge of a class in the priesthood or an auxiliary class of the Church.
>
> If he has, along with this education, faith in the gospel of Jesus Christ and a testimony of the mission of Joseph Smith, well and good. **If he is filled with all kinds of notions and cannot accept the teachings and mission of Joseph Smith without RESERVATIONS** we don't want him in our quorums, our classes, our seminaries or our institutions. *Deseret News, Oct. 2, 1954.*

This was a heart-warming declaration to the saints; for they have long wondered when the leaders would again place the Prophet Joseph Smith at the head as holding the keys of this last dispensation. President Smith boldy admitted that many teachers were not teaching the truth and did not accept Joseph Smith and his teachings without reservation. He was publicly serving notice on bishops, stake presidents, quorum leaders etc. that a change would have to be forthcoming, and a return to the Prophet Joseph Smith and his teachings made, or the teachers would have to step down. His analysis of the problem agreed with what Orson Hyde said on the same subject:

> **Now if brother Joseph yet holds the keys of this kingdom I would ask how is any man going to get by Joseph into the Celestial Kingdom of God, if they oppose and seek to destroy the principles laid down by brother Joseph? They can't get over it, neither can they get by him.**
>
> *Times and Seasons Vol. 5, p. 651.*

The saints looked forward to receiving the Improvement Era that they might have this fine sermon for further study. To their surprise and dismay, the whole nature of the sermon had been changed, until little was left of its former self. After the committee on "twisting" and "turning" fed this fine discourse through their machine the following quotation came out:

> Because a man has great schooling, is educated according to the ideas of the world, is not sufficient reason why he should be called to take charge of a class in any of the organizations or priesthood quorums within the Church. Now, if he has scholastic ability and training, and along with it has faith in the principles of the gospel and in the mission of the Lord, Jesus Christ, and of the Prophet, Joseph Smith, all well and good. But if he is filled with all kinds of philosophy and notions and cannot accept the DOCTRINES IN THE STANDARD WORKS OF THE

CHURCH, we do not want him.

Imp. Era, Vol. 57, p. 880.

Here, then is a classic example of "twisting" and "turning". Would we dare say as did President Brigham Young; **"to suit their hellish appetites"?** While Joseph Fielding Smith stood before the large conference assembled without benefit of a written sermon, no doubt, the spirit of the Lord was able to get to him through the prayers of the saints. Being directed by this spirit he spoke the truth and encouraged those members in the Church who are praying for a reformation. After the conference was dismissed and the sermons re-read and fed through this infernal "twisting" and "turning" machine, the saints lost forever the fine counsel given from the pulpit. No doubt, the prime purpose of this machine is to change the truth that it might not irritate the minds of the sleeping members and disturb their peaceful dreams. Dreams of kingdoms, principalities and powers in the Celestial Kingdom of God, while walking hand in hand with the ungodly of the world and drinking deep at the fountain of worldly wisdom!

The writer once heard a respected Bishop say: "If Joseph Smith was here and tried to practice polygamy, I would help to put him in jail". Perhaps this individual is one of the main cogs in the above mentioned machine. A machine calculated to take inspired language, twist and turn it until the polished product is as balm upon the minds of stupefied, sleeping Church members, that they **"might believe a lie and be damned."**

This, however, is not the first time such a thing has occurred. During the general conference of April 1932, Elder Stephen L. Richards arose and read a very scholarly sermon. Those present report that the sermon was written and the Apostle read the whole thing without raising his eyes from the paper. Some of his statements were so revolutionary that many of the saints became startled and sought to obtain the full report of the discourse for study.

A few excerpts appeared the following day in the Salt Lake Tribune, and then further public mention of the discourse discontinued. The portion the Tribune quoted is as follows:

> I hold it entirely compatible with the genius of the Church to change its forms of procedure, customs and ordinances in accordance with our own knowledge and experience.***Some changes have been made in recent years (change of garments) and these changes have disturbed some of the members. Personally, I approve of those changes and hope the general authorities will be led to make others as changing conditions warrant.
>
> *S. L. Tribune, Apr. 10, 1932.*

Although Elder Stephen L. Richards was entered on the roll as being present at the April conference, there is no record of his discourse made in the conference report. (See April 1932 Conference Report.)

The writer through his father was given a little background history to this unfortunate event. His sister at that time was a stenographer in Elder Richards office. The First Presidency thought his remarks at conference too distasteful to the members at that time. Although many changes had been and were being made, they thought it best the people were not enlightened until later. He was asked to re-write his sermon. His stenographer re-typed it at least four different times, but still it would not pass the committee. He was finally told to shelf it and no further mention would be made of its existance.

The above is another classic example of "twisting" and "turning" in order to keep from waking up the sleeping members. The saints were aware that

changes were being made, but this was the first public endorsment by one of the general authorities. Thus the leaders hastened to "cover up" that the great veil of ignorance that lay as a shroud over the minds of most Latter-day Saints would not be rent, letting in the glorious gospel light, which is likened to the noon day sun.

In speaking of the sins of the people the Lord 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 day.**
>
> *D. & C. Section 95:5.*

Why should the leaders have to apologize for their public discourses and feel it necessary to keep their members in ignorance? Why is it necessary to engage the services of this famous "twisting" and "turning" machine to make palatable the discourses of the leaders? Surely the Lord never apologized for the TRUTH, why should they?

Could it all be in answer to ancient Isaiah's prophecy wherein he said:

> Because ye have said, we have made a covenant with death, and with hell we are 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 shall overflow the hiding place.
>
> And your covenant with death and hell shall be disanulled, and your agreement with hell shall not stand; when the overflowing scourge shall pass through; then ye shall be trodden down by it.
>
> From the time that it goeth forth it shall take you: for morning by morning it shall pass over, by day and by night; and it shall be a vexation to only understand the report. For the bed is shorter than that a man can stretch himself on it: and the covering narrower than that he can wrap himself in it. *Isaiah 28:15-20*

Let the saints continue to search for the "hail of truth" which is rapidly washing away "the refuge of lies", and remember that the present day "twisting" and "turning" machine, though considered fool proof, has one outstanding fault, i.e. as the Prophet said; "For the bed is shorter than that a man can stretch himself on it, and the covering narrower than that he can wrap himself in it." When the machine pulls the covering over its head, its feet stick out; when it pulls the covering to protect its feet, its head is exposed!

Forgive One Another.–Ever keep in exercise the principle of mercy, and be ready to forgive our brother on the first intimations of repentance, and asking forgiveness; and should we even forgive our brother, or even our enemy, before they repent or ask forgiveness, our Heavenly Father would be equally as merciful unto us.–Joseph Smith

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Charity.–The rich cannot be saved without charity, giving to feed the poor when and how God requires.–Joseph Smith

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VAIN LAUGHTER

NEVER give way to vain laughter. I have seldom laughed aloud for twenty or thirty years without regretting it, and I always blush for those who laugh aloud without meaning. I am often full of joy and gladness, and were I to give away to the promptings of my nature at such times, it would lead to unreasonable levity, which would be a source of mortification and sorrow to me. * * * I am satisfied that those persons who stamp, clap hands, whistle, and make other noisy and boisterous demonstrations in the theaters, so untimed and uncalled for, have but little sense, and know not the difference between a happy smile of satisfaction to cheer the countenance of a friend, and a contemptuous sneer that brings the curses of man upon man.—Brigham Young.

THERE ARE TWO SEAS

(Bruce Barton—McCall's Magazine, April, 1928)

There are two seas in Palestine. One is fresh, and fish are in it. Splashes of green adorn its banks. Trees spread their branches over it, and stretch out their thirsty roots to sip its healing waters.

Along its shores the children played when He was there. He loved it. He could look across its silver surface when He spoke his parables. And on a rolling plain not far away He fed five thousand people.

The river Jordan makes this sea with sparkling water from the hills. So it laughs in the sunshine. And men build their houses near it, and birds their nests; and every kind of life is happier because it is there.

The river Jordan flows on south into another sea.

Here is no splash of fish, no fluttering leaf, no song of birds, no children's laughter. Travelers choose another route, unless on urgent business. The air hangs heavy above its waters, and neither man nor beast nor fowl will drink.

What makes this mighty difference in these neighbor seas?

Not the river Jordan. It empties the same good water into both. Not the soil in which they lie; not the country around about.

This is the difference. The Sea of Galilee receives but does not keep the Jordan. For every drop that flows into it another drop flows out. The giving and receiving go on in equal measure. The other sea is shrewder, hoarding its income jealously. It will not be tempted into any generous impulse. Every drop it gets, it keeps. The Sea of Galilee gives and lives. This other sea gives nothing. It is named The Dead.

There are two kinds of people in the world.

Which kind do you belong to?

TRIAL OF SIDNEY RIGDON

(continued from page 256)

him again, and it was the church that received him and not Brother Joseph. If Elder Rigdon was in good standing, why has he not been with Bro. Joseph in all his councils. He has not acted as a councillor in Bro. Joseph's councils for five years, but the Twelve have, they have never forsaken him. Now when Bro. Joseph is gone, he comes and sets us aside. I have handled with my hands, and have heard with my ears, the things of eternal reality, but I never betrayed Bro. Joseph.

Brethren, as it was in the days of Moses, so it is now. When Moses went into the Holy of Holies, he pulled off his shoes; Bro. Joseph has passed behind the veil and he pulled off his shoes, and some one else puts them on, until he passes the veil to Bro. Joseph. President Young is our president, and our head, and he puts the shoes on first. If Brother Hyrum had remained here, he would have put them on. Hyrum is gone with Joseph and is still his counsellor. The Twelve have received the keys of the kingdom and as long as there is one of them left, he will hold them in preference to any one else. I wish the people would hear and be wise, and those who have been upholding Brother Sidney, would turn about before they go into everlasting despair. Here is John C. Bennett, and Wm. and Wilson Law, Robert D. Foster and the Higbee's, are all the while seeking to come back and if they cannot accomplish their purposes they will seek to take our lives. We stand forth as the sheperds of the sheep, and we want to lead you into green pastures, that you may be healthy and strong. **There are men here brethren who have got authority, but we don't want to mention their names, for the enemy will try to kill them.**

President Young arose again and said he wanted to read some testimony which had been presented to him relative to this case, but did not wish to mention the names of the individuals at the present time, if it could be dispensed with. He continued: honest men may be deceived for a time, but they will generally see their error and turn about. There are some who are trolling off and wanting to make divisions amongst us. Brother Sidney says, "if we go to opposing him he will tell all of our secrets!" But I would say, oh don't, Brother Sidney! don't tell our secrets, oh don't! But if he tells of our secrets, we will tell of his—tit for tat. He has had long visions in Pittsburg revealing to him wonderful iniquity amongst the saints. Now, if he knows of so much iniquity, and has got such wonderful power, why don't he purge it out? He professes to have got "the keys of David." Wonderful power, and revelations, and he will publish our iniquity! Oh dear, Brother Sidney, don't publish our iniquity! Now don't! John C. Bennett said in his exposure, he knew all of Brother Joseph's secrets, and he would publish them. Joseph H. Jackson, says he has published all Joseph's secrets, but nobody believes their tales, because they lie! and if Sidney Rigdon undertakes to publish all of our secrets, as he says, he will lie the first jump he takes. If Sidney Rigdon knew of all this iniquity why did he not publish it sooner? If there is so much iniquity in this church, as you talk of, Elder Rigdon, and you have known of it so long, you are a black hearted wretch because you have not published it sooner. If there is not this iniquity you talk of, you are a black hearted wretch, for endeavoring to bring a mob upon us and murder innocent men, women and children! Any man that says the Twelve are bogus makers, or adulterers, or wicked men is a liar; and all who say such things shall have the fate of liars, where there is weeping and gnashing of teeth. Who is there that has seen us do such things? No man. The spirit that I am of tramples such slanderous wicked-

ness under my feet. And if they take my life I will go where they cannot hurt me.

Brother Joseph did cast off Sidney, and his power and authority was taken, from him, and put upon Amasa Lyman. We told Brother Sidney to come along with us, and if he will do this we will build him up. Let him do as Elder Amasa Lyman has done. Now we don't ever expect to move without revelation and they that have the keys of the kingdom can get revelation. If any thing would make me fight it would be to hear any one heap charges on Brother Joseph who is dead. They cannot let the dead alone so great is their corruption and wickedness.

Here is another secret leaked out of their secret meetings. They say the man of sin spoken of in the revelations, is the Twelve. A pretty large man I should say. Now this is the testimony we present before this council to know if we are to fellowship Elder Rigdon any longer.

I shall now wait and see if there is any one to produce testimony in favor of the opposite side of the question.

President Wm. Marks arose and said he felt disposed to say a few words in defence of Elder Rigdon. There has been a strong team against him. They all seem to speak against him and there is nothing said in his favor. I feel to take up the opposite side of the question and say something in his defence, for I have always been a friend to Elder Rigdon. It has always been the case before this High Council, that there are two sides to the question; there are some to speak in favor of the accused, but there seems to be only one side to this subject. There has been many things said which I know nothing about. But as it has always been the case before the High Council that some should speak in the defence of the accused, I feel to volunteer to speak in his behalf. It is no more than right that both sides should be represented. I don't wish to justify any man in an error, but there is a trial before this church and council. In regard to his character there has been many things said which appear to be objectionable, but I can do some of them away. I hear objections to his authority, and to his conduct for four or five years past. There were charges brought before the conference, last fall, and one or two days spent in hearing of them, and it seemed to me, that every exertion was made that could be made, to criminate him and cut him off. There was time given to bring all the charges that could be got at, but there was not a single particle of the charges sustained, if I recollect right, as to proving him guilty of committing any of the acts specified in the charges. Now I think if Brother Rigdon was restored at that time we ought not to go beyond the conference to fetch up charges to-day; but here are charges fetched up for years back. It is known that he was restored to full faith and fellowship last fall. I have heard Brother Joseph say repeatedly since that time, that all things was right between them. Just before Elder Rigdon left here I heard Bro. Joseph say that all things were right between them. Sister Emma had a good many feelings against Elder Rigdon, but they are all done away. She has said within a few months, and in fact within one week, that she was on as good terms with Elder Rigdon as she had ever been since he was a member of the church.

As respects his not presenting his vision or revelation before the first quorum, I can say, that Elder Rigdon did not know that this order was introduced. Brother Joseph told us that he, for the future whenever there was a revelation to be presented to the church he should first present it to that quorum, and then if it passed the first quorum, it should be presented to the church. But Brother Rigdon did not know this, for he was only just brought into the quorum before he left to go to Pittsburg.

There have been many things said of

his course since he came from Pittsburg which I know nothing of, as to his wishing to lead this people, I don't know anything about it. And as to his revelations being from the devil, I am sure I don't know whether they are from God or the devil. The Twelve and the High Council both know that my mind differs from theirs respecting the organization. I had always been taught that the first presidency would remain and always be with the church. I had always understood that the church would be imperfect without a quorum of three to stand as a first presidency, and I cannot find any law to say that this quorum should ever be dropped. I laid my hands on Brother Sidney with Brother Joseph and he ordained him to be a "prophet and a seer and revelator," and to be equal with him in holding the keys and authority of this kingdom. I have known this for two years, and according to my understanding he has not lost it through transgression. I still feel that he is a member of the quorum of the first presidency, and I always expected that the quorum would be filled up the same as at the commencement. I always felt that there was a power and responsibility in that quorum which did not exist any where else. I will read an extract from the 84th section of the book of Doctrine and Covenants: "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." This is what I ever supposed would be the case that through him the oracles should be given to another who should be a prophet, and a seer and revelator, and through him to the church. I have always felt since last special conference that the order was not according to this pattern. Sidney Rigdon and Frederick G. Williams were appointed to stand equal with Joseph in this kingdom; and I always supposed that one would receive the oracles from Joseph and give them to the church. Now brethren, I have searched diligently to get at the right of matter, and I know I am honest and wish to know how it should be.

I will read another extract from the Doctrine and Covenants, which you will find on the ninety-sixth page. I never supposed that this quorum could be disorganized while there was one or two left. I have ever felt that Elder Rigdon sustains his authority; I never believed he had lost it through transgression; I believe he is the man to receive the oracles from Brother Joseph and give them to the church; all I want is to have the thing right, and when I believe it is right I am as ready to confess it as any other man. (Read several extracts from D. & C.)

When this organization is broken up there is a quorum broken up which is of great power and authority, and I always thought it ought to have been continued. The church has always supposed that the Twelve were to bear the gospel to all the world, and when they are absent, who will preside over the church? We know that it is necessary for individuals to preside over the whole church. Now, we are losing this office and power and authority, but I feel as though we don't want to lose any thing. I feel that we ought to keep up the organization, if it is right to do so.

When Elder Rigdon first came from Pittsburg he said it was his place to receive the oracles, but there was a delicacy in Brother Rigdon in presenting his claims to the people; he supposed there would have been some individuals who would have taken up the case. It appears from what has been stated this morning, that questions have been put which seems to bring a contradiction. If Elder Rigdon has done any thing worthy of being severed from the church, I feel to go with the church, and to be satisfied with what they do. I don't know that I can see any thing worthy of cutting him off at the present time. Probably I am prejudiced in his favor; if it is wrong I

hope the brethren will forgive me. When I have set with the High Council I have always tried to divest myself of prejudice. I am willing that the High Council. and church should act on his case, if they think best. I felt as though there was a great many men here who were saying hard things against him and nobody to speak a word for him, and I have volunteered to say a few words in his defence.

I have had a conversation with Elder Rigdon and I cannot find that he has committed a crime. The church has never cut off any person without a crime was proven against him. Now is there a man in the church who has received the ordination of a prophet, seer and revelator? If there is I want to see him. There has men been ordained prophets, priests and kings, but I have never heard of any one being ordained a seer and revelator. I think I am knowing to all the ordinations, but I don't know of a man who has been ordained to the office and calling Brother Sidney has; and if he is cut off, who will we have to obtain revelations? A man must be in possession of this power to be able to ordain a prophet, and a seer and a revelator. If there is a man ordained to lead this people, I do not know it. I don't believe there are sufficient revelations given to lead this people, and I am fully of the belief that this people cannot build up the kingdom except it is done by revelation.

President Young arose and replied—I feel it a duty to make some remarks in reply to what Brother Marks has said with regard to Brother Rigdon's character. I have not been beyond the last fall conference to fetch evidence. There was enough brought forward at the conference, and abundance more could have been presented, but Brother Hyrum plead so hard it was kept back. Brother Rigdon did enough when he came from Missouri, to cut him off from the priesthood. He said he never would follow Brother Joseph's revelations any more, contrary to his own convenience. He said Jesus Christ was a fool to him in sufferings; was this not enough to cut him off? There was enough to cut him off long ago, but Bro. Marks has endeavored to soft soap the people. I have known that Brother Marks "had no evidence but the written word;" But if this people have no evidence but the written word, it is quite time to go to the river and be baptised for the remission of their sins. Who cannot see that Elder Rigdon would sacrifice this people? Brother Marks says, if there are any ordained to offices equal with Elder Rigdon he don't know it. He don't know all the ordinations, nor he won't till he knows something more than the written word.

I know the reason why Brother Joseph said all was right between him and Elder Rigdon; he (Rigdon) was whining all the while because of his sufferings. He wanted to go back to Kirtland. Brother Hyrum went to Brother Joseph and plead with him again, and begged of Joseph to "bless him—hold on to him, for I believe he will yet straighten out," and he finally got him ordained. But did he help Brother Joseph after this? No. There was then another revelation given for him to move his family near to Brother Joseph. He finally did, but did he then go to Brother Joseph and assist him in his councils? He did not.

If I had the same feelings towards this people that Elder Rigdon and some others have I should hope you would cast us off to-day. Elder Rigdon is now preaching secretly to the people, to have them go back to Pittsburg—go back to the "leeks and onions." He has prophesied in the name of God that we won't build this temple. As has been previously stated, Elder Rigdon was not in our councils before he went away. But, Brother Hyrum used to go and see him, and labor with him, and Sidney would

make great promises, which would cause Hyrum to come and plead with Joseph again, and say, Brother Joseph bless him, he will come back &c. He is going contrary to Joseph's instructions, and he shall not lead the innocent to destruction; I say it in the name of Israel's God. His orders was to go to Pittsburg and build up a kingdom, but he was positively prohibited from taking any one with him from this place, but, now he wants to divide the people and take them somewhere, to the mountains near Pittsburg. Elder Rigdon can go to Carthage, and to Warsaw, and he is in no danger from the mob; but can a prophet of God go there with safety? No, he cannot. If I was to lay down my authority in this church, they would soon say, Mr. Young how do you do, I approve of your course. As to Elder Rigdon's revelations, they are from the same source as Oliver Olney's, Gladden Bishop, Mr. Strang's, &c. They are from the Devil. John C. Bennett passed up the river last Tuesday, and called at the upper landing. He sent a messenger to Elder Rigdon and wished to see him, and Elder Rigdon would have gone had not a Mr. Lawrence, (who professes no kind of religion) rebuked him. If you make Sidney Rigdon your president and leader, you will soon have John C. Bennett here, with the Laws and Fosters and all the murderous clan. Elder Rigdon was the prime cause of our troubles in Missouri, by his fourth of July oration. He is liable to be deceived, and has already been deceived. As to a person not knowing more than the written word, let me tell you that there are keys that the written word never spoke of, nor never will.

All I ask of men or women to do, is, if they believe in Sidney Rigdon and want him to lead them, I want they should be bold enough to go with him, and not say they want to tarry with the church. They say they believe in Joseph Smith, and at the same time all their operations are to destroy and tear down what he has built up.

Elder P. P. Pratt briefly referred the people to the plea of Elder Marks, "that he did not know any thing to cut Elder Rigdon off." He referred the people to the testimony before them concerning his revelation to destroy this people and yet he has not done enough for Elder Marks.

Elder W. W. Phelps read from the same revelation which was first read by Elder Marks, he read the same Elder Marks did, and added, "even to the church" which Elder Marks omitted to read. He also referred to the other quotations by Elder Marks, plainly showing that they were not to the point. He read from new edition, page 414. He said Brother Marks apologized for Elder Rigdon, inasmuch as he did not know where to present his revelation, but Elder Marks knew and he could have told Elder Rigdon; it looks a little like "nimble practice." As to the instructions pertaining to the first presidency, they will be explained hereafter.

Elder Marks arose to reply to the charge of his having given out the appointment to choose a guardian at Elder Rigdon's request. He said he did not understand the object of the meeting when he gave out the appointment.

Elder Hyde stated that a short time before the difficulties, President Joseph Smith in one of their councils, told the Twelve that he had given them all the keys and ordinances which had been committed to him.

At this stage of the business their was a call for the question, from many parts of the congregation, whereupon, President Young without further ceremony submitted the case to Bishop Whitney and the High Council.

The Bishop gave a privilege to the High Council to offer any remarks they thought proper; but, no one attempting

to speak, he said he might give a relation of Elder Rigdon's history for near twenty years past, but I deem it unnecessary. I have had some conversation with Elder Rigdon since he returned from Pittsburg. I have also been present when others conversed with him; but, I am to decide on the testimony as it has been presented. I was well acquainted with Elder Rigdon a number of years before he came into this church. I never had any confidence in Brother Sidney as a revelator, and why? because I have so repeatedly heard Brother Joseph rebuke him for speaking in the name of the Lord, what was not so. He was always either in the bottom of the cellar or up in the garret window. At the time his license was taken in Kirtland he was more sanguine than he is now. The people were excited very much at that time, Brother Joseph was away, and when he returned and learned what Sidney had been doing, he took him into council, told him to give up his license to the bishop, and divest himself of all the authority he could, for, said he, the less authority you have the better it will be for you. It has been repeatedly the case when he has been speaking to the church that Joseph has rebuked him for it. The bishop then briefly referred to Elder Mark's objection to our fetching testimony beyond the conference, &c., and then continued: I feel that Brother Rigdon came here with a bad spirit, and has delivered a revelation. If such things as are contained in his revelation, have been revealed to him, it is from a source with which we want nothing to do. When he first came here I thought he was deceived, but since last Tuesday evening, I have been convinced that he is dishonest. He made many evasive replies to the interrogatories of the Twelve, and I think his calculation is to scatter this people, because his theory comes in opposition to President Joseph Smith's revelations. It has been proved that he prophesied that we should not build this Temple, I believe he is an evil designing man. He is dishonest, and he has lied to carry out his theory. He preached one thing one day and the contrary another. He did not reconcile his preaching to me. I asked him to reconcile it, but he did not do it. I feel to sustain the Twelve in withdrawing their fellowship, and I think the High Council and the church ought to sustain the decision of the Twelve. He concluded by calling upon the High Council to manifest if they were satisfied with his decision, and the vote was unanimous in the affirmative.

Elder Hyde arose and said he was not satisfied with the motion; it is not explicit enough.

Elder W. W. Phelps arose and offered a motion, that Elder Sidney Rigdon be cut off from the church, and delivered over to the buffetings of satan until he repents.

Bishop Whitney then presented the motion to the High Council, and the vote was unanimous in the affirmative.

Elder W. W. Phelps then offered the same motion to the church, upon which President Young arose and requested the congregation to place themselves so that they could see all who voted. We want to know who goes for Sidney and who are for the Twelve. He then called upon the church to signify whether they was in favor of the motion. The vote was unanimous, excepting a few of Elder Rigdon's party, numbering about ten.

He then requested those who were for Sidney Rigdon to manifest it, and as before stated there was about ten.

Elder Phelps then motioned, that all who have voted to follow Elder Rigdon should be suspended until they can have a trial before the High Council.

An amendment was offered, as fol-

lows: "or shall hereafter be found advocating his principles."

The vote was unanimous in the affirmative.

Elder Young arose and delivered Sidney Rigdon over to the buffetings of Satan, in the name of the Lord, and all the people said, amen.

Elder Hyde motioned that James Emmett and Zachariah Wilson, and those who go with them, shall be disfellowshipped, until they repent, but at the request of Elder Young the motion was withdrawn.

Elder Hyde again rose and stated that Elder Samuel James had promised to preach a funeral sermon at the request of Pres't Young. He came at the time appointed and preached any thing but a funeral sermon, and after he got through he said, if Brigham Young wanted a funeral sermon preached, he might preach it himself. He considered that this was unchristian like conduct, and he moved that Samuel James be disfellowshipped from the church. The vote was unanimous.

He further said, whereas Jared Carter has gone on some mission, contrary to counsel, under the new revelation, I move that fellowship be withdrawn from him, and that it be published in the next Neighbor and Times and Season. The vote was unanimous.

Elder Amasa Lyman motioned that Samuel Bennett be cut off from the church, for having received a false ordination. The vote was unanimous.

Elder Lyman motioned that Leonard Soby be cut off for the same cause, with Samuel Bennett. The vote was unanimous.

It was motioned and seconded, that Joseph H. Newton, be cut off from the church. The vote was unanimous.

It was motioned and seconded, that John A. Forgeus be cut off from the church. The vote was unanimous.

It was motioned and seconded, that President Marks, express his feelings at the proceedings of this meeting.

He arose and said he was willing to be satisfied with the action of the church on the case.

Resolved, that these minutes be published in the Neighbor and Times and Seasons.

At 4 o'clock P. M. the meeting dismissed with a blessing from Elder W. W. Phelps.

EVEN the devils in hell will burst forth from their fiery cells to unite with the fallen sons of earth, to oppose the kingdoms of this world becoming the kingdom of our God. The kings and rulers of the earth will not willingly cast their crowns and sceptres at the feet of the Priesthood, and worship the God of Hosts. His almighty power, in judgments, alone will humble them into this submission. "HE SHALL SEND FORTH JUDGMENT UNTO VICTORY."—Orson Hyde: J. of D. 4:258.

A SPECIAL GROUP PREDICTED

To some of the Saints the mere mention of the Church being out of order—that the body of Saints are straying from the truths established under the leadership of Joseph Smith, the Prophet—is sacrilege or extreme apostacy. It is strange that men and women professing intelligence and knowing the history of former-day Saints in their periodical wanderings from the basic truths of the Gospel, cannot in this day discern a like tendency The Scriptures are filled with examples of "falling away." In fact the Saints today are much as they were after the crucifixion of the Savior. After a hundred years had elapsed no one then alive was known to the populace, who had seen the Savior and heard his teachings. Even the men who had worked with him were dead, with one exception, that of John the Revelator, who was translated. In this condition the Saints strayed off and those not persecuted unto deatn imbibed all kinds of ideas not in consonance with the spirit of the Gospel. John's message to the seven surviving churches

was a sad recital of their "falling away" from the Gospel as originally taught.

The Nephites experienced like changes; and so the Saints today are straying off into various channels of sectarian and traditional folly. Joseph Smith is gone. There are none left who knew him. There are few who have intimate knowledge of his immediate successors, Brigham Young and John Taylor. While in mortal life the Prophet's views were fixed and certain, but in the lapse of the few years since his death, his teachings are being forgotten and views more in keeping with the times and more in harmony with the spirit of Babylon are being adopted. Sectarianism is insinuating its poison into the flock and the sheep of the Lord are being scattered. Such a condition is regarded as inevitable under present environments. Cause and effect unerringly repeat. Paul saw the present day. He said:

> Now the Spirit speaketh expressly, that in the latter times (the present day) some shall DEPART FROM THE FAITH, giving heed to seducing spirits, and doctrines of devils;
> Speaking LIES IN HYPOCRISY; having their conscience seared with a hot iron;
> FORBIDING TO MARRY, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth.—I Tim. 4:1-3.

And again:

> For the time will come when they WILL NOT ENDURE sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears;
> And they shall TURN AWAY THEIR EARS FROM THE TRUTH, AND SHALL BE TURNED UNTO FABLES.—2 Tim. 4:3-4.

One honest with himself and at all informed on the situation of the Saints today, cannot resist the conviction that Paul's warning applies to the present condition of the Church. There is a definite **"departure from the faith"**, the Saints are **"forbidding to marry"** in the Celestial order as taught by "Joseph Smith; many of them "will not **endure sound doctrine"**, which fact has caused the ordinances, garments, etc., to be changed, and they have definitely **"turned away their ears from the truth"** and are **"TURNED UNTO FABLES"**—all kinds of foolish notions regarding Godhood, Priesthood, doing away with the **Gathering**—with the principle of working in the missionary field without **Purse or Scrip**—with **Plural Marriage**, the **United Order**, etc.

A major reminder in the early days of the present dispensation was just this situation, the fear being expressed that the body of Saints would wander off, leaving only a fragment of the Church to carry on the work. Fortunately this is the last dispensation and in ushering it in the provision was made that the Gospel should never again be taken from the earth or given to another people. So unlike former experiences there will **not again be a complete "falling away"**, but some will be inspired with courage and faith sufficient to enable them to weather the storm of infidelity now inundating the people. As early as 1853 the world was warned of the approaching troubles. Speaking of a coming crisis the Church, in an article published in the Millennial Star, said:

> Perhaps you will be disappointed, if I tell you that the time is coming, and now is, when not only God, the Highest of all, shall be revealed in Spirit and in mighty power, but the Devil, or Satan also, will be revealed in signs and wonders, and in mighty deeds! * * * And such will be the greatness of his power that it will seem to many that he is entirely loose. He will be so far unshackled and unchained that his power will deceive all nations, even the world. And the elect will barely escape the power of his SORCERIES, ENCHANTMENTS, and MIRACLES! And even God Himself, the true God, will contribute to put means and instruments in his way and at hand, for his use, so that he can have a full trial of his strength and cunning with all deceivableness of unrighteousness in them that perish.—Mill. Star 15: 273-4.

No doubt we are living in a day when these events are beginning to be manifested in the fulness of power. Lucifer's designs are being accomplished and the hearts of the Saints are being changed and they are wandering from their true Shepherd. The servants of the Lord have repeatedly warned the Church of this approaching calamity, making it clear that but few would remain steadfast in their faith. It became a common topic in the Church in early days. Brigham Young hinted at the situation in this language:

> The Lord Almighty will not suffer His Priesthood to be again driven from the earth, even should He permit the wicked to kill and destroy this people. * * * God will preserve a PORTION OF THIS PEOPLE, of the MEEK AND HUMBLE, to BEAR OFF THE KINGDOM TO THE INHABITANTS OF THE EARTH, and will defend His Priesthood; for it is the last time, the last gathering time.—Contributor 10:362.

In the year 1865, President Heber C. Kimball frankly stated:

> But the time will come when the Lord will choose a people OUT OF THIS PEOPLE, upon whom He will bestow His choicest blessings.—Des. News, Nov. 9, 1865.

Ten years later, President Daniel H. Wells, a member of the First Presidency, sounded a similar warning. He said:

> Many will doubtless make shipwreck of their faith and will be led away by the allurements of sin into by and forbidden paths; yet the Kingdom will not be taken from this people and given to another. BUT A PEOPLE WILL COME FORTH FROM AMONG US, who will be

zealous of good works, willing to do the bidding of the Lord, who will be taught in His ways, and who will walk in His paths.—Des. News, Nov. 6, 1875.

Repeating in 1882:

And if we as a people do not hold ourselves on the altar ready to be used, with our means and all that God has bestowed upon us, according to the Master's bidding, for the upbuilding of His Kingdom upon the earth, HE WILL PASS ON AND GET SOMEBODY ELSE; because He WILL get a people that will do it. I do not mean to say that He will pass on and leave this people; no, there will come up from the MIDST OF THIS PEOPLE that people which has been talked so much about.—Oct. Conf., 1882; Des. News, Dec. 9, 1882.

Quoting again from the Millennial Star, 42:584 (1880):

Before the great day of the Lord shall come, and the day of righteousness and peace dawn upon this fair creation, two potent cleansing processes shall be in active operation. The first of these is the preparation of a CHOICE PEOPLE, purified by an application to their lives, as individuals and a community, of the principles of the Gospel of peace. Such a body WILL EVOLVE from those called Latter-day Saints, who as a Church, possess the fulness and power of the pure plan of Salvation. Out of this community, at present in the merely incipient stages of development, and from the remnant of the whole House of Israel, will emanate the nucleus or FOUNDATION FROM WHICH WILL SPRING THE RIGHTEOUS MILLENNIAL POPULATION OF OUR GLOBE.—Mill. Star, 42:584-1880.

And in 1882:

Let the weak knees quake, and the false hearts flutter and tremble; let those of LITTLE FAITH ignore and forsake, if they choose, the holy principles of eternal life committed to their care! Let the winds howl, and the waves dash, and the storms burst forth in all their fury! There are those remaining whom God hath reserved for perilous times, WHOSE KNEES HAVE NEVER BOWED to Baal, WHOSE HANDS HAVE NEVER FALTERED, WHOSE HEARTS HAVE NEVER TREMBLED; * * * These shall stand steadfast, firmrooted as the rock upon which their hopes are built, and though the floods come and the rain descend and the winds blow and beat upon their house, IT SHALL NOT FALL. —Mill. Star, 44:312-14.

Three years later the Deseret News editorially expressed:

"What would be necessary to bring about the result nearest the hearts of the opponents of "Mormonism", more properly termed the Gospel of the Son of God? Simply to renounce, abrogate, or apostatize from the New and Everlasting Covenant of Marriage in its fulness, (plural or Celestial Marriage). Were the Church to do that as an entirety God would reject the Saints as a body. The authority of the Priesthood would be withdrawn, with its gifts and powers, and there would be no more heavenly recognition of the administrations among the people, the heavens would permanently withdraw themselves, and the Lord would RAISE UP ANOTHER PEOPLE of greater valor and stabillty, for His work MUST, according to His unalterable decrees, GO FORWARD, for the time of the second coming of the Savior is near even at the doors. Therefore the Saints have no alternative but to stand by the truth and sustain WHAT THE HEAVENS HAVE ESTABLISHED AND PURPOSE TO PERPETUATE. This they will do come life or death, freedom or imprisonment, and there is, so far as we can observe, no use to attempt to disguise the fact.—April 23, 1885.

It was in 1889 that the late Apostle Orson F. Whitney expressed the thought in this language:

Many of this people are perhaps preparing themselves, by following after the world in its mad race for wealth and pleasure, to go down with Babylon when she crumbles and falls; but I know that there is a people, in the HEART'S CORE OF THIS PEOPLE, that will ARISE IN THEIR MAJESTY in a day that is NEAR AT HAND, and push SPIRITUAL THINGS TO THE FRONT; a people who will STAND UP FOR GOD, fearing not man nor what man can do, but believing, as the Prophet Joseph says, that all things we suffer are for our best good, and that God will stand by us forever and ever.—Des. News Weekly, Aug. 11, 1889.

These and many other evidences of a "straying off"—a "falling away"—foreshadowed a condition now confronting the Church. The frequent cry that "Zion prospereth, all is well", is but an empty clank when viewed in the light of history and prophecy. In fact the very condition we are speaking of was assigned by the Nephite Prophet as a reason for the following indictment against the people of God:

For behold, at that day shall he (Satan) rage in the hearts of the children of men, and stir them up to anger against that which is good.

And others will he pacify, and lull

them away into carnal security, that they will say: All is well in Zion; yea, Zion prospereth, all is well—and thus the devil cheateth their souls, and leadeth them away carefully down to hell.

And behold, others he flattereth away, and telleth them there is no hell; and he saith unto them: I am no devil, for there is none—and thus he whispereth in their ears, until he grasps them with his awful chains, from whence THERE IS NO DELIVERENCE.—2 Nep. 28:20-22.

The late President Wilford Woodruff, in his day, viewing the situation in the light of prophecy, said that there were more dead people (spiritually dead, he meant) among the Latter-day Saints than in any other community of like size. And dwelling upon this phase of the subject, his counselor, George Q. Cannon, with clearness and emphasis expressed the feelings of the leaders as follows:

I feel therefore, as one of the servants of the Lord, to call upon the Latter-day Saints with all solemnity and earnestness, to put away their sins far from them. I call upon myself with all the power I have got; I call upon my family to put away everything from us that is offensive in the sight of God. I feel to lift my voice and warn my brethren and sisters of these things. It is true, he is not coming out in every case in his anger to destroy us: but THE WORK OF DESTRUCTION IS OPERATING SILENTLY AMONG US. I do not mean physical destruction altogether, BUT SPIRITUAL DESTRUCTION. It is operating among us and because of the process being silent the people do not perceive it. Men and women are dropping off like worm-eaten apples from our trees. They are losing their faith and their standing; and family after family, member after member, is disappearing and being forgotten. I CALL THIS A WORK OF SPIRITUAL DESTRUCTION; for when men and women lose their faith they are spiritually destroyed. Their names are blotted out of the records of the just, and their condition is a most awful one.—Deseret News, Dec. 7, 1895.

Clearly, as we view the situation, this "work of SPIRITUAL DESTRUCTION" is still operating among this people and its deadly force is increasing; and as surely as the Prophets have so stated the Lord will "choose a people out of this people", "a people", as Apostle Whitney explained, now nestled in the "HEART'S CORE OF THIS PEOPLE, THAT WILL ARISE IN THEIR MAJESTY IN A DAY THAT IS NEAR AT HAND, AND PUSH SPIRITUAL THINGS TO THE FRONT; A PEOPLE THAT WILL STAND UP FOR GOD", and not be ashamed of His Gospel, nor afraid to proclaim the same, AND LIVE IT in its fulness, though it cost them their fellowship with the members of the Church, and even their lives!

This specially chosen people will doubtless fit in and harmonize with the prophecy mentioned in the "Coming Crisis" already quoted from:

And further, when you see also the gross and beastly sexual abominations that are practiced and are increasing among ALL NATIONS, without shame or fear, you will not marvel that God is determined to raise up a righteous seed and glorious branch, by RE-ESTABLISHING THE PATRIARCHAL ORDER, as in the days of Abraham, Jacob, David, Solomon, and Elkanah. Neither will you marvel, while the Spirit of God is upon you, that men and even women should sneer at the sacred institution of marriage being an institution wholly under the control of God, as it was in the days of Abraham Why should you not marvel at their sneers? Because we have been distinctly and emphatically forewarned that in the last days (this day) there shall arise scoffers, (in the Church as well as in Babylon) walking after their own hearts lusts, who shall speak evil of dignities and things that they know not, having men's persons in admiration because of gain. You would have more cause to marvel and disbelieve the scriptures of truth, if sensual men and women did not speak evil of the Patriarchal order of marriage, and of men that conform to the pure sanction and penal restrictions of that most holy order.—Mill. Star 14:91.

It will be this group of people—the group that carries on—doubtless that Isaiah referred to:

Hear the word of the Lord, ye that tremble at His word; your brethren that hated you, that cast you out for my name's sake, said, Let the Lord be glorified: but he shall appear to your joy, and they shall be ashamed.—Isaiah 66:5.

(Reprinted from TRUTH Vol. 4, page 231)

A NOTE OF APPRECIATION

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.

Amen

The response of Amen to a prayer or a discourse is an ancient custom, and has the sanction of divine instruction as well as long usage. "And all the people shall say, Amen", was the word of the Lord to ancient Israel, when the law was read and when certain blessings and cursings were pronounced. It is a sign of assent. It is vox populi in harmony with Vox Dei. It expresses in one word the sentence, "So may it be."

In the early days of the Church of Jesus Christ of Latter-day Saints, it was in frequent use both in the public congregation and in the family circle. When the truths of the Gospel were portrayed under the influence of the Spirit of inspiration, the people's united voice said, Amen, at the close. And when the opening prayer was offered in the congregation, or the benediction was pronounced at the close of the services, when the sacramental emblems were blessed or a sick person received the administration of the ordinance of the Church, a hearty Amen, endorsed the prayer and confirmed the blessing, and speaker and hearer united in spirit and in faith by the enunciation of the word. When the head of the household bowed in the family circle, in worship of the Giver of all good, or invoked the divine benison on the family meal, all present reverently and loudly uttered Amen!

The custom is not abolished by any means. But still the response is now usually given so silently as scarcely to be heard.

Why should this be so? No one should be ashamed of speaking aloud the genuine feelings of the heart, even if others are nearby who may not unite in the sentiment. There is power in the word, uttered by a congregation in unison with the preacher or the person acting as the mouthpiece in prayer for the multitude. It is encouraging also to a speaker to hear that his utterances are endorsed by his auditors. It is in accordance with the genius of the Gospel, and aught not to be allowed to drop into disuse.

Let it be spoken freely, reverently, unitedly, without shame and without fear of ridicule. But it should be used in wisdom, not to cause interruption or confuson, nor in a boisterous or declamatory manner. The interjectional exclamations of the camp meeting and revival excitement, are unseemly and foreign to the order, peace and decorum that should prevail in all the churches of the Saints. But at the proper time, and in the proper place, at the close of sermon, prayer, blessing or administration, if the words of the speaker find an echo in the souls of the hearers, then "Let all the people say, Amen", and say it heartily and freely, with the voice and lips as well as the spirit and the understanding.—Deseret News.

TRUTH

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

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Plural Marriage and the Judiciary

An Editorial

In attempting to review the attitude of the Judiciary in relation to its position towards "Mormon Plural Marriage", we do not mean to occupy the position of either a judge or a critic. As with all other American born and American sustained institutions, we have deep respect and admiration for the American Judiciary. We think that it can be stated without contradiction that "Mormon polygamists" have ever sought justice at the hands of the Judiciary, humbly bowing before it's decisions, and fully sustaining it as a bulwark to protect the true American Constitutional form of life.

Why the Judges and the principle of "Mormon Plural Marriage" have not agreed is not a matter of argument in this review. The fact remains that, at least, to date, the Judiciary as a whole has not befriended or acted justly towards this social law which for many years helped to distinguish the Church of Jesus Christ of Latter-Day Saints from other christian sects. It is our purpose in reviewing the attitude of the Judiciary relative to this social law, to place in the hands of our readers many interesting and little-known facts relative to the early history of the Church; also the attitude of the Judiciary relating to the problem, as well as the attitude of the leaders of the Church towards the decisions and the personalities pertaining to the Judiciary. Also, let us make it clear, that though Congress and the Executive branch of government often joined with the Judiciary in persecuting the "Mormons", we intend to confine this review to the attitude of the Judiciary.

We herewith present but a very small portion of this famous controversy, which is still in the process of being settled. We agree with Abraham Lincoln when he said: "A question is never settled until it is settled RIGHT". We do not know how long it will be before the American Judiciary will find suitable protection 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."

the Constitution (which protection has been their all the time) to safeguard the lives and liberties of those few who believe in and practise "Mormon Plural Marriage"; but we do know that "we have not exhausted our right of appeal. There is a higher tribunal even than the United States Supreme Court. The Divine Judge who presides over the real court of last resort will never, for want of jurisdiction, turn away the humblest appellant for justice and right. To our Heavenly Father we can safely confide our cause though every earthly tribunal fails us."

Unfortunately the polygamy question was not settled before the death of the Prophet, Joseph Smith. He was charged with polygamy and arrested before there was a law against the practice. The issue was never decided in court because of his cruel and untimely murder. The body of the Church soon moved west, and it was in the Territory of Utah that the polygamy question again came to the fore and the Federal Judiciary began to take action.

Associate Justice P. E. Brocchus

One of the first judges appointed by the President of the United States for the Territory of Utah was Associate Justice P. E. Brocchus. He immediately began railing against and accusing the Mormon women. In the presence of the Chief Justice at a conference session of the Church he assailed the Mormon ladies, whom he was supposed to address on the subject concerning the Washington Monument, with the following remarks:

"This reminds me that I have a commission from the Washington Monument Association to ask of you a block of marble as the test of your loyalty to the government of the United States. *But in order for you to do it acceptably, you must become virtuous, and teach your daughters to become virtuous, or your offering had better remain in the bosom of your native mountains."* Yet, before he dared assail the ladies he had to defend his own character, *"remarking that certain calumnies had pursued him from the east, but that the proof of his virtue lay in the fact that so virtuous a man as President Fillmore had appointed him to office."*

And in his report to the government in Washington he gave himself away in this statement: *"Polygamy monopolized all women, which made it very inconvenient for the Federal officials to reside there." —Hist. of Utah, Vol. 1:462, 464, 475.*

Judge Drummond

Judge Drummond "was considerable of such a character as Judge Brocchus, with the odds perhaps in favor of the latter. Like him, Drummond, from the first, seemed bent upon antagonizing the Mormon community. He declared in open court at Fillmore that the laws of the Territory were founded in ignorance, and not content with that, sought to abrogate some of the most important of those laws." * * * *—Ibid, 1:577.*

Under the heading "The Notorious Judge Drummond" the Church leaders published an editorial in an effort to unmask him as well as expose his foul deeds. We think the language of the editorial explains the situation clearly:

"This infamous scoundrel and dastardly wretch, having escaped from the just penalty of the law, is still running at large, endeavouring to hide his own filthy, and most heart-sickening crimes, by abusing and slandering the "Mormons." Our readers will recollect that this man, though an ignorant, back-woods pettifogger, was appointed by President Pierce to fill the honourable office of one of the associate justices for the territory of Utah, which had been rendered vacant by the death of the Hon. Leonidas Shaver. *After DRUMMOND had secured his appointment, he left his wife in the State of Illinois, and started for Utah. On his way, he picked up a woman, slept*

with her during the whole journey, boarded and bedded with her while in the territory, calling her MRS. DRUMMOND. It so happened that the real wife of this beastly criminal had some relations living in Utah; and thus the crime of the degraded judge was discovered; prosecutions were about to commence against him, and the majesty of the law to be enforced; but the horrible monster escaped to California.

"While in Fillmore city, the capital of Utah, he sent Cato, his negro slave, to murder Levi Abrahams, a Jewish merchant; but the negro was foiled in the brutal attempt, and the black-hearted judge was apprehended for the crime; and would, without doubt, if he had been brought to trial, have been sent to the Penitentiary; but out of respect for his official dignity, it was concluded to drop proceedings, and save the poor wretch from the punishment of the law, which his crimes so richly deserved.

"This lying, adulterous, murderous fiend, having escaped from the punishment of his execrable crimes, has pretended to make a report to the Attorney-General of the United States, giving his reasons why he resigns his office as associate judge in Utah. That any one in the civilized world could be found silly enough to be duped with such barefaced, monstrous lies, related, too, by such a notorious criminal, whose black deeds were publicly exposed many months ago, is a strange anomaly, and exhibits the weakness and gullibility of the human mind. But stranger still, to see popular editors, who professedly have some respect for their own characters, pretending to give credence to such absurd, most improbable, Don Quixote falsehoods. We would not disgrace our columns by noticing such a loathsome specimen of humanity as that scapegrace, were it not that gentlemen of the press are trying to impose these known absurdities and slanders upon their readers, as the veritable truth." —*Millennial Star, Vol. 19, p. 328.*

Perhaps the character of Judge Drummond's judicial dignity can be aptly appraised in the following language:

"Whether, like Brocchus, he accused the Mormons of being unvirtuous, does not appear. Doubtless he thought they were, for he condemned their institution of polygamy. He could not, however, complain, like his prototype, that *'polygamy monopolized all the women;' for he had taken care to bring a woman with him from the States—a woman not his wife—with whom he traveled around the Territory, and of whom he showed himself so fond that he would not forego her society even while attending to business. He actually had her sit with him upon the bench while he dispensed law to the 'ignorant and unvirtuous' Mormons, and lectured them upon the short-comings of their legislators. This woman, a common courtezan, whom Judge Drummond thus enthroned as a very goddess of justice.*" * * * —*Hist. of Utah, Vol. 1, p. 578.*

We shudder to think what might have been the lot of the saints if there had been anti-polygamy laws in the Territory when these men were the judges!

Judge Drummond's report to Washington was, no doubt, responsible for the coming of the army to Utah to prosecute what is known as the "Utah War." After the war was ended and peace declared, another Judge tried to prolong the animosity, his name was

Judge Charles E. Sinclair.

The History reports the following:

"Soon after the arrival of the Federal officials who accompanied and immediately followed Johnston's army to Utah, the three judges, David R. Eckels, Charles E. Sinclair, and John Cradlebaugh, were assigned to their respective districts, and the machinery of the United States courts was set in motion. Chief Justice Eckels, preferring the military atmosphere to which for several months

he had been accustomed, took up his residence at Camp Floyd; Associate Justice Sinclair was assigned to the Third Judicial District, which, as now, embraced Salt Lake City, while Associate Justice Cradlebaugh, who was the last of the three to arrive, was appointed to the Second District, comprising the southern counties. * * * —*Ibid, 1:689.*

"Judge Sinclair opened court at Salt Lake City in November, 1858. His first move was not a reassuring one to the people, who, trusting in the pledge given by Governor Cumming and the Peace Commissioners, that the Federal representatives would keep faith with the citizens and hold sacred the amnesty extended by President Buchanan, had abandoned their exodus and returned to their homes and various avocations. It seemed to them an attempt to ignore or override the President's decree; to render null and void his offer of pardon which the people had accepted. In short, Judge Sinclair, in charging the grand jury of his court, urged them to indict ex-Governor Young, Lieutenant-General Wells and other prominent Mormons for treason; also for intimidation of court and for polygamy. The Judge held that President Buchanan's pardon, while it was 'a public fact in the history of the country,' 'ought to be brought judicially by plea, motion or otherwise.' This meant that the decree of the Chief Magistrate of the nation was not to have full force and effect until he, Charles E. Sinclair, appointed by said Chief Magistrate an Associate Justice of Utah, had sat upon it and pronounced it valid. * * * —*Ibid, 1:690.*

"As to polygamy, there being no law against the practice,—for it was not until 1862 that Congress legislated against polygamy as 'bigamy,'—the grand jury failed to return any indictments on that score. The only other act of Judge Sinclair's that causes his name to be remembered in Utah—barring his collusion with other officials to secure the arrest of Brigham Young on a trumped-up, baseless charge of counterfeiting—was his sentencing a man who had committed murder to be executed on the Sabbath. This man was Thomas H. Ferguson, a non-Mormon, who, while drunk, had shot and killed his employer, Alexander Carpenter, another non-Mormon. The homicide occurred September 17th, 1859, and the execution—the day originally set having been changed—on Friday, the 28th of October. Judge Sinclair was quite a young man, which may partly account for some of his idiosyncrasies."—*Ib., 1:691.*

A speciman of Judge Sinclair's judicial dignity can be found in the testimony of Thomas H. Ferguson, whom the judge condemned to death:

"Said the condemned man on the scaffold: 'I was tried by the statutes of Utah Territory, which give a man the privilege of being shot, beheaded or hanged. But was it given to me? No, it was not. All Judge Sinclair wanted was to sentence someone to be hanged, then he was willing to leave the Territory; and he had too much whiskey in his head to know the day he sentenced me to be executed on, and would not have known, if it had not been for the people of Utah laughing at him. It would have been on Sunday. A nice Judge to send to any country? ' "
—*Ib., 1:691.*

Judge John Cradlebaugh

At this same time Judge John Cradlebaugh, another Associate Judge stepped into the arena and tried his best to antagonize the people. Following is a brief excerpt from the history:

"Judge Cradlebaugh, however, was determined to make the Mormon Church responsible for the crime; and not only for this, but for the Mountain Meadows massacre, and in fact for nearly every other deed of blood or lesser depredation committed in his district. His zeal and that of his coadjutors in this direction caused Superintendent Forney to remark,

in his report to the Commissioner of Indian Affairs in August, 1859: *'I fear, and I regret to say it, that with certain parties here there is a greater anxiety to connect Brigham Young and other Church dignitaries with every criminal offense, than diligent endeavor to punish the actual perpetrators of crime.' "—Ib., 1:709.*

As to the final end of Judge Cradlebaugh we copy a news item published in the Millennial Star under the heading "POOR OLD CRADLEBAUGH".

"The Reese River *Reveille* of the 15th instant has a leading article headed "Judge Cradlebaugh," the same worthy who, it will be remembered, was once U. S. Associate Justice in this Territory, and who rendered himself particularly obnoxious by his efforts to create trouble between the people of Utah and the General Government. The *Reveille* says that, now in a state of great destitution, and utterly helpless from wounds received at the siege of Vicksburgh, he petitions the State of Nevada for additional compensation as Territorial Judge, and Senator Bonnifield has introduced a bill, making an appropriation of $4,500 for his benefit. The *Reveille* is strongly opposed to the passage of the bill—it says, Cradlebaugh never served Nevada in any capacity, and consequently the State owes him nothing; and if he has any right to additional compensation for his past services as a U. S. Judge, the Federal Government is the debtor, and is able to pay the debt. The fact of his being needy and destitute is no reason why Nevada, bankrupt and unable to pay just claims, should pay him $4,500; every pauper in the country has the same claim.

"The ex-judge is seemingly in a pitiable plight, 'destitute and helpless' from his wounds, it would have been a more enviable fate if he had died at Vicksburgh. But doubtless Providence had other views in store with regard to him. *When in authority here he acted like a miserable poltroon and trickster, and he is now reaping his reward. He labored assiduously to bring trouble upon the people here, but the pit he tried to dig for them he has seemingly fallen into himself. This is the fate in store for the whole class—they will have their day and then go to the dogs, like poor old Cradlebaugh!*—Deseret News, Feb. 18."
—Millennial Star, Vol. 33, p. 165.

The Church leaders in commenting on the news item published the following:

"The *Territorial Enterprise* learns from the Carson *Register* of the death of Judge John Cradlebaugh, of congestion of the lungs, at Eureka, Lander County, Nev., Feb. 19, aged about sixty. He was formerly a Federal judge in this Territory, and in that capacity manifested something of the fanaticism of McKean combined with the brutal ferocity of another character not unknown here. The *Enterprise* says, after leaving Utah, Judge Cradlebaugh was delegate to Congress from Nevada. In the late civil war he was colonel of an Ohio regiment. At Vicksburg a piece of his tongue was shot away, rendering articulation difficult ever after, and incapacitating him for further court labors. After the war he became Adjutant General in Nevada. In 1865 he became a farmer on the Carson river, and in two years was a bankrupt. Two years after, he sold his small effects, and turned freighter between Elko and White Pine, having one team, and driving it himself. Afterwards he was a member of the law firm of Bryan and Cradlebaugh, at Portland, Oregon, which, however, did not last long, and he returned to Nevada to die. Judge Cradlebaugh did not make much credit or capital out of his judicial raids on 'Mormonism.' The elevation from a 'Mormon' eating judge to a Nevada 'bull-whacker,' is not a very encouraging record to judges of the McKean stripe." *—Millennial Star, Vol. 34, p. 207.*

We digress for a moment to insert the following bit of history which bears indirectly upon the Judiciary.

In 1862 Congress passed the Morrill Bill. The history states:

"Thus was passed the first direct Congressional enactment against the Mormon Church. As will be seen, the anti-polygamy act of 1862 remained, as predicted by Senator McDougall, a dead letter upon the statute books of the nation; only one conviction being secured under it in twenty years, and that of a man who, for test-case purposes, furnished the evidence which convicted him. That man was George Reynolds, of Salt Lake City. This law, however, was the forerunner of other acts of Congress, also directed against Mormonism."—*Hist. of Utah, Vol. 2, p. 70.*

This does not mean that the Judiciary was favorable to the Mormon people. The history continues:

"On the 11th of December last, Senator Browning introduced a bill in the Senate which was referred to the Committee on the Judiciary. This bill was prepared at Great Salt Lake City, and its enactment by Congress recommended by Governor Harding and Judges Waite and Drake. The leading and most exceptional features of this bill are the following: 1st: It limits the jurisdiction of the Probate Courts to the probate of wills, to the issue of letters of administration and the appointment of guardians. 2nd: It authorizes the Marshal to summon any persons within the district in which the court is held that he thinks proper as jurors." * * *—*Ib., 2:90.*

The present and future effect of this suggested legislation was explained by John Taylor:

"Again, in regard to juries, already referred to, you know what the usage has been, in relation to this matter. Governor Harding and the Judges want to place in the hands of the United States Marshal the power of selecting juries whom he pleases, no matter whither they come, or who they are. This is what our honorable Judges and Governor would attempt. Your liberties are aimed at, and your rights as freemen; and then if you do not like to be disfranchised, and your liberties trampled under foot by a stranger—if you do not like to have black-legs and cut-throats sit upon your juries, Mr. Harding wants to select his own military, and choose his own officers to lead them, and then if you will not submit, 'I will make you.' (voices all over the house, 'Can't do it,' with loud applause.) We know he cannot do it, but this is what he aims at. (Clapping and great applause.) When these rights are taken from us, what rights have we left? (Cries of 'None.') It could scarcely be credited that a man in his position would so far degrade himself as to introduce such outrageous principles, and it is lamentable to reflect upon, that men holding the position of United States Judges could descend to such injustice, corruption and depravity (applause). These things are so palpable that any man with five grains of common sense can comprehend them; 'he that runneth may read.' It is for you to judge whether you are willing to sustain such men in the capacity they act in or not. (One unanimous cry of 'No!' and loud clapping).—*Ib., 2:92.*

Judge James B. McKean

Judge McKean was a good and patriotic man, as good men and patriots go; warring in deadly earnest against Mormonism, which he believed to be the embodiment of all that was treasonable and vile. No one doubts his sincerity, his patriotism, his earnestness in discharging what he deemed to be his duty. The moral rectitude of his life was never questioned. But he came to Utah surcharged with prejudice against her people—all who did not see eye to eye with him—and with the full purpose of grinding to powder everything that opposed him in the fulfillment of his mission.

We again refer to the historian for comment.

"The history of the judicial administration of James B. McKean, Chief Justice of Utah, during its most critical period, would form one of the most extraordinary chapters of the whole history of the British and American jurisprudence of the last three centuries. It was so striking and uncommon that some of the American journalists spoke of it as a suggestive reminder of the administration of Chief Justice Jefferies of England, during the reign of James the VI. Whether deserved or not, it fell to the lot of James B. McKean to be actually dubbed the 'modern Jefferies,' much both to his indignation and grief; for whatever might be the opinion of those who condemned him, he believed himself to be an upright and merciful judge in whose administration there was no particle of malice." —*Hist. of Salt Lake City, Tullidge, p. 512.*

"Judge McKean avowed his principles to Judge Louis Dent, brother-in-law of President Grant, in these precise words: *'Judge Dent, the mission which God has called upon me to perform in Utah, is as much above the duties of other courts and judges as the heavens are above the earth, and whenever or wherever I may find the local or federal laws obstructing or interfering therewith, by God's blessing I shall trample them under my feet'."—Comprehensive History of the Church, Vol. 5, p. 448.*

Associate Justices Obed F. Strickland, of Michigan and Cyrus Hawley, of Illinois, shared the vigorous convictions of the chief justice as to the work to be accomplished.

"George Caesar Bates, U.S. District Attorney for Utah, during a portion of McKean's time, and who in fact, by his strong dissent provoked his own removal from office, has made a very able review of the McKean period and its subject.

"He wrote: 'The events to which allusion is made occurred during the years 1870-1-2-3-4, and in the spring of 1875, finally culminating in the removal of Chief Justice McKean from an office which he had disgraced and abused in a manner to which the world can furnish no parallel. Appointed through the Jesuitical influence of the Methodist Church, and sustained by the combined bigotry of the land, his downfall only came through the sheer recklessness of his despotic and brutal career.

" *'A careful search of the records will reveal how, through such instrumentalities as those of packed grand and petit juries, a corrupt judge, a pretended United States district attorney, appointed by that judge, and the State's evidence of an atrocious murderer, who purchased his own immunity from justice by his perjury, it was intended to consummate the judicial murder of Brigham Young, Mayor Wells of Salt Lake City, Hosea Stout, Joseph A. Young and other leading Mormons, on charges the most absurd and untrue.*

" 'Chief Justice McKean and his coconspirators had their plans apparently well laid, but 'man proposes, God disposes.' Chief Justice Chase and his associates, inspired by the God of justice, stepped in at the last moment, overwhelmed the enemies of the Mormons, and scattered to the winds their unrighteous machinations'."—*History of Salt Lake City, Tullidge, p. 512-13.*

The chief interest of Judge McKean was centered in a determined effort to enforce the Act of Congress of 1862, prohibiting polygamy in the territories. By his decisions he proceeded to establish as rules of law the propositions of the defeated Cullom bill. We cannot take space to review all the acts and decisions of Judge McKean. His mission, as already stated, was to destroy Polygamy and the Priesthood. In his own words he stated: "And I shall venture the prediction, that the day is not far in the future,

when the disloyal high priesthood of the so-called Church of Jesus Christ of Latter-day Saints, shall bow to and obey the laws that are elsewhere respected, or else those laws will grind them to powder." (Ibid, p. 520).

Again at the trial of President Brigham Young he charged: "It is therefore proper to say, that while the case at bar is called, The People vs. Brigham Young, its other and real title is, FEDERAL AUTHORITY verses POLYGAMIC THEOCRACY". –TRUTH, Vol. 15, p. 43. (We suggest to our readers the five letters written by John Taylor on this subject. See TRUTH, 18:42, 76, 113, 157, 173.)

Judge Charles S. Zane

After the dismissal of Judge McKean, which came after the Supreme Court of the United States reversed his decisions, other judges continued the fight. In 1879 the Supreme Court upheld the Act of Congress of 1862, (Morrill Bill) as constitutional in what is known as the "Reynold's Case". On May 3rd, 1879, President Daniel Wells was sent to the Penitentiary for contempt of court for failing to answer certain questions. (See TRUTH, 16:238.) In 1882 Congress passed another anti-polygamy act known as the Edmunds Law. On September 1, 1884, Charles S. Zane, a new Chief Justice took the oath of office. With that commenced a crusade against polygamy that continued until the Church of Jesus Christ of Latter-day Saints issued the Woodruff Manifesto, abandoning the principle of Celestial and Plural Marriage. During this crusade nearly all the leading men in Israel went to jail or on the underground. President John Taylor died on the underground. Not being able to present a history of the cases tried before Judge Zane because of lack of space, we will present some comments made concerning him at that time.

"It is nothing new for Utah to have 'A JUDGE WITH A MISSION.' In fact, she has got so used to this sort of infliction that it has become second nature to her. The sermons delivered in the Court room, and the wonderful travesties on law and religion in the shape of legal rulings rendered, by the late Judge McKean, while he reigned in Utah, are doubtless still fresh in the minds of many of our readers, as is also the fact that his most important decisions were reversed by the Supreme Court of the United States when the cases were carried on appeal to that tribunal. He was a very religious man-indeed, we ought to say, an extremely bigoted man, who evidently accepted the Chief Justiceship of Utah with the understanding that his especial mission was to extinguish 'Mormonism.' That he labored with untiring zeal to accomplish that object, even regardless of law and justice and his reputation as a Judge, the records of his Court amply testify. And that he miserably failed in that which he had undertaken, that he lost the respect of every decent person who was acquainted with him, sank into oblivion and lived despised and died almost unregretted, are also matters of history. Among all the bigoted, vindictive Judges, of which Utah has had more than its share, Judge McKean has in the past been without a rival, but it would seem from the way that Judge Zane, the newly appointed Chief Justice of the Territory, is starting out in his Utah career, that he bids fair to equal him. For specious reasoning to justify himself in going contrary to the law, in fact, in enacting law where there was none to suit his purpose, he has already shown himself adept.* * *

"Now, without claiming to be anything of a prophet, we have no hesitancy about predicting (and no fear but what our prediction will be fulfilled) that these lawless and high-handed proceedings will be condemned by the higher courts when appeals are taken, so that what is intended by this missionary Judge, in his unholy zeal, as a means of crushing

the 'Mormons', will prove as abortive as the similar acts of his prototype, Judge McKean, did a few years since. 'Mormonism' will survive this as it has the many previous attacks of various kinds made upon it. It has seen the rise and fall of a great many men who have sought to use their puny powers to stay its progress, and it will live to see all such men as Judge Zane, who in their arrogance and bigotry are ready to measure arms with the Almighty, sink into the oblivion their unjust actions merit."
—*Millennial Star, Vol. 46, p. 696-7.*

"We have a new chief justice, who has come here from the State of Illinois. Judge Zane seems to have been esteemed by his friends at home and may be a very reputable man and a good lawyer; but his judicial acts since he came to this Territory have been of the most extraordinary character, showing very plainly that he is so blinded by prejudice, has such an entire misconception of the condition of affairs here, that he is utterly unfit to decide upon cases in which 'Mormons' are concerned. If not a conspirator himself he is carrying out the plan of the conspirators and assuming the role of a persecutor. He can give the people considerable annoyance; but so did McKean, so did Hawley, so did Boreman. What became of them? What effect have they had upon society here? How much have they contributed to accomplish the purpose which the 'ring' has had in view? They covered themselves with infamy. If their acts had been committed in any other community they would have been execrated; they disgraced the bench which they should have adorned. It is true they gave the people considerable annoyance, they kept society in a ferment. A reign of Judicial terror existed in this city for a number of months while McKean was on the bench; but the Supreme Court overturned his actions, pronounced them extra judicial and illegal, and from that moment his power waned, until finally he was summarily dismissed."—*Juvenile Instructor, Vol. 19, p. 216-17.*

Judge Tillman D. Johnson

From 1900 to 1944 the Judiciary had very little to do with "Mormon Plural Marriage". The Church having abandoned the practice, there was little work for the Judiciary. The few saints who continued the practice, though driven and persecuted to some extent, there were but few brought into court. The first major crusade against "Mormon Plural Marriage" after the official abandonment of 1890, was brought on by pressure from the Church of Jesus Christ of Latter-day Saints itself. They succeeded in having laws framed, Judges chosen and juries packed, which carried the crusade through several lower courts to the Supreme Court of the United States over a period of seven years.

Among the Federal Judges taking prominent part in this warfare was the ageing and honored Judge Tillman D. Johnson. He had warmed himself on the Federal bench longer than any other living judge. To his honor we heartily agree that in cases not involving "Mormon Plural Marriage" he was one of the fairest and most honorable judges ever to hold office. Singular enough in the early days of his law career he often defended the "Mormon polygamists". However, as with former day members of the Judiciary, he took the prosecution and persecution of "Mormon polygamists" as a divine mission. So earnest was his desire to prosecute that he was found collaborating with the prosecutors office and was asked by the defendants to disqualify himself, which he did. A few months previous to this time he sentenced a man and his wife to federal prisons on a polygamy count. The prosecutor brought it to court on the pretense of a "Mann act" violation but both he and Judge Johnson were certain that it was strictly a polygamy issue.

Judge M. J. Bronson

Sitting on the bench to judge the State Conspiracy cases was Third District Judge M. J. Bronson. As with the Federal Judiciary, the Third District Court joined in the crusade and waged the conflict as though it was a religious duty. After several groups of prospective jurymen were called and dismissed for one reason or another, the Judge made it plain that he was temporarily changing the law respecting the calling of juries in order to try the case.

During the long court hearing one State witness became so confused that he continued to identify the wrong man as the defendant he was testifying against. Later to a private party Judge Bronson stated in substance, *If I had let Mr.------ stay in the witness chair any longer I would of had to dismiss the entire case!*

Judge Jesse William Faulkner

However, the nearest approach to Drummond, Cradlebaugh, McKean, Zane and their ilk is the recent retired Judge Jesse William Faulkner of Kingman, Arizona. During the much publicized Arizona crusade against "Mormon Plural Marriage", this Judge assumed the role of investigator, accuser, judge and jury. Collaborating with the Governor of the State he was the outstanding character of the drama which is still running at box office records. Again it is singular to note that where "Mormon polygamy" was not involved, Judge Faulkner has been a just and fair representative of the Judiciary. As with former judges he claimed it to be his mission to destroy "Mormon Plural Marriage". With McKean he held to the belief that *"the mission that God has called upon me to perform in Short Creek, is as much above the duties of other courts and judges as the heavens are above the earth, and whenever or wherever I may find the local or federal laws obstructing or interfering therewith, by God's blessings I shall trample them under my feet."*

His own words indicate his feelings. Referring to the recent Short Creek affair, he said: *"There is only one way to break up the polygamy cult on the North Strip (Short Creek). First prosecute every man and woman and impose the penalty as provided by law; then terminate the parental relations and turn every child of these bogus marriages over to some public authority for placement for adoption or in foster homes.*

"It's my opinion that the polygamists are just as determined as ever to practice unlawfully. The purpose of the raid on Short Creek was to get the evidence to bring about prosecution for unlawful cohabitation, statutory rape, contribution to the delinquency of minors, marrying the husband of another and general conspiracy charges.

"The attorney general's office did not carry out its work following the raid and therefore its purpose was defeated."—Mohave County Miner, Dec. 30, 1954.

From the foregoing review of "Plural Marriage and the Judiciary" it is evident that Constitutional law prohibits the prosecution of people whose religion may be unpopular with the christian sects of the day. "Mormon Plural Marriage" happens to be one of these peculiar principles that has been and still is unpopular with modern Christendom. Although the Mormon Church has time and time again affirmed her faith that Plural Marriage is a divine institution, and the practice of it a divine and binding commandment from God, the Nation and Judiciary has turned a deaf ear. In 1870 a mass meeting was held by the Church to protest the passage of the Cullom bill. We quote from the resolutions:

"Second, whereas, according to the positive knowledge of a large number of persons now assembled, the doctrine of celestial marriage, or plurality of wives (synonymous terms), was revealed to the Prophet Joseph Smith, and by him established in the Church of Jesus Christ of Latter-day Saints as a revealed law of God; therefore be it

RESOLVED, that we, the members of said Church, in general mass meeting assembled, do now most earnestly and solemnly declare before Almighty God that we hold that said order of marriage (plural marriage) is a cardinal principle of our religious faith, affecting us not only for time, but for all eternity, and as sacred and binding as any other principle of the holy gospel of the Son of God.

Third, RESOLVED, that celestial marriage, or plurality of wives, is that principle of our

holy religion which confers on man the power of endless lives, or eternal increase, and is therefore beyond the perview of legislative enactment; the woman being married to the man for all eternity, by authority of the Holy Priesthood, delegated from God to him."

The divine commandment to teach and practice, plural marriage is still being published in the Doctrine and Covenants of the Church of Jesus Christ of Latter-day Saints. In view of the evidence that plural marriage is a tenet of Mormon faith, the Constitution is broad enough to allow the teaching and practice of the same.

This may be the reason why the Judiciary has ALWAYS handled the situation in an illegal manner; and why at times the Judiciary has conspired with the other branches of State and Federal government to frame and enforce unjust and unconstitutional measures in order to wipe out the practice of "Mormon Plural Marriage". For this reason the past and present Judiciary has produced "JUDGES WITH A MISSION". The Mormons, whether they be Joseph Smith, Brigham Young, John Taylor or Fundamentalist Mormons, are used to "JUDGES WITH A MISSION." It is usually held to be the office of a judge to administer the laws impartially, in the spirit thereof, or rather in the spirit of justice and righteousness, so far as the letter of the law will permit him, irrespective of partisan prejudices or political or religious belief and practice. But these "JUDGES WITH A MISSION" think very differently to that. *They have collaborated with the powers of hell to destroy the Priesthood of God and to overthrow Mormonism.* As for such judges we close by quoting the sentiments of the leaders of the Church of another era:

"Who has prospered out of all who have undertaken this role? I cannot call to mind one who has been successful in his attacks upon the Latter-day Saints from the days of Brocchus and Brandebury down to the present. Read off the list of governors, of judges, of prosecuting attorneys, of marshals, of secretaries, and see who has gained any advantage to himself or to the 'ring' by outrageous acts and persecution, by violations of law, by extra-judicial proceedings. We may extend it still further and ask, who is there of those who are not officials who has had success in making war upon the people and seeking their injury and destruction? *The present chief justice and prosecuting attorneys might profit, if they would, by reading the history of the past. No man can prosper who assumes this position.* He may come here with a reputation as high as that borne by Chief Justice Marshall when he was on the bench, and if he engages in the crusade against the Latter-day Saints and lends himself to be a tool of the 'ring' he will bring ruin upon himself. We all know it, and it is a pity that they cannot profit by our knowledge and all the teachings of the past."—*Juvenile Instructor, Vol. 19, p. 316-7.*

"We are sorry that so powerful a tribunal as the United States Supreme Court could not see its way clearly to do an act of justice to an oppressed and patient people. The action it has taken will very much strengthen and encourage our persecutors. They will think there is no redress nor justice for 'Mormons', and will render still more unpleasant the condition of our brethren and sisters who come within the power of their wicked rule. *But our sorrow is more for the nation that allows and sanctions such acts of injustice and persecution than for ourselves, more for the persecutors than the persecuted. We have not yet exhausted our right of appeal. There is a higher tribunal even than the United States Supreme Court. The Divine Judge who presides over the real court of last resort will never, for want of jurisdiction, turn away the humblest appellant for justice and right. To our Heavenly Father we can safely confide our cause though every earthly tribunal fails us. The only condition necessary for us to secure His favor and protection is that we deserve it by our faithful devotion and service.*

—*Millennial Star, Vol. 48, p. 362.*

FALSE ALLEGATIONS AND THEIR EXPOSURE

In reviewing the unrighteous and unconstitutional labors of the Federal Judiciary relative to "Mormon plural marriage", we have not meant to infer that there did not exist somewhere in the United States Judges who could and would be fair. However, the "Mormons" were seldom blessed with such. In relation to the foregoing article we feel it only fair to print the manly and noble defence of the people of Utah by the Honorable Judge J. F. Kinney. The article copied from the Millennial Star under the heading "FALSE ALLEGATIONS AND THEIR EXPOSURE" is self explanatory, and though not dealing specifically with the polygamy question, we feel it only just to pay our respect to the Judge.—*Editors.*

By the kindness of Hon. J. F. Kinney, Delegate from Utah to the United States' Congress, we have been favored with a copy of the *Congressional Globe,* published in Washington, D. C., containing a speech made by him in the House of Representatives, repelling certain slanders, made by the Hon. Fernando Wood, upon the people of Utah. Mr. Wood, who is well known throughout the Union as a strong sympathizer with the South, made a flaming speech, protesting against the policy that the Federal Government is pursuing towards the rebels, styling the war an inhuman one and a hellish crusade of blood and famine. In his anxiety to bolster up his case, he drew a contrast between the course which was pursued towards the people of Utah, at the time they were in "rebellion," and the present course which is being pursued by the Administration against the South. Mr. Kinney succeeded, the next day, in obtaining the floor, and administered to him a severe and well-merited rebuke. The following extracts from his speech will be as interesting, we doubt not, to our readers, as the speech has been to us:—

"Mr. Kinney: I rise to repel the attack made upon the people I represent, by the gentleman from New York (Mr. Fernando Wood) in his speech yesterday. I should consider myself unworthy to represent that people were I to remain silent and allow that accusation, coming from the source it does, to remain unanswered and unrepelled.

The gentleman was not discussing anything which pertains to my Territory or constituents, when he descended from the legitimate argument he was making upon a Constitutional question before the House, for the purpose of travelling clear around into the Territory of Utah to attack a loyal people. I say the gentleman had no right to do this. If Utah had been before the House, or any measures affecting its interests, then, perhaps, it might have been germane for the gentleman to indulge in this vindictive attack upon my Territory. I am sorry that I have been compelled to ask the gentleman from Delaware to yield me the floor to reply to that part of the speech of the gentleman from New York.

Sir, I presume that this attack falls more harmless upon the ears of the country and the members of this House, than if it emanated from any other source in this House.

* * * * * *

Why, I say, did the gentleman travel out of the order of discussion for the purpose of attacking the people I represent? Why did he do it? I will tell you why. It was because the people of Utah are loyal to the Government, and have no sympathy with rebels. I know of no other reason but this. They are loyal, and have been, to the Constitution and Government, ever since the war commenced—yea, before, ever since the people have had an organization in this country; loyal to the Government, loyal to its

institutions, and submissive to its laws.

But, sir, in justice to the gentleman from Delaware I must be brief. The gentleman from New York says:—

'But, sir, that is not the only case. I come to a later and yet more pertinent and significant case—the Mormon rebellion. These profligate outcasts, who have always been hostile to your moral and political institutions, were treated with by commissioners.'

These 'outcasts!' Mr. Speaker, I am told, and this house is told, that the people of Utah are outcasts. I hurl back the accusation upon the gentleman. I pronounce it false. I pronounce the statement false that the people of Utah have ever been in rebellion against the Government or its laws. I have had some experience in the Territory of Utah for some years, as its chief justice, and I take this occasion to say that the people of that Territory have always been submissive to the laws, have always been loyal to the Constitution and the Government, and have always been obedient to the authorities of the Federal Government in that Territory. I will tell you, sir, why this formidable military force was sent to Utah in 1858. John B. Floyd was then Secretary of War, and James Buchanan was President of the United States; and it was for the purpose of bringing about this very state of things that now exists, and prepare the way for it, that a large force of ten or fifteen thousand men was sent into the Territory of Utah, and that, too, when the people of the Territory were pursuing their peaceful avocations, loyal to the Constitution and the Union. I say that there was no cause for sending that army to Utah. None existed whatever. There was no reason for it; but that arch-traitor, John B. Floyd, foreseeing, as he did, that the time was near at hand when the Southern States would revolt against the Government and establish a Government of their own, set on foot a large military force against the people of Utah, transporting to it an army at an expense of forty or fifty million dollars, thus impoverishing the United States Treasury, and for the purpose of preparing the way, by crippling the North, with a view to the rebellion which is now upon us. These men were sent to Utah with all the paraphernalia of war—with infantry, artillery and cavalry, for this purpose alone. The people were quiet; they were peaceful; they were loyal; they were submissive to the Government and to its laws. I say that it was for this purpose, and only for the purpose of impoverishing the Treasury of the United States, and of disposing of the army of the United States, for, after that army was recalled, it was engaged at Fort Crittenden in destroying the munitions of war, that they might not be brought back to the Northern States to assist in putting down this rebellion.

* * * * * *

Mr. Speaker, it was for the reason I have stated, and for that reason alone, that the traitor, John B. Floyd, inaugurated this war against the people of the Territory of Utah; but I say to the gentleman, that not a gun was fired on either side, neither by the Federal troops nor by the people of the Territory. It was only the appearance of war; and it was for the purpose of destroying the arms and crippling the means of the Government, and impoverishing the Treasury of the United States, as I have stated, that this large military force was sent forth against a peaceful and loyal people. The gentleman says that the people of Utah were in rebellion. Sir, they never have been in rebellion against this Government. They have not, as the gentleman from New York has, any sympathy with rebels. The gentleman should look to his own city. I think he has been a very distinguished citizen of the city of New York, and has had the honor of presiding over that vast metropolis; and it is said, I do not know with how much truth, that the recent riot in the city of New York,

by which the streets flowed with blood, and innocent women and children were butchered—it is said that a large share of the responsibility of the riot rests upon the shoulders of the gentleman from New York. But, Mr. Speaker, when a man will stand up in the Halls of this Congress at this time, when it is important for every man, if he enunciates sentiments at all, to enunciate loyal sentiments, and attack the Government and the loyal people I represent, I trust that his attacks will be harmless and of no effect.

* * * * * *

Mr. Speaker, I propose to quote a little further from the gentleman's speech; and I will say that the speech, as it appears in the *Globe*, and as it was delivered yesterday in the House, differs in some very essential particulars. Undoubtedly it has been prepared with care by the gentleman, and we have the right to take it as it appears in the *Globe*.

He says, in speaking of what he terms the Mormon rebellion:—

'It commenced early in 1857. The immediate cause was opposition to the exercise of Federal authority and the appointment of a Territorial Governor. On the 15th of September of that year, Brigham Young issued a proclamation, in the style of an independent sovereign, announcing his purpose to resist, by force of arms, the entry of the United States troops into the Territory of Utah. He proceeded to carry out this threat. He organized an army, declared martial law, seized Government fortifications, destroyed Government property, and put the Territory in a state of complete defence against the Federal army.'

I ask the gentleman for his authority when he says that Governor Brigham Young seized Government fortifications and destroyed public property. If he was as familiar with Utah as he seems to be with rebels, he would never have made that statement. There were no Government fortifications in Utah at the time, and none were seized by Governor Brigham Young or by the people of Utah.

It is true, Mr. Speaker, that when the people of Utah heard for the first time, after the Federal army was fairly on its way across the Plains, that a tremendous military force was on its way to that Territory for the purpose of destroying them, of exterminating them from the face of the earth—for the purpose of pillaging and plundering their fair possessions—it is true they did then precisely as any other people would have done under such circumstances; they prepared for their defence.

But that army entered Salt Lake City peaceably and in quiet. Not a gun was fired, not a drop of blood was shed. And this grand programme, inaugurated by Floyd for the purpose I have indicated, and as has since fully appeared to be true, after remaining there for some two years, destroyed nearly all their munitions of war (for they were engaged many months in doing it) and were then recalled, and the grand farce ended.

That is all there was of the Mormon rebellion, as the gentleman called it; not a rebellion by the Mormons, not at all, but a military expedition, set on foot and carried into effect in 1858, by John B. Floyd, for the purposes which I have already stated; and it has had its effect. It has crippled the North. For the time being it crippled and impoverished the Treasury of the United States, and Mr. Floyd and Mr. Buchanan were content, for it cost the Government nearly fifty million dollars.

Sir, the people of Utah have, under all their discouragements and embarrassments, built up a beautiful city in the midst of the great American desert. They are feeding, and have been for years, the employ'es of the overland mail. They are furnishing the necessary supplies for

the purpose of developing the resources of the rich mineral regions which surround them. They have afforded a safe retreat from the Indians to the wayfarer, as he passes on his weary pilgrimage to the other side of the Rocky Mountains, for the purpose of developing the resources of the Pacific coast.

The time may come, Mr. Speaker, and I hope it will come during the present session of Congress, when I may have the opportunity of elaborating this subject, and showing to the American nation that the people I have the honor to represent upon this floor are a much-abused people; that they are entitled to receive, in place of the condemnation of the country and of those who represent the people in Congress, their sympathies for what they have done in establishing a colony in the great heart of the American desert, which is indispensable to the people and to the Government. Thanking, again, the gentleman from Delaware very kindly for his courtesy in yielding me the floor, I will not detain the House longer."

This manly and noble defence of his constituents, by Judge Kinney, pleases us. His acquaintance with the people is most thorough, having extended over the space of several years, during which time he has acted as the Chief Justice of the Territory, by the appointment of the Federal Government. He has fully shown that Mr. Wood must have been dreadfully "hard up" for arguments to sustain him in the position which he assumed, when he had to have recourse to what is now ridiculed, by members of Congress and public men generally in the United States, as "The Buchanan and Floyd Utah war." There is no comparison between the two difficulties, —more than that they were rebels, or sympathizers with rebels, who originated the crusade against the people of Utah in 1857-8, and they were the same rebels who originated and carried into operation the secession of the South! Further than this, there is no room for comparison; for, instead of the "Mormons" being rebels, they were selected as the unpopular and defenceless people who were to be victimized by the batch of traitors and plunderers, composed of the acting officers of the Government and their influential friends.

Mr. Wood, in his reply to Mr. Kinney's arguments and strictures, said that his statements were made from official data —the report of the Secretary of War to the President of the United States—as though that would entitle them to any more credit or affect, in the least, Judge Kinney's arguments! Who was the Secretary of War who made this report? Why, who else but John B. Floyd, the originator of the Utah expedition—as charged by Judge Kinney, and as well known to be such by every public man in America! Floyd, who, while holding the position of Secretary of War in the United States Government, secretly furnished his fellow-traitors in the South with arms &c., and did everything in his power to betray that Government which he had sworn to uphold! Floyd, who afterwards became an open rebel, and bore arms against the people of the United States, and whom they would have hanged up as a double-dyed traitor, could they have caught him. It was this traitor Floyd's report, to James Buchanan, that furnished Mr. Wood with the official data upon which, he boasts, he based his false and offensive statements against the people of Utah! A suitable fountain whence so foul a stream should issue! A suitable occupation, too, for so distinguished a man as Mr. Wood, to be raking in its turbid and stinking waters for the small fish he needs for his purposes!

—*Millennial Star, Vol. 26, 152:155.*

Our lives are songs; God writes the words,
We set them to music at pleasure;
The song grows glad or sweet or sad
As we choose to fashion the measure.
—Selected.

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

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.

George Washington

NEW YEAR RESOLUTIONS

Again, as always, we hear people making resolutions for the New Year. Man is in a repentant mood when he has lived through another year and realizes the blessings that God has poured out upon him. The Saint, however, is required to make this a daily occurence. He is to repent daily of his sins and to labor to improve his life. The purpose of the life of a saint is to emulate the character of God, to become like Him. Joseph Smith said:

My first object is to find out the character of the only wise and true God. Then he revealed the great secret,

GOD HIMSELF WAS ONCE AS WE ARE NOW, AND IS AN EXALTED MAN, AND SITS ENTHRONED IN YONDER HEAVENS!

The character and attributes of the Eternal God were taught to us by the Prophet Joseph Smith in the Lectures on Faith. (See TRUTH, Vol. 15, No. 7, 1949.) His character and attributes were developed in the same manner as we are striving to do it through the same Gospel plan. Brigham Young said:

The Lord knows all things pertaining to this life, and to obtain this knowledge it is right that he should use every feasible means, and I do not hesitate to say that the stage can, in a great degree, be made to subserve this end. It is written, 'Prove all things, hold fast 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.*

The character of a saint was revealed to Hyrum Smith when he first sought the work of God. Through Joseph he received the word of the Lord:

And faith, hope, charity and love, with an eye single to the glory of God, qualify him for the work.

Remember faith, virtue, knowledge, temperance, patience, brotherly kindness, godliness, charity, humility, diligence. *D. & C., 4:5-6.*

From time to time the Lord continued to reveal the principles and laws needed for sainthood. Finally in a revelation, designated by Joseph Smith as the "Olive Leaf", the Lord not only suggested more principles to sainthood, but strongly commanded the saints to change their lives. The revelation states:

Therefore, *cease* from *all* your light speeches, from *all* laughter, from *all* your lustful desires, from *all* your pride and lightmindedness, and from *all* your wicked doings.* * *

See that ye love one another; *cease* to be covetous; learn to impart one to another as the gospel requires.

Cease to be idle; *cease* to be unclean; *cease* to find fault one with another; *cease* to sleep longer than is needful; retire to thy bed early, that ye may not be weary; arise early, that your minds may be invigorated.

And above all things, clothe yourselves with the bond of charity, as with a mantle, which is the bond of perfectness and peace.

Pray always, that ye may not faint, until I come. *D. & C. 88:121, 123-126.*

Some of these commandments of the Lord are treated with a great deal of unbelief by the Saints. Some feel that our times do not permit us to cease from some of these things, or even that these commandments apply to us. Some feel that the work cannot be done and still adhere to the command to retire to bed early. As already stated, the Saints have regarded this revelation with a great deal of unbelief. **"Unbelief is a monstrous sin." "Unbelief is suicidal in its nature." "Unbelief in any and every form when it has respect to the principles of the Gospel of Jesus Christ is a deadly evil"** *Cease* from your UNBELIEF IN THE REVELATIONS OF GOD, would be good counsel to the saints.

If any of the saints are looking for New Year Resolutions let them adopt the commandments of the Lord and resolve to keep them and be resolute in keeping them. But better still, let us remember the words of the Apostle Peter:

Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord.

The Kingdom of God.—It is one thing to see the Kingdom of God, and another thing to enter into it. We must have a change of heart to see the Kingdom of God, and subscribe the articles of adoption to enter therein.

UNBELIEF

The times in which we are living are certainly peculiar. It is evident that Satan has obtained great power over the minds and hearts of mankind, and his wrath is kindled to excess against the people of God because he knows that his remaining time is short. Facts in the experience of many of the Saints constrain them to confess that at no former period of their lives have they found so much difficulty to maintain their integrity in the Gospel inviolate. This fact may not be very encouraging, but it is one nevertheless which should receive a proper share of our attention. It is of sufficient importance to strike a note of warning to all, for if the obstacles to a godly life are increasing, our fall must be made correspondingly easy. This circumstance, however, should not be allowed to daunt our courage nor to diminish our faith. It ought to serve only as an incentive to increased diligence in keeping the commandments of God. Our vigilance should keep pace with the activity of the enemy.

But though this desirable result ought to be obtained, it is a matter for regret that facts too often indicate the contrary. Some of the Saints are being possessed of the spirit of infidelity, which seems to be flooding the world like a deluge, and are suffering a consequent loss of power and ability to withstand the assaults of the enemy. Unbelief in any and every form when it has respect to the principles of the Gospel of Jesus Christ is a deadly evil, and the most energetic measures should be taken to eradicate it. Every one should subject himself or herself frequently to the most searching scrutiny, to ascertain if his or her heart is in full accord and sympathy with the principles of revealed truth, and with the designs, purposes and providence of the Almighty.

Unbelief is a monstrous sin. It discredits God on the one hand, and confides in the devil on the other. It does not deny revelation as many vainly imagine, but simply refuses what comes from God, and in lieu thereof accepts the blighting inspirations of the evil one. It is the piquet of apostasy—the pioneer clearing the way for the devil's troop—the traitor that betrays the citadel of the heart to the foe. If there is a principle of unbelief harbored by us, our hearts and affections must consequently be divided, and we are liable to realize the doom which Christ said was impending over the divided house.

Unbelief is suicidal in its nature. It adds to the strength of the foe just what it diminishes from our own. It never is a neutral principle, but always espouses the cause of death and hell against us. It is the devil's thong with which we bind ourselves for the slaughter. Wherever it exists to any considerable extent, the fight of faith is hard and very doubtful, if we may not say defeat is almost certain. The issue could scarcely be otherwise with such odds against us. To illustrate the disproportion of forces under such cirmstances, let us suppose two generals meet to do battle, each with twenty thousand men; now, if five thousand troops from one of the armies desert to the enemy and take up arms against their former friends, the opposing forces stand twenty-five thousand against fifteen. When numbers are so disproportionate, there is little hope that the weaker shall win the day. Unbelief disqualifies us in like manner and at a similar ratio for the struggle for eternal life which we have undertaken. The foe who is opposing our purpose cannot be conquered without adequate power, and it is folly for us to close our eyes to the fact that the only source of this is faith. Power resides nowhere else. Without this principle the Almighty would lose His omnipotence. Since faith then is power, unbelief must be weakness, and the measure of our infidelity or unbelief is the gauge of our helplessness.

No one can be strong himself in unbelief, nor can he be made so while it exists in his heart. By it we shut out the proffered aid of heaven, for infidelity is found only in the devil's dominion, and the graces of salvation are not manifested there. As faith is competent to bind the powers of evil, so unbelief raises barriers in the soul which God Himself will not pass. He has no fellowship with Satan or his principles and deeds. Of Christ Himself it is written that He could do no mighty works in His own country because of unbelief. Thus it stays all progress, blights all hope, withers all prospects, cankers the soul, thrives on death, and leads to hell. It is the foe of man and the enemy of God. It severs communion with heaven, grieves away the Holy Spirit, dishonors God, and quenches the fountains of religious life. It degrades man and enthrones the devil. It makes strong men weak, and weak men an easy prey to the destroyer. It is the poisonous serpent in our bosom which we allow to warm into life, only to be put to death ourselves by its deadly sting and venom.

Unbelief may be said to spring up almost spontaneously in the human heart, and is nourished without labor. Weeds grow where the corn is untilled, and thus it is with infidelity. It is the outgrowth of indifference, and follows after it as naturally as poverty succeeds idleness. Unbelief's opportunity has arrived just when we cease to guard and cultivate our faith. It never allows a single chance to pass unimproved, and the Saint who sleeps at his post is endangered. There is but one antidote against it, and that is faith. This is of slower growth, a plant that is tender, and scarcely acclimatized yet to this world. Somewhere and sometime we hope to find it more hardy and vigorous, but here and now eternal vigilance and unceasing care are the price we must pay for its life and fruits. When we cease to labor for its growth and perpetuity, we rust and die in the embrace of unbelief.

This principle is, we fear, more prevalent in our hearts, and more universal than many of us are willing to confess. If we test ourselves by the standard which the Apostle Paul offers us, we may readily ascertain our condition. The ancient Jews, he says, whom God delivered from Egypt, but who died in the wilderness because of their unbelief afford an example of warning (Heb. iv., 11). An instance of the unbelief of that people is recorded in Ex. xiv., 11, 12, as follows: "And they said unto Moses, Because there were no graves in Egypt, hast thou taken us away to die in the wilderness? Wherefore hast thou dealt thus with us, to carry us forth out of Egypt? Is not this the word that we did tell thee in Egypt, saying, Let us alone, that we may serve the Egyptians? For it had been better for us to serve the Egyptians than that we should die in the wilderness."

The position of the Israelites on the occasion when these words were spoken was apparently perilous. The Red Sea was before them, impassable barriers on the right and left, while the pursuing army of Pharaoh pressed close upon the rear. To all human appearances death stared the fleeing multitude in the face, and unable to restrain their emotions they broke forth into accusations against Moses, the servant of God. A short time previous to this occurrence the Lord had made known to Israel that the day had come for their deliverance from Egypt, and when they should enter into the inheritance which had been promised to their forefathers. Up to that moment there was not one of the vast host who could truthfully charge God with having failed in the performance of any part or portion of the covenant obligations He had entered into with Israel. Those very people had just witnessed the most astonishing displays of omnipotent power exerted in their behalf. Yet, at the first appearance of new danger, their confidence in God vanished, and they sank trembling in unbelief and helpless as

children. They would gladly have exchanged their present freedom, their prospects for nationality, wealth, and power, the covenants and promises of the Almighty, and the special favor of God, for the degradation of their former condition of abject slavery, for the misery and woe of inhuman oppression that they might have the poor privilege of lengthening out their wretched lives, and at last in a mockery of peace of laying their bodies away in unhonored graves.

The exchange which Israel thus desired was more discreditable than Esau's sale of his birthright for a mess of pottage. Such were the effects of unbelief. Withering, degrading, damning in all its influences. We thus see that if it is allowed to enter at all largely into the hearts of the Saints of the Most High, it will make them the tools of their own ruin; it will transform the free-born sons of God into cringing and willing slaves. It is the trap-door of death and hell, and he who stands upon it may find it spring upon himself at an unexpected moment.

Let us take heed that none of us fall after the example of unbelief which ancient Israel offers in the historical fact already considered. We, as the people of God, have been delivered from the spiritual bondage of the world with signs and wonders following, and in the demonstration of the power of Jehovah. He has set our faces towards the promised land. He has entered into a covenant with us, and His word is pledged for our redemption. A world rises against us on all sides to oppose the consummation of God's purposes concerning us. At times we have been brought into difficult straits from which deliverance was apparently as impossible as the escape of ancient Israel from their foes at the Red Sea. In that time of proving how did we stand? Did we harbor the thought that our separation from the world was a mistake, that the lines of distinction were too clearly marked, that the welfare of the Saints could be enhanced by a partial compromise? Did we remember with sadness the flesh-pots of the world? Did we think our former service was not so grievous after all? Did we unfavorably contrast our present apparently dark prospects with those of the world from which we have fled, and feel that if we could once more enjoy its illusive peace our souls would be content? Were we willing to barter away a single promise of the Almighty for the favor of men? Did our hearts discredit Him as the hireling who flees at the approach of danger? Dared our rebelious hearts prompt the thought that in the darkest hours of Israel's distress the Almighty would fail to succor His people, that in the crises of their danger He would prove a traitor to His own cause, and false to His covenants? If these, or any such reflections as these, occupied our thoughts, what advantage have we over the unbelieving Jews at whose infidelity we are wont to wonder? If our faith has faltered, let us take warning from the example of that people whose carcasses fell in the wilderness, and whose eyes were not even permitted to look upon the promised land.

But not only did Israel think that the foes whom they had left behind them were too strong to be successfully resisted; but they also finally came to the conclusion, almost universally, that the task of conquering the enemy before them could not be accomplished. When the spies returned from the land of promise, and the unbelieving portion of them spread false reports of the difficulties which they supposed made it impossible for Israel to enter into possession of their promised inheritance, all the congregation, with few exceptions, murmured against Moses and against Aaron. They purposed also to make a captain unto themselves and return again to the land of Egypt. So are the Saints of this age tempted to believe that the work before them is too great for their strength. Some,

we fear, are yielding under the pressure. They fail to emulate the faith of Caleb and Joshua, and because of their unbelief would fain return again to the land of Egypt—resume their old servile state—feed on the husks that swine do eat—and build up the kingdom and power of their oppressors.

Such are the results of unbelief, and they should be brought into remembrance by the Saints more constantly than they are. We need not spend less time in considering the blessings which flow from faith, but we might profitably occupy more in thinking of the evils of unbelief. If our limbs are strong and comely, we will appreciate them more after a visit to a hospital, where the halt and the maimed, the lame and the deformed are congregated. So, too, a view of the weak, sickly, deformed victims of unbelief will cause us to prize more highly the priceless gift of faith.

If we are wise, as we should be, we will pursue the same course with respect to the plague of unbelief which is now afflicting the world, that we always do when a deadly pestilence is abroad in the land. The more virulent it becomes, and the more likely we are to be attacked by it, just so much greater are the precautions taken by us to escape. From the deadly sin of unbelief we should flee as from a pestilence of death. There is no remedy for it but faith. This we receive from God, and may strengthen by the universal law of development, namely, exercise. To tempt us to the experiment of increasing it, all things are propitious. As trials are necessary for this, we have them, as triumphs are needed, too, they abound both in the history of the Church and in our individual experience. The just must live by faith.

Millennial Star, Vol. 51:312-316.

The time fault finding is justifiable is when we find fault with our own faults, so as to correct them.

THE HOLY PRIESTHOOD

Taken from Millennial Star, Vol. 32:712-714.

All true authority comes from God. He holds the issues of life and death to all mankind—the issues of life, with all its manifold cares and joys and hopes and fears; the issues of death, with all the untried phases of subsequent life in other states of existence. The only really legitimate authority upon the earth is that of the Holy Priesthood, derived from the Almighty, through His Son Jesus Christ. This authority empowers its recipients to preach the Gospel of Jesus Christ, whereby mankind may become reconciled to God, to administer in all the ordinances of the Gospel, to organize, build up, and govern the Church and kingdom of God, and to do all that can be done to save, redeem, and exalt the human family—all of them who will become obedient to the direction of that Priesthood, for no person can obey the Gospel without obeying the Holy Priesthood in its ministrations in the same. How can people obey without some one to administer? How can they hear the Gospel without a preacher? How can he preach, except he be sent? By whom shall he be sent, except by God, directly, or through those to whom He has given authority to call, authorize, and send others? In earthly matters, legal authority is necessary to validity, and much more is legal authority necessary to validity in matters pertaining to the Gospel of Jesus Christ, which, when believed in and obeyed through those who have the authority to administer, becomes the power of God to salvation. All history and all experience prove that in the absence of authority, uncertainty, disorder and confusion reign. So when men are destitute of the authority of the Holy Priesthood they try to procure the best substitute they can, and the confusion and misery which exist in the world are ample evidence that human authority is but a counterfeit presentment.

The authority of the Holy Priesthood

is for the salvation of all who submit to it, and especially is it incumbent upon those who hold that Priesthood to be themselves clean, pure, faithful, upright in their conduct. If they are not, they will suffer loss, sooner or later—they may be bolstered up by relatives or friends for a time, in hopes of helping them to repent and reform, but unless they do repent and reform, they will suffer loss, they will fail to attain to that influence with God and His people to which they otherwise might attain, and this in the very nature of things, for nothing can prevent it. God has set His hand to gather His people and to organize and build up His kingdom, and that which seriously offends must cease to offend, or it must eventually be rejected.

There is no help for it, but obedience must be rendered to lawful authority. A perfect state of society is impossible without obedience. Obedience is essential to the best results, to any satisfactory results, in earthly organizations, and much more is it essential in heavenly organizations. The disobedient cannot secure the blessings, they cannot have solid peace and perfect satisfaction in their own minds. If they are not obedient to those who have authority over them, neither can they reasonably expect obedience from those over whom they may exercise authority, and thus disobedience in one naturally tends to beget disobedience in many others, and if the influence of such a spirit be not checked it is soon disobedience all through the organization. These are truths so plain and simple as to be within the comprehension of any person.

Where authority is exercised with harshness, there is manifestly a low state of society, an inferior condition of things. Something is wrong. Either the engineer is unnecessarily and unwisely rigid and exacting, or the machinery is out of order, or may be it works rather stiffly, the unnecessary and injurious friction being caused chiefly by the lack of a little oil. In this latter case, if the engineer will cease to drive the machine, and apply the drop or two of requisite oil, possibly slightly loosing a screw here or slightly tightening one there, the whole machinery, at a touch of the master hand, will go "like clock-work," smoothly, pleasantly, effectively, and as satisfactorily as can possibly be expected.

The authority of the Holy Priesthood is indeed the authority of a father over his children. No other authority conveys an adequate idea of the authority of the Holy Priesthood. Those who hold that Priesthood on the earth are simply representatives of and co-workers with our Father in heaven, and are ministering for Him to His children here below. It consequently follows that the obedience required to the Holy Priesthood is the simple, free, frank, willing, hearty obedience of a child to his parent—not a stupid, stubborn, wilful child to a wanton, unreasonable, tyrannical parent, but an intelligent, docile, affectionate child to a reasonable, kind, merciful, prudent, judiciously strict, yet temperately indulgent parent. Where such obedience is not rendered, or authority is not so exercised, something or other needs rectifying, and somebody needs to learn something. This view of the nature of the authority of the Holy Priesthood, and of the obedience required thereto, is in accordance with Scripture—"Like as a father pitieth his children, so the Lord pitieth them that fear him." "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." "Whosoever shall not receive the kingdom of God as a little child shall in no wise enter therein."

Elders, presiding Elders especially, should be fathers to the flock, and should consider that many of the Saints are ignorant and inexperienced, and make judicious allowances accordingly. A father does not punish a little child for things which he can not possibly be expected to allow a grown up son or daughter to commit with impunity. Heaven acts in the same way toward us, and we should

toward each other. The circumstances attending any unpleasant case should all be taken into due consideration, and no harsh nor arbitrary spirit should be permitted to enter the bosom of an Elder and influence him in his action upon any case that may come before him among the brethren or sisters. To be unnecessarily stringent upon comparatively little matters is not good. All of us are apt to be more rigid upon some points than upon others of equal and perhaps superior importance. In saying this, we censure no one, we are not personal in our remarks, but simply stating facts familiar to everybody, yet which in our individual cases may not always be allowed to have their proper weight.

It is not always the best policy to roughly cut off from the tree all the dry sticks, for thereby we may lop off with them some young and tender branches. A dry stick may not always be doing positive injury to the tree—on the contrary, the dry stick may be an actual and needed support and defence to a young, tender, healthy, thriving, promising shoot. In such cases it is far better to let the dry stick remain a while longer. But when a rotten branch is corrupting another, or when a dry stick is chafing, warping, or in anywise injuring a living, healthy branch, the dry or rotten branch should be promptly and carefully severed from the tree, and it is not profitable to extend sympathy to such a branch. When members of the Church are manifestly wicked, doing injury to the Church, making public disturbance, injuring their brethren and sisters, or conducting themselves in a manner to bring scandal and disgrace upon the Church, such offenders should be cut off without unnecessary ceremony, unless they speedily repent. When they do repent, it will be time enough to show mercy to them. But all things should be done in righteousness, charity, and love, not with anything like a bitter or vindictive feeling, and above all things no feelings of personal enmity or private revenge should be entertained. The Elders should realize that they are called to be fathers and not masters to the Saints, and all should endeavor to realize that those who are set over them in the Lord are fathers and not masters. Then difficulties would be rare, and the few that might occur would be very easily settled. *J. J.*

THE SAINTS are never safe in following the protests and counsels of those who would have us ever and always in harmony with the world. We have our particular mission to perform; and that we may perform it in consonance with divine purposes, we are running counter to the ways of man. We are made unpopular. The contempt of the world is on us, and we are the unloved child among the peoples of the earth.

—Heber Bennion.

The Monkey's Viewpoint—

Three monkeys sat in a cocoanut tree
Discussing things as they're said to be.
Said one to the others, "Now listen, you two,
There's a certain rumor that can't be true—
That man descended from our noble race.
The very idea is a disgrace.

"No monkey ever deserted his wife,
Starved her babies and ruined her life.
And you've never known a mother monk
To leave her babies with others to bunk,
Or to pass them on from one to another
'Till they scarcely know who is their mother.

"And another thing, you'll never see
A monk build a fence 'round a cocoanut tree,
And let the cocoanuts go to waste,
Forbidding all other monks to taste.
Why, if I'd put a fence around a tree,
Starvation would force you to steal from me.

"Here's another thing a monk won't do—
Get out at night and get on a stew,
Or use a gun or a club or a knife
To take some other monkey's life.
Yes, man descended, the ornery cuss,
But brothers, he didn't descend from us!"

HOW AND BY WHOM ZION IS TO BE BUILT.—SANCTIFICATION.—GENERAL DUTIES OF THE SAINTS.

Remarks by President BRIGHAM YOUNG, *made in the Tabernacle, Great Salt Lake City, May* 24, 1863.

REPORTED BY G. D. WATT.

I am thankful for the privilege of meeting with you here this morning, and I pray that we may all be able to properly appreciate the blessings we enjoy in the many opportunities we have of worshiping the Lord our God in peace and quietude.

Two weeks ago this day, we met with the people in the city of St. George, situated in what is called "Mormon Dixie." Our congregations there were nearly as large as the congregations that commonly meet in this Tabernacle. We met a great many familiar faces, and for a moment we could have almost imagined ourselves in Great Salt Lake City.

Our southern journey has been one of great satisfaction to me, more so, I think, than any journey I have formerly taken to visit the Saints in this Territory.

Until this year brother Kimball has not been further south with me than Harmony. He could not refrain from speaking in fervent terms of the good spirit that was manifested through the thousands of cheerful countenances that were uplifted in the settlements to greet us as we passed along. This, and numerous other indications and manifestations in their cordial greetings, bespeak a great improvement in the moral and physical condition of the people. We cannot be deceived in coming to this conclusion, for whoever enjoys the light of truth and has so lived as to increase the Spirit of truth within himself can testify to the workings of that Spirit upon the hearts, the understanding and works of the Saints generally. I speak for myself; I am sensible of the increase of the knowledge and Spirit of God within myself. This being the case with myself, I can easily realize the increase of the same Spirit in my brethren. This is a matter of great joy and rejoicing to me and my brethren. I do not think that brother Kimball attended one meeting where he did not express his thankfulness because of the improvement visible among the Latter-day Saints.

It would take some time to give you a detailed account of our journey. The *Deseret News* correspondent has, through that paper, given you a pretty fair account of our travels, and what of interest has not already been laid before the public will appear in due time. I do not deem it necessary to make lengthy statements touching our journey south. Suffice it to say that in the short space of thirty days we travelled some eight hundred and fifty miles and held thirty-nine meetings. I spoke in all the meetings except one, speaking comforting and encouraging words to the people. I believe that brother Kimball spoke in nearly all the meetings we held during our journey.

It would be a source of great joy

to me if I could speak of all the Latter-day Saints in the same terms of commendation that I can of a few. As people increase in the knowledge of God and godliness their joy will increase, though some seem to think that knowledge does not produce joy, peace and glory. So far as my experience has taught me, the knowledge of God possessed by persons of good understanding gives great satisfaction and joy, not only under ordinary circumstances but far more in the midst of deepest affliction. Where the spirit of happy submission to the providences of God is not to be found, I conclude at once that there is a lack of the knowledge of God, pertaining to his purposes and designs regarding his people individually and collectively. As a people advance in the knowledge of God, joy will increase with them, and, whether in bonds or free, they can behold the goodness, the mercy and the long-suffering of God to the workmanship of his hands. If we could understand ourselves, our own organization, the great plan of the heavens, and the attributes with which we are endowed, exercising them to accomplish the purpose for which they were placed within us, we could be constantly happy in every circumstance and under every providence of God in which we may be placed. Let our minds once be opened to behold only in part the handiworks of God, the stupendous machinery of the heavens and the earth, the power by which all things are sustained, the harmony that pervades all the works of God's hands, distributing his favors to all impartially, causing his sun to shine on the just and unjust, then can we be happy, indeed, in every changing scene and shifting circumstance of life. We are made to enjoy all that God enjoys, to inherit all he inherits, to possess all the power that he possesses, all the excellency with which he is endowed—all things are to be brought into subjection to him by his faithful children, that they may enjoy all things with him; these considerations bring peace to the heart that is opened to understanding.

Our teachings to the brethren and sisters south have been such as would meet their circumstances and wants, as our teachings are to the people here. You can readily understand, without any particular explanation, that the teachings of the Heavens to men on earth have, I may say, a certain amount of sameness, varying as the providences of God vary. He instructs people according to their circumstances, locations, wants and the dispensations in which they live. We have not preached faith, repentance, baptism for the remission of sins and the laying on of hands for the reception of the Holy Ghost with the gifts and powers of the Gospel, &c.; but we have taught them how to build up a literal kingdom of God here upon earth. The first principles of the Gospel have been taught this people in the countries from whence they have been gathered, the ordinances of the Gospel have been administered to them, and in this they have experienced great joy, but they were, at the same time, taught to gather to Zion where they might be instructed how to live one with another without sinning, how to overcome every evil propensity in their nature, how to rise in the morning, how to take care of and sustain their bodies through the day, how to go to rest at night, how to feel one towards another and towards their God; not to bring heaven down, not to unvail the beauties and glories of the upper world, not to unvail the face of Him who sits upon the throne, whose face we could not behold in our present state and live, but to make heaven here by teaching the

husband how to live and deal with his wife or wives, with his sons and with his daughters; by teaching the wife how to live with and treat her husband and her children, and the husband, wife and children how to live with their neighbors, that all anger and malice and all sin may be overcome by the people and never again gain mastery over them. These are the mysteries that belong to the kingdom of God upon the earth; as to the mysteries pertaining to the Father and the Son, to angels, and to the powers of the heavens and the fulness of the glory of Zion, we shall learn in good time.

Tradition has taught us that the great purpose of religion is to prepare people to die; that when they have passed through a change of heart, become converted, then they are ready for glory at any moment and to dwell with the Father and the Son in the heavens to all eternity. This is a mistake; for they have to improve, become substantially changed from bad to good, from sin to holiness, here or somewhere else, before they are prepared for the society they anticipate enjoying. They would not be nearly so well prepared for the society of the sanctified in heaven as a person brought up in the lowest classes of society would be prepared to properly present and conduct himself among the highest and most polished grades of mankind. Those who are counted worthy to dwell with the Father and the Son have previously received an education fitting them for that society; they have been made fully acquainted with every pass-word, token and sign which have enabled them to pass by the porters through the doors into the celestial kingdom. We have been traditioned to think that to rise up and speak in a meeting is to bear the cross of Christ. How often we have been exhorted to take up our cross by telling our experience before our brethren? This is but a small part of the experience and labor of the faithful Saint. I will prove you and try you, saith the Lord, by placing you in the most abject circumstances you can be placed in; I will surround you with your enemies, expose you to their derisive laugh, to the finger of scorn and to the hatred of the wicked, then will I see whether you will acknowledge me and bear your cross manfully. All this and more has to be taught the people in Zion. They must learn there how to sanctify themselves and become steadfast in the faith of our Lord Jesus Christ.

We have taught the brethren, during our southern trip, what pertains to their every-day life, just as we teach you. We want all the Latter-day Saints to understand how to build up Zion. The City of Zion, in beauty and magnificence, will outstrip anything that is now known upon the earth. The curse will be taken from the earth and sin and corruption will be swept from its face. Who will do this great work? Is the Lord coming here to convert the people, and then drown the whole of them as the Catholic priest served the Jew? No. Is he going to convince the people that he will redeem the centre stake of Zion, beautify it and then place them there without any exertion on their part? No. He will not come here to build a Temple, a Tabernacle, a Bowery, or to set out fruit trees, make aprons of fig leaves or coats of skins, or work in brass and iron, for we already know how to do these things. He will not come here to teach us how to raise and manufacture cotton, how to make hand cards, how to card, how to make spinning machines, looms, &c., &c. We have to build up Zion, if we do our duty.

In the first place, we have to become sanctified; and I may here say that our views of sanctification differ

very much from the views held by some of the popular sects of the day, for they think that sanctification consists in shutting the door and securely bolting it against fulfilling the first commandment that God gave to our first parents. I will put my own definition to the term sanctification, and say it consists in overcoming every sin and bringing all into subjection to the law of Christ. God has placed in us a pure spirit; when this reigns predominant, without let or hindrance, and triumphs over the flesh and rules and governs and controls as the Lord controls the heavens and the earth, this I call the blessing of sanctification. Will sin be perfectly destroyed? No, it will not, for it is not so designed in the economy of Heaven.

All the Lord has called us to do is to renovate our own hearts, then our families, extending the principles to neighborhoods, to the earth we occupy, and so continue until we drive the power of Satan from the earth and Satan to his own place. That is the work Jesus is engaged in, and we will be co-workers with him. Do not suppose that we shall ever in the flesh be free from temptations to sin. Some suppose that they can in the flesh be sanctified body and spirit and become so pure that they will never again feel the effects of the power of the adversary of truth. Were it possible for a person to attain to this degree of perfection in the flesh, he could not die neither remain in a world where sin predominates. Sin has entered into the world, and death by sin. I think we shall more or less feel the effects of sin so long as we live, and finally have to pass the ordeals of death. Do not understand that in the flesh we shall ever overcome the power of sin to such a degree that we shall never taste death. I do not look for any such thing, though what we call death, or laying down this body, is only the door to a higher state of life for the faithful. If we live our religion it will enable us to so overcome sin that it will not reign in our mortal bodies but will become subject to us, and the world and its fulness will become our servant instead of our master. Those who list to obey sin are the servants of sin. We should never list to obey that which corrupts, for in so doing we become servants to corruption. We should so live as to make the world and all its natural blessings subservient to our reasonable wants and holy desires.

The Latter-day Saints are improving, and I am rejoiced; my heart is filled with joy on this account. Do they improve in building? Not as much as they should. Do they improve by manufacturing the things they need to wear? Not as much as they should. Do they improve in educating their children? Not as much as they should. But they improve in their faith and in their love one to another; they improve in the light of the holy Gospel. The people are generally improving in these respects, and we are glad of it.

Great Salt Lake City is the first established city in the mountains, and we look for more improvement in the spirit of the people here than in any other settlement. The Lord expects this place to advance faster than any other place among all the settlements of the Latter-day Saints. Do we know how to rise in the morning? Do we leave our couches in the morning with anger in our hearts? Do we feel disconsolate, afflicted and oppressed by the Adversary? We can get rid of all this by going down upon our knees and praying until we overcome that feeling of discontent and misery and become kind to our companions and offspring, to the inmates of our habitation, to our flocks and herds, to our neighbors and to

every creature God has made. We may say that our work drives us and that we have not time to pray, hardly time to eat our breakfasts. Then let the breakfasts go, and pray; get down upon our knees and pray until we are filled with the Spirit of peace. I may say, my wife is hurrying me and I feel out of sorts; perhaps I have not had very pleasant dreams, have thought somebody was abusing me or got angry with somebody in my sleep, and I rise in the morning tired and feeling unpleasant with myself and everybody around me: while the Elder who has dreamed of preaching the Gospel to the nations, of building up Zion and laboring for the Gospel all night in his mind and feelings, being filled with the Holy Ghost, rejoices in his sleep; his slumbers are sweet to him and he rises in the morning filled with the good Spirit, and with him it is, "God bless you wife, God bless you my children." He feels to bless his house and his gardens, his orchards, his flocks and his herds, and everything looks pleasant to him and he rejoices exceedingly in the works of God's hands. He cherishes no malice, no anger; the spirit of the enemy has no place in him. How happy is such a person when compared with the man who is constantly laboring to amass gold and property, making this his only end and aim. How the Devil will play with a man who so worships gain.

Let me say to the brethren and sisters, when you are chastened by any of your leaders, never consider that the enemy does it, but receive it always as a kindness from the hand of a friend and not as from an enemy. If your Presidents were your enemies they would let you alone in your faults. If you are beloved of the Lord you will be chastened; receive it with joy.

We are in one of the strongholds of Zion; let us, therefore, so live that our days and nights will be pleasant unto us, and never spend an hour without the light of truth beaming upon our understandings. I ask my friends who are with me daily, I ask my family, "When do you see me out of sorts?" You say, "We do not expect to see you angry, brother Brigham; we do not expect to see you anything but just right." If you expect to see me just right, why do you not try with a little more determination to become just right yourselves? How is it, my brethren and sisters? If I am expected of our Heavenly Father to live just right, is not the same expected of you? If I am are you not also in duty bound to so live as to enjoy the Spirit of truth, light and intelligence? Are you not under the same obligation to purify your hearts as I am? If any of the First Presidency or the Twelve should speak an angry word, you consider it to be very much out of character, but are you any more privileged to speak angry words or to indulge in scolding at and quarreling with one-another? The First Presidency have no such privilege, and if they have no such privilege why should you have? Let each of us begin at home and train ourselves until we become masters of ourselves, gaining the victory over every passion, if we have to pray one-half of each day until the Spirit of truth reigns within our hearts.

Some think that they should not, if they feel evil in their hearts, at the same time appear to feel good—that they should not dissemble in the least. The Devil can quote Scripture in abundance against hypocrisy. If I did not show anger towards a brother when I felt it, I should be considered a hypocrite. The Devil says, do not dissemble, do not carry two faces, do not show a pleasant countenance when you at the same

time feel angry in your heart. I say, suffer not anger to rise in your countenance, to speak through your eyes, nor through your organs of speech, and in this way keep it down until you are free from it, as you would any other evil. To say that inward evil must outwardly be made manifest in order to escape the opprobrium of hypocrisy is a trick of the Devil to cheat men out of the blessings that are in store for them. By the word hypocrisy I do not here mean a counterfeiting of religion or goodliness to gain sordid ends, but to appear good and practise goodness contrary to the promptings of the evil one or the unregenerated impulses of the human heart. If the Devil says you cannot pray when you are angry, tell him it is none of his business, and pray until that species of insanity is dispelled and serenity is restored to the mind.

We are inhabitants of a world of sin and sorrow; pain and anguish, every ill that can be heaped upon intelligent beings in a probation we are heirs to. I suppose that God never organized an earth and peopled it that was ever reduced to a lower state of darkness, sin and ignorance than this. I suppose this is one of the lowest kingdoms that ever the Lord Almighty created, and on that account is capable of becoming exalted to be one of the highest kingdoms that has ever had an exaltation in all the eternities. In proportion as it has been reduced so it will be exalted, with that portion of its inhabitants who in their humiliation have cleaved to righteousness and acknowledged God in all things. In proportion to our fall through sin, so shall we be exalted in the presence of our Father and God, through Jesus Christ and by living the righteousness of his Gospel. All this the people will understand in due time through their faithfulness, and learn to rejoice even in the midst of afflictions.

We have taught the brethren south to raise flax and cotton and to put up machinery for manufacturing cloth. We have also taught them to live so as to ever be at peace and on the best of terms with each other. Two cases of difficulty, I think, were the only ones we were called upon to examine. As to High Council and Bishops' Courts, we have almost forgotten that any such courts exist. Why is this? Because we are continually importuning the brethren to faithfully live their religion and not let a few dimes and dollars or a little mistake infringe upon the fellowship of one with another. Perhaps a neighbor's cow is in his garden, and he is angry with his neighbor, when, at the same time, that neighbor is as innocent as an angel. Nine hundred and ninety-nine cases of difficulty out of a thousand arise from circumstances not worthy of notice. There are but few persons who really design to injure each other. I do not believe there is one man or woman in a thousand, in this community, who designs to do wrong, though there are hundreds that do wrong, and some who do a great many wrongs, but they do not design to do wrong. They can truly say, with the Apostle Paul, "When I would do good evil is present with me." Paul had been a very wicked man; he had done all he could to destroy the Church of God, and, consequently, was given over to the buffetings of Satan, so that when he would do good the Devil had such power over him that he had to keep up a continual warfare. Let us endeavor to do the good and leave undone the evil.

Some desire to do good all the time, still it seems that almost every act they perform results in evil; look upon such persons as they are, through eyes of mercy, and not measure them with your measure. If you are endowed with wisdom and understand-

ing, if you escape the evil and do the good, thank God that you have knowledge, and do not condemn your brethren and sisters who are weaker than you are for falling into evil when they know no better. This is the teaching of the Spirit of the Lord all the day long.

When the books are opened, out of which the human family are to be judged, how disappointed the professedly sanctified, long-faced hypocrites and smooth-toned pharisees will be, when the publicans and harlots enter into the kingdom of heaven before them; people that appeared to be full of evil, but the Lord says they never designed to do wrong; the Devil had power over them, and they suffered in their mortal state a thousand times more than you poor, miserable, canting, cheating, snivelling, hypocritical pharisees; you were dressed in purple and fine linen, and bound burdens upon your weaker brethren that you would not so much as help to lift with your little fingers. Did you ever go without food, suffer with tooth-ache, sore eyes, rheumatism, or the chills and fever? You have fared sumptuously all your days and you condemned to an everlasting hell these poor harlots and publicans who never designed an evil. Are you not guilty of committing an evil with that poor harlot? Yes, and you will be damned while she will be saved.

Let us look at our neighbors as they are, and not as we want them to be; let us learn enough to know what we are ourselves and what our brethren and sisters are, and learn the true designs of their hearts, and then judge them as God judges them and not according to outward appearance; then every contention will cease, every heart will beat high to build up Zion, and the follies and weaknesses of our neighbors we shall not think of.

We all know that we need material for clothing; then let us look out for it and not neglect the matter until we are found in a state of nudity, without the power to clothe ourselves. These are the mysteries of the kingdom of God upon the earth, to know how to purify and sanctify our affections, the earth upon which we stand, the air we breathe, the water we drink, the houses in which we dwell and the cities which we build, that when strangers come into our country they may feel a hallowed influence and acknowledge a power to which they are strangers, "For all is dedicated to the Lord and consecrated to him, and the Spirit and power of God reigns there and the power of the enemy can find no place." When the people of the Saints have attained to this happy state, then will they say, "Give us more room to dwell," and they will never be driven from such ground. All hell may then give up the chase, for they never can drive the Saints from a spot that is hallowed by the faith of the Saints, through the medium of Jesus Christ by the power of the Father, for that place is dedicated and sanctified to him.

We are in possession of the valleys in the mountains, and the Lord has led us here. We have tried to be admitted into the family of States, but we are scarcely permitted to be a Territory. We are here, and they can do nothing against us. They are not capable of afflicting this people, if we live our religion. Let every man and woman sanctify themselves and their possessions, dedicating all unto the Lord, then will we be driven? No, neither will our possessions be given to the kingdom of the Devil; they belong to God, and he will hold them for himself, and they will remain uncontaminated and we with them, until we go back to build up the centre stake of Zion.

This season we called for five hundred teams to send for the poor; some of those teams came some four hun-

dred miles and then started on the journey over the plains to bring in the poor. Suppose we should call for five thousand teams to go and build up the centre stake of Zion and establish it that it shall never be thrown down, would they be forthcoming? They would, and when that time comes we shall leave a great many more in the mountains than are now here, and we shall see Zion rolling forth on the right and on the left, like the waves of the sea, which no earthly power can stem.

I will here mention the incident of two of our Elders, while on their way to the Sandwich Islands, being blown up and killed on a steamboat. It is all right. If you wish to know how I feel about them, I will say that the Lord took them while they were in the humor of trying to do good. I would not have given a red cent for all the good they would have done in the vineyard. It made me think of an anecdote I have already alluded to, concerning the Jew whom the Roman Catholic priest pushed under the ice while he professed belief in the Christian religion. God dictates all these matters, and will work out his designs in his own way. He will deal with the Latter-day Saints for their good and with our enemies for our good; and when a nation kills his Prophets he will deal with them accordingly: he will chasten them, as he is doing at this time.

I am for the kingdom of God. I like a good government, and then I like to have it wisely and justly administered. The government of heaven, if wickedly administered, would become one of the worst governments upon the face of the earth. No matter how good a government is, unless it is administered by righteous men, an evil government will be made of it. The Lord has his eye upon all the kingdoms and nations of men, with their kings, governors and rulers, and he will sink the wicked to misery and woe, and we cannot help it.

Let us be just, merciful, faithful and true, and let us live our religion, and we shall be taught all things pertaining to the building up of Zion. Let us train our minds until we delight in that which is good, lovely and holy, seeking continually after that intelligence which will enable us effectually to build up Zion, which consists in building houses, tabernacles, temples, streets and every convenience necessary to embellish and beautify, seeking to do the will of the Lord all the days of our lives, improving our minds in all scientific and mechanical knowledge, seeking diligently to understand the great design and plan of all created things, that we may know what to do with our lives and how to improve upon the facilities placed within our reach.

This is as good an earth as need be, if we will make it so. The Lord has redeemed it, and it is his wish that his Saints should beautify and sanctify it and bring it back to the presence of the Father and Son yet more pure, more holy and more excellent than it was in its original state, with ourselves upon it.

It pleased me very much, when I returned home, to see a good many little boys learning to cut rock, thus doing good to their parents, themselves and the kingdom of God. Send on some more boys and put them in the joiner shops, or learn them to make shoes, harness and everything that will be useful and profitable. Every Elder should have at least one trade, and if possible more than one, and still continue to learn and improve in a knowledge of the world and all things pertaining to it, learning how to better the condition of everything that exists—in particular of ourselves and those around us. Let the husband make

an improvement upon his kitchen and pantry and upon his bedrooms for the benefit of his family, and improve his gardens, walks, &c., beautifying your habitations and their surroundings, making pavements and planting shade trees.

Cease lying, cease taking the name of God in vain, cease being dishonest with your employers, with one another and with your God, and the Lord will love and bless us. Let us learn our duties one toward another, the husband to the wife, the parents to their children and the children to their parents, and let us all learn and practice our duties to God and his kingdom. God bless you: Amen.

WHAT ARE YOU DOING?

Anything noble, good or useful? Are you succouring the distressed; comforting the afflicted; encouraging the desponding; strengthening the weak; spurring the lazy; rebuking vice and promoting virtue? Are you trying to make a single human being happier and wiser? Are you striving to make the world a little better for your having lived in it? Is your image photographed on the memory of any living soul whom you have snatched from destruction and pollution, and whose feet have been guided by you into the paths of virtue and peace? Is there one who will look back through the ages of eternity and date the commencement of his or her happiness, prosperity and exaltation at some hour when your words of reproof or advice of counsel or encouragement, sank with deep weight into their heart? Or are you living for *yourself* alone? Are your hopes and aspirations and labours bounded by the narrow limits of your own individual wants and their gratification? If so, you have not yet begun to live. You know nothing of the true joys of life; nothing of the pure unalloyed pleasure of doing good; nothing of that nobility of soul and exaltation of character which are only to be obtained by living for others. No one can fully know his own capabilities, enter into that higher life which it is his privilege and his happiness to attain to, nor win and retain the love and confidence of his fellow-beings, until he has learned to conquer himself, to subdue his own feelings, and to sacrifice his own pleasure to the happiness of others. Little souls may live to be happy; but great ones live to make others happy. By thus obtaining the victory over ourselves we obtain it over others, and we gain power and influence with them which we can use in persuading them to do right and in guiding them to virtue and happiness. We have a higher mission here than to please ourselves. All who will, are called to be co-workers with God. In what? In the redemption and salvation of the human family from the ignorance, crime and wretchedness that abound over the face of the earth. To be qualified to do this we must cast selfishness from our bosoms. No man can be truly, permanently great whose acts are regulated and governed exclusively by the effect they will have upon himself. Neither is happiness often to be obtained when sought for its own sake. Pleasure flies from those who pursue her, but wooes those whose companion is virtue, and who frequent the path of duty.

Fellow-traveller on the journey of life, do you wish to be happy? Do you wish for a deeper joy, a higher satisfaction than you have yet found in any of the relationships of life? You will find it in doing good. Are you a husband, father, brother? Let your wife, your children or your brethren see and feel that you desire to promote their comfort and welfare—consult their feelings rather than your own, so far as you can do so in righteousness—let it be the object of your life to make them as well as all others you come in contact with, truly happy, and depend upon it, in the end you will experience ten thousand times more pleasure, a sweeter satisfaction and a purer joy than if you had made self the object and aim and end of your existence.

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TRUTH

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

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The Supreme Court Decision of 1879

Interview With President John Taylor by O. J. Hollister for the New York Tribune

An interview with President John Taylor, having been requested by O. J. Hollister, Esq., United States Collector of Internal Revenue for Utah Territory, and correspondent of the New York Tribune, on Monday, January 13, 1879, those gentlemen met by appointment in the President's office, Salt Lake City, when the following conversation ensued, as reported by Mr. George F. Gibbs, phonographer, Mr. Hollister having his questions prepared in writing. President Taylor is not in the habit of granting such requests for interview, and met Mr. Hollister simply because he was in some sense a representative of the Federal Government. The report is now published in full because it embodies many important statements, and because it is hardly to be expected that the whole conversation, unabridged, will appear in the paper for which it was obtained. In connection with current events vitally affecting the religious liberties of the Latter-day Saints, we have no doubt that it will be read with interest by many persons of various creeds, as well as by the people who are chiefly concerned in the issues alluded to therein, and the bearings of the recent decision of the Supreme Court of the United States.—Ed. News.

Mr. Hollister—I would like, as a representative of the New York Tribune, to ask you, Mr. Taylor, whether you dissent from Judge Waite's decision and if so, wherein?

Mr. Taylor—In relation to this matter, I suppose you want something from me for the purpose of laying it before the public?

Mr. H.—Yes, sir.

Mr. T.—Then, while I am not averse to my views being made known to the public, and as you, I understand, are a United States officer, I may take the liberty of interviewing you.

Mr. H.—If you will answer my questions, I will answer yours.

Mr. T.—(By way of introduction), This is Mr. Penrose, one of our editors, whom I have invited to be present, as he is also a public man. Well Mr. Hollister, what do you wish to ask me?

Mr. H.—I have a number of questions written down, which, if you

"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."

please, I will present; and, to commence, I will ask, do you dissent from Judge Waite's statement of the scope and effect of the amendment to the Constitution guaranteeing religious freedom?

Mr. T.—Yes, sir.

Mr. H.—That Congress was thereby deprived of all legislative power over mere opinion or belief, but was left free to reach actions which are in violation of social duties or subversive of good order?

Mr. Penrose, Associate Editor of the Deseret News—That is, it is assumed that a religious people have the right of belief, but have not the right to carry out and practice their belief.

Mr. T.—**I regard that a religious faith amounts to nothing unless we are permitted to carry it into effect. Congress and the Supreme Court are carrying out the same principles that were practiced in the persecutions against the Huguenots in France, the Waldenses and Albigenses in Piedmont, the Non-conformists in England, and others who have been persecuted on account of their religion. All of those people had the right in their respective governments anywhere, and everywhere to entertain their religious beliefs, but it was the practice of that faith that made it offensive.** And I look upon this in the same way. Article I of the amendments to the Constitution states that "Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof." 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. Here is the **injustice** and the **manifest breach of faith.**

Mr. H.—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?

Mr. T.—I do not look upon it in that way. I consider that 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, which we as a people believe in. I refer you to my Testimony given not long ago in a United States Court, and I will tell you now, as I there stated under oath, that I KNOW that God has given this to us for our guidance in these matters. My oath would be taken on other matters, why not on religion? 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 nor the Congress of the United States has any right to interfere with my religious views, and in doing it they are violating their most sacred obligations.

Mr. H.—My idea of religion is this: that man acknowledges, loves, reverences, worships, and gives thanks to God; that constitutes religion. Worship may take various forms of expression, but where did it ever, how can it, take the form of marrying and raising families—either single or plural families?

Mr. T.—Mr. Hollister, are you a believer in the Bible?

Mr. P.—Mr. Hollister's question is answered by the Bible, which plainly says—that marriage is ordained of God, etc.

Mr. T.—Now, Mr. Hollister, I have so far answered your questions, will you answer mine?

Mr. H.—In one sense I do. I believe that part of the Bible that my reason approves of.

Mr. T.—It would not be of any use arguing with you on this subject then; but as my opinions are desired for the public, I will state that I believe in the Bible, and believing in it I believe in those principles therein set forth.

Mr. H.—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?

Mr. T.—I do not know of any particular necessity for the state interfering with religious matters; the Constitution declares it shall not.

Mr. P.—That is easily answered. When one's religion assumes to interfere with the rights and liberties of others.

Mr. T.—Whose rights do we interfere with? That is the question I was going to ask you?

Mr. H.—I consider that you interfere with men's rights and women's rights and children's rights.

Mr. T.—How can we interfere with men's rights or with women's rights if all enter into it voluntarily? The man is not injured by it, for he assumes premeditatedly and knowingly the responsibilities that he voluntarily enters into; the woman's rights are not interfered with, for her actions are as the man's—voluntary, and she understands the nature of the covenant as well as the responsibility she assumes.

Mr. H.—I think it interferes with the rights of men and women, because when a man marries a second woman, some other man must do without any. Travelers such as Livingston and Sweinfurth tell us that the slave trade in Eastern and Central Africa has been supported for ages by the demand of plural wives or concubines in polygamous Asia. You believe that Mormonism will be universally received, but polygamy cannot become universal, because the sexes are born in about equal numbers. How can a principle, not of universal applicability, be philosophically sound, or sound in any sense?

Mr. P.—What need of going out of Utah?

Mr. H.—If you are going to defend polygamy as a sound philosophical principle, I don't see how you can avoid going out of Utah.

Mr. P.—But we only practice it as a part of our religion.

Mr. H.—But if it is a true principle it must be of universal applicability?

Mr. P.—There are certain principles of our faith that must be believed in and practiced before the principle of polygamy, and therefore it could not apply to any but believers in those principles as well as polygamy.

Mr. T.—I do not think it necessary to enter into a discussion on these points. I speak of facts and consequently I do not think they can be successfully controverted. Those theories are too visionary and too far in the future. 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, as you refer to—if there should not be two wives for one man, why then he could not get them.

Mr. H.—Is it not a trespass on the rights of others? Those of men, because when a man marries two women, some other man must do without any? Those of women, because they are each entitled to a husband, and because the essence of conjugal love is exclusiveness; those of children, because they cannot have that care from a polygamic (father) they ought to and do have from a monogamic father?

Mr. Calder—Let me ask you, Mr. Hollister, if you think a person has the right to practice polygamy in our faith unless he accepts Joseph Smith as a prophet of God?

Mr. H.—No, nor then either.

Mr. C.—How then can it affect others that do not believe in him?

Mr. T.—You propose to interview me in relation to this matter; and on the other hand I propose to interview you. You give me credit for my good faith; I give you credit for yours. You are a United States officer, and I am a believer in the United States government. I have taken the oath of allegiance to the United States government, not being American born, and I have always admired its institutions; and I have been very desirous to see the practice and carrying out of these fundamental principles of our government; I have been anxious to see public affairs conducted in an honorable, intelligent, correct, philosophic, patriotic and statesmanlike form in all things. These have been my sentiments, I presume they are yours. **I would like to see the Government take a course that would be calculated to promote union, confidence and fellowship among all classes. I am not one of those that feel like damning and destroying those that do not believe as I do. I believe that God is the Father of all; and I believe that this government was instituted by God for certain purposes, in the interests of humanity; and I wish to see things conducted in that manner that will tend to promote the happiness and well-being of all grades and classes, irrespective of creed. I think, and know in fact, we are misunderstood in many respects. Some people think we are enemies to this government. I can truthfully say I never was an enemy to the government, neither have I ever entertained a feeling of enmity in my heart. I do not think for one moment that either Joseph Smith or Brigham Young was an enemy to the government; neither do I believe that any of our leading men, comprehending correct principles, ever feel inimical to the government of the United States. Joseph Smith had a revelation.** Could he help that? If the Lord spake to him was he to blame? I believe that revelation. You do not. That is all right. One is a Baptist, say, another a Presbyterian, etc., etc.; that is his individual business, not mine. I look upon it that we are all the children of the same Parent, all having a perfect right to His mercy and full freedom of action without distinction. And I would be much pleased to see correct principles established in the United States, and thence spread throughout the world. That is my political faith, Mr. Hollister.

Mr. H.—Can religious belief, in your opinion, be accepted by any government as justification of an act which it has by law made criminal without abdicating its functions as a government?

Mr. T.—Well, that would be a question admitting of a great deal of argument, depending altogether upon circumstances. If the government sets out in the first place with a Constitution guaranteeing to all men freedom in regard to their religious right and then violates that Constitution, the government then becomes the transgressor, not the parties. For instance, referring to the government of the United States; do you believe that its Constitution is binding upon Congress and upon the Supreme Court?

Mr. H.—Yes, sir.

Mr. T.—Then, although I am sorry to say it, yet I believe that **both of these exalted branches of the government have violated their most sacred obligations to sustain that instrument.**

Mr. H.—Can your people longer entertain a reasonable expectation of changing, or materially modifying, the sentiment of the American people on this subject?

Mr. T.—Unless they go back to first principles we cannot. We can have but very little hope unless they recognize the validity of the Constitution, and do not tamper with that sacred covenant.

Mr. H.—If not, can you expect as a people to practice polygamy indefinitely, hedging it about with secrecy, and when questioned judicially, evade or deny it?

Mr. T.—In relation to our expectations pertaining to that, the U. S. Judiciary as well as all the powers of this government are in the hands of God, and we are in the hands of God, and we and they also must abide the issue.

Mr. H.—Viewed socially or philosophically, apart from all religious consideration, do you regard polygamy as worthy of perpetuation at the cost of perpetual antagonism between your people and their countrymen?

Mr. T.—However we may respect the government and its institutions I would respectfully say **we are not the parties who produce this antagonism;** it is men who place themselves in antagonism to the Constitution of the United States. We are governed by the law of God, which is not in violation of that Constitution. 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 acts, placed us in antagonism to what we term an unconstitutional law, and it now becomes a question whether we should obey God or man.

Mr. H.—But in taking that position do you not set yourselves up as the Judges of the Constitution, whereas the laws (Sec. 709 R. S.) make the Supreme Court the judge of the constitutionality of the laws of Congress?

Mr. T.—Without any interpretations from the Supreme Court, I take it that the words themselves are explicit on this point requiring no interpretation, and any interpretation could not make them plainer. We take them to mean what they say. When the Constitution says Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof, we take it to mean what it says. 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.

Mr. H.—Viewed as above do you regard polygamy as superior to monogamy as the form of law of marriage, and if so wherein?

Mr. T.—I consider it altogether superior to the law of monogamy in a great many particulars. First, I base it upon the will and command of God both in ancient and modern times; second, I base it upon the natural results of monogamy. There is in all monogamic countries, the United States not excepted, a terrible state of things arising from the practice of monogamy, infanticide and foeticide prevailing to an alarming extent. Statements are on record of reliable men, such as physicians, statesmen and others, to the effect that they feared that, in consequence of such practices, the original stock of people in certain districts would run out. It is said that they arrange the size of their families to suit themselves, generally calculating to have about two children, and the rest must be killed either before they come into the world

or afterwards, thus making murderers and murderesses of all who engage in it, imbruing their hands in the blood of innocence and taking the lives of those whom God committed to their care. And it must be admitted that whoredoms and other abominable practices, which are offensive to good or civilized society and contrary to the laws of nature, are carried on extensively, and that people are doing far worse things, according to their own admissions, associated with monogamy than we are even charged with. And that while these things are sanctioned and protected to a certain extent by government—at least winked at, all those highly moral and religious principles, ordained of God, by which men ought to be actuated, are trampled under foot. A man marries a wife, he does not calculate to be true to her, but associates with lewd women, of whom there are thousands upon thousands in the United States. Polygamy protects its offspring; monogamy does not. How many are there now in Washington, New York, Chicago, Philadelphia and other cities that make it a practice of cohabiting with other women, to whom children are born, the results of their adultery, whom they do not acknowledge, but who are turned out upon the streets to become waifs in the shape of newsboys, street-sweepers, etc., outcasts and pariahs of society, augmenting also the criminal classes and the paupers, leaving other people to provide for their illicit offspring; and it is not an unfrequent thing for such children, while engaged sweeping the street crossings, to ask their own father for a penny, the child not knowing the father nor the father the child.

Mr. H.—Do you consider these evils the necessary concomitants of monogamy more than of polygamy?

Mr. T.—These are the results of monogamy, whether necessary or not, and these are the evils associated with it. We acknowledge our children, we acknowledge our wives; we have no mistresses. **We had no prostitution here until it was introduced by monogamy** and I am now told that these other diabolical deeds are following in its train. The courts have protected these people in their wicked practices. We repudiate all such things, and hence I consider that a system that will enable a man to carry out his professions, and that will enable him to acknowledge his wife or wives and acknowledge and provide for his children and wives, is much more honorable than that principle which violates its marital relations, and, whilst hypocritically professing to be true to its pledges, recklessly violates the same and tramples upon every principle of honor, which sits down and coolly and deliberately decides how many children shall be murdered and how many shall live. The one, Mr. Hollister, is a great deal better system than the other. Before monogamy came here we had no houses of ill fame, and our women were not seduced.

Mr. H.—Does not the Bible which gives the first account of polygamy also give us the first account of prostitution?

Mr. T.—To a very limited extent, but it was punishable by death in connection with the polygamic law.

Mr. H.—Then prostitution is not necessarily a concomitant of monogamy any more than it is of polygamy?

Mr. T.—O yes, it is, for under the polygamic law adulterers were punished with death. And it is known to the world that prostitution is a concomitant or outgrowth of monogamy to be found in all monogamous countries, and is really one of the prominent institutions of monogamy, having been licensed in some parts of the United States, and it is also licensed in France and other "Christian" countries.

Mr. H.—I might reply to this that Christian nations regard prostitution as an evil, to be regulated where it

cannot be suppressed; that it is nowhere among them encouraged, but universally frowned upon; that it were better for man to put more restraint upon his passions, than to provide the means of satisfying them under the cover of law or religion.

Mr. T.—I think it better to honestly and honorably carry out our professions, than to act the part of hypocrites whether as individuals or nations.

Mr. H.—But if we want to get through we must confine the discussion to the line of my written questions. Otherwise it would be endless. I will therefore ask—was not the great object of the institution of polygamy to rapidly increase the number of the adherents of your church, and is not that object accomplished as far as is practicable in that way?

Mr. T.—The object as well as the institution was designed by the Almighty and not by man. I believe that the revelation on marriage to Joseph Smith was given by the Lord, and I not only believe it but I know it, and it is sufficient for me to know that He has His own purposes in doing so; and furthermore, our covenants are associated with eternity as well as time.

Mr. H.—If you marry for eternity how is it you divorce so commonly?

Mr. J. F. Smith (who had come into the office)—The same authority (as was given by the Lord to Peter) that has power to unite or bind together has power to loose. Furthermore, our divorces are not so common.

Mr. P.—If the object was to increase the number of people it did not originate with Joseph Smith, but from the Lord; this revelation is not the product of man but of God, and whatever the object of it was, the object was in the mind of God and not in the mind of man.

Mr. H.—Is it not a great trial to both men and women to enter into the practice of polygamy?

Mr. T.—I don't think it is much of a trial; our people enter into it quite readily. Perhaps not more so than to enter into monogamy, judging from the number of unmarried persons everywhere. I suppose in New York alone there are not less than 40,000 men who are unmarried, and with plenty of women with whom they might enter into marital relations.

Mr. P.—Whatever trials there are in monogamy to some extent are enlarged in polygamy; and whatever benefits there are in monogamy are enlarged in polygamy.

Mr. H.—I got the impression, from reading your published discourses, that its practice was anything but pleasant to either men or women.

Mr. T.—That is in part correct. It was a very great trial for Joseph Smith, and for the Twelve Apostles and others, to shoulder the responsibility of introducing a system that was at variance with our customs and traditions, and those of the people of the world. There is where the trial comes in; but we felt that we would rather do that than disobey the command of God.

Mr. H.—It is not on record that Joseph Smith enjoined this on the people as the command of God.

Mr. J. F. Smith—It is recorded, but the records are not published. And as to the trials attending it, there is this which I think should be mentioned: There are the increased responsibilities of a numerous family, which religious conviction alone could enable a man to assume; and perhaps it is hardly necessary to say that only such convictions could induce women to enter into it.

Mr. H.—I have an idea that the majority of the women are so influ-

enced, but cannot say as to the men; some may possibly be, but not all, by a great way.

Mr. P.—I admit that to a small extent, but that does not affect the principle. Exceptions of that kind exist in every denomination.

Mr. H.—You say it was commanded by revelation from God. Was not Joseph Smith in the habit of praying for revelations when at a loss how to proceed?

Mr. T.—Yes, sir, and so were the other prophets of whom we read.

Mr. H.—Then I will ask you, wherein it would be more improper or impracticable to get a revelation forbidding it than it was to get one enjoining it?

Mr. J. F. S.—That would be assuming that Joseph Smith's revelations was the product of his own imagination; such a thing we cannot admit.

Mr. H.—Have not all nations had revelations according to the light of the best minds of those nations at the time?

Mr. P.—No, far above the light of the best minds.

Mr. T.—You, not being a believer in the Bible, of course, it would be difficult for you to understand our position. We believe in God's speaking and directing, from time to time, as He may deem fit; in fact, our church is founded on the principle of revelation.

Mr. H.—How many in your judgment do the inherents of your church in Utah number?

Mr. T.—I do not know positively, probably about 150,000. You have your source of information as well as I have.

Mr. H.—No. I have not access to the Church records; you must have all the members recorded who are more than eight years of age.

Mr. T.—That is as near as I could give it, which is about correct.

Mr. H.—How many of the men of marriageable age are practical polygamists?

Mr. T.—That I could not say, I have no idea.

Mr. H.—Mr. Cannon I understand said in Washington, before a committee, one in every ten; did he say so?

Mr. T.—I think he did.

Mr. H.—Would that in your judgment be correct?

Mr. P.—It is a difficult thing to get at, there being no statistics kept that I am aware of.

Mr. H.—I am not trying to catch you on any record question, I am seeking information simply that would be of general interest in the present state of this controversy.

Mr. T.—Oh, Mr. Hollister, we are not afraid of being caught, we have nothing to conceal from the world. We are quite willing they should know about these things.

Mr. H.—Are there more marriageable women than men in the Church in the aggregate?

Mr. T.—You have the same opportunities and advantages of arriving at such conclusions as we have.

Mr. H.—I think not. You must have records, and it seems to me that somebody must have some substantially correct idea about these statistical matters. I am trying tc ascertain whether the practice is increasing or not.

Mr. T.—It would be a very difficult thing to answer a question of that kind.

Mr. H.—Are there as many polygamous marriages in proportion to the

whole number of people as there were ten or twenty years ago?

Mr. T.—I would not be able to answer that.

Mr. H.—Is there not a growing distaste to it among the younger members of your church?

Mr. T.—I think not.

Mr. P.—Such assertions have been made, but I think it a great mistake. I find that among the young people there is a better understanding about the principle of plural marriage than ever before, and consequently their belief in it is more widespread.

Mr. H.—I have been told differently in my travels through the Territory.

Mr. P.—Of course there are some who do not believe in it, and you, doubtless, have met such persons.

Mr. H.—You yourself, Mr. Taylor, have not married since the law was passed proscribing polygamy?

Mr. T.—No, sir.

Mr. H.—Why not? From respect of the law?

Mr. T.—I do not think I should have considered consequences if I had thought it my duty to take another wife. I am pretty well on in years, upwards of seventy.

Mr. H.—But the law was passed in 1862, 16 years ago.

Mr. T.—It was not out of respect to the law; for I consider the law a most unjust one. And I may say that I always entertained a great deal of respect for the Supreme Court of the nation until some little time ago, when it was dragged into politics, and its decisions given according to a direct, distinctive, political line drawn between the members of that august body, as might have been expected from any other politicians; I then felt that the glory of our judiciary had departed, and I had not much confidence in regard to their acts afterwards.

Mr. H.—You allude to the electoral commission, it is not apropos to the purpose of this interview, but I will say that every man has his political bias, or conscience, to which he could no more be untrue than you can to your religious bias or conscience. If he were, he would be worse than crucified, covered with such odium and contempt as no sensitive man could live under. The members of the Supreme Court I believe simply decided in that case in accordance with their consciences, which were of course in accordance with their political faith.

Mr. T.—You say the Judges cannot give up their political bias, yet we are called upon by them to give up our religious bias.

Mr. H.—To return, I was in hopes you would say the reason you had not taken another wife since 1862 was out of respect to the law.

Mr. T.—If that were so, I should be a hypocrite; but what has political bias to do with justice and equity? Is that a reason for that august assembly to **pervert the law?**

Mr. H.—Will not Judge Waite's decision throw an apple of discord among your people, if you do not cease the practice of poylgamy, by strengthening those, if any, who are opposed to it; and is there not ground to hope or fear that its opponents may ultimately be in the majority in the Church itself?

Mr. T.—No, sir; no ground, to either hope it, or fear it; quite the opposite. I would state that if the United States thinks that by prosecution or persecution, or through proscription they can control the conscience of men, they have then discovered a phase in human nature entirely new and unheard of before.

Mr. H.—They do not propose to con trol their consciences but their acts.

Mr. T.—**But that is all so much bosh, you know;** that is tantamount to saying, we will allow you to think but not to act, it does not give the liberty that the Constitution prescribes to allow free action in the exercise of religious convictions. Do you think that law can control conscience?

Mr. H.—It does not propose to, but it cannot accept the verdict of the individual conscience against that of the **general conscience.** If you may set your conscience above the law, I may, everybody may, and there is then an end of law; there is anarchy.

Mr. T.—Excuse, but that is the argument Judge Waite has introduced. He has cited the practice of the Suttee, saying that if they could do that in the name of religion, anything else might be done. You, I understand, Mr. Musser (who was present), have been in India, let me ask you a question. I believe there are some 150 to 180 millions of polygamists, in practice and theory, in that country under the British Government, does that government interfere with their polygamous marriages, or protect them therein? That Government has, and very properly, too, prevented the destruction of life by the immolation of widows, but not the propagation of life through the practice of polygamy; that I believe is sustained by the law, and Christian missionaries who have been brought face to face with this principle in India, have defended it, and commended the action of the British Government in its protection. The United States Government has, however, proscribed us in the enjoyment of the same right because we are a handful of people.

Mr. Musser—The British Government in India does protect polygamy by law, whilst it enforces the law against Suttee.

Mr. H.—India is an old and populous country, and it is perhaps impossible for the British Government to change its customs in this respect. This is a young country with a great future before it, and polygamy is yet in its infancy, which are sufficient reasons for a different policy. It is deemed the part of wisdom to start right, and your being small or large, weak or strong, cuts no figure in it. Not only polygamy, but the principle of ecclesiastical control in secular affairs presents an antagonism to our institutions that is as complete as can be imagined. It must be modified in some way or great trouble will one day ensue. It cannot reasonably be complained of, it seems to me, that we should seek to suppress polygamy, at least, by force of law in its infancy.

Mr. Musser—But Suttee was, if anything, a custom to which the natives of Hindostan were more devotedly attached than to polygamy, and the government has suppressed that.

Mr. Taylor—You say you think it wise for the government to endeavor to suppress polygamy. I think they should first manifest their antagonism to the practice of infanticide and foeticide and the prevailing prostitution, and instead of prosecuting and proscribing us, they should assist us in removing these contaminating influences from our borders. Furthermore, while Great Britain is a monarchical government she can tolerate 180,000,000 of polygamists, and throw around them the protecting aegis of the law, while the United States, a republican, and professedly a free government, is enacting laws prosecuting and proscribing so small a number as 150,000 in her territory; this does not speak well for the administration of republicanism.

Mr. H.— Should Congress amend the law so as to make the offense continuous, and thus annul the statute of limitations as regards this offense, and should your leading men be convicted and imprisoned, would not that stop the further contraction of polygamous marriages?

Mr. T.—The uniform testimony of both sacred and profane history among all nations answers no. I am very sorry that Congress, through its unwise action has placed us in an attitude of hostility. Polygamy is not a crime per se; it was the action of Congress that made polygamy a crime. As before stated, the British Government allows one hundred and eighty millions of their people to practice it, and by law, protect them in it. It is very unfortunate that our republican government cannot be as generous to its provinces as a monarchical government can to its colonies, being placed in this position by their action, and having a commandment of God which is binding upon us, not only in time, but in eternity. We have a great reverence for the admonition of our Savior, who says, **"Fear not them which kill the body, but are not able to kill the soul, but rather fear him which is able to destroy both soul and body in hell."** Furthermore, Daniel, the three Hebrew children and others, it would seem, were governed by the same principle, and absolutely refused to be governed by the dictum of their oppressors.

Mr. H.—If you persist in the future as in the past in this practice, what kind of an ultimate outcome do you anticipate. Could you not consistently surrender polygamy on the ground that there is no prospect of changing the opinion and law of the country against it, and that nullification of the laws is sure to result disastrously in the end to the nullifiers?

Mr. T.—Not so much so as the nullification of the Constitution; but we leave that with God. It is His business to take care of His Saints. An eminent poet has said: "Do what is right, let the consequence follow."

Mr. Musser—I think the Lord could better answer that question.

Mr. H.—**"The Lord" is a foreign power to this government, in the sense in which you constantly refer to him.**

Mr. T.—I am afraid he is, and there lies the difficulty. When nations forsake God we cannot expect them to act wisely. In doing what they have done, they have opened the flood gates of discord to this nation which they cannot easily close. We are now proscribed, it will be others' turn next. Congress has assumed a most fearful responsibility in breaking down its Constitutional barriers; but the flood gates once opened, it becomes quite a problem to say where the proscription will end. Others may not receive these infringements on their religious rights quite as peaceably as we do; if Congress and the nation can stand it, we think we can.

Mr. H.—You hold then, that your Church possesses the oracles of heaven exclusively, and that the condemnation of polygamy by all Christian nations is without reason and wisdom, and contrary to the spirit of revelation?

Mr. T.—We most assuredly do.

Mr. P.—Noah would have made the same answer to that question.

Mr. H.—If capacity or adaptability to universal application be a good test of the soundness of a principle of this nature, and polygamy will not stand the test, does not a doubt as to the fact of God's having commanded the Mormons to receive and live it justly arise?

Mr. T.—Your hypothesis we do not acknowledge.

Mr. H.—You claim, then, polygamy as a principle is of universal applicability, and could be universally practiced.

Mr. T.—Yes, sir. It is the normal condition of mankind and has been practiced from time immemorial by almost all nations. Monogamy is but the outgrowth of a system where corrupt Christianity affiliated with a debased paganism. **Why, sir, three-fourths of the human family as near as**

can be told, are acknowledged polygamists today, and the balance corruptly so, though professedly monogamists.

Mr. H.—Is it not possible that there is some mistake about it?

Mr. T.—I might answer that by asking you if there is any mistake about the authenticity of the Bible.

Mr. H.—Do you really believe that God has actually commanded you to practice polygamy—don't you men ever have a doubt of it?

(Mr. Taylor, a few parties having come in on business, called a vote of those present as to whether they knew that the principle of plural marriage was of God or not. The vote was unanimously in the affirmative.)

Mr. H.—If not, why did your constitutional convention in February, 1872, agree by a two-thirds vote, to submit the question of its abandonment, in case Congress should make that a condition of admission into the Union, to the test of a popular election, and why did the people vote unanimously in favor of it?

Mr. P.—They did not.

Mr. H.—They agreed to submit to the people whatever Congress should make a condition of admission into the Union.

Mr. P.—We did that to meet the minds of a few members, but there was no promise of compromise in any shape.

Mr. H.—In the Deseret News of June 3, 1872, the editor, whom I presume was Mr. Cannon, said that the Mormon representatives who had returned from Washington had assurances from the House Territorial committee that a Bill for the admission of the State of Deseret would be reported favorably at the next session, provided polygamy were absolutely and unconditionally renounced. Does not that show that you understood precisely the terms of admission and meant to comply with them by renouncing polygamy?

Mr. P.—No. It was only an item of news.

Mr. H.—Then you admit that the calling of a constitutional convention by the legislature, the meeting of that convention, framing a constitution, its submission to and adoption by the people, the election of a state Legislature and other officers, the meeting of that legislature, its election of senators, and their going to Washington to urge upon Congress the ratification of these proceeding was a farce.

Mr. T.—Its object was to obtain the views of Congress and the conditions it would impose before admitting us as a State and then lay them before the people, but I acknowledge it ended in a farce.

Mr. H.—The proceedings at that time created the impression that you would give up polygamy for Statehood; it was general and I am sorry if it was not justified by your real intentions.

Mr. T.—You are mistaken on that point, our people never entertained such an opinion.

Mr. H.—Section 5 of the ordinance providing for submitting to the people such terms as Congress might prescribe was adopted in the convention by a vote of two to one, and the people sanctioned it by 25,000 votes. And you, Mr. Taylor, advocated the retention of this section in the ordinance.

Mr. T.—No, sir, I was not a member of the convention.

Mr. H.—Then it was another man of your name.

Mr. J. F. Smith—He was from the south.

Mr. P.—The entire proceedings were intended merely to give Congress a

chance to admit us, or show why we were not admitted.

Mr. H.—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?

Mr. Calder—Mr. Colfax, when he was here, and as he was leaving, said to President Young, Mr. Young, you say Joseph Smith had a revelation instituting polygamy; my advice to you is to get a revelation to do away with it.

Mr. H.—My idea of revelation is embodied in my question. In your case I look upon it as the crystallized expression of the highest wisdom of your people, speaking through your organ, the head of the church.

Mr. T.—Of course you are not a believer in revelation?

Mr. H.—Not in the sense in which you use the word, nor perhaps in the sense in which it is ordinarily used.

Mr. T.—Then I do not see that you can consistently apply your ideas to our faith, at least we cannot acknowledge them.

Mr. Penrose—Joseph Smith received a revelation written on gold plates and he and three others saw it together. It was just as tangible as that which Moses received written on the tables of stone; and it was not the crystallized opinion of our best men, it was a fact.

Mr. H.—If it is a fact, then it can be proven.

Mr. Penrose—It can be proven; the Lord very wisely caused to be taken the evidence of eye and ear witnesses to the fact, and their testimony is published.

Mr. H.—No evidence imaginable would convince me of it. If I saw it I should think some hallucination had possession of my senses.

Mr. J. F. Smith—It is very unfair, Mr. Hollister, in you 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.

Mr. H.—My questions imply this: that when your best minds agree upon a certain policy, that you believe it is the voice of God, or inspired by him. In that sense I assent to it. The great political acts of a people are inspired in the same sense, as we say, THE VOICE OF THE PEOPLE IS THE VOICE OF GOD; and that, I suppose, is the basis of all revelation. You put it forth in the name of God, and can believe that is the word of God to you. I don't doubt it at all, put in that way.

Mr. J. F. S.—To give you an idea of what we conceive to be revelation, allow me to state the manner in which Joseph Smith translated the Book of Mormon, as we are informed by those who know the facts. So far from it being the crystallized thought of our best men, or of Joseph Smith, he translated that book by means of an instrument called the Urim and Thummim, or Interpreters; the translation or words appeared on that instrument in the English language, which Joseph read off to the scribe, who wrote it down. He had no agency in the matter; the translation was given him through the Urim and Thummin by the gift and power of God.

Mr. T.—Mr. Hollister, you place yourself in the position of the scientists of the present day—your notions are predicated upon your own theory; we differ from you in that respect: ours is framed on the belief that God has spoken to us his people, and that

he does and will continue to speak to us.

Mr. H.—What effect, on the whole, do you apprehend Chief Justice Waite's decision will have on the question.

Mr. T.—I don't know that it will have any effect, except to unite us and confirm and strengthen us in our faith.

Mr. H.—If the law is not complied with, don't you see that you leave the government no alternative but to use force?

Mr. P.—We leave that to them and the Lord.

Mr. J. F. S.—In the first place they had no occasion to make the law, because our principles had neither violated nor even jeopardized the rights of "Life, liberty or the pursuit of happiness" of any people. They passed that law to ensnare us, just as a certain law was passed to entrap Daniel.

Mr. H.—That is setting yourselves up to judge what laws Congress has a right to pass, Congress is the only legitimate judge of that, representing as it does a majority of the people. (Mob rule).

Mr. T.—**You have got the wrong end first. The people used to be spoken of as the sovereigns, and the public officers as their servants, but let me draw your attention to the fact the government appointed a polygamist as Governor of this Territory, and retained him in office, and it was while he was Governor (1852) that the revelation was published.**

Mr. H.—It was in 1850 he was made Governor.

Mr. T.—He was re-appointed after the publication of this revelation to the world, and furthermore, previous to President B. Young's re-appointment as Governor, Elder Orson Pratt went to Washington and made public proclamation there of this doctrine, when Congress was in session, and ten years afterwards they made this law. I do not wish to cast any reflections, but I am sorry to see things taking the course they are. **So far as we are concerned, I think we can get along, and I would remark that we are not insensible of the fact that it is not polygamy you are fighting, it is the people called "Mormons".**

It was not in consequence of polygamy that we could not get protection in Missouri. Neither was it because of polygamy that we were driven from Illinois and failed to obtain redress for the wrongs we suffered. We had a right to protection, we had purchased lands of the government and paid for them.

Mr. H.—I have always understood that polygamy, practiced but denied, was the chief occasion of the troubles at Nauvoo. William Law, deeming himself injured by approaches made to his wife, started a paper, in which the affidavit of 12 or 16 women was published to the fact of the practice of polygamy in Nauvoo; thereupon the City Council had the paper destroyed, and the troubles began which ended in your expulsion.

Mr. T.—Your information is incorrect. The paper was an infamous and libelous sheet, started by a few unprincipled men for the purpose of making trouble and scandalizing the people, so much so that the whole community were indignant at being thus libeled and defamed, and sent in a petition to the City Council that some measures might be taken to protect them against these glaring and infamous falsehoods. The City Council having the power, by their charter, to declare and abate nuisances, declared that paper a nuisance and ordered its removal by the marshal, who proceeded to carry out the orders of the Council. The city Council did this with its eyes open, fully understanding the strong bias entertained by the people

in favor of a free press, and considering itself capable of judging between liberty and licentiousness, that City Council considered itself amenable for its own acts. I was a member of that Council, and know about the matter. That Council was willing to submit to the law, and in answer to a requisition did appear before Squire Wells, as we then called him, who was not then a member of our Church. Afterwards Governor Ford sent a committee to wait upon Joseph Smith, requesting him to send a committee with papers and evidence in relation to the matter then in question. Dr. Bernhisel and myself were appointed that committee. Governor Ford stated that he wished to conciliate the mobocratic feeling that then prevailed, and although the City Council had submitted to an investigation, and entered into recognizances according to law, to meet the wishes of the mob, he desired us to request the City Council, Joseph and Hyrum Smith to comply again with a requisition issued by an officer in Carthage. I then asked if we were to come prepared to protect ourselves, which we were amply able to do, but he said it would not be wise to do that in the present state of excitement. I then asked him what guarantee we had for our protection among this lawless body of men? He then said, **"I pledge you my honor and the faith of the State, that they shall be protected."** The Governor left them to their fate, and they were soon after murdered in cold blood. I saw them shot down under the violated pledge, the guards left by the Governor being among the active agents of this murder. I have reason to remember that, for I was shot five times myself, not being there as a prisoner, but as a friend of the victims.

Mr. H.—There is no one who attempts to justify such things.

Mr. T.—I mention them to show that it was not polygamy that occasioned these outrages, but a hostility to our religious faith. Did we have any redress? No. Were these murderers ever brought to justice? No. In speaking to some of the Judges on a certain occasion, I asked them why they did not bring these men to judgment, telling them that if they wanted their names I could furnish them, for I saw them. Why was it no person was dealt with for that act? Because we were "Mormons"; and, as I have said, the reason we left Nauvoo was not because of polygamy, but because a mob murdered some of our best citizens, and they were afraid of being brought to judgment; and to avoid this we were driven from the state. That man's father (pointing to Mr. J. F. Smith) I saw fall. Has the United States more cause for complaint than we have? I with others left my home, a good comfortable home, a great deal better than I have ever had here, well furnished throughout, with stoves in the rooms, with carpets on the floor and crockery ware in the cupboards and entering into my carriage drove off from these scenes of injustice, rapine, inhumanity and bloodshed. Why? I could not be protected; because I was a "Mormon", and not because I was a polygamist. I could refer you to similar cases. One I will mention, which was perpetrated in Missouri, known as the Hawn's Mill Massacre, in which there were some eighteen men, women and children killed in cold blood, and their bodies thrown into a well. Could we obtain redress for that? We appealed to the Justices, to the Courts, to the Legislature and to the Governor, and finally to the President of the United States. When the last was appealed to, who was Martin Van Buren, his reply was, **"Gentlemen, your cause is just, but I can do nothing for you."** And let me ask whose rights have we interfered with in this Territory? Has not every one perfect liberty, religious and political? Why should they make attacks upon us? Are these things not known to the U. S. Government and to those

Judges of the Supreme Court? And the same thing is going on now. It is asserted they are packing juries today for the purpose of condemning men. There is a gentleman just gone out, Mr. Burton, against whom there is an indictment for murder, while acting under the direction of Judge Kinney and acting Governor Fuller. Mr. Henry W. Lawrence was the marshal and Mr. Burton was his deputy; and some twenty years afterwards the District Attorney, Mr. Van Zile—and I was sorry to hear it, for I had formed a better opinion of that gentleman; but he, I am told, by good authority has stated that he is going to prosecute this man to the utmost extent of his power, and to do this he was going to Washington to try to raise $10,000. Of course I do not know whether this is so or not, for I have only the statements of men; but there are some things very suspicious attending their way of doing business, and this is strikingly manifested in the large majority of odd numbers, being our enemies, that go to form the complement of jurors.

Mr. H.—I don't see how there can be any unfairness in the drawing of jurors, as the Poland Bill directs explicitly how it shall be done. Mormons greatly preponderated on the last grand jury,

(Mr. Penrose here produced the list of the Grand and Petit jurors for the next term of court which showed that there were thirteen "Gentiles" to five "Mormons" on the Grand jury, and twenty-nine "Gentiles" to eleven "Mormons" on the panel for the Petit jury), and said that if the box containing equal numbers of names of "Mormons" and "Gentiles" had been properly shaken so that the slips were thoroughly "mixed and mingled", as required by law, instead of being gently lifted up and down a few times, it would not be at all likely that such a preponderance of "Gentile" names would be drawn, as had been the case repeatedly when indictments and trials of important cases against the "Mormons" were anticipated. It is not unfrequent in political jugglery to resort to such trickery, but when the lives and liberties of men are concerned, it becomes a matter of more serious consequences.

Mr. H.—I know nothing personally of these things, and I believe that if the officer who drew the jurors were present, he would convince you all in five minutes that there was no trickery about it. As to your being driven out of Illinois, I do not think either side was free from wrongs, from hatred and prejudice. And as to getting redress, I might say that you have avenged yourselves. I believe more Gentile blood has been shed by Mormons than Mormon by Gentile.

Mr. T.—Your expressed belief in regard to the blood shed by "Mormons" is altogether erroneous and without foundation in fact.

Mr. H.—I do not regard polygamy, either, as the only objectionable feature of Mormonism. We object, almost equally, to your doctrine of ecclesiastically controlling all secular affairs. I consider that church and State ought to be separate. If marriage is a part of religion, digging potatoes is.

Mr. T.—In regard to this I don't see the wisdom of so much interference by government; **the people have rights which ought to be respected as well as those of the government,** as it is for their interests they are supposed to be operating. But these gentlemen are waiting to attend a bank meeting; Mr. Hollister, if you are satisfied, let us close the interview.

—Deseret Evening News, January 25, 1879.

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

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.

Plural Marriage and the Judiciary

Having in our previous issue reviewed the attitude of the Judiciary towards Mormonism, and proven that nearly all members of the Judiciary were prejudiced because of the principle of Celestial or Plural Marriage, known as "Mormon Plural Marriage" and commonly called Polygamy, we will now present some parts of the history showing the conduct of the courts and decisions rendered by the same.

In the fore-part of the present issue, we have reprinted the attitude of the leaders of the Church concerning the Supreme Court decision of 1879, as brought out in the interview of Mr. O. J. Hollister

with President John Taylor. It had been agreed to by President Brigham Young to test the constitutionality of the Anti-polygamy law of 1862, partly because attempts had been made to harass President Young with law suits. The Supreme Court decision was not made until eighteen months after the death of President Young.

We present the following from the *History of Utah,* by Whitney, Vol. 4:15:

* * *"Under the anti-polygamy statute enacted by Congress in July, 1862, but one attempt was made to prosecute the Mormon leader. This was in March, 1863, when a plot was said to be forming to arrest him by military force and run him off to the States for trial. He forestalled the success of the scheme—if such a scheme existed—by surrendering to the United States Marshall and going before Chief Justice Kinney in chambers, where he was examined and held to bail, but subsequently discharged, there not being sufficient evidence to justify an indictment. The charge in this case was that of marrying a plural wife, the only act made punishable by the law of 1862, which was silent as to the maintenance of polygamous relations. Thenceforth that law remained a dead letter, no attempt being made to enforce it, the Mormons, regarding it as unconstitutional, as it trenched upon a principle of their religion, and many non-Mormons, including noted editors, jurists and statesmen, sharing the same view. In 1874 a test-case was instituted, under President Young's sanction, to secure a decision from the Supreme Court of the United States, but that decision, sustaining the law's constitutionality, was not rendered until eighteen months after his death.

"But while measurably safe from prosecution under the anti-polygamy act, the Mormon leader and his compeers were not free from judicial harassments. In the fall of 1871 President Young and others were prosecuted before Chief Justice McKean under a local law enacted by the Mormons themselves against the social evil, adultery and other sexual sins, and never intended to apply to polygamy or association with plural wives, which was the head and front of their offending. These prosecutions, with others, were stopped by the Englebrecht decision of April, 1872, in which the court of last resort held that the grand jury which had found the indictments was illegal.

"A few years later Judge McKean had the Mormon leader again in the toils. Under his fostering care had arisen the case of Ann Eliza Young vs. Brigham Young, in which the plaintiff, one of the defendant's plural wives, sued him for divorce and alimony. The Judge in his zeal went so far as to give Ann Eliza the status of a legal wife, deciding against all law and logic that the defendant should pay her alimony pendente lite, to the amount of nearly ten thousand dollars. Failing to promptly comply with this demand—which set the whole country in a roar—the venerable founder of Utah was imprisoned by order of court in the Utah penitentiary. Sentence was passed upon him March 11, 1875—the term of imprisonment being twenty-four hours—and just one week later the storm of censure resulting from this act culminated in McKean's removal from office." * * *

President Daniel H. Wells also was the subject of the unrighteous dealings of the courts. Again from the history we quote:

* * * "In October, 1871, he was arrested on a trumped up charge made by the notorious cut-throat Bill Hickman, who confessed to the killing of one Richard Yates, at the mouth of Echo Canyon in 1857, and was induced by certain anti-Mormon agitators to implicate General Wells and other prominent Mormons in his crime. It was recognized that the real cause of the prosecution was President Wells' high position in the Mormon

Church, and a judicial warfare against prostitution, gambling and liquor-selling instituted by him as mayor of Salt Lake City against friends of the carpet-bag coterie. At Fort Douglas, where the veteran was temporarily held in durance, he was treated most courteously by General Morrow, the commander of the post, who had no sympathy with the vexatious proceeding. Two days after his arrest, which was on Saturday, the 28th, the defendant made application by his attorneys (who had advised him that it would be vain) to be admitted to bail. To the surprise of every one, Judge McKean granted the application, accepting bail in the sum of fifty thousand dollars, though the prosecution demanded half a million. The whole affair was quashed by the Englebrecht decision of 1872." * * *—*Ibid., 4: 178.*

In 1879 President Wells again had trouble with the courts. The record states:

* * *"An event that portrayed in glowing colors the character of Daniel H. Wells was the one leading to his imprisonment for alleged contempt of court, in refusing to disclose upon the witness stand, in the Miles polygamy case, the sacred mysteries of the Endowment House. During his examination before Associate Justice Emerson, he was asked to describe the apparel worn in the house by persons who went there to be married. He declined to answer and was remanded to the custody of the marshal. Next day, being again questioned, he replied, 'I declined to answer that question yesterday, and do so to-day, because I am under moral and sacred obligations not to answer, and it is interwoven in my character never to betray a friend, a brother, my country, my religion or my God.' He was fined one hundred dollars and imprisoned for two days in the Utah Penitentiary, to which place he had previously of his own volition accompanied President Young, when the latter, in March, 1875, was imprisoned for alleged contempt of court by order of Chief Justice McKean. At the expiration of his forty-eight hours of durance, General Wells, on May 6, 1879, was escorted from the Penitentiary to Salt Lake City by a triumphal procession of about ten thousand people, shouting his praises and applauding his herosism. (see TRUTH, 16:238)

"At the outbreak of the anti-polygamy crusade he was the husband of seven wives, whom he had married since coming to Utah, and the father by them of thirty-seven children, twenty-four of whom were living. He was therefore liable to prosecution under the Edmunds law. The course he would have taken had he been brought before the courts on account of his marital relations, is perfectly clear to all who were acquainted with the man. There would have been no weakening; it would have been fine and imprisonment; or even death, before dishonor. But in December, 1884, he was sent to preside again over the European Mission, and remained there laboring energetically, though in feeble health, until honorably released in January, 1887. He then returned to America, and after visiting relatives in the Eastern States, reached home in July of that year. He was not molested by the crusaders, and appeared in public with perfect impunity, though the anti-polygamy movement was still in progress." * * *—*Ibid., 4:178-9.*

From this period of great judicial effort to destroy "Mormon Plural Marriage" we present the following cases and decisions, all of which are taken from the "Biographies", *History of Salt Lake City,* by Tullidge.

Lorenzo Snow

* * *"On Saturday, January 16th, Apostle Snow's case came up in the First District Court at Ogden. His attorney, F. S. Richards, made a few remarks setting forth the general good character of defendant, and requested that Apostle Snow's age and the fact that he had been convicted on three separate indictments be

taken into consideration.

"Judge Powers then said: Mr. Snow, you may stand up. In indictment No. 743, Mr. Snow, you were indicted by the grand jury of this district and charged with the crime of unlawful cohabitation during the year 1884. In indictment No. 742, you were charged with the crime of cohabitation during the year 1885, and in indictment No. 741 you were charged with cohabitation during the year 1883. You have been tried by a jury in each of these cases, and in each case a verdict of guilty has been found. Have you anything to say now why the sentence of the law should not now be passed in each case."* * *—*History of Salt Lake City, p. 103-4.*

At this juncture President Snow arose and delivered a stirring testimony regarding his belief in and practice of Plural Marriage. For this oft-printed speech we refer our readers to TRUTH, Vol. 19:347. The court continued:

" 'Mr. Snow, the Court desires to ask you, for its own information, what course you propose to pursue in the future concerning the laws of your country?'

"Mr. Snow.— 'Your Honor, in regard to that question; I came into this court—the prosecuting attorney had, perhaps, sixteen witnesses. By the evidence of those witnesses I was proved guiltless of the charge contained in the indictments. I had three witnesses. Only two of them were able to testify anything in relation to my case. There was not, your Honor, one scintilla of evidence showing that I had cohabited during the last three years, or since the passage of the Edmunds law, with more than one woman. This, your Honor, I believe, would readily concede. Well, I have obeyed that law. I have obeyed the Edmunds law. Your Honor, I am guiltless, I am innocent. Well, now, your Honor asked me what I am going to do in reference to the future. Having been condemned here and found guilty after having obeyed that law, I am sorry—I regret that your Honor should ask me that question, and, if your Honor please, I should prefer not to answer it.'

"Court.— 'The Court, Mr. Snow, from its own knowledge of you and from your reputation, which came to the Court before you ever were arraigned here, became and is aware that you are a man of more than ordinary ability. The Court is aware that you are scholar. The Court is aware that you are naturally a leader of men; that you have a mind well adapted to controlling others, and for influencing and swaying others, and for guiding others. No matter in what land you might have lived, or in what position you might have been placed, you have those attributes which would naturally have caused people to turn towards you for advice and for counsel. You are a man well advanced in years, and you have been favored by time, because it seems to have touched you but lightly with its finger.'

" 'The Court feels that, in view of your past life, of the teachings that you have given to this people, of the advice and counsel that you desire to stand as an example of one who advocates, and the jury has found, also, practices in violation of the law, the Court must pass sentence in these cases in a way and manner that will indicate to this people that the laws of the land cannot be violated with impunity, even by one as aged, as learned and as influential as yourself.'

" 'The sentence of the court, therefore, is: That in indictment No. 741 you will be confined in the penitentiary for the period of six months; that you pay a fine of $300 and the costs of prosecution, and that you stand committed until the fine and costs are paid; and that at the expiration of your sentence in that case, that to you must be given—believing as you state to me you do believe concerning the laws of your country, and recognizing, further, that you are among the very leaders—a leader of leaders among those who advocate that it is right that the law of the land should be violated,

it cannot exercise the leniency and the mercy that it would be glad to extend to a man of your age, if it were not for your great influence and your great power for good or for evil. I sincerely believe that Lorenzo Snow could cause this people to obey the laws of the Union, and put an end to the trouble and discord in this Territory, if he chose so to do. Believing that, and being fully aware that you will not do that—aware of indictment No. 742—you will be confined in the penitentiary of Utah for the period of six months and pay a fine of $300 and the costs of prosecution, and that you stand committed until the fine and costs are paid; and that at the expiration of your sentence in that case, that in indictment No. 743 you will be confined in the penitentiary for the period of six months, and that you pay a fine of $300 and the costs of prosecution, and that you stand committed until the fine and costs are paid.'

" 'You will be remanded into the custody of the United States Marshal.'—*Ibid, 105.*

Angus M. Cannon

* * * "Saturday, May 9th, 1885.

"The Court said: 'Mr. Cannon, will you stand up, please?'

"Mr. Cannon stood up.

"The Court.— 'As you are aware, the jurors who tried the charge against you for unlawful cohabitation found you guilty, and the motion for a new hearing having been entered and overruled, it now becomes the duty of the Court to pronounce the judgment of the law. Have you anything further that you desire to say before sentence is pronounced? If so you can say it.'

"Mr. Cannon.— 'Nothing.'

"The Court.— 'As you are aware, the law gives the Court quite a wide discretion in the punishment imposed for this offense; in fact, the laws of the United States do that—give the court a discretion. The punishment here may be a fine not exceeding $300, or imprisonment not exceeding six months, or both; so that the Court has a discretion between a nominal fine, or a fine of $300, and imprisonment for six months. That being the case I would be very glad if you can suggest anything that would enable the Court to exercise its discretion in the light of all the facts which the Court has the right to take into consideration. One of these facts is—the Court is of the opinion, and it has so held on former occasions, particularly as the offense is a continuing one, like unlawful cohabitation—that the Court may inquire of the defendant as to what his purposes are in respect to obeying the law in the future and in his respect to his advice to others. I do not ask this, I wish you to understand, for the purpose of humiliation, or for the purpose of extorting from you, under pressure of circumstances, any statement whatever. You are at perfect liberty to answer or not answer, just as you please. Of course, if a man charged with a crime, convicted of a crime by a jury, says that he intends to obey the law in the future, and that he intends to use his influence upon the side of the law, it ought to be taken in his favor, ought to be so considered by the court, as I think. And if any man satisfies me that he is in good faith in making this statement I should be very much disinclined to impose upon him imprisonment in the penitentiary. Information has come to my ears that some persons regard this as rather an imposition by the Court, intended by the Court to humiliate and oppress the defendant. I do not so regard it. The best men that have ever lived in this country have been proud to declare that they believe in the laws of their country. They glory in thousands of brave men that have died in its defense, to vindicate its laws. Now, if you desire to make any statement on that point you are at liberty to do so. I do not wish you to understand that I desire

to oppress you or humiliate you in the least; but I would love to know if there are any paliating circumstances which the Court has not a knowledge of, I would love to know them before pronouncing sentence.'

"Mr. Cannon– 'If your Honor please: It has been the rule of my life, since I have been married especially, to make my acts the evidence of my good faith. It has been the rule of my life, in the presence of my children, to invite their scrutiny of my conduct as evidence of my love. It has been the rule of my life, in the country that has become my adopted home, to which I have sworn allegiance, to make my conduct the evidence of my loyalty. I have scanned closely the evidence produced before the jury that returned a verdict of "guilty." I listened to Clara C. Cannon's statement, in answer to the prosecution, that she had been my wife up to the passage of the Edmunds act. As to my conduct towards her since that time she was debarred from answering by the objections of the prosecution. I was anxious to have the Court made familiar with my conduct. The only evidence that I heard that would imply that I acknowledged one wife, or more than one wife, was from a son–my son, George M. Cannon–who stated that he had heard me say that I married my wives when there was no law against it. I was debarred from introducing any evidence to prove my good faith as evinced by my conduct. From the time that the Edmunds act became a statute–from that time to this–I have no knowledge that there was a scintilla of evidence given before the jury to justify a verdict of "guilty." It was said by your honor that if there was any evidence to show that I had held out these two women as wives, then, if that evidence were reliable, they must return a verdict according. I reposed in calmness and serenity at that thought. For me to stand here and state what I will do in the future, conscious of having violated no provision of that statute; to give assurance that I will do a thing that may be beyond my control an hour hence; to tell what I may do with my allegiance to my country, I cannot. With all my soul I love the country, and love its institutions, and have sworn allegiance to it. When I did so I had no idea that they would pass a statute making my faith and my religion a crime. But having made that allegiance I can only say I have used the utmost of my power to honor my God, my family, my country and its laws. I have loved my children and I was gratified in hearing your honor say that the law had made my children equal heirs. From this I infer that had I died intestate my children would have been equal heirs before the law. This law was passed by men who had no sympathy with my children, that is, no such sympathy as a father is capable of exercising for his offspring. In eating with my children day by day, in showing an impartiality in meeting with them around the board where their mother was wont to wait upon them I was not conscious of crime. If the law-makers of my country provide that my children shall be treated impartially in the settlement of my estate, certainly I, their father, ought not to be held a criminal for having eaten with them and shown that impartiality and that care which every true father always will feel for his offspring. My record is before my country; the conscientiousness of my heart is visible to the God of heaven, who created me; and the rectitude that has marked my life and conduct with this people bears me up to receive such a sentence as your honor shall feel to impose upon me. I was pleased also when your honor stated to the jury and to the members of the court that my conduct towards these respective wives, and the expressions I might have used towards them, were those that should enter into consideration when sentence was being passed. As I have been debarred from giving evidence of my

intention to maintain the laws of my country, and to honor the institutions that are provided under the Constitution, which I have loved and honored, my heart was made glad in the anticipation that your Honor would probably consider these things. Hence, I now submit and humbly bow to the decrees of this court, trusting to be able to bear up under any sentence that you may inflict in such a manner that shall give evidence to my children that I have not, at least, lost my manhood if I have been convicted.' (Loud applause, against which the Judge protested, remarking, 'This is a court house; you must keep quiet here!')

"The Court.– 'I infer from your remarks that you have nothing further to say?'

"Mr. Cannon.– 'Nothing.'

"The Court.– 'You decline, I see, to make any promise as to the future, which you would not be able to keep an hour hence?'

"Mr. Cannon.– 'I have never been in the habit of making my children promises; I have declined making them promises lest I should fail.'

"The Court.– 'When a man has been convicted of an offense like this, which is to some extent a continuing one, and when you decline to state whether you will obey the law in the future or not, whether you will advise others to obey it or not, the court, of course, cannot presume that that is your intention at this time. And further, if it is your intention not to obey the law as it was expounded and not to use your influence, so far as you may have it, on the side of the law, of course, the Court must take this circumstance, this fact, into consideration. The object of this law, the purpose of the discretion the Court has, is to prevent this crime of unlawful cohabitation. That is the purpose of the law, and the court is here to use the discretion which the law has given it, as the judgment of the Court will be, most likely to carry out the purpose of the law, that is to say, to prevent the recurrence of the crime of which the jury has convicted you, by the example of punishment. Under these circumstances I am of the opinion that the Court in this case–considering the extent of this punishment as compared with that for polygamy–would not be justified in giving you anything less than the extent imposed by the law– a fine of three hundred dollars and imprisonment in the penitentiary for six months.' –*Ibid, 109-10.*

* * * * * *

"Angus M. Cannon, during the time charged in the indictment, had lived in the same house with two of his wives, but had ceased to occupy the bed of one of them. Indeed, his counsel on the trial offered to prove that no sexual intercourse had taken place between the defendant and his plural wife; but such proffered proof was rejected by the court. Mr. Richards maintained that a precedent could not be found where anything less than sexual intercourse had been held to be criminal cohabitation. He challenged the Government to quote any such case; but it was conceded that none existed. The Utah advocate reminded the court that this bill was vaunted as a moral measure for the sexual purification of the Nation. The language of the act was general and had an ostensible claim to fairness. And yet, under partial construction given by the lower courts to the plain words 'cohabit with more than one woman,' a man might live openly and notoriously with two or a dozen women and call them mistresses; he might eat and sleep with them; might acknowledge their children to be his own; might flaunt his lasciviousness in the faces of judges, prosecutors and grand jurors, and their wives, mothers and daughters–and this boasted law to protect the sanctity of American homes could not touch him: but if he dwelt under the same roof with

two women and called them his wives –though he should never have sexual intercourse with either of them; though he should never intrude his family affairs upon the sensitive morality of the public; though he should merely retain the passive status of the polygamist, which status this Supreme Court has said he need not terminate–he would be brought before the courts, and, regardless of age or circumstances, would be thrust into a vile corral, disgracing the name of government prison, to be the companion of degraded and desperate felons. Thus arises the pertinent inquiry: 'Is it actions or words which the law declares against?' Two men live in a similar manner–each cohabiting with three women. One says, 'mistresses,' and he is a free voter; the other says, 'wives' and he is a disfranchised convict. Mr. Richards, in the most moving terms, besought the Supreme Court to give to the term cohabitation a clear, fixed and humane definition, that people honestly seeking to understand the law might have some interpretation to rely upon which would be more trustworthy than the shifting, evasive, treacherous meanings given to the word by the lower courts.

"This latter point the Supreme Court utterly ignored. The decision affirmed the judgment of the lower court; but Justices Field and Miller dissented upon the ground stated in the argument of Mr. Richards, that–according to all precedent, criminal cohabitation implied sexual intercourse." –*Ibid, 138.*

A. Milton Musser

"Immediately after Mr. Cannon had been sentenced, the case of Mr. Musser was then called and Mr. Brown moved for a new trial, which motion was opposed by Mr. Varian.

"The court overruled the motion, and then, addressing the defendant said: 'Mr. Musser will you stand up, please?'

"Mr. Musser stood up.

"The Court.– 'You are aware of the fact that the jury found you guilty of the crime of unlawful cohabitation. It now becomes the duty of the court to pronounce the sentence of the law. Have you anything to say?'

"Mr. Musser.– 'I have a communication, may it please the court, which Mr. Stayner, one of my counsel, will read, if the court will grant permission.'

"The Court.– 'He may read it.'

"Mr. Stayner then read the following letter:

"Salt Lake City, May 9, 1885.

"To His Honor, Chief Justice Charles S. Zane, Third Judicial District, Utah Territory.

"Dear Sir.–In view of my having done in the past, according to my best understanding, all that I thought was required of me as a law-abiding citizen by conveying to my wives and to their heirs and assigns, respectively, their separate homes and homesteads, and finding that my conduct in this and other regards has not had the warrant of your honor's endorsement. I feel that I am justified in asking the court for the personal peace and safety of myself and my dear family, to definitely and specifically define what line of conduct will be the correct one for me to follow when I am released from the penitentiary, where I cheerfully go for the inestimable privilege I have heretofore enjoyed in 'holding out' my several wives before the public, without the least attempt to conceal the holy relations. I would also call your honor's attention to the noonday fact that my wives and children, individually and collectively, are as dear to me as your Honor's wife and children can possibly be to you, and that they have equal claims upon me, under the holy covenant I have made, to love, cherish, honor and tenderly care for them; all

of which I have done to the best of my ability, and, as far as I know, to their entire satisfaction; also that my obligations to each and to all of them are of the most sacred, binding, and, as they and I firmly believe, eternal character.

"I now desire to have it clearly defined what course will be the safe and proper one for me to pursue to keep my contracts honorably with them, and yet live within the law as interpreted by your honor during my trial, which rulings seem to me to be very cruel and oppressive, not to say subversive of good law and morals. Having used my very best judgment all through life respecting these vital matters, and it now being deemed unsound by your Honor, as witnessed by my position before the court to-day as a criminal, I most anxiously desire to obtain an expression from the Chief Justice of Utah, at this juncture of the court's proceedings in my case, respecting my definite and specific duties, as to what I am to do as a husband, father and good citizen, after I emerge from the Bastile, where I suppose the court will send me for having openly and affectionately 'held out' and cared for my lovable wives and children, who in all the mental and physical graces and endowments, natural and acquired, are the peers of their sisters elsewhere; for I cannot persuade myself to believe that this mighty and magnanimous republic, which your honor represents in such a dignified, distinguished and obviously impartial manner, would wittingly punish its citizens who are in every other respect law abiding and upright.

"Very respectfully, your humble servant,

"A. Milton Musser."

"The Court: 'Is the communication which you have presented Mr. Musser, through your friend, Mr. Stayner, the limit of your proposition? (Mr. Musser bowed in affirmation). It calls, at least it is proper, for the court to make a few remarks upon it. You ask what is necessary for you to do in order to comply with the law. A general statement would be, that it is necessary for you to live with but one wife, and treat but one of these ladies as your wife. The law does not forbid you from supporting your other wives—I think you state you have three—it does not forbid you from supporting these wives, and if they need your assistance and support, it would be your duty to assist them if you have the means; but the law won't allow you to live with them ostensibly as your wives. The law permits you, of course, to bring up your children as best you can. It is a duty you owe to them.

" 'The law does not prevent you from using your means and your counsel to fit your children, by any proper training, for the duties of life, and in fact, whether they are legitimate or not—I will say in fact, I suppose no one will deny it—it is a duty you owe to society to make good citizens of them by properly training them so far as you can; the law don't forbid that; but it will not permit you to live with but one of these women as your wife, and to live with more than one woman as a wife is a crime. Whatever your religious belief may be about it, the law of the United States has defined it as a crime. From the tenor of your communication I infer that you don't consider it a crime for a man to have more than one wife—to cohabit with them as such—and I infer that you claim that as a matter of religion. I wish here to correct an error—that is, in the judgment of the court—into which you have fallen right there. The church has its sphere and the State has its. It is true the Constitution of the United States says that 'Congress shall make no law respecting the establishment of religion or prohibiting the

free exercise thereof.' But the Supreme Court of the United States have given an interpretation to that provision; Congress has given an interpretation of it in this act; the chief executive of the nation has given an interpretation of it by approving the law, and it is this: That so long as your religion consists of belief and worship it is protected by the Constitution; but when acts—overt acts—occur, the State has a right to control, and as there seems to be so much misunderstanding on this point, I wish to impress upon you the distinction. The Supreme Court of the United States (98th United States Reports, page 164), in the case of Reynolds *vs.* United States, referring to the views of the various statesmen who lived contemporaneous with the adoption of this first amendment, quote from Thomas Jefferson, who, in reply to an address to him by a committee of the Danbury Baptist Association, took occasion to say:

> " '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 the establishment of religion or prohibiting the free exercise thereof,' thus building a wall 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.'

" 'This was the statement of Thomas Jefferson, who was as strong an advocate of religious liberty, perhaps, as any statesman that has ever lived in this country. Then the Supreme Court, through the present Chief Justice, says:

" '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.'

" 'And further along in the opinion the chief justice, speaking for the court, defines the matter with equal clearness.'

" 'Laws are made, says he, "for the government of actions,'' and while they cannot interfere with mere religious belief and opinion, they may with practices.'

" 'The Supreme Court regard polygamy as a practice, and unlawful cohabitation as a practice, and therefore it is within the powers of the legislative department to forbid it. This must necessarily be so; because if any man or any church has a right to lay down a rule of conduct for its followers contrary to the law of the land, then the church is made superior to the state; the state if left to control such conduct only as the church don't choose to call religion; and if one church may lay down the line of conduct for its followers contrary to the will of the state, another may, and there would be a great conflict among those different believers, different religions, as to certain classes of conduct without any common arbitrator. Hence it is necessary, in the nature of things, that the state should have the power to control the actions of its citizens so far as it is necessary for the protection of life, liberty and property, and the protection of society. I make these remarks because I infer from your communication that you do not think that the state had the power to regulate this insti-

tution of marriage, or to prohibit polygamy and unlawful cohabitation.'

"Mr. Musser.– 'Your honor's explanations are certainly very lucid, very logical, and very conclusive. I have three wives, as I have admitted here in this communication. Now, am I at liberty to choose which one of the three I may continue to live with?'

"The Court.- 'You may live with either one, as you choose, provided you live with her as your wife. Unlawful cohabitation consists in living with more than one woman as your wives. It would not be a violation of this law forbidding unlawful cohabitation if you were to live with one, and only one, even though she might not be your lawful wife.'

"Mr. Musser.– 'May I ask the judge how intimate my relations may be with the other wives with whom I have made covenants the same–all of them alike, in fact, I mean outside of illicit relations– what must be my conduct and deportment in relation to the other two? I want to do what is right in regard to these matters; for in view of the evidence that was presented here in my case I thought I had been living pretty circumspectly; but it does seem, let the evidence be ever so frivolous and irrelevant, that a man is committed–indicted, in the first place, on a mere shadow–and convicted and punished when, to my mind, the evidence has been very insignificant. Now, I do not want to be entrapped again; I desire to keep out of this trouble and difficulty; and if the court will please define with a little more minuteness than it has done respecting my future course, habits, manners, customs and deportment, etc., I will be exceedingly pleased and gratified. I mean no disrespect whatever to the court in asking these questions.'

"The Court.– 'I undertook to state the general course as to what conduct you may indulge in towards your wives. I stated that you might live with one of them as your wife; and–'

"Mr. Musser.– 'Pardon the interruption, judge. May I visit the others and be on familiar and fraternal terms with them?'

"The Court.– 'You may treat your other wives as your friends.'

"Mr. Musser.– 'Would you suggest that I should divorce them?'

"The Court.– 'You must divorce them so far as living with them is concerned.'

"Mr. Musser.– 'No; I mean a legal divorce.'

"The Court.– 'I do not understand that it is absolutely necessary–having married them long before this law came into effect–that you should obtain a divorce. But in order to–'

"Mr. Musser.– 'If you will excuse me just one moment. If the ladies to whom I am married–or rather sealed to me–they having made covenants with me and I with them–and these covenants, as I have stated in this communication, are of a very sacred character; now, if I am not permitted to be a husband to them in everything that that implies, they, in turn, might proceed against me for a violation of contract, and claim that I was not performing my part of the obligation that I took when we were married.'

"The Court.– 'Any covenant you may have made with your wives that was polygamous, or would require you to violate the law forbiding unlawful cohabitation, of course would be invalid, not binding; and I will state to be a little more explicit that you cannot live in the same house with two or more of your wives and treat them apparently to the world as your wives–that is to say, it would be almost impossible, I presume, for you to live in the same house with them and occupy the middle room, with one wife on either side, and the door opening out of your room into their sleep

ing apartments—I think it would be impossible to live in that way. The only safe way to live is to let these other women live by themselves, as all of us have to do, and if you have any means and wish to assist them, why, you can assist them; but of course you cannot associate with them and live in the same house with them as your wives. It would be impossible to lay down every act that you might do and that you might not do; it would be impossible for the human mind to anticipate all these acts. I think it is not difficult to understand now what is required.'

"Mr. Musser.— 'Well, I am a little woody in my understanding; and I mean no disrespect in asking whether attending, taking these ladies to the theatre, or to the meetings, or to any public celebration or public exhibition—whether this would be construed as unlawful cohabitation under the law?'

"The Court.— 'Well, if you was living with them in the same house, the fact that you took them to the theatre without your wife, taking them around in public places would be strong circumstantial evidence against you.'

"Mr. Musser.— 'It is this circumstantial evidence that I want to avoid appearing against me hereafter, and it is for these reasons that I have respectfully submitted the questions, both verbally and in writing, which I have done. But I must admit that my obtuseness is still so great that I do not clearly and definitely understand my duties in regard to these ladies. Yet for fear I may be entrapped, as I have already been, (and I expect to be fined and imprisoned for doing what I supposed was strictly right and proper, and honorable in relation to my wives and children) I ask these questions.'

"The Court.— 'There will be no danger of your being entrapped if you treat one of these women as your wife—and treat the others as though they were not your wives.'

"Mr. Musser.— 'Well, you can see, Judge Zane, from my communication, that I could not make such concessions. I will not, in a defiant manner—I have not the spirit of defiance upon me—or in a threatening, ostentatious manner, say what I will do in regard to these matters. But my family is too dear to me to accept any terms of the character that your suggestions seem to impose. With all due respect to your honor and your honor's judgment and opinion, and the respect I have for the members of the court and bar, it would be impossible for me to comply with such, or to make such, concessions or demands. If a gentleman were to meet me in the street and were to ask me to make concessions of that character, I should tell him without hesitation it was a personal insult; I should feel insulted, and I should tell him so. I do not mean any disrespect—pardon me for using the language, I mean no disrespect—I mean that if a gentleman on the street—I see Mr. Dickson nodding as well as taking snuff—if a gentleman was to meet me in the street and propose that I should abandon my wives—divorce them, either by implication or act, legal or otherwise—I should tell him—I would feel as though it was a personal insult, and that he might as well ask me how much money I would take for my mother, or how much money I would take for one of my sons, or for one of my daughters, or for how much money I would sell one of my wives. I cannot consent to anything of the kind, and am willing to meet any consequences that the court feels in duty bound to impose.'

"The Court.— 'Mr. Musser, as you cannot consent to obey and respect the laws of your country you must take the consequences of your disobedience.'

"Mr. Musser.— 'I am willing to do so.'

"The Court.— 'This punishment is not for the purpose of persecution, neither for punishment alone, but for the purpose

of protecting society and against polygamy and unlawful cohabitation, and—'

"Mr. Musser.— 'I am aware of that.'

"The Court.— 'And in imposing the punishment I impose it for that purpose; not out of ill-will towards you or any other man, or any sect or creed, for you have just as good a right to your belief as anybody; but you have no right to adopt a practice contrary to the laws of your country. And I must say that, inasmuch as you do not propose to submit to the law in the future, you will probably, when your term expires, if you live that long, be involved in trouble again.'

"Mr. Musser.— 'I anticipate that, judge.'

"The Court.— 'I think that it would be—according to my standpoint—better for you, and better for everybody else, if you would just stand up, as every good citizen would do, and say you will obey the laws of your country and place your influence on the side of your country; and, further, it would be better if that venerable man at the head of your church would stand up and say he will support the laws of his country, and if he did so he never could get into the penitentiary, neither could you. You go there because you will not submit to the laws of your country, and it is not for persecution or anything of that kind. The sentence in your case will be a fine of $300 and imprisonment in the penitentiary for the term of six months.'

" 'Mr. Musser then sat down amid considerable hubbub in the court.'"* * * —*Ibid, 111-114.*

John Nicholson

* * *"He was one of the earlier victims of the anti-Mormon legal crusade under the Edmunds law. He was arrested on a charge of unlawful cohabitation on the 17th of March, 1885, but was not indicted till the following June. When arraigned to plead he declined to make any plea. Judge Zane gave him one week to further consider his action. When he again appeared, he was asked what he had to say to the indictment; he simply replied, 'Nothing.' The Court then ordered a plea of not guilty to be entered.

"Having great repugnance to the idea of having his family dragged into court and compelled to testify against him, he offered to supply all the evidence necessary to insure conviction, if the District Attorney would not molest them. This proposition was accepted, and at the trial, early in October, 1885, he went upon the witness stand, and, in answers to questions, admitted to having lived with and acknowledged his wives. He was convicted within five minutes after the conclusion of the trial.

"When called for sentence, on the 13th, of October, 1885, the Court said:

" 'Mr. Nicholson, I suppose it is hardly necessary for me to state to you—you are already advised that the jury found you guilty of the crime of unlawful cohabitation. Have you anything further to say why sentence of the law should not be pronounced against you?'

"Elder Nicholson, whose manner was calm and deliberate, looked directly into the eye of Judge Zane and made the following response:

" 'If your Honor please, I will take advantage of the privilege that the Court affords me of stating my position before the Court from my own standpoint. I have been connected with the Church of Jesus Christ of Latter-day Saints for about a quarter of a century. I accepted its doctrines, including the law that is called in the Church "celestial marriage," which includes plurality of wives. At the time I entered upon that relationship I had not the slightest idea that I was infringing upon or acting in contravention to any law made in pursuance of the Constitution of the country, the supreme law of the land. I entered into that relation

in 1871, and, to give the Court an idea of my position in reference to the law. I will illustrate it by stating that when the Reynolds case was offered in order to test the constitutionality of the statute of 1862, enacted against polygamy, at the request of the defandant in that suit, I went upon the stand and testified for the prosecution that a conviction might be obtained. There is no need for me to state to your Honor that the essence of a crime is the intent to commit it. There could be no intention on my part to commit a crime in entering into the relationship which I have mentioned.'

"'Years afterwards the Edmunds law was enacted, which made my status criminal—that is to say, from my standpoint—my conduct was made by it *malum prohibitum,* because in my opinion it cannot be made *malum in se.* That law requires that I should give up a vital principle of my religion, and discard at least a portion of my family and consequently disrupt my family organization.'

"'This places me, as your Honor will perceive, in a very painful position; because I have a large family, and the ties which bind them to myself are sacred, and the affection which I entertain for them is as deep, and I do not think that these ties can possibly be severed by any law of whatever character it may be, or from whatever source it may spring; because there are sentiments and feelings that are engendered in the human heart that the law cannot touch. I will say here, also, that the lady who would have been the principal witness in this case had I not testified against myself, stated to me that she would decline to testify against me, or do anything that would have the effect of sending me to prison. And now after such an exhibition of devotion to me on her part, the bare contemplation of cutting her adrift is revolting to my soul, and I could not do it.'

"'People's ideas differ in regard to what constitutes religion. Some hold that it is merely sentiment and faith, and does not necessarily embody action. I differ from this view; and I have always been bold to express my opinions on every subject without fear, favor or hope of reward. I am of the opinion expressed by the Apostle James who stated that faith without works is dead. The religion that I believe in is a religion that finds expression in action.'

"'I am aware of the attitude of the Court and I presume of the country, towards the peculiar institution of religion in the Church with which I am identified, and which I have honestly accepted and have honestly practiced. It is held that this conjugal relationship threatens the existence of monogamous marriage. I must say that, judging from the attitude of this Court, which represents, I presume, the attitude of the nation, and in view of the assaults that are made on plural marriage, it appears to me that there is not very much ground for apprehension of danger in that respect.'

"'It is also true that some people hold that my relations in a family capacity are adulterous. From my point of view, however, I have the consoling reflection that I am in excellent company, including Moses, the enunciator, under God, of the principles which constitute the foundation of modern jurisprudence.'

"'Not to weary the Court I will simply say that my purpose is fixed and, I hope, unalterable. It is, that I shall stand by my allegiance to God, fidelity to my family, and what I conceive to be my duty to the constitution of the country, which guarantees the fullest religious liberty to the citizen.'

"'I thank your Honor for bearing with me, and will now simply conclude by stating that I am prepared to receive the pleasure of the Court.'

"While Mr. Nicholson was speaking a deep stillness pervaded the entire assem-

blage, who listened with almost breathless interest to his remarks.

"The Court then said: 'Mr. Nicholson, you have stated your belief and convictions and feelings very candidly and honestly. I am of the opinion that you are more sincere than many of your brethren are. You state that the essence of crime consists in the intent with which the acts are performed which constitute the offense. While that is so, yet when a person willfully violates law he commits a crime against the law and is liable to be punished. In regard to your allegiance to God, as I understand you, you place that above your allegiance to your country, the laws of your country, and you referred to the Constitution of the United States, and as I infer from your remarks, you are acting in accordance with what your views as to your religious liberty and rights are under the Constitution of the United States. The sages of the day in which this great instrument was framed—and which instrument constitutes the foundation upon which this government stands with all of its institutions—believed in religious liberty; but they defined their beliefs, some of them, at least, among others the immortal Jefferson and men of his time. They did not understand that that instrument protected a man in committing overt acts against society, contrary to the public good; they understood that it was confined to belief and worship. But their view was that when these internal states of the soul, of the human mind—when parties chose in pursuance of such beliefs to commit acts which were injurious to society, that instrument did not protect these acts as religion, and so the Congress of the United States interpreted that instrument in adopting the law under which you have been tried, and the courts of this Territory have interpreted that law as it was understood by the founders of this government by the authors of the Constitution of the United States, and the Supreme Court of the United States, which is the final judge, the final tribunal to determine all of these questions relating to the Constitution of the United States and the laws passed in pursuance of it, and if there is any one thing settled in this country it is that the Edmunds law is constitutional and valid. That being so, it won't do for this court, and it seems to me it won't do for anybody who claims the protection of the United States, who claims to be a citizen of the United States, to say that that law is no law and to set up his belief against it, and set it at defiance. (Waxing warm) the pathway of man through all ages is strewn with the errors and follies of those who have gone to their long account.'

' "A civilization has come on which has thrown off many superstitions. In some lands the mother sacrifices her child. The Hindoo mother casts it into the foaming tide of the Ganges, under a religious belief. Others let the car of Juggernaut roll over their bodies in pursuance of a religious belief. In other countries human beings, wives and daughters and friends are sacrificed at the graves of the departed. Under religious belief men have been broken upon the wheel, have been tortured upon the rack simply for their beliefs. Yet it will not do to say that all of these religious beliefs could be tolerated in any civilized country. Men have mistaken very often the feelings which attend certain desires for religion. In some instances they have had the feeling which tends to sexual passion, and imagined that it was a communication of the will of the Almighty to the individual. They have mistaken animal passion for religion—lust, if you please, for religion—in some instances. I do not say it is so in your case, but that it is the case with many I am satisfied. (Growing warmer still.) When any man or sect attempts to set up what they conceive to be revelation against the laws of the country they must be prepared to take the consequences. It is thought,

it seems, by your church that there has been a communication with respect to polygamy and unlawful cohabitation from the Almighty. The civilized world have interpreted the will of that infinite Source that manifests all things—the Author of all wisdom and all power and all goodness—they have interpreted that through their intellects and through their consciences, and have said that polygamy and unlawful cohabitation are wrong. That is the expression of that infinite Source of infinite wisdom and goodness, as expressed by the intelligence and by the wisdom and conscience of the whole civilized world. (Striking the desk with his hand.) And the American Congress have taken that as the expression of the truth on that question, and I have no doubt that they are right in it; not the slightest doubt about it. I have no doubt that this truth of a marriage of one man to one woman is right. The whole civilized world, with a few exceptions, have so interpreted it.'

" 'Being the truth it has survived all other contrary truths on that subject, and I have no doubt that it will stand—that it will stand forever. The stars may fade away, the sun himself grow dim with age and nature sink in years; but that truth will flourish, as I believe, in immortal youth; and it is idle for any sect, or for any man to set himself up against this expression of the will of that infinite Source of all wisdom and all power, and say that he will not submit to that truth. If you do not submit to it of course you must take the consequences; but the will of the American people is expressed, (severely) and this law will go on and grind you and your institutions to powder.'

" 'I believe I have nothing more to say. The sentence of the Court is, in view of your position, that you be confined in the penitentiary for the term of six months, and that you pay the costs of the prosecution and a fine of $300, and stand committed until the term of imprisonment expires and costs are paid..'

"Elder Nicholson entered the penitentiary the same day."* * *—Ibid, 116-119.

CONCLUSION

In conclusion let us say that we are filled with regret when we see steps taken by those in authority, who ought to know better, to shackle the human mind and thought, to bring American citizens into bondage, and to pass and maintain laws that are violative of every constitutional right.

The authority of the government is being made use of, not to protect, but to harass, to prosecute, persecute and destroy the most honorable and upright of the land. Families are dissevered and broken up, the most sacred ties are rent asunder, and homes are being made desolate. Liberty has been stricken down, pierced in her vitals by the hands of those who should be her protectors and guardians. The just, the upright, the virtuous and the honorable have been driven and persecuted under the forms and color of law.

Our enemies have endeavored to make the world believe that we ought to be destroyed, and they have invoked every earthly power within their reach to accomplish this. God permits the wicked to exercise their agency, and their acts are the means of testing and proving his people.

The faithful saints will emerge from these trials stronger and purer, and every way better qualified to cope with and overcome the difficulties and obstacles yet to be encountered. Our trust is not in numbers but in the strength and protection of Israel's God, who controls all the millions of the world, even our enemies. Therefore be not faint hearted, O House of Israel for God will defend the right. Live your religion, be humble, be virtuous, be honorable, be honest, preserve your integrity and keep the commandments of God, and He will sustain you in time and through out the eternities to come. The saints should be patient and they shall see the salvation of Israel and their enemies overthrown.

TRUTH

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

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An Open Letter

To Whom It May Concern:

Forces are again at work throughout the State of Utah and elsewhere, with only one purpose in mind, that is, to "wipe out" the divine belief in and practice of "Mormon Plural Marriage". In order to accomplish this nefarious work, these forces have secretly conspired to use every available means, lawful or unlawful (and where no means exist, invent some) in a last ditch effort to destroy, even from the human mind, any belief in a principle (Mormon Plural Marriage) which gave seventy five percent of the Mormon people in the States of Utah and Arizona their lives. As one leading Attorney stated: **"This indictment, charging that "Mormon Plural Marriage" is immoral, challenges the birthright of seventy five percent of the people of the State of Utah."**

The recent crusade sponsored by Governor Howard Pyle of Arizona is a sample of the illegal means used by these forces to ensnare innocent people. Such unlawful measures are used with the hope of prejudicing the public mind against every man, woman and child (born or unborn) who holds a sincere belief in the divine practice of "Mormon Plural Marriage". Because the Constitution guarantees religious belief and practice, it becomes necessary for these evil forces to use certain unlawful means to ensnare the FEW Latter-day Saint people who closely adhere to the ancient and divine principles of the Gospel. Principles which many former leaders of the Church pressed upon the people as part of the divine economy of heaven.

This appeal is made to all Latter-day Saint people who hold important Church and civil positions throughout Utah: for sooner or later you are going to be asked to make an effort to outlaw the BELIEF in and PRACTICE of "Mormon Plural Marriage". The most recent effort towards this end was the illegal and inhuman decision handed down by Juvenile Judge David Anderson of Washington County. Judge Anderson made it plain that unless the parents of the children involved (which parents were not living unlawfully) would sign an oath to forever desist from any

"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."

BELIEF in the practice of "Mormon Plural Marriage", their children would be adopted into foster homes.

While driving my car in Salt Lake, I noticed some school children making fun of a beautiful little girl. They were engaged in throwing rocks, and calling the girl indecent names. I stopped the car thinking to help the little one out of her predicament. To my surprise I recognized the child as being the product of a polygamous marriage. This explained the un-christian-like conduct of her tormentors. I looked around the neighborhood and to my surprise I noticed several old time homes that had been built by former polygamists in that locality. I recalled to mind several prominent families relating to the building of Salt Lake who formerly lived in those houses. No doubt some of their great grandchildren were taking part in the above described scene. Further investigations later proved to my satisfaction that some of these STONE-CASTERS had been in trouble with the authorities as juvenile delinquents.

These cases are but a sample of the fanaticism and prejudice extent against this divine principle in the hearts of the children and grandchildren of Mormondom's early day polygamy. Judge Anderson's injustice in a County founded and blest by polygamy, and the above recited street scene in the shadows of prominent polygamous names, proves beyond a shadow of a doubt the unbelief in this divine principle existing in the hearts of most modern Mormon people.

In the face of these conditions a prominent Church member told me some time ago that if President McKay were to sanction plural marriages, the Church would embrace the practice even though it might be contrary to the law of the land.

It is concerning this aspect of present conditions, I would like to make a few observations.

Upon what basis do we as Latter-day Saints feel that we could accept present day "Mormon Plural Marriage" if the President of the Church sanctioned it? **Would we actually engage in persecuting people for practicing it, if we believed in its divinity?** I think not. I feel that we are hiding behind the law of the land relating to its practice and our real feelings are brought out when we are called upon to prosecute. If we are willing to imprison men and women and adopt their children into foster homes, it is because we have been converted that plural marriage, in any form, is immoral. Civil restrictions and ecclesiastical prejudice and persecution fall into different categories. As I see it, those very FEW Mormon people now engaged in the belief in and practice of "Mormon Plural Marriage" need the law's protection against the unhallowed and prejudice actions of Mormon leaders throughout the State! The trouble is that these same Mormon leaders in nearly every instance constitutes the civil authorities. With this condition prevalent, the Mormon polygamist finds it nearly impossible to obtain a fair and impartial trial in Utah. Yet a fair portion of taxes and fighting men are being produced by these polygamists throughout the State.

I would like to ask the Latter-day Saint people why they feel that present day plural marriage is immoral? True, it must be agreed that present day practice, (as the former day practice was) is contrary to an unconstitutional law of the land. But why does this make it immoral? If the law defies the Constitution and sends fathers to prison, why should the mother be judged unfit and her children taken and adopted into a foster home? **How can you attach the scarlet letter to a principle which is an offense against no one except that it is prohibited?**

There is abundant proof that God never placed the stamp of immorality upon the righteous practice of plural marriage in any dispensation, but commanded and sustained it. The Congress of the United States was the first official body to declare its practice immoral in the present dispensation.

In 1879 the Supreme Court ruled constitutional an act prohibiting the practice of Plu-

ral Marriage. This act in substance declared that plural marriage was an act of adultery, and all children born of such unions were considered illegitimate. Very strenuous crusades were waged against the Church.

Did this make the practice immoral? The Lord answered the people through His Prophet John Taylor in 1882. In a revelation calling Heber J. Grant to the Apostleship of the Twelve, the Lord said:

> Let my servants George Teasdale and Heber J. Grant be appointed to fill the vacancies in the Twelve;* * *You may appoint Seymour B. Young to fill up the vacancy in the presiding quorum of seventies, if he will conform to my law (plural marriage) for it is not meet that men who will not abide my law shall preside over my Priesthood.

Here then, in the face of what the Supreme Court considered a constitutional law of the land, the Lord demanded observance of the law of Plural Marriage, setting forth again the law of the Priesthood regarding it, and claiming it as His Law.

The Church leaders stood their ground nobly. It was said of John Taylor:

> The laws prohibiting plural marriage were regarded as unconstitutional and unjust by the Church, and their execution bitterly opposed, suits were carried to the Supreme Court, which upheld the law, and more vigorous steps were taken to enforce it. While this storm raged, John Taylor stood immovable in his conviction that the anti-polygamy law was unjust, and died without making any concessions.

President Joseph F. Smith added:

> Plural marriage may be pronounced a crime by legislative enactment, but all the congress in the world cannot legislate into it nor into the practice of it, under divine command, a single element of crime.—D. News, March 24, 1886.

The question now arises, did the manifesto of 1890 make further cohabitation with more than one woman a sin? Did it become more of an immoral act in and of itself after the manifesto than before? Did the manifesto form a strict line of demarcation between legitimacy and illegitimacy? For example: the government told the Church that if they would abandon the practice, a date would be established, and all children born to that date would be considered legitimate. If the act in and of itself was immoral, how could the government sanctify these relationships up to a certain date and then renounce them? If the act was immoral after the manifesto it was before the manifesto. If plural marriage is basically immoral in and of itself—where is the law, human or divine, that can make it moral, and vice versa? The lawmakers of this nation have considered it immoral from its inception until the present hour. The only difference between a child born today in the principle, and one born before the manifesto is the ELEMENT OF TIME.

The main purpose in my drawing these things to your attention is to open your minds to the fact that you as Church members because of your present actions have challenged the birthright of most of your fathers and mothers as well as present day children born in the law. Nor can I sit idly by and sell my birthright for worldly gain. The Youngs, Kimballs, Richards, Smiths and ad infinitum may place the scarlet letter on the pure breasts of their noble polygamous parents if they have a mind to, but I for one refuse to join in this unhallowed chorus.

Under your present interpretation of Plural Marriage, you have in one fell swoop fouled the nest of nearly every early day Mormon. If present day polygamous parents are not worthy to rear their children, neither were those engaged in the practice earlier. If living in the plural relationship after the manifesto constituted adultery (as the Church now asserts) then every Church President (excluding the last two) committed this sin open and notoriously.

If the manifesto made the act of cohabiting with more than one woman an immoral act, then we can safely say that the Church has since been steeped in immorality and sin.

Can we believe that it was any greater sin to marry more than one woman after the manifesto, than to live with more than one, though they were taken before? **If so, then marriage is not ordained of God, but the sanctity of it is governed by legislative acts. Immorality is not a sin in and of itself, but can be licensed or penalized according to the feelings and dispositions of the lawmakers.** Neither of these statements is true. **The manifesto neither added virtue to plural marriage nor robbed it of any.** This fact is testified to by the General Authorities of the Church as they consistently reflect their attitude and feelings in the matter, through their actions.

It is a matter of history that President Wilford Woodruff, when brought before the Master in Chancery and asked to define the limits of the manifesto, said in substance: that he recognized that the manifesto included all men living in the plural relationship; that the Church could no longer legally perform any plural marriages anywhere in the world, and that all those who had more than one wife would have to give them up to comply with the law. He then confessed that he had broken the law of the land and the rule of the Church. Anyone living with more than one wife after the manifesto did so against the rule of the Church.

President Joseph F. Smith understood the manifesto included all marriages after 1890, plus the act of unlawful cohabitation. This was fairly brought out in his trial of November 24, 1906, when he was charged with and pleaded guilty to cohabiting with six different women, from December, 1903, to November, 1906 and was fined $300. Fifteen children was the result of this unlawful cohabitation. Durthe proceedings of his trial the following testimony was brought out:

> This defendant in October, 1891, testified before the referee in the escheate cases that he could not see how the effect of the Woodruff manifesto could fall short of unlawful cohabitation. He was asked particularly about that whether or not this manifesto did include unlawful cohabitation with wives that had been married prior to the manifesto. He answered: "I DO NOT SEE HOW THE EFFECT COULD BE OTHERWISE."

Earlier in the Smoot investigation he testified that he had had eleven children by five different wives, contrary to the law of the land and the rule of the Church.

President Snow made his position clear by setting men apart to enter the principle and to invite others to do the same. Also there was at least one plural child born in his family after the manifesto. President Heber J. Grant, although appearing to be bitterly opposed to the law, was upon one occasion fined $100.00 after pleading guilty to the act. The court record reads:

> F. S. Richards, on behalf of his client, waived the reading of the information and entered a plea of guilty. The sentence of Judge Norrell was, "The sentence of the court is that you pay a fine of $100.00."* * *The charge to which the apostle pleaded guilty, was that he committed the crime of unlawful cohabitation on January first, 1899, and on divers other days, and continually between January 1st, 1899, and July 15th, 1899, by unlawfully cohabiting with more than one woman.(See records of Third District Court).

President Grant about this time boasted that:

> I am a law breaker; so is Bishop Whitney; so is B. H. Roberts. My wives have brought me only daughters; I propose to marry until I get wives who will bring me sons.—Tribune, Sept. 8, 1899.

The Presidents of the Church were not alone in breaking the rule of the Church and the law of the land. The Tribune of October 10, 1910, published the

names of 210 men who had entered the law after the manifesto. Among the names listed were six Apostles in good standing.

In the face of this overwhelming testimony, many of you plural children who were born before the manifesto still sit snugly back and consider your birthright secure, while you cast stones at those born of your same mothers after the manifesto! You can not hide behind the civil law any longer. If you are taking an active part in the dividing of families and breaking of hearts it is because you are fully converted that "Mormon Plural Marriage" was and is immoral.

I wonder if President Joseph F. Smith considered the fifteen children born to him after the manifesto illegitimate? I wonder if Church members pointed the finger of scorn at his wives? If in his family gatherings a difference was made between the children? Perhaps they were divided according to legitimacy and illegitimacy! I wonder if Church society shunned all the mothers who continued to bear children in the plural relationship after the manifesto; and whether prominent civil authorities attempted to take their children from them because they were unfit parents? Foolish talk, you say! Yet, at least by implication, you are now ruling that all plural relationships whether continued or commenced after the manifesto were and are adulterous. This ruling completely agrees with the law of the land which branded all such marriages before the manifesto as adulterous!

Then there is the other type of high ecclesiast who reasons: but my mother was the legal wife, and I was born of that union. Being thus born I am not a polygamous child, and have no claim to illegitimacy.

WHENCE THE SOURCE OF SUCH REASONING, SUCH INFINITE WISDOM! Such a person in an effort to remove all trace of polygamy from his lineage, reflects the feelings of his own soul in the matter, as well as casts reflection upon those who gave him birth. If his father was living with more than one woman, and the legal wife believed that he was committing adultery and again received him to herself after he had adulterated his seed, she became a part of the act of adultery, and the child born under such conditions was not the result of UNLAWFUL COHABITATION, but of ADULTERY. THUS SUCH REASONING TENDS TO FOUL THE PURE NEST, AND BRINGS REPROACH UPON THE FAITHFUL SIRES. The truth of the matter is: A plural wife is a woman who lives the plural law with other women. The time of her entrance into the family has nothing to do with the case. Hence all children born of ANY one of such women are POLYGAMOUS.

Another objection to the plural law I hear voiced among Church members is that some of the girls are married too young. This is such a debatable issue that I merely refer you to your own genealogical records, and the early families of our Church leaders. Before accusing these young girls of being immoral because they marry before eighteen, I would find out how old my own grandmother or mother was when they were married. I think this will pretty well take care of the problem.

Another objection you voice is that many of these people are poor! This may be true to some degree. However, I suggest that if these people were given an equal right to life, liberty and the pursuit of happiness as their monogamist neighbors are, I imagine they could make a fine record for themselves. Rob the McKays of their wealth and dress them in rags and drive them into the desert, and they would be poor too. On the other hand, did the poverty of your Mormon parents cripple you in this life? The answer is obvious.

Still another objection is that these

marriages are not performed in the temples. How many plural marriages have been performed in the temples? If you will consult your Church records you will find that at least ninety percent of plural sealings were performed outside of the temples. An even more interesting game would be to find out where your own mother or grandmother was sealed! In nine out of ten cases you will find such sealings took place after dark in quiet corners, or on a far away hill in Canada or old Mexico!

However, as an additional consolation I quote the words of President Brigham Young: **"There are many of the ordinances of the House of the Lord that must be performed in a temple.* * *There are other ordinances we can administer without a temple.** WE ALSO HAVE THE PRIVILEDGE OF SEALING WOMEN TO MEN WITHOUT A TEMPLE."—J. of D., 16:186.

President John Taylor added:

> I was asked if certain ordinances could be performed in certain places. I told them (the Court) yes, under certain circumstances. Where? I was asked. Anywhere besides the temples? Yes. Anywhere besides the Endowment house? Yes. Where in some other house? In another house or out of doors, as the circumstances might be. Why did I say that?* * *It is the authority of the Priesthood not the place that validates and sanctifies the ordinance. I was asked if people could be sealed outside. Yes, I could have told them that I was sealed outside and lots of others.—J. of D., 25: 355.

To the sons and daughters of Zion may I appeal to your better natures. You are about to be called upon to wipe "Mormon Plural Marriage" off the earth. Although you may not have the influence or authority to have laws changed respecting this order of marriage, it is a duty you owe God, your predecessors and the coming generations to safeguard peoples right to serve God according to the dictates of their own conscience. **You are not morally bound either by the law of God or the law of the land to go out of your way to persecute an innocent people. Neither have you the right to invent laws and get up spurious indictments to drive and persecute these people.** Let it be said that the polygamist people have nothing to fear from JUSTICE and JUST courts. Men are willing to take their punishment for serving God as your fathers did before you. But why must you go out of your way to imprison the mothers and kidnap their children? This to me is going far beyond your perview as church and civil authorities.

In closing I say that if you have to persecute people and use UNLAWFUL measures to harass them, it is because constitutional law protects them in their practice. Before I assumed the role of PERSECUTOR I would drink deeply of the Word of the Lord in the following revelation:

> 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 Celestial Glory, which has been revealed unto my Saints through the mouth of my servant Joseph, for whosoever doeth these things shall be damned, saith the Lord of Hosts, and shall be broken up and wasted away from under heaven by the judgments which I have sent forth, and which shall not return unto me void.
>
> And thus, with the sword and by bloodshed, and with famine and plagues and earthquakes and the thunder of heaven and the vivid lightning 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. Therefore, let the wicked tremble; let them that blaspheme my name hold their lips, for destruction will swiftly overtake them.—Rev. of 1882.

Respectfully yours,

Guy H. Musser.

THE SAINTS HAVE NOT MAGNIFIED THEIR CALLING AS SAVIORS OF THE LIVING AND THE DEAD—ONENESS—PRACTICAL REPENTANCE.

A Discourse, by Elder Lorenzo Snow, Delivered in the Tabernacle, Great Salt Lake City, January 4, 1857.

Brethren: In consequence of the deep fall of snow, the present assembly is not so large this morning as usual, still we may feel thankful that the spirit of gathering to this Tabernacle predominates with the Saints.

On the subject of reformation I presume, brethren, most of us feel alike its importance and necessity, and that great diligence is required, and much faith and spiritual energy, in order to obtain immediate possession of gifts and powers, which, through our great neglect and dilatoriness we have failed heretofore in obtaining, but must absolutely have in order to pass the fiery ordeal that, by the whisperings of the Holy Spirit, we feel is fast approaching. We cannot obtain those blessings unless we sincerely repent of our sins, and with deep humility and with prayer and fasting call mightily on the God of our Fathers whom we have neglected and whose words we have set at naught, to listen once more to the voice of our supplications and pour out His Holy Spirit upon us, that we may trim our lamps and have them burning.

Brethren, is it not strange, and should we not be ashamed of ourselves that after receiving the words of life, and coming to a knowledge of glory and immortality and eternal lives, instead of pressing forward and preparing ourselves for those blessings, we slacken our pace, close our eyes, and sink into a state of drowsiness? It was so with the people of the Lord in ancient times, and they were sorely chastised, and such as would not repent were destroyed.

The word of the Lord through brother Brigham to this people is to repent speedily and seek the God of heaven with deep repentance, and this is the mind of the Lord, and the voice of the Lord which is quick and powerful, peace and salvation to the humble and obedient, confusion and destruction upon the wilful and disobedient.

Brethren, most of you hold high and important positions in this kingdom, indeed but few men have lived on the earth that were placed in so important and responsible situations; the salvation of the present world, also many generations past and generations to come look to you for life, exaltation, and happiness. High Priests, Seventies, and ye Elders of Israel, are you this day prepared with wisdom and power to officiate for the living and the dead, and to lay a pure and holy foundation through your wives and children, that salvation may go forth to the rising generations; or have you neglected qualifying yourselves in your holy callings, and let the cares of the world occupy your entire thoughts and attention, and your minds become dull, your spiritual armor rusty and but little room found in you for the Holy Ghost to abide?

Brethren, your eye should be single to the glory of God, to hearkening to the counsel of brother Brigham, and

to the building up of Zion, then your bodies would be filled with spirit, and your understandings with light, and your hearts with joy, and your souls would be quickened into eternal life with the power of the Holy Ghost, you would then become the depositories of that wisdom and knowledge which would qualify you to be saviors unto your brethren and your posterity.

It is the case with many in this community that instead of preparing themselves for positions in the eternal world, they have been satisfied with the cares of this life, and attending to those things which have been for the comfort of themselves and their wives and children; they have been satisfied in exercising themselves in this small way of ambition. They have forgotten the salvation of their forefathers, and that on them lay the responsibility of laying a holy and pure foundation upon which their posterity may build and obtain life and salvation, and and upon which the generations to come might return back to their pristine purity. Instead of being sanctified this day as the people might have been had they sought it diligently, they are weak in their intellects, weak in their faith, weak in their power in reference to the things of God, and many of them this day, setting aside their being saviors of men, are incapable of administering salvation to their individual wives and children. This, brethren, whatever you may think about it, is a solemn consideration, and you must know it, for at the present you do not see this as you want to see it, and as you should see it.

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 chilren. 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.

In regard to being one I will say that if ever there was a day when it was necessary for us to be one, now is the time, now is the day and the hour that we are called upon to be one, as Jesus and His Father are one; it is for us to be one together, as brother

Brigham and brother Kimball are one, that we may be one indeed.

The Twelve are determined to be one, and to be inspired by the same Holy Ghost, and that we may all have the same spirit continually, and that we may echo the same feeling and intelligence unto the people that exists in brother Brigham, that we may be one with him in all things, and that we carry out his sayings at the expense of our all, our property our wives and children, that we may stand up with them, and be inspired by the same Spirit, that inasmuch as they walk in the light of eternity and in the wisdom of the Holy Ghost that we may have the same spirit, and that inasmuch as they are determined to lay down everything for the work of purging out iniquity, we may do likewise.

In this way we, the Twelve, are resolved to lay down everything that would draw our attention from the path of duty, that we may be one as the Presidency are one, and be bound together by the principle of love that binds the Son of God with the Father. It is an impossibility for a man to love another unless he has the same Holy Spirit that is in himself.

Now I will respect a man because he is a High Priest, a Seventy; I respect him, I honor him because he is the anointed of the Lord, but can I respect him as I wish to do, and move in him and he in me, unless he moves in the same spirit, and moves heart and hand with me, and is willing to clear out iniquity with me? When the Holy Ghost teaches and inspires me to lift my hand against that which is causing our destruction and is bringing sin among the people, how can we be inspired and walk in the same spirit unless our minds are one, and unless we are united in all things?

We have got to be one, and to make ourselves worthy to receive the same Holy Spirit, and to receive it alike one with another. Jesus prayed to His Father that those He had given Him out of the world might be one, as He and the Father were one, and says he, I pray that thou wilt give them the same love which thou hast for me, that I may be in them, and thou in me, that all may be one. There is something very important in this, and we have got to practise ourselves until we become like the Father and the Son, one in all things.

When we are cold-hearted we respect men because they are the anointed of the Lord, but I tell you it is a perfect up hill business to have to do this. Now if a man is not the anointed of the Lord we may have a fellow feeling for him, that feeling which human nature teaches, but when a man is the anointed of the Lord, we feel like David did with Saul. David would not lift his hand against Saul, because, said he, he is the anointed of the Lord, but how could they move hand in hand and be one, when they were of a different spirit? There was an opposite spirit in Saul, but yet David would not put forth his hand and slay him, although he had him in his power; he had a respect for him because he was the Lord's anointed. A man may move on the same car or in the same kingdom, and yet be of a different spirit from another man, and he may pass quietly along for a time, because he is the Lord's anointed, but still he will not exert himself for the carrying out of the principles of the kingdom, he lies dormant all the time. How can he who is filled with the principles of righteousness and with the love of Jesus love that man? He cannot do it as he desires. We have got to be inspired by the same Spirit and by the same kind of knowledge, in order that we may love one another and be of one heart and one mind.

Now, brethren, there is no use for

us to occupy time talking about this, for it is necessary and it has got to be done. We talk about repenting of our sins, and I suppose the brethren have heard a great deal of talk about this, and hence I say there is no necessity for a great deal of talk upon this question, for we call ourselves Saints, the children of God, but the word has come to us that we are in sin and transgression.

I want to ask is there any need of hammering and pounding all the time in our speeches to convince the people of this fact? I say there is not. A man that has any life in him soon catches the fire of the Almighty when the word of the Lord comes to his ears, he is waked up, and like the king of Nineveh, he humbles himself that peradventure he may get the Spirit of the Lord bestowed upon him again.

We have got to attend to our duties, make use of that intelligence which is given us, that we may be one with each other. The High Priesthood have got to do this, every husband must do this, that he may be full of the Holy Ghost, that he may be the means of sanctifying his wife and his children, and that he may be an instrument in the hands of the Lord of extending the kingdom of God, and of aiding in the accomplishment of His purposes.

When a man is full of sin he is not capable of lifting his voice to teach his family. How does a man expect he can be a Patriarch to a large family when he is going on in sin and darkness, and is becoming more blind to the things of the kingdom? He goes forward and gathers other wives and increases his family, but how does he expect to teach them when he is not susceptible of instruction himself? I tell you he will see the day when he will be too late and will have to stand out of the way. A man has to look well at the foundation upon which he builds; a man has to look to the Lord for strength, he has to be purified and sanctified, and he has to purify those that are around him, and among that number will be his one wife, if she is worthy of salvation, and if she is susceptible of being saved. He must have sufficient in him of the saving principle to impart to her, and inasmuch as she can conform to that, she can thereby become sanctified, and be prepared for an exaltation; but if he cannot get faith enough to receive the principles of life and salvation, so that he can communicate those truths to others, he may get one wife, and then he may get another, and after that another, and still another, and then he is worse off than before, and is no nearer to the kingdom of God, but much farther off.

Brethren we have got to think of these things, and to enter into the practice of them, and to understand them as they are, and to acknowledge this one fact—that we have been slack, negligent, and in the back ground, and we must see this and acknowledge ourselves before God and our brethren, and walk up to those principles which are being taught, and have our religion in practice as well as in theory.

Men who wish to retain their standing before God in the Holy Priesthood, must have the spirit of prophecy, and be qualified to administer life and salvation to the people: and if they cannot do it to the world, they must do it at home, in their families, in their shops, and in the streets, that their hearts may be inspired with words of life at their firesides, in teaching the Gospel to their children, and to their neighbors, as much so as when they are speaking to their brethren from this stand. This having a little of the Spirit when before the people and then laying it aside, will not do. Some men will

speak to the people and then go home and be just as dry as moulding stock, and instead of having the words of life in them, they become perfectly dry and dead, but this will not do any longer.

It becomes the duties of fathers in Israel to wake up and become saviors of men, that they may walk before the Lord in that strength of faith, and that determined energy, that will insure them the inspiration of the Almighty to teach the words of life to their families, as well as to teach them when they are called into this stand. Then all our words will savor of life and salvation wherever we go, and wherever we are.

In this we will see a spirit of determination that will enable us to become one, that we may learn how to love each other, and I pray to the Lord that He will deposit that love in each of our hearts which He deposited in Jesus His Son, and that He will continue to deposit a knowledge of that which is good.

Let us remember that we have all got to show by our works that we are worthy of this life and of this salvation which is now offered.

Now when a man is not willing to sacrifice for the benefit of his brethren, and when he knows that he trespasses upon the feelings of his brethren, and yet he has not that love which will enable him to make satisfaction, that man is not right before the Lord, and where is the love of that individual for his brother?

When one brother is not willing to suffer for his brother, how is it in his power to manifest that he has love for his brother? I tell you it is in our folly and weakness that we will not bear with our brethren, but if they trespass upon our rights we immediately retaliate, and if they tread upon our toes we immediately jump upon theirs, the same as the people do in the Gentile world, where it is thought necessary to act in a state of independence, and to defend oneself against aggressors.

It is all nonsense for us any longer to act upon this principle, for there is a day coming that we will have to suffer for each other, and even be willing to lay down our lives for each other, as Jesus did for the Twelve Apostles in his day, and as they did for the cause which he established. When I see a brother that has been trespassed against, and then he turns round and jumps upon the offender, then I say, how far is that brother from the path of duty, and I say to him you must learn to govern yourself, or you never will be saved in the kingdom of God.

We are all called upon to think of these things, and we might as well think now, at the present time as to defer it till the future, for we have got to do it, or we never will receive the Spirit of the Lord to a great degree, nor the advantages of this reformation, nor the outpouring of that Holy Spirit which is anticipated.

Why do I say these things when we are all so far advanced in the knowledge of God? I make these remarks because they are the only things which will save us at the present time.

This quarrelling and bickering will not do; it is the work of salvation we are engaged in. Now for an example, and what is the use of going to heaven for an example when there is one here? The Presidency of this Church are one, there is no jar existing between them; and the Twelve Apostles have got to be one like them, and when we see perfect union with ourselves, we expect others to imitate our example. Did you ever see us rebel when the Presidency saw fit to chastise us? No, we are one with them, and we will not stop the Spirit that is in them, nor attempt to stop up the channel through which the Holy Ghost designs to prepare us for

that which is to come. Did they see proper to chastise, we will not rebel, neither will we lose our confidence in them.

Well, the High Priests and Seventies, they ought to be one with the Twelve Apostles, and they ought to learn to echo our sentiments as we echo forth those of the First Presidency, for we must all learn to be one.

Just so far as we echo forth the words of President Young and brother Heber, just so far are the High Priests and Seventies under obligations to echo forth our words. Now ye High Priests and Seventies, if you do right you will carry out this counsel; you are obliged to carry out those counsels, if you walk in the light of the Holy Ghost which is now manifest. And why is it not so at the present time?

The Seventies were spoken to and counseled to pursue a certain course a few days ago, but did they do it? No they did not. It is not the Seventies that speak, it is not the High Priests, neither is it the Twelve, nor Brigham Young, but it is the Holy Ghost through those various channels that is calling upon the people to carry out the mind and will of our Father who is in heaven. It is God that is all in all, Him whom we call our Father in heaven, He qualifies us upon the earth, and we speak forth by the dictation of His Spirit the things that are necessary to be laid before the people.

Brethren, I will not take up any more time; may the Lord bless you and enable you to see things as they should be seen; may He give you power to double your diligence as I am determined to do, and may He give you power to see your duties, and to have the inspiration of the Holy Ghost as I feel to have it, and may you see by the spirit of prophecy those things that are approaching, that they may awaken you to a true sense of your position before God and your brethren, that you may have the qualifications which are necessary for you to possess, which I ask in the name of Jesus: Amen.

PURITY.

BY ELDER CHARLES W. PENROSE.

"Blessed are the pure in heart, for they shall see God." This was a promise made by Jesus Christ when preaching that sublime discourse which is called the "Sermon on the Mount." Simple, pointed, and powerful is that beautiful discourse, which must have enchained the attention of the assembled multitude, thrilled with joy the bosoms of those who loved the truth, and pierced with remorse or stirred up to anger the hearts of hypocrites and ungodly men.

"The pure in heart!" In this world of hypocrisy and deceit, how few are worthy of that title! Corrupted by evil desires and corroded by evil passions, the hearts of men are "deceitful above all things and desperately wicked." What a change

must take place before the inhabitants of the earth are fit to stand in the presence of the Lord!

God is a being of spotless purity, and nothing impure or unholy can enter his presence. Iniquity cannot stand before him, for his glory is a "consuming fire." How absurd, then, the doctrines of modern theologians, who persuade their deluded hearers that, no matter how wicked their lives may have been, if they have but faith in the merits of Jesus Christ and feel sorry for their sins, their souls, when separated from their earthly tabernacles, will be borne on the wings of angels to the heavenly mansions, where, in the presence of God and the society of just men made perfect, they will sing praises through all eternity!

The worst of criminals—even those who have crowned by murder a life of horrible depravity and sin, if they will shed a few tears and declare themselves penitent, are gravely informed that the fatal drop is a short cut into the holy abode of the immaculate Jehovah and a swift passage into the arms of Jesus!

How different were the teachings of inspired men! "Without holiness no man shall see the Lord." "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. Let no man deceive you by vain words, for because of these things cometh the wrath of God upon the children of disobedience." "No murderer hath eternal life abiding in him." "And there shall in no wise enter into it [the New Jerusalem] anything that defileth, neither whatsoever worketh abomination or maketh a lie, but they which are written in the Lamb's book of life." These are the words of men who wrote and spoke by the power of the Holy Ghost.

None will be fit to enjoy the society of God unless they become like him. His ways are not as the ways of men, nor his thoughts as their thoughts. It would be no heaven for an unrighteous man to be in God's society. He would experience no happiness there: his feelings, habits, and views would be so opposite to those of the inhabitants of a celestial sphere that he would feel quite out of place in their company.

Take a rough, uncultivated being from the lowest grade of society, and place him in the brilliant saloon of a nobleman's mansion, when the *elite* of fashion and the most refined in this age of refinement are assembled, and what would be his feelings? Uncomfortable and ill at ease, he would feel "like a pig in a parlour," and would be glad to make his exit as speedily as possible.

Infinitely worse would he feel who should be ushered into the celestial world unlearned in the ways of God, unpurified from the grossness of his earthly habits, and unpractised in the chaste and holy refinements of such an exalted sphere. Incapable of approaching such elevated enjoyments, he would feel supremely miserable.

The Saints of God expect one day to enter into all the joys and privileges of the highest state of being. They should therefore seek diligently to prepare themselves for so brilliant a position, and, while gaining experience and acquiring knowledge, endeavour to purify themselves.

They must become *pure-minded.* All actions spring from motives. If, therefore, the motive be pure, the action will be pure; and if, on the other hand, the motive be impure, the action will correspond. The Spirit of truth will manifest to those who possess it whether their desires and motives are right or wrong; and those who listen to its whisperings and act upon its suggestions will be able to subdue all unrighteous desires and strangle in the birth all impure motives. The will of God will be made known to them by the living oracles, and they will resist all inclination to act in opposition to it.

They must learn to *govern their thoughts.* The powers of the mind can be controlled and directed as well as the powers of the body. All impure thoughts must be crushed and the energies of the mind be used to direct the stream of its reflections, so that every drop may flow in a channel of purity.

Love for truth and righteousness *for their own sake* must be established in the soul. If the Saints obey the laws of God and seek after the principles of truth *merely* because they are commanded to do so, there will be always a possibility of their turning away from the pursuit of truth and straying from the path of righteousness; but if they seek after these things from an established affection for them, their course will ever be onward.

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A child is said to be pure when it first opens its eyes in this polluted world. Those who sincerely obey the Gospel are said to be pure when they emerge from the baptismal stream; and this in one sense is perfectly true: but the "pure in heart," according to the sense of the term as used by Jesus, are those who, being placed in the midst of good and evil, choose the first and refuse the other, and, being brought into contact with virtue and vice, love the former for its own chaste loveliness and hate the latter for its own impurity, notwithstanding its glittering allurements.

The spirit and the body are so closely united that they are, in almost every instance, mutually affected by the same circumstances; and as the Spirit of God dwelleth not in unholy tabernacles, the Saints must also be *pure in body*.

The inhabitants of the earth in the present age of the world have sunk deep into the mire of those abominations which defile the body. Adultery, whoredom, and other crimes too horrible to mention are practised by millions in this day of light and knowledge, and abound more especially in those countries called Christian. The effects of these things appear not only in those who are guilty of these iniquities, but also in their offspring. Diseases are entailed upon them which sap the vitality of their earthly existence, and they grow up with the disposition incorporated in their nature to plunge into the same gulf and wallow in the same quagmire with their sinful progenitors, or, like a withered bud, fall into decay and death in the spring of their youth, without filling the measure of their creation.

To be free from the contaminating influence of such examples, those who wish to become pure indeed and to see a holy seed raised up to serve the Lord will gather to the bosom of the Church in the West and become part of that community who will be called "Zion"—the pure in heart. There they will breathe a pure, moral atmosphere, clear as the breezes that play in the vales of Ephraim, and, beholding the beauties of virtue, will conceive such a hatred for vice that the choice of their hearts will be to practise holiness continually.

The Saints must also possess *habits of cleanliness*. It seems somewhat strange that there should be any necessity for such a remark when addressed to individuals called Saints. Cleanliness being essential to godliness, one would think that people who profess to serve the Lord would never need to be advised upon such a point. But the Gospel of the last days has been principally received, as in ancient times, by the sons and daughters of toil, some of whom, through the pressure of circumstances and the customs of their forefathers, have become so habituated to uncleanliness that they need to have their eyes opened to see their true condition.

The writer was on one occasion sent for to administer to a brother who was sick. When he entered the house of the sick man, the foul effluvium that was there for breathing purposes could not be called air, for it was too thick and nasty. No doubt the window would have felt astonished at being opened, and water would have struck the floor with amazement. He found the man afflicted with a severe cold and with that awful disease—*dirt*. He was very feverish: no doubt the pores of his body were closed, being filled up with grime! He ventured to prescribe for the sick man what appeared to the latter to be an extraordinary recipe—namely, to strip himself and wash his body with some soap and warm water from head to foot, and to finish up with a coarse towel! He seemed very much surprised that any benefit could be derived from such a remedy, but promised compliance with the air of a man who was about to attempt a very wonderful undertaking. To lay hands on such persons is no pleasant matter. But such cases, thank heaven, are not of frequent occurrence; for, when compared with other individuals of the same class, the Saints are far above them in cleanliness and purity. Yet there is room among them for great improvement; and all who wish for the society of God and the companionship of angels should make cleanliness of body and habitation a part of the work of preparation.

This is a very delicate subject to touch upon personally; for, no matter how dirty in their habits some people are, they are generally extremely sensitive upon the point. Plain speaking offends them, and hints are of little effect. Tell people they are dirty—urge upon them the propriety and necessity of reform, and you are looked upon as a "meddler" or a very "impertinent person," who "ought to mind his own business," &c. Touch

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upon the subject in a general way, and the most filthy will agree with you that dirt is an abomination, and will tell you that, "though not perhaps quite so nice as they should be, yet they would not be like some people for ever so much!"

It would be well for all Saints to compare themselves and their habits and manners with what they have been taught concerning the purity and holiness of the inhabitants of heaven, the clear beauty of their appearance, and the spotless whiteness of their snow-like garments, and, anticipating the joy of mingling with them in scenes of celestial brightness, to strive with all their powers, while still in this lower world, and, though surrounded by many opposing circumstances, to advance towards *their* standard of purity and perfection.

We cannot jump at once from our present impurities into the sanctified state of the heavenly hosts; but, finding out our own imperfections by the light of the Spirit and through the teachings of the Priesthood, we must overcome them as fast as we discover them; and, learning by the same means the ways of the Deity, we must constantly and unwearyingly pattern after his perfections. And when instructions are given and rebukes are administered, let each apply them to his or her own case personally. Leaving the weeds we may see in our neighbours' gardens for *them* to uproot, if they choose, let us attend to the culture of *our own* fields, that the ground may be purified by our own hands and that the fruits of our produce may be holy unto the Lord.

The advent of the Lord is near; and who will be able to abide the day of his coming and to stand when he appears? None but the pure. The ungodly will wither at his presence, and the unholy will be consumed by the brightness of his glory. Let the Saints, then, prepare for his appearance. Let them become pure in body and in spirit, so that, being washed and anointed, they may be sealed up to eternal life, be clad in the holy garments of the eternal Priesthood, sit down at the marriage feast, and, in company with all the pure in heart, enjoy the never-fading pleasures of the kingdom of the Holy One.

M. Star-Vol.20: P.724-7.

TRUE NOBILITY.

BY EMILY E. TEASDALE.

Say they not that it is better to be good than great? But to be good *is* to be great—great in soul and noble in acts. A man may sway a sceptre, yet never be great. The mind, not position, constitutes greatness. Many a noble spirit, that would have graced a throne, has dragged out an existence in obscurity and toil, and though well calculated to alleviate his fellow-beings, suffers wrongs; but birth has placed him low. Clasped with a monarch's diadem, the mean, contracted soul, with his progeny, is proclaimed noble. But of what does the world's aristocracy consist? Its history is pregnant with vice. Generally, at best, its origin has been valour upon the battle-field, inspired by love of fame. But this state of things will not always endure. A time is nigh at hand when nobility of spirit shall be acknowledged in men whose every impulse shall be fraught with aspirations to be great in doing good. For this cause the Saints of God endure suffering and derision, that experience may expand the mind and prepare them to take their stand among the nobles of heaven, who "came out of great tribulation," having "washed their robes and made them white in the blood of the Lamb." Be of good cheer, then, ye faithful ones; for a time will come when your brow shall be encircled by a wreath whose lustre shall excel yonder beauteous gems that deck the brow of night.

Birth cannot confer a crown like this! The wearer must first win it, and then his glory will be eternal. And oh, sweet thought! grim death cannot intrude then! No: his icy garments can never be trailed over the cherished forms of those we love. The holy tie of friendship shall be cradled in purity and matured by affection. No discord then shall cloud the brow radiant with Godlike dignity. The lips shall utter the language of the soul, pure and free as the mountain stream. No harsh, cold word shall fall upon the ear to mar the bosom's peace and send back the life-blood to the heart. All will be purity and love.

Fly, ye moments,—fly still faster;
Let the happy moments dawn,
When we shall behold the Saviour
And the great millennial morn.

Rapt the moments, rich in pleasure,
Thus to contemplation given:
Oh! to realize them ever
Would be sure foretaste of heaven!

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 the arm of the Lord shall be revealed; and the day cometh that they who will not hear the voice of the Lord, neither the voice of his servants, neither give heed to the words of the prophets and apostles, shall be cut off from among the people;

For they have strayed from mine ordinances, and have broken mine everlasting covenant;

They seek not the Lord to establish his righteousness, but every man walketh in his own way, and after the image of his own God, whose image is in the likeness of the world, and whose substance is that of an idol, which waxeth old and shall perish in Babylon, even Babylon the great, which shall fall.

—Doctrine and Covenants, 1:14-16.

MORMONISM – THE OLD TIME RELIGION

In a recent editorial in the Church News (February 19, 1955), "Mormonism" was defined as the "Old Time Religion." "Mormonism" is the oldest religion on the face of the earth, for it is the Gospel of Jesus Christ. This Gospel is the plan of salvation, or the way back to the presence of our Father in Heaven.

That this gospel was here from the beginning, the Prophet Joseph Smith taught:

> For our own part we cannot believe that the ancients in all ages were so ignorant of the system of heaven as many suppose, since all that were ever saved, were saved through the power of this great plan of redemption, as much before the coming of Christ as since; if not, God has had different plans in operation (if we may so express it), to bring men back to dwell with Himself; and this we cannot believe.—Teach. of the Prophet Joseph Smith, p. 59-60.
>
> And again, God purposed in Himself that there should not be an eternal fullness until every dispensation should be fulfilled and gathered together in one, and that all things whatsoever, that should be gathered together in one in those dispensations unto the same fullness and eternal glory, should be in Christ Jesus; therefore He set the ordinances to be the same forever and ever, and set Adam to watch over them, to reveal them from heaven to

man, or to send angels to reveal them. —Ibid., 168.

Definitions of "Mormonism" have been given by every latter-day prophet. We quote Brigham Young:

"Mormonism," so-called, embraces every principle pertaining to life and salvation, for time and eternity. No matter who has it. If the infidel has got truth it belongs to "Mormonism." The truth and sound doctrine possessed by the sectarian world, and they have a great deal, all belongs to this Church. As for their morality many of them are morally just as good as we are. All that is good, lovely, and praiseworthy belongs to this Church and Kingdom. "Mormonism" includes all truth. There is no truth but what belongs to the gospel. It is life, eternal life; it is bliss; it is the fulness of all things in the gods and in the eternities of the gods. —Discourses of Brigham Young, p. 4.

John Taylor's definition of "Mormonism" is heaven inspired.

"Mormonism" is an enigma to the world. Why, the United States have been trying to solve the problem of "Mormonism" for years and years; but with all their sagacity and intelligence they have not made it out yet; and they never will. Philosophy can not comprehend it; it is beyond the reach of natural philosophy. It is the philosophy of heaven, it is the revelation of God to man. It is philosophical, but it is heavenly philosophy, and beyond the ken of human judgment, beyond the reach of human intelligence. They cannot grasp it, it is as high as heaven, what can they know about it? It is deeper than hell, they cannot fathom it. It is as wide as the universe, it extends over all creation. It goes back into eternity and forward into eternity. It associates with the past, present and future; it is connected with time and eternity, with men, angels, and Gods, with beings that were, that are and that are to come.—Journal of Discourses, 15:25.

This "Old Time Religion" was restored to the earth by the Prophet Joseph Smith. By revelation from God he organized a church as an instrument for the dissemination of this religion. The question arises, **How much of this "Old Time Religion" is still left today in the Church? How much of it does it teach? How much has been changed and how much has been abandoned?** We will examine some of the leading teachings of the Church and compare them with the "Old Time Religion."

Conferring of the Priesthood
— *Changed* —

In the latest edition of the "Missionary's Hand Book", on page 141, the following order of ordaining men to the higher priesthood is given:

Calling the candidate by name—By (or in) the authority of the Holy Priesthood and by the laying on of hands, I (or we) ordain you an Elder (or whatever the office may be) in the Church of Jesus Christ of Latter-day Saints, and confer upon you all the rights, powers and authority pertaining to this office and calling in the Holy Melchisedek Priesthood, in the name of the Lord, Jesus Christ, Amen.

Here let it be noted that no Priesthood is conferred, only an office in the Church. Contrast this with earlier instructions. From the "Elder's Manual" of 1941, on page 51, we read:

The officiating Elder should say: "In the name of Jesus Christ, and by the authority of the Melchisedek Priesthood vested in us, we lay our hands upon your head and confer upon you the Melchisedek Priesthood, and ordain you to the office of Elder in the Church of Jesus Christ of Latter-day Saints".

That this earlier form is correct is

attested to by the late President Joseph F. Smith. The following explanation is recorded in Gospel Doctrine, page 169, 1st Ed.:

> The revelation in section 107, Doctrine and Covenants, verses 1, 5, 6, 7, 21, clearly point out that the Priesthood is a general authority or qualification, with certain offices or authorities appended thereto. Consequently the conferring of the Priesthood should PRECEDE and accompany ordination to office, unless it be possessed by previous bestowal and ordination. Surely a man cannot possess an appendage to the Priesthood without possessing the Priesthood itself, which he cannot obtain unless it be authoritatively conferred upon him.

In the same light might we suggest that it is impossible for a man who holds only an appendage to confer the Priesthood!

President Young at a meeting held at Logan May 25, 1877, made it clear that the Priesthood must be properly conferred. Said he:

> That ordaining men to the office of Seventy, the Prophet came to us many times, saying, Brethren, you are going to ordain seventies. DO NOT FORGET TO CONFER THE HIGH PRIESTHOOD UPON THEM. Ordain each of them to the High Priesthood, and to one of the Seventy Apostles. That was my language in the ordination of the Seventies, and that is the way I ordain them now. –D. Weekly News, 26:274.

Nor were the early leaders ignorant as to the condition of the saints. President John Taylor was very particular that the Priesthood be properly conferred. Deploring the condition of the saints in forcing him on the underground, he said:

> I would not be surprised if less than ten per cent of the saints who claim to hold the Melchisedek Priesthood will remain true and faithful to the gospel of Jesus Christ at the time of the seventh President of the Church; and that there would be thousands that think they held the Priesthood at that time, but have not had it properly conferred upon them. –Ballard-Jenson Corres., page 104.

President George Q. Cannon also voiced the same feelings. At a meeting in Draper he said:

> The day will come when men's Priesthood and authority will be called into question, and you will find out that there will be hundreds who have no Priesthood, but who believe they have it, they holding only an office in the Church.–Ib., 29.

Why the Leaders should want to make this change when the Lord established the correct order through his servant John the Baptist, remains a mystery. Note his exact language:

> "UPON YOU, MY FELLOW SERVANTS, IN THE NAME OF THE MESSIAH I CONFER THE PRIESTHOOD OF AARON, ETC."–D. & C., Sect. 13.

That this ordinance has been changed the honest saint cannot deny.

Oath and Covenant of the Priesthood – *Abandoned* –

Men do not receive the Oath and Covenant of the Priesthood. See section 84 of the Doctrine & Covenants, verses 33 to 41. We quote in part:

> For whoso is faithful unto the obtaining of these two Priesthoods of which I have spoken; * * * They become the Sons of Moses and of Aaron and the seed of Abraham, and the church and kingdom, and the Elect of God.
>
> And this is according to the oath and covenant which belongeth to the Priesthood. Therefore, all those who receive the Priesthood, receive this oath and

covenant of my Father, which He cannot break neither can it be moved.

According to the above would it be wrong to suppose that they who have not had the Priesthood properly conferred upon them cannot obtain this oath and covenant, and do not inherit the blessings promised?

Thus as a result of not obtaining the Priesthood we arrive at the next condition.

Revelation
— *Lost* —

Lack of continuous revelation; and the leaders no longer Prophets, Seers and Revelators. The Lord promised the faithful continuous revelations in this wise:

> And to them will I reveal all mysteries, yea all the hidden mysteries of my kingdom from days of old, and for ages to come, will I make known unto them the good pleasure of my will concerning all things pertaining to my Kingdom. Yea, even the wonders of eternity shall they know, and things to come will I show them, even the things of many generations.—D.& C., Sec. 76:7-8.

That the ancient prophets fully understood that the Latter-day Saints would be satisfied in giving up continuous revelation was ably attested to by Nephi. Said he:

> Therefore wo be unto him that is at ease in Zion! Wo be unto him that crieth all is well!
>
> Yea, wo be unto him that saith: we have received, and we need no more! Wo be unto him that shall say: We have received the Word of God, and we need no more of the Word of God, for we have enough!—2 Nephi 28:25-29.

At this point we recall the stirring words of the late Elder B. H. Roberts. Striking the tabernacle pulpit he exclaimed: "We have Prophets who do not prophesy; Seers who do not see, and Revelators who do not reveal." Hearing such a statement one might ask, "If they are not true Prophets, Seers and Revelators, WHAT ARE THEY?"

You, dear reader, will have to decide that. However, the Lord has given us some indication as to the duty of the saints. Speaking to Moses He said:

> If there arise among you a Prophet, or a dreamer of dreams, and giveth thee a sign or a wonder, and the sign or the wonder come to pass, whereof he spake unto thee, saying, Let us go after other Gods, which thou has not known, and let us serve them; THOU SHALT NOT HEARKEN UNTO THE WORDS OF THAT PROPHET; * * * for the Lord your God proveth you, to know whether ye love the Lord your God with all your heart and with all your soul. Ye shall walk after the Lord your God, and fear Him, and keep His commandments, and obey His voice. * * * And that Prophet or that dreamer of dreams, shall be put to death.—Deut. 13:1-5.

In our dispensation through the Prophet, Joseph Smith, the Lord has specified another rule:

> For it shall come to pass that the inhabitants of Zion shall judge all things pertaining to Zion.
>
> And liars and hypocrites shall be proved by them, and they who are not APOSTLES AND PROPHETS SHALL BE KNOWN.
>
> And even the bishop, who is a judge, and his counselors, if they are not faithful in their stewardships shall be condemned, and others shall be planted in their stead.—D. & C., 64:38-40.

Missionary System
— *Changed* —

The Lord in modern revelation has specifically indicated how these men are

to be called and how they should labor. See D. & C., section 84, beginning with verse 62. God's plan, and it is a divine command, is that His servants shall "proclaim the Gospel of the Kingdom" without "purse or scrip."

The plan of the Church is to require each Elder to be provided with purse and scrip, and those, eminently fitted for missionary work, but whose circumstances will not permit of a regular monthly allowance from home, are not eligible for missions.

The purpose of God's plan is to "reprove the world of all their unrighteous deeds, and to teach them of a judgment which is to come."

The Church plan is to popularize the Church and make friends with Babylon, by dressing like the world, paying their way, conducting basketball, softball and other sports and ceasing to be a "peculiar people."

God's plan is to give the people an opportunity to prove they are His disciples, by heeding the Elder's message and caring for their needs.

The Church plan is to prove the people by their willingness to fraternize with the Elders, who receive regular allowances from home; to open their public halls to them and give them flattering notices through the press.

God's plan makes for humility, strength and power. It made Nephi say: "I will go and do the thing which the Lord hath commanded, for I know that the Lord giveth no commandments unto the children of men, save He shall prepare a way for them that they may accomplish the thing which He commanded them."

The Church plan makes for a weakened ministry devoid of faith; encourages sight-seeing and picture-show going. Under this system the Elders say: "We cannot do as God commanded the early missionaries (missionaries of the "old time religion") to do, because times have changed; laws have changed; and God has changed. (Let's note here what one of the missionaries of the "old time religion" believed. John Taylor said: "and however erratic, foolish and visionary the course of man may have been, the Almighty has never altered his purposes, never changed his designs nor abrogated his laws; but with one steady undeviating course from the time the morning stars first sang together for joy, * * * his course is one eternal round." J. of D. 15:23.) Today we are dignified and well dressed, pay our way and are independent, else we cannot make friends with the world.

Thus men not having been called of God and instructed properly how to labor, resort to the tactics of the Christian churches and the result is "Breech-clout Missionaries." The honest in heart are left to starve and grope in darkness, while the wicked continue to rule and reign without condemnation. (See D. & C., Sec. 84:92-95).

One can imagine the type of converts thus made and how the Savior felt when He said:

> But woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in.
>
> Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte, and when he is made, ye make him two-fold more the child of hell than yourselves.—Matt. 23:13-15.

Twelve Apostles to Preach Abroad — *Changed* —

For the teachings of the "old time religion" concerning the calling and duties of the Twelve Apostles see: D. & C.,

84:62-63; 107:23, 38; 112:21.

Today they stay at home and write books.

President Joseph F. Smith related that at a Council meeting of the Presidency and Twelve, held August 22, 1901, President Lorenzo Snow remarked:

"He had been thinking of late whether we were justified in keeping at home the Apostles and Seventies the way we were now doing. They were really ministers to the nations of the earth; their duties were clearly marked out by the Lord, and until the Gospel was preached thoroughly to the world he doubted whether the Savior would come." A few days later continuing on the same subject, he said: "He very much regretted that it should have become necessary for him to call the attention of the Apostles to their PLAIN DUTY, that they should have sensed the situation themselves without rendering it necessary for him to point it out to them. * * * * And he trembled at the thought that the Apostles were spending so much of their time in matters that should be attended to by others, while so little comparatively was being done in their own line of calling." —Juvenile Instructor, Vol. 36, p. 689-90.

We know of no change for the better.

The Gathering
— *Abandoned* —

It is reliably reported that the late Elder Widtsoe in a Bishops meeting said in substance: "The time for gathering is past. We now live in the time of scattering. We want to scatter our people over the face of the earth that we might leaven the whole lump." No doubt he expressed the true policy of the Church, for during a general Conference the late Apostle Cowley offered a special blessing to the saints abroad if they would remain where they were. President David O. McKay made the Church position clear sometime ago in Finland when he said: "Secondly, we aim to keep our adherents here instead of encouraging them to immigrate to Utah and other places in the United States."

The recent splurge of temple building, is no doubt, an ANESTHESIA administered by cunning hands in an effort to satisfy the un-gathered members in their rebellious attitude towards this divine principle.

Contrast this attitude with the words of the Prophet Joseph Smith,

> It was the design of the councils of heaven before the world was, that the principles and laws of the priesthood should be PREDICATED UPON THE GATHERING of the people in every age of the world. Jesus did everything to gather the people, and they would not be gathered, and He therefore poured out curses upon them. Ordinances instituted in the heavens before the foundation of the world, in the priesthood, for the salvation of men, are not to be altered or changed. All must be saved on the same principle.—Teachings of the Prophet Joseph Smith, p. 308.

That the principle of gathering is divine and everlasting is attested to by the Lord. In a Vision given to Joseph Smith and Oliver Cowdery the following is reported:

> After this vision closed the heavens were opened unto us; and Moses appeared before us, and committed unto us the keys of the gathering of Israel from the four parts of the earth, and the leading of the ten tribes from the land of the north.—D. & C., Sec. 110:11.

Again:

> And ye are called to bring to pass the gathering of mine elect; for mine elect hear my voice and harden not their hearts.
>
> Wherefore the decree hath gone forth from the Father that they shall be gathered in unto one place upon the face of this land.—D. & C., 29:7-8.

Thus in the Articles of Faith the Prophet wrote:

> We believe in the literal gathering of Israel and in the restoration of the ten tribes: that Zion shall be built upon this the American continent.

The result of abandoning this principle is fully manifested. True saints now find themselves in war-torn countries. Only those in the Russian Zone of Germany can comprehend the blessings lost in not "Gathering". To this might be added the mixing of the saints among the gentiles so that their children marry out of the fold and are ready to adopt the faith and practices of the world. All this because this important law has been abandoned.

Adam, Our Father and Our God
— *Abandoned* —

We do not feel to enter upon a full investigation of the subject at this time. That the Church has abandoned this doctrine and does its utmost to deny and correct the teachings of the former ("old time religion") authorities is uncontrovertible. One needs but to read the writings of Joseph Fielding Smith to verify this. We would, therefore, only call attention to the seriousness of the situation in which we will find ourselves if we do not know "Our Father and Our God."

John Taylor explained: "The reason, then, why the people have not received any word from the Great King, is because they have petitioned the wrong god. Would you expect her majesty, the queen of England to answer your petition if it were directed to some African prince? Would you expect the God of heaven to answer a petition that was addressed to a Hindoo god? If, then, your petitions are addressed to the bodiless, passionless god of modern Christianity you must not be surprised if the true God does not pay any attention to them. You need not expect that the TRUE GOD WILL MAKE ANY REPLY TO PETITIONS OFFERED TO ANY OTHER BEING."

To this we want to add the word of the Lord as a warning to the saints:

> Behold, vengeance cometh speedily upon the inhabitants of the earth, a day of wrath, a day of burning, a day of desolation, of weeping, of mourning, and of lamentation; and as a whirlwind it shall come upon all the face of the earth, saith the Lord.
>
> And upon my house shall it begin, and from my house shall it go forth, saith the Lord;
>
> **First among those, among you, saith the Lord, who have professed to know my name and HAVE NOT KNOWN ME, and have blasphemed against me in the midst of my house, saith the Lord.** —D. & C., 112:24-26.

United Order
— *Abandoned* —

Volumes could be writted concerning this principle. God revealed an economic system called the United Order, or the Order of Enoch, of which system Tithing is a part. The purpose of the system is to bring the saints to an *equality* and to provide for each persons "JUST WANTS AND NEEDS." "Nevertheless in your temporal things you shall be equal, and this not grudgingly." Tithing contemplates paying surpluses into the Church, plus a tenth of one's interest annually.

The present economic system is "every man for himself and the devil take the hindermost", plus the present "Welfare Plan" wherein the poor, in effect, are called upon to support the poor. The leaders are paid large allowances in cash, while those in distress must work for small pay and receive their wages in produce. The wealthy leaders keep their surplus means for their posterity and pay their tithing on their interest (new income), while the poor, not being in busi-

ness, are expected to pay a tenth of their receipts.

It cannot be successfully contradicted that the Church has suspended the practice of this principle and considers it no longer a vital tenet. For any member to publicly encourage its practice means excommunication.

Celestial or Plural Marriage — *Abandoned* —

The saints and general public in Utah are well aware of the feelings of the Church relative to this great and holy principle. There can be no reliable argument put forth that the Church has not publicly suspended the practice of Celestial Marriage beginning in October, 1890, to the present. That they have reached the place where they consider this holy order of marriage immoral in its nature is apparent to all thinking people. One cannot encourage belief in it without being excommunicated from the Church; even if one dreams of it in the stillness of the night he is subject to a fine of $300.00 or six months in the County jail. While if he ventures forth in the practice of it he incures the wrath of the law and is imprisoned for a term not to exceed five years in the State penitentiary, and this all happens among a people who are Latter-day Saints in majority.

In passing we recall the sad words of President Young:

> Hear it, ye Elders of Israel, and mark it down in your log books, the fulness of the gospel is the UNITED ORDER and the ORDER OF PLURAL MARRIAGE, and I fear that when I am gone, this people will give up these two principles which we prize so highly; and if they do this Church cannot advance as God wishes for it to advance.—Ded. of St. George Temple.

We could go on and on and elaborate on the changing of the Endowments and Garments, the changing of priesthood functions and the lack of spiritual manifestations, etc., if space permitted. It is evident from the foregoing that nearly all (if not all) of the chief features of the gospel have been CHANGED, MODIFIED or OBLITERATED. In speaking of such a condition the late President George Q. Cannon said:

> There is nothing short of complete APOSTASY, a complete denial of every principle we have received, a throwing away of the Holy Priesthood, that can save us from persecution. When this takes place, when all the chief features of the gospel are OBLITERATED, * * * will persecution cease, or until the adversary is bound.—J. of D., 22: 373-4.

President Young sounded this timely warning:

> Some of you may ask: Is there a single ordinance to be dispensed with? Is there any of the commandments that God has enjoined upon the people, that He will excuse them from obeying? NOT ONE, no matter how trifling or small in our own estimation.—Discourses of Brigham Young, p. 31.

The Prophet Joseph Smith clearly explained:

> God purposed in himself, that there should not be an eternal fulness until every dispensation should be fulfilled and gathered together in one; therefore He set the ORDINANCES TO BE THE SAME FOREVER, and set Adam to watch over them, to reveal them from heaven to man, or to send angels to reveal them.—Joseph Smith's Teachings, p. 113, 114.

Well did ancient Isaiah prophecy concerning the last days:

> 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. * * *

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 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.

From the time that it goeth forth it shall take you: for morning by morning shall it pass over, by day and by night: and it shall be a vexation only to understand the report.

For the bed is shorter than that a man can stretch himself on it: and the covering narrower than that he can wrap himself in it.—Isaiah 28: 15-20.

For those who would rather receive modern revelation for their guide, we quote the word of God given through the Prophet Joseph Smith, showing that the Lord knew that this condition would prevail. This revelation should be read with the understanding that no people can break a law or covenant, or change an ordinance who have not received them:

And the arm of the Lord shall be revealed; and the day cometh that they who will not hear the voice of the Lord, neither the voice of his servants, neither give heed to the words of the prophets and apostles, shall be cut off from among the people:

For they have strayed from mine ordinances, and have broken mine everlasting covenant:

They seek not the Lord to establish his righteousness, but every man walketh in his own way, and after the image of his own God, whose image is in the likeness of the world, and whose substance is that of an idol, which waxeth old and shall perish in Babylon, even Babylon the great, which shall fall.—D. & C., 1:14-16.

"Mormonism" – the "Old Time Religion" is still on the earth, even though what the Church is teaching can no longer be called "Mormonism" for "Mormonism" or "the Gospel of Jesus Christ" cannot be changed, modified or abrogated and still remain the "Gospel of Jesus Christ." Nor can those who make those changes be called servants of God, for when they are changing the ordinances and principles, or in other words the plan of salvation and exaltation which bears the name of the Lord Jesus Christ, they are not serving Him, but the Adversary. Let the saints, therefore, heed the warnings expressed in the counsels of the prophets contained in these writings and seek after "Mormonism" – the "Old Time Religion."

THE STORM

Evelyn Fjeldsted

Dark skies seem strangely ominous
Old trees bend in the wooded glen,
Rain drenched winds descend.—Then calm,
And soon the sun comes out again.

And so it is with life at times,
The way obscured, we can but wait;
The winter of our fear sweeps on,
Again we see our course laid straight.



In Memoriam

MYRTLE VERA JENKINS COOKE

February 1, 1955, marked the time of heaven's kind release from mortal tribulations, on the "Battle field" of Short Creek, Arizona.

In the solemn light of dawn our Sainted Sister, Myrtle Vera Jenkins Cooke, fell victim of Arizona's human rights massacre.

We simply notice, for the information of the saints watching from the sidelines, a few of the high-lights in the real life's experience of "Aunt Myrtle". The halting pen, incapable of such a high work, leaves the reader to gather by the spirit of God, the truth and beauties hinted in this obituary.

Her mortal life began in a humble cottage on the banks of the great Snake River at Egin, Idaho, April 25, 1893. George Jenkins, the father, born in Wales, and Alice Smithurst, the mother, emigrant from England, were the rejoicing Latter-day Saint parents, who wrested from the virgin soil along the river, their unpretentious livelihood. There, their children grew up, during an epoc of time when virtue was yet unfrowned upon, and honesty, frugality, ingenuity, and purity were the stock in trade of Mormon settlers. In this promised land of Joseph, children were nurtured in the whole Mormon gospel.

Being of a sensitive nature, she found time, as a girl, to wander in the glades that skirted the somber old river, doubtless, meditating the meaning and processes of life, musing amongst the things created, finding cause for expression in written thought and poetry, which she, being shy and reserved, too humble to boast of, kept to herself. Her diary contains this prayer, "God, bless me with Thy Holy Spirit to discern between Thy Spirit and my own desires and emotions."

So developed the beauteous womanly virtue that found a resoundant harmony in the finer attentions of Elder William Benjamin Cooke, the returned young, faithful missionary. Their marriage vows, carrying their parents blessing, bore the sanction and pronouncement of Elder Adolph Madson, officiator in the Salt Lake Temple, April 2, 1913.

Being agricultural people, this happy pair experienced all the natural hardships and joys of Latter-day Saint homesteaders. Living through seasons of prosperity and progress, interspersed with crop failures, sickness and other reverses, rearing a fine family of eight—two of whom experienced only a brief stay in mortality and were resigned reverently and painfully to the care of God's angels—three sons and three daughters were reared to maturity in faith, under the pales of the Church of Jesus Christ of Latter-day Saints, following their parents active examples, filling various offices and positions of trust and confidence in the auxiliaries.

Serious sickness, betimes, befell them, only to develop the faith of Aunt Myrtle and her family. In the experiences referred to, after having already yielded to the Lord's will respecting one of her tender children, a promising boy of four years, she again parted with another toddling baby, relinquishing it to the care of Him who gave it, finding heaven's solace in the following original expressions:

MY FLOWER

A beautiful flower in my garden,
Appeared one bright spring day;
And it stayed for a time and flourished,
Then faded quickly away!

But memory of that sweet flower,
And the perfume that it brought,
Shall remain with us forever,
Never to be forgot.

The delicacy of its color,
The love from its heart so sweet,
Shall remain with us to guide us,
Till that time when we shall meet.

Twas blessing sweet to receive her,
If only for a little while;
But she'll bloom in a fairer garden,
To brighten with her smile.

MY BABY RUTH

I'm glad I suffered for this little one,
Who has now this life departed,
We're bereft her little smile,
And left all broken-hearted.

We have one consolation sweet;
She'll lift us in our sorrow,
For in a better land we'll meet,
Then glorious our tomorrow!

Her little voice is stilled, my dear,
And silently do we weep,
But wipe away that sorrow tear,
For she doth only sleep.

Little children cannot sin,
But go blameless back to God.
Christ's redemption's free to them;
They'll rise from 'neath the sod!

He gives His treasures to us
To lovingly teach His word,
But if He wills to take them home,
Blessed be the name of the Lord.

She, being above average in devotion, constancy, and purity; like many a wonderful mother, provoked her husband and their children into their best efforts in keeping the Sabbath day holy, attending to their prayers and other bounden responsibilities. Being well aware that the promises of the Patriarch—"Thy children shall not scatter abroad, but be blessed, and with thee remain faithful"—was conditional upon faithfulness. She strove unceasingly before the Lord, and, at another crisis, said in pristine devotion, over another of her sweet children in the obstinate clutches of illness, "Father in Heaven, I lay my hand upon this child's head and give her unto Thee, if you want her. If so, Father, take her unto Thee, that she will not suffer longer, but I pray Thee that thou wilt rebuke the destroyer in her behalf. If it be Thy will that she should live, cause her to be whole from this very time on." And, though she sank back in exhaustion under the strain, her faith prevailed, the child revived, spoke, and recovered.

So great had been her struggle to prove faithful, and so thorough her preparation for supreme tests, that she was able to abide in saintly serenity when her efforts to qualify under the "exalting principles", became known to Church authorities, and was called into question respecting her stand for the fullness of the gospel—the Patriarchal Law of Abraham.

How loath she was to be denied her privileges in the church organizations, but more loath to forsake the laws and ordinances which the spirit of God, through a lifetime of rectitude, had born witness, was imperative to her exaltation—not-with-standing the church had discontinued sponsoring certain aspects of their erstwhile fought-for religion. She endured the humiliation of being "handled" for her fellowship; quoting from her journal, December 7, 1939—

"Responding to the stake president's invitation that I say something of myself,

in-as-much as I had only endorsed the stand my husband had taken, I said:

"I bear you my testimony to the truthfulness of the Gospel of Jesus Christ in its fulness. I believe all the revelations given through the Prophet Joseph Smith. The Gospel is the same now, and always will be the same as it was in ancient times, unchangeable; and that we must remain true to our covenants even though it takes our lives to do so. I believe the twelfth Article of Faith, i.e., 'We believe in being subject to kings, presidents, rulers and magistrates, in obeying, honoring, and sustaining the law.' But it must be looked at in the light of the eleventh, which says, 'We claim the privilege of worshiping the 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.'

"I read from the Doctrine and Covenants, sec. 98; 4-15. '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 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.'

"'Wherefore, honest men and wise men should be sought for diligently, and good men and wise men ye should observe to uphold; otherwise whatsoever is less than these cometh of evil.'

"'And I give unto you a commandment, that ye shall forsake all evil and cleave unto all good, that ye shall live by every word which proceedeth forth out of the mouth of God.'

"'For he will give unto the faithful line upon line, precept upon precept; and I will try you and prove you herewith.'

"'And whoso layeth down his life in my cause, for my name's sake, shall find it again, even life eternal.'

"'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.'

"I cited a statement by Wilford Woodruff—***Life of Wilford Woodruff,*** by Cowley—'The Law of Plural Marriage was given for our dispensation of time, the same as baptism for the dead.'

"At this time I had a peculiar experience. As I paused and looked around the circle of faces, I saw some with scornful smiles, one or two were shaking their heads, some were writing down my words. I felt that the spirit of the Lord dictated me, but now felt restrained from saying more. Within, I felt calm and warmed by the Gospel of

Jesus Christ, which I had defended. The vote was taken—all twelve against us. Some of the brethren came and shook hands with us, expressing their sorrow for the stand we had taken. Our hearts were sad that they had seen fit to act against us and their God, but we felt a calm assurance that we were on the right side—God helping us, we will remain so."

Thus unwanted, this good man and woman were "cast out", with only the spirit of God and their conscience to comfort them. Struggling on in the same quiet, honorable manner of life as before, earnestly bent on serving God and fulfilling her covenants; she penned the following:

"Doc. & Cov., sec. 134: 5-6. 'For all who will have a blessing at my hand shall abide the Law which was appointed for that blessing, and the conditions thereof as was 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 shall be damned, saith the Lord God.' "

GOD'S LAW

My beacon light shines from afar,
And beckons me on golden spar.
Joy trembles along my heart-strings,
Vibrations from God's Kingdom brings.
I know—I'm sure that I shall see—
And live the law of eternity.
I don't know how it shall come about,
But I know it will if I'm devout.
The spirit whispers unto my heart,
Accept it wholly and not in part.
The Gospel Fullness stands, for all
Who love its light; they shall not fall.
A stamp upon their foreheads,
Seals them as God's own true sons,
His faithful, bright and chosen ones.
Oh, I shall sing all day and shout!
And care not if the world's shut out.
My heart's all strung, and tuned,
And light shall ever be from this time on!
For I was like the others are
Before I found my guiding star,
For joy I knew then, but not as now
So full and deep and high and wide!
Oh Father, walk thou by my side;
And let them come and join with me
In love of a husband worthily.
And let my husband worthy be
To walk this straight and narrow way,
To take some girl who would be shorn
And with a crown her head adorn.
I'm only a woman, insignificantly small,

But I'll take up my cross and follow Thee,
My Father, Lord, through eternity;
Nor care I, what that cross shall be.
My beautiful day dawns from afar,
God's Law, shall be my guiding star.

Commenting further, she said, "And I am sure I could love any woman who is converted to this law, who has the same desire to live it that I do—who could sacrifice herself enough to be congenial; and I would want her to love him as I do. Many women can love one husband, just as many individuals can love our Lord and Savior, Jesus Christ. Then, too, it is my desire to minister unto him as Sarah did to Abraham of old, that we might be counted part of his (Abraham's) house and kindred, that we may have an exaltation in the Kingdom of God and go on to perfection through countless ages of eternity, having spirit children, being given thrones, principalities and powers, as the Gods."

"I have no time what-ever for frivolous things: fiction, dancing, card playing, chasing vanity to the bitter end. I have little time left to perfect myself and get prepared for the wonderful God-given blessings that lie ahead."

Seeking a society where neighbors appreciate neighbors and encourage each other to pray, to deal justly with one another, to keep sacred covenants, and to love other saints, she again pioneered in the remote unwanted wiles of the desert. Shrinking not at inconveniences, she set industriously about helping to build a common-weal, plying her skills as a home builder, both in her own, and others interests. Perhaps her greatest social grace was ignoring discouragement, and influencing others to take the same attitude. She loved little children and often descended to their realm to teach little songs and the golden lessons of simplicity. There, it was, where she began to find the joys—so well-earned by all her life's efforts—a fore-taste of Millennial peace.

But alas! the vale of tears encompasses all the mortal earth! Again, the sacrilegeous spirit—jealous enemy of all who live Godly in Christ Jesus—dogged, with other noble men, women and children, this inoffensive, saintly woman. Stirred to animosity, incumbents of judicial and executive offices, conspired month on month to find occasion against her. Such a patient woman, now sixty years of age, offered no resistance to officers who bore an official document, during the July 26, 1953 raid, which said in effect, "Our society, i.e., the people of the State of Arizona, regard you as unfit to enjoy your common liberty; you are unfit for our society. We deem it proper to confine you in a place prepared for those who offend 'the people'. However, there are no thieves, no murderers, no other malefactors in jail at present, we think you should be in there* * * *"

No one could detect the inner injury sustained in this modest woman as she meekly joined a party of similar-fated grandmothers, for a week's incarceration in the Mohave County jail. WHO CAN CHANGE THE FACTS OF HISTORY?

Upon returning to her home at midnight, she found the home she had "Sarah-like" filled with blessed children, despoiled and vacant. Saints in all ages, have had occasion to weep, as did she; sustaining, undisclosed, a mortal injury with which she strove in faith and expectation for the dear ones' return. Weeks and weeks she labored menially past her own endurance, providing, planning, and preparing for the time of the families prayed return. Her journal contains—

SHORT CREEK LONELY WITHOUT CHILDREN

Will I e'er forget that fateful day
When we came home and found our loved ones gone;
No happy children scampering here and there?
The basinet where slept our newest tiny,
'Tis emptied of its precious load, but the pillow
Still waits, and quilts and blankets, in readiness
For her return. And little golden-haired Janice,
With her dimpling little body, energetically
Scampering hither and yon; her darling round face,
Either bubbling over with smiles, else clouds and tears,
So fast changing from one to the other with her little joys and sorrows.
Joe-Billy and Charles' bed is empty of two little boys—
Blue-eyed, teasing and roguish—cannot be seen
Anymore, with their little cars, playing or making believe,
Doing what they've seen dear Daddy do!
Jimmy, too, with his "some-treasured" toy he carries around,
And refuses to put away, even when bedtime comes

His chair is empty now, at meal times, like all the others,
Where two rows of little ones sat at the table,
Where the happy din of voices asking for food, with thank-yous
and pleases.
Then there's Regenia; her highchair is also lacking;
That little chunk of fairest face and blue-eyed sweetness.
Oh why? Oh, why are they gone? Is this not America?
Her little crib is empty also, awaiting her return.
And my little Mary! the one who used to cling to me so,
And await my return so, and ask why I had to go,
Who always came scampering to meet me when I came back,
Who loved to sleep with me, eat with me, talk with me,
Walk with me. Oh Mary! the tears are falling fast.
The swings in the shade of the elm trees seem to be
Waiting for someone. The neighbors (Lauritizen) twins, come
sometimes,
But they cannot keep them filled, and the sandpile
Had your footprints still there when we came home,
And your playthings still lay by.
Little Hallie comes in, searches the house with her eyes
And then goes out, without seeing whom she has come to see.
Well, then there are the larger ones of the crew—
Dorothy, ten, with her dark blue eyes and her saucy chin,
And two great braids of blonde hair, quick of movement
And anxious to learn to cook, embroidery and sew—
Thelma, her sandy complexion, clear-eyed and beautiful,
Dainty to the minute and anxious to be neat and sweet.
Oh, how we miss you here my lovely ones.
And Laura, fair, like our little Regenia,
Also white braids of hair falling far down her back.
Her smile was ever fair to see, like a beam of sunlight
In her room, it came ever so regal and free.
And Hannah, her "old way", though only six, so quaint,
Also fair of face, sweet of countenance and full of grace,
So full of mischief at times, and fun, and sorrowful at other.
Then there are the boys, Neil-Terry and Dwight—
We miss your coming and going, your work, your play,
Your happy voices, and there is a vacancy here
Where you should be. The mountains speak of you!
The fields and gardens miss you, as also the pup;
He's growing up too fast; Dear little sons, pray and be patient
For this is a long, hard fight.
I have said little about our troubles;
Of course we've had them, but the joys so outnumber them.
And the dear beloved mothers of these babes,
I love with all my heart and soul, and cry,
Oh God, let me have them back; we will do better!
Oh Arizona, one star in the constellation of the blue,
Is yours, in our dear flag. Are you going to defile it,
Darkening its sacred beauty by blasting the hopes of some of

your citizens,
By separating little ones from their dear mothers,
And separating children and mothers from their dear fathers?
And why? Oh why? Arizona?
When our fathers came and fought and died for freedom,
Who, God-inspired, composed the "Constitution" which insures
The rights of liberty and freedom, and of religious worship
To all in our fair country?

Six months of this, and the toll was taken. On Christmas day, the breaking point was reached, and, without warning, she fell instantaneously into the sorrowful effects of a stroke. It came at a time when she was counting most on being able, once again, to see and serve her loved ones, but, being deprived of this, was sadly confined to her bed, incapable of giving others any further mortal assistance. She lay, remarkably cheerful, reminiscing, singing, writing, praying—

MY PRAYER

Oh, may I be chosen, Lord,
To do a work divine.
And may I gain a divine reward
And Thy glory some future time?

Confound the evil power, Lord,
In my behalf, I pray,
Let not his grievous sword
Strike near me on my way!

May I be always worthy, Lord,
Salvation be my shield;
By obedience to Thy Holy Word,
May I conquer my harvest field!

My only desire now, Lord,
Is to follow gladly on,
To do Thy slightest bidding, Lord,
Until my days are gone.

I ask for power from Thee, Dear Lord,
To teach my friends the Light,
To touch their hearts with desire, Lord,
To serve Thee with their might!

To ask in humility, Lord,
And receive from Thy loving hand,
Are the things I seek for, Lord,
With wisdom to understand.

And if I should ask forbidden things,
And Thou should tell me nay,
I desire to see Thy Holy Will
And wisdom in Thy way!

Oh let these blessings come, Dear Lord,
And help me be pure and strong,
In truth, My Heavenly Father, Lord,
Forever, Eternities long.

And, reconciled to her lot, gave these instructions also:

When I shall lay my body down,
And silently cross the bar,
Please spend no money for a wreath,
But cast it to the poor.
If I have loved ones true, and friends
Who've loved me sweet and kind,
A word of love, one crystal tear
Is nobler to bind.

I'm not adverse to flowers
If you have them of your own,
A tiny spray of baby's breath,
If in your garden grown;
A little blossom of any kind
From the hand of a little child;
I love a bud of any hue
Or roses pink and wild.

My casket must not be much at all—
Homemade by kindly hands;
I wish my robes about me wrapped,
Death soon shall loose her bands;
And mother earth shan't hold me long,
Though I love her tender clasp.
This, though no horrors for me hold,
For I shall rise at last.

And if my loved ones breathe a sigh
For me when I am gone,
And say they still would like me nigh,
When I have passed beyond;
If Jesus hails me as a friend
And handmaid brave and true,
There in that land of love and light
I shall be happy, too.

Unchanged—except more mellowed, more faithful, more kind, more devout, and, we bow in saying, more worthy—departed this life, unwanted and cast out by the Mother Church, because her pristine purity of life, and teachings were obnoxious to the Yellowstone Stake Presidency and High Council; unwanted by the officers of Arizona, who were grossly unworthy to cast the fatal stone; mourned by her faithful husband, stalwart sons, lovely daughters, and kindly neighbors; hailed and received into realms supernal, the society of hosts of worthies beyond the veil; those who had made similar sacrifices for righteousness in yester-years. TRUTH extends to the family and saints kind sympathies in this hour of parting—May God bless the memory of this devoted and saintly character.

TRUTH

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

VOL. 20 MAY, 1955 NO. 12

TOPICS OF THE TIMES

The Efforts Of Our Enemies

Letters are frequently sent to the First Presidency, by different persons in the United States, often by men who have left the Church, asserting that the present troubles which we have to meet are the results of transgression on the part of the Latter-day Saints. Some of these writers go so far as to say that these troubles are evidences that the Lord is not with those who bear the Priesthood in the Church at the present time.

If such things as these we now have to contend with should be held as evidences of the Lord's displeasure and the withdrawal of His favor, then what shall be said concerning the Savior Himself and His disciples, or of all the prophets, not excepting the prophet Joseph? Was it the transgression of the people of God, or any wrong doing on the part of the Savior Himself, that caused the wicked to rage with such fury against Him and His followers? Was it the wickedness of the prophets, or the withdrawal of God's favor from them, that caused the generations in which they lived to rise against them and put them to death? Or, to bring it down to our own day, was it because the Prophet Joseph had fallen or had wandered from the path of righteousness that his enemies persecuted him and the Church to so great an extent, and that they obtained power to take his life?

Every one acquainted with the work of God, either in ancient or in modern times, knows that these were not the causes which led to the troubles and persecutions from which the people of God suffered then and now. On the contrary, if there is anything made plain in the teachings of the Savior and of His servants it is that "all that will live godly in Christ Jesus shall suffer persecution;" and that the nearer the people live to the Lord and keep His commandments the more likely they are to be hated of the world and to have 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."

vials of the wrath of the wicked poured out upon them. This has ever been the case, and it ever will be until the time shall come when Satan will be bound. Prosperity and popularity with the world are not evidences of divine favor. It is very natural for inexperienced or thoughtless persons to imagine, when everything is prosperous and moving along smoothly, that they are enjoying the favor of the Lord; and they are disposed to ask themselves, when sorrow and tribulation come upon them, what have they done that has caused them to have these troubles. But the best men and women who have ever lived have found the path of life a thorny one. They have had a battle with storms and have had to contend with all the powers of evil.

Satan hates righteousness. He wages an incessant warfare against those who practice it. He is determined to destroy God's work, and there is nothing that will prevent him but the power of God. The Lord controls all things to bring to pass His purposes; and Satan, in a certain sense, only becomes His agent; at least, He converts the acts of Satan from their design and makes them the means of accomplishing the ends that He has in view.

If there ever was a time since the organization of the Church when the Saints should rejoice, it seems to me that now is that day; for if the hatred of the wicked be taken as an evidence that the Latter-day Saints are faithful, then there never were more abundant evidences to be seen on every hand than at the present time. Certainly the world does not love us; yet the Savior said that if we were of the world the world would love us. Every kind of plan is being devised to take away from us all our rights. Ogden City has been captured, and it is freely asserted that this has been done by fraud. Its government has been taken possession of by men who, it is alleged, were not legally elected to the positions which they hold. The same may, with equal truth, be said concerning Salt Lake City. In the Territory of Idaho Latter-day Saints dare not cast a vote at an election; they cannot hold any kind of civil office nor sit on any jury. In that Territory, members of our Church have no more rights than Chinese or Indians. The intention appears to be to engraft a similar provision on the constitution of Arizona, so that the constitutions of both Idaho and Arizona upon this point will be alike, and this, too, despite the protest of the Delegate to Congress from the Territory of Arizona. He has protested vehemently against such a provision being made a part of the constitution of the proposed State of Arizona. He has spoken in high terms of the Latter-day Saints. But this weighs nothing. A determination is exhibited on the part of a majority in Congress to deprive every Latter-day Saint in the Territories and in the new States of all civil rights. Already there is a bill before Congress which proposes to take from all the Latter-day Saints in this Territory the right of franchise. It is not improbable that some of these efforts will meet with success, because it seems to be the policy of certain politicians to have the Latter-day Saints ruled out from all voice or control in civil matters.

Can anything more plainly exhibit the hatred of the world to the members of the Church of Christ than these measures? So far as all the qualities are concerned which go to make up good citizenship, it is admitted on all hands that the Latter-day Saints possess them to the fullest extent. We are admitted to be an industrious, sober, persevering, orderly and thrifty people. Our faults, as they are termed, would be esteemed virtures in any other people but ourselves. The principle faults that we have are, according to the statements of our opponents, that we are too united and have had a system of marriage that has been objectionable. Loose charges have been made about our being licentious, but this everyone who is informed about us knows to

be utterly without foundation.

It would scarcely be believed, if we did not see it before our eyes, that men professing to be statesmen and to have a proper comprehension of liberty could be guilty of such excesses as are proposed to be enacted into laws against us, when there can be so little fault found with our habits and morals. If any other people but Latter-day Saints had accomplished the works that we have since we came to these mountains they would be lauded to the skies; their example would be held up to all the world for admiration. But because we are Latter-day Saints and claim to be the Church of Christ, attributing our success to His teachings and the principles that He has revealed to us, we are denounced.

I do not look upon the legislation proposed against us, even if it becomes law, as an unmixed evil. I have not liked the effect of the recent Congressional legislation upon us. It has divided us into two classes—voters and non-voters. Some of our leading and most experienced citizens have been deprived of the franchise. The Territory has lost the benefit of their services in public life. They have not been able to vote or to exercise any other right of citizenship. In this way two classes have been created, and I have feared the effect of this discrimination. But if our opponents can have their way this distinction will not long remain; they intend to have it legislated out of existence and to have us all put upon the same level and subject to the same disabilities. The effect upon us in this respect will not be, I hope, a bad one. It will be apt to unite us more and more, and it will compel those who are doubtful in their feelings and minds to become more positive. They will have to seek to obtain a testimony for themselves concerning this being the work of God, because without this living testimony within them they will be constantly tempted to renounce their connection with the Church.

Altogether, looking at what is being attempted in Canada and that which has been done in the United States, and which is now being sought to be accomplished against us, we have no cause to fear that we are finding favor with or becoming joined to the world. The world is determined to draw the line of distinction between themselves and us with such sharpness that it cannot be mistaken. And shall we not as Latter-day Saints be thankful that this is the case? The Lord has His own purposes to accomplish, and He, no doubt, will convert all these acts into causes of praise and thanksgiving to Him. Out of these seeming evils He will bring forth abundant good. It is necessary that nations as well as individuals should fill up their cup before the judgments of the Lord can fall upon them. In some directions they are apparently doing this with all speed. All that we have to do as Latter-day Saints is to live so that we shall have the favor of the Lord, and that when in our troubles we cry unto Him, He will hear us.

Juvenile Instructor, Vol. 25, p. 294-6.

NOW, if you want to get into darkness, brethren and sisters, begin to oppose this revelation. Sisters, you begin to say before your husbands, or husbands you begin to say before your wives, "I do not believe in the principle of Polygamy, and I intend to instruct my children against it." Oppose it in this way, and teach your children to do the same, AND IF YOU DO NOT BECOME AS DARK AS MIDNIGHT THERE IS NO TRUTH IN MORMONISM.—Orson Pratt, J. of D., 17:225.

DISCOURSE BY ELDER GEORGE Q. CANNON,

DELIVERED IN THE NEW TABERNACLE, SALT LAKE CITY, OCTOBER 9, 1869.

(Reported by David W. Evans.)

CELESTIAL MARRIAGE.

I will repeat a few verses in the tenth chapter of Mark, commencing at the twenty-eighth verse.

"Then Peter began to say unto him, Lo, we have left all, and have followed thee.

"And Jesus answered and said, Verily I say unto you, there is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the Gospel's,

"But he shall receive an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life."

In rising to address you this morning, my brethren and sisters, I rely upon your faith and prayers and the blessing of God. We have heard, during Conference, a great many precious instructions, and in none have I been more interested than in those which have been given to the Saints concerning that much mooted doctrine called Patriarchal or Celestial Marriage. I am interested in this doctrine, because I see salvation, temporal and spiritual, embodied therein. I know, pretty well, what the popular feelings concerning this doctrine are; I am familiar with the opinions of the world, having travelled and mingled with the people sufficiently to be conversant with their ideas in relation to this subject. I am also familiar with the feelings of the Latter-day Saints upon this point. I know the sacrifice of feeling which it has caused for them to adopt this principle in their faith and lives. It has required the revelation of God, our heavenly Father, to enable His people to receive this principle and carry it out. I wish, here, to make one remark in connection with this subject—that while there is abundant proof to be found in the Scriptures and elsewhere in support of this doctrine, still it is not because it was practiced four thousand years ago by the servants and people of God, or because it has been practiced by any people or nation in any period of the world's history, that the Latter-day Saints have adopted it and made it part of their practice, but it is because God, our heavenly Father, has revealed it unto us. If there were no record of its practice to be found, and if the Bible, Book of Mormon and Book of Doctrine and Covenants were totally silent in respect to this doctrine, it would nevertheless be binding upon us as a people, God Himself having given a revelation for us to practice it at the present time. This should be understood by us as a people. It is gratifying to know, however, that we are not the first of God's people unto whom this principle has been revealed; it is gratifying to know that we are only following in the footsteps of those who have preceded us in the work of God, and that we,

to-day, are only carrying out the principle which God's people observed, in obedience to revelation from Him, thousands of years ago. It is gratifying to know that we are suffering persecution, that we are threatened with fines and imprisonment for the practice of precisely the same principle which Abraham, the "Friend of God," practiced in his life and taught to his children after him.

The discourses of brother Orson Pratt and of President George A. Smith have left but very little to be said in relation to the Scriptural arguments in favor of this doctrine. I know that the general opinion among men is that the Old Testament, to some extent, sustains it; but that the New Testament—Jesus and the Apostles, were silent concerning it. It was clearly proved in our hearing yesterday, and the afternoon of the day previous, that the New Testament, though not so explicit in reference to the doctrine, is still decidedly in favor of it and sustains it. Jesus very plainly told the Jews, when boasting of being the seed of Abraham, that if they were, they would do the works of Abraham. He and the Apostles, in various places, clearly set forth that Abraham was the great exemplar of faith for them to follow, and that they must follow him, if they ever expected to participate in the glory and exaltation enjoyed by Abraham and his faithful seed. Throughout the New Testament Abraham is held up to the converts to the doctrines which Jesus taught, as an example worthy of imitation, and in no place is there a word of condemnation uttered concerning him. The Apostle Paul, in speaking of him says:

"Know ye, therefore, that they which are of the faith, the same are the children of Abraham. . . . So then they which be of the faith are blessed with faithful Abraham."

He also says that the Gentiles, through adoption, became Abraham's seed; that the blessing of Abraham, says he, might come upon the Gentiles through Jesus Christ, showing plainly that Jesus and all the Apostles who alluded to the subject, held the deeds of Abraham to be, in every respect, worthy of imitation.

Who was this Abraham? I have heard the saying frequently advanced, that in early life, being an idolater, it was an idolatrous, heathenish principle which he adopted in taking to himself a second wife, while Sarah still lived. Those who make this assertion in reference to the great patriarch, seem to be ignorant of the fact that he was well advanced in life and had served God faithfully many years, prior to making any addition to his family. He did not have a plurality of wives until years after the Lord had revealed Himself to him, commanding him to leave Ur, of the Chaldees, and go forth to a land which He would give to him and his posterity for an everlasting possession. He went forth and lived in that land many long years before the promise of God was fulfilled unto him—namely, that in his seed should all the nations of the earth be blessed; and Abraham was still without any heir, except Eliezer, of Damascus, the steward of his house. At length, after living thus for ten years, God commanded him to take to himself another wife, who was given to him by his wife Sarah. When the offspring of this marriage was born, Abraham was eighty-six years old.

We read of no word of condemnation from the Lord for this act—something which we might naturally expect if, as this unbelieving and licentious generation affirm, the act of taking more wives than one be

such a vile crime, and so abominable in the sight of God; for if it be evil in the sight of the Lord to-day, it was then, for the Scriptures inform us that He changes not, He is the same yesterday, to-day, and for ever, and is without variableness or the shadow of turning. But instead of condemnation, God revealed Himself continually to His friend Abraham, teaching His will unto him, revealing all things concerning the future it was necessary for him to understand, and promising him that, though he had been blessed with a son, Ishmael, yet in Isaac, a child of promise, not yet born, should his seed be called. Abraham was to have yet another son. Sarah, in her old age, because of her faithfulness, because of her willingness to comply with the requirements and revelations of God, was to have a son given unto her. Such an event was so unheard of among women at her time of life that, though the Lord promised it, she could not help laughing at the idea. But God fulfilled His promise, and in due time Isaac was born, and was greatly blessed of the Lord.

Determined to try His faithful servant Abraham to the uttermost, the Lord, some years after the birth of this son, in whom He had promised that Abraham's seed should be called, required him to offer up this boy as a burnt offering to Him; and Abraham, nothing doubting, but full of faith and integrity, and of devotion to his God, proved himself worthy of the honored title that had been conferred upon him, namely, "the Friend of God," by taking his son Isaac, in whom most of his hopes for the future centred, up the mountain, and there, having built the altar, he bound the victim, and with knife uplifted, was about to strike the fatal blow, when the angel of the Lord cried out of heaven commanding him not to slay his son. The Lord was satisfied, having tried him to the uttermost, and found him willing even to shed the blood of his well-beloved son.

The Lord was so pleased with the faithfulness of Abraham, that He gave unto him the greatest promise He could give to any human being on the face of the earth. What do you think was the nature of that promise? Did He promise to Abraham a crown of eternal glory? Did He promise to him that he should be in the presence of the Lamb, that he should tune his harp and sing praises to God and the Lamb throughout the endless ages of eternity? Let me quote it to you, and it would be well if all the inhabitants of the earth would reflect upon it. Said the Lord:

"In blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of heaven, and as the sand which is upon the sea-shore; and thy seed shall possess the gate of his enemies."

This was the promise which God gave to Abraham, in that hour of his triumph, in that hour when there was joy in heaven over the faithfulness of one of God's noblest and most devoted sons. Think of the greatness of this blessing! Can you count the stars of heaven, or even the grains of a handful of sand? No, it is beyond the power of earth's most gifted sons to do either, and yet God promised to Abraham that his seed should be as innumerable as the stars of heaven or as the sand on the sea-shore.

How similar was this promise of God to Abraham to that made by Jesus as a reward for faithfulness to those who followed him! Said Jesus, he that forsakes brothers or sisters, houses or lands, father or mother, wives or children, shall receive a

hundred-fold in this life with persecution, and eternal life in the world to come.

A very similar blessing to that which God, long before, had made to Abraham, and couched in very similar terms.

It is pertinent for us to inquire, on the present occasion, how the promises made by Jesus and his Father, in ages of the world separated by a long interval the one from the other, could be realized under the system which prevails throughout Christendom at the present day? In the monogamic system, under which the possession of more than one living wife is regarded as such a crime, and as being so fearfully immoral, how could the promise of the Savior to his faithful followers, that they should have a hundred-fold of wives and children, in this present life, ever be realized? There is a way which God has provided in a revelation given to this Church, in which He says:

"Strait is the gate and narrow the way that leadeth unto the exaltation and continuation of the lives, and few there be that find it, because ye receive me not in the world, neither do ye know me."

God revealed that strait and narrow way to Abraham, and taught him how he could enter therein. He taught him the principle of plurality of wives; Abraham practiced it and bequeathed it to his children as a principle which they were to practice. Under such a system it was a comparatively easy matter for men to have a hundred-fold of wives, children, fathers, mothers, brothers, sisters and everything else in proportion; and in no other way could the promises of Jesus be realized by his followers, than in the way God has provided, and which He has revealed to His Church and people in these latter days.

I have felt led to dwell upon these few passages from the sayings of Jesus to show you that there are abundance of Scriptural proofs in favor of this principle and the position this Church has assumed, in addition to those previously referred to.

It is a blessed thing to know that, in this as every other doctrine and principle taught by us as a Church, we are sustained by the revelations God gave to His people anciently. One of the strongest supports the Elders of this Church have had, in their labors among the nations, was the knowledge that the Bible and New Testament sustained every principle they advanced to the people. When they preached faith, repentance, baptism for the remission of sins, the laying on of hands for the reception of the Holy Ghost, the gathering of the people from the nations, the rebuilding of Jerusalem, the second coming of Christ, and every other principle ever touched upon by them, it was gratifying to know that they were sustained by the Scriptures, and that they could turn to chapter and verse among the sayings of Jesus and his Apostles, or among those of the ancient prophets, in confirmation of every doctrine they ever attempted to bring to the attention of those to whom they ministered. There is nothing with which the Latter-day Saints can, with more confidence, refer to the Scriptures for confirmation and support, than the doctrine of plural marriage, which at the present time, among one of the most wicked, adulterous and corrupt generations the world has ever seen, is so much hated, and for which mankind generally are so anxious to cast out and persecute the Latter-day Saints.

If we look abroad and peruse the records of every day life throughout the whole of Christendom, we find

that crimes of every hue, and of the most appalling and revolting character are constantly committed, exciting neither surprise nor comment. Murder, robbery, adultery, seduction and every species of villainy known in the voluminous catalogue of crime in modern times, are regarded as mere matters of ordinary occurrence, and yet there is hue and cry raised, almost as wide as Christendom, for the persecution, by fine, imprisonment, proscription, outlawry or extermination of the people of Utah because, knowing that God, the Eternal Father, has spoken in these days and revealed His mind and will to them, they dare to carry out His behests. For years they have meekly submitted to this persecution and contumely, but they appeal now, as ever, to all rational, reflecting men, and invite comparison between the state of society here and in any portion of this or any other country, knowing that the verdict will be unanimous and overwhelming in their favor. In every civilized country on the face of the earth the seducer plies his arts to envelop his victim within his meshes, in order to accomplish her ruin most completely; and it is well known that men holding positions of trust and responsibility, looked upon as honorable and highly respectable members of society, violate their marriage vows by carrying on their secret amours and supporting mistresses, yet against the people of Utah, where such things are totally unknown, there is an eternal and rabid outcry because they practice the heaven-revealed system of a plurality of wives. It is a most astonishing thing, and no greater evidence could be given that Satan reigns in the hearts of the children of men, and that he is determined, if possible, to destroy the work of God from the face of the earth.

The Bible, the only work accepted by the nations of Christendom, as a divine revelation, sustains this doctrine, from beginning to end. The only revelation on record that can be quoted against it, came through the Prophet Joseph Smith, and is contained in the Book of Mormon; and strange to say, here in Salt Lake City, a day or two since, one of the leading men of the nation, in his eager desire and determination to cast discredit on this doctrine, unable to do so by reference to the Bible, which he, no doubt, in common with all Christians, acknowledges as divine, was compelled to have recourse to the Book of Mormon, a work which on any other point he would most unquestionably have scouted and ridiculed as an emanation from the brain of an impostor. What consistency! A strange revolution this, that men should have recourse to our own works, whose authenticity they most emphatically deny, to prove us in the wrong. Yet, this attempt, whenever made, cannot be sustained, for brother Pratt clearly showed to you, in his remarks the other day, that instead of the Book of Mormon being opposed to this principle, it contains an express provision for the revelation of the principle to us as a people at some future time—namely, that when the Lord should desire to raise up unto Himself a righteous seed, He would command His people to that effect, plainly setting forth that a time would come when He would command His people to do so.

It is necessary that this principle should be practiced under the auspices and control of the Priesthood. God has placed that Priesthood in the Church to govern and control all the affairs thereof, and this is a principle which, if not practiced in the greatest holiness and purity,

might lead men into great sin, therefore the Priesthood is the more necessary to guide and control men in the practice of this principle. There might be circumstances and situations in which it would not be wisdom in the mind of God for His people to practice this principle, but so long as a people are guided by the Priesthood and revelations of God, there is no danger of evil arising therefrom. If we, as a people, had attempted to practice this principle without revelation, it is likely that we should have been led into grievous sins, and the condemnation of God would have rested upon us; but the Church waited until the proper time came, and then the people practiced it according to the mind and will of God, making a sacrifice of their own feelings in so doing. But the history of the world goes to prove that the practice of this principle, even by nations ignorant of the Gospel, has resulted in greater good to them than the practice of monogamy or the one-wife system in the so-called Christian nations. To-day, Christendom holds itself and its institutions aloft as a pattern for all men to follow. If you travel throughout the United States and through the nations of Europe in which Christianity prevails, and talk with the people about their institutions, they will boast of them as being the most permanent, indestructible and progressive of any institutions existing upon the earth; yet it is a fact well known to historians, that the Christian nations of Europe are the youngest nations on the globe. Where are the nations that have existed from time immemorial? They are not to be found in Christian monogamic Europe, but in Asia, among the polygamic races—China, Japan, Hindostan and the various races of that vast continent. Those nations, from the most remote times, practiced plural marriage handed down to them by their forefathers. Although they are looked upon by the nations of Europe as semi-civilized, you will not find among them woman prostituted, debased and degraded as she is through Christendom. She may be treated coldly and degraded, but among them, except where the Christian element prevails to a large extent, she is not debased and polluted, as she is among the so-called Christian nations. It is a fact worthy of note that the shortest-lived nations of which we have record have been monogamic. Rome, with her arts, sciences and warlike instincts, was once the mistress of the world; but her glory faded. She was a monogamic nation, and the numerous evils attending that system early laid the foundation for that ruin which eventually overtook her. The strongest sayings of Jesus recorded in the New Testament were levelled against the dreadful corruptions practiced in Rome and wherever the Romans held sway. The leaven of their institutions had worked its way into the Jewish nation, Jewry or Palestine being then a Roman province, and governed by Roman officers, who brought with them their wicked institutions, and Jesus denounced the practices which prevailed there.

A few years before the birth of the Savior, Julius Cæsar was First Consul at Rome; he aimed at and obtained imperial power. He had four wives during his life, and committed numerous adulteries. His first wife he married early; but, becoming ambitious, the alliance did not suit him, and, as the Roman law did not permit him to retain her and to marry another, he put her away. He then married the daughter of a consul, thinking to advance his interests thereby. She died, and a

third was married. The third was divorced, and he married a fourth, with whom he was living at the time he was murdered. His grand-nephew, the Emperor Augustus Cæsar, reigned at the time of the birth of Christ. He is alluded to in history as one of the greatest of the Cæsars; he also had four wives. He divorced one after another, except the last, who outlived him. These men were not singular in this practice; it was common in Rome; the Romans did not believe in plurality of wives, but in divorcing them; in taking wives for convenience and putting them away when they got tired of them. In our country divorces are increasing, yet Roman like, men expect purity and chastity from their wives they do not practice themselves. You recollect, doubtless, the famous answer of Cæsar when his wife was accused of an intrigue with an infamous man. Some one asked Cæsar why he had put away his wife. Said he, "The wife of Cæsar must not only be incorrupt, but unsuspected." He could not bear to have the virtue of his wife even suspected, yet his own life was infamous in the extreme. He was a seducer, adulterer, and is reported to have practiced even a worse crime, yet he expected his wife to possess a virtue which, in his highest and holiest moments, was utterly beyond his conception in his own life.

This leaven was spreading itself over every country where the Roman Empire had jurisdiction. It had reached Palestine in the days of the Savior, hence by understanding the practices prevalent in those times amongst that people, you will be better able to appreciate the strong language used by Jesus against putting away, or divorcing wives. Rome continued to practice corruption until she fell beneath the weight of it, and was overwhelmed, not by another monogamic race, but by the vigorous polygamic hordes from the north, who swept away Roman imperialism, establishing in the place thereof institutions of their own. But they speedily fell into the same habit of having one wife and multitudes of courtesans, and soon, like Rome, fell beneath their own corruptions.

When courtesans were taught every accomplishment and honored with the society of the leading men of the nation, and wives were deprived of these privileges, is it any wonder that Rome should fall? or that the more pure, or barbarous nations, as they were called, overwhelmed and destroyed her?

I have had it quoted to me many times that no great nations ever practiced plural marriage. They who make such an assertion are utterly ignorant of history. What nations have left the deepest impress on the history of our race? Those which have practiced plurality of marriage. They have prevented the dreadful crime of prostitution by allowing men to have more wives than one. I know we are dazzled by the glory of Christendom; we are dazzled with the glory of our own age. Like every generation that has preceded it, the present generation thinks it is the wisest and best, and nearer to God than any which has preceded it. This is natural; it is a weakness of human nature. This is the case with nations as well as generations. China, to-day, calls all western nations "outside barbarians." Japan, Hindostan and all other polygamic nations do the same, and in very many respects they have as much right to say that of the monogamic nations, as the latter have to say it of them.

I heard a traveller remark a few days ago, while in conversation with him, "I have travelled through Asia

Minor and Turkey, and I have blushed many times while contrasting the practices and institutions of those people with those of my own country," the United States. He was a gentleman with whom I had a discussion some years ago on the principle of plural marriage. He has travelled a good deal since then, and he remarked to me, "Travel enlarges a man's head and his heart. I have learned a great many things since we had a discussion together, and I have modified my views and opinions very materially with regard to the excellence of the institutions, habits and morals which prevail in Christendom." This gentleman told me that among those nations, which we call semi-civilized, there are no drinking saloons, no brothels, nor drunkenness, and an entire absence of many other evils which exist in our own nation. I think this testimony, coming from a man who, previously, had such strong prejudices, was very valuable. He is not the only one who has borne this testimony, but all reliable travellers, who have lived in Oriental nations, vouch for the absence of those monstrous evils which flourish in and fatten and fester upon the vitals of all civilized or Christian nations.

In speaking of Utah and this peculiar practice amongst its people, it is frequently said, "Look at the Turks and other Oriental nations and see how women are degraded and debased among them, and deprived of many privileges which they enjoy among us!" But if it be true that woman does not occupy her true position among those nations, is this not more attributable to their rejection of the Gospel than to their practice of having a plurality of wives? Whatever her condition may be there, however, I do not therefore accept, as a necessary conclusion, that she must be degraded among us. We have received the Gospel of the Lord Jesus, the principles of which elevate all who honor them, and will impart to our sisters every blessing necessary to make them noble and good in the presence of God and man.

Look at the efforts which are being made to elevate the sex among the Latter-day Saints! See the privileges that are given to them, and listen to the teachings imparted to them day by day, week by week, and year by year, to encourage them to press forward in the march of improvement! The elevation of the sex must follow as a result of these instructions. The practice in the world is to select a few of the sex and to elevate them. There is no country in the world, probably, where women are idolized to the extent they are in the United States. But is the entire sex in the United States thus honored and respected? No, it is not. Any person who will travel, and observe while he is travelling, will find that thousands of women are degraded and treated as something very vile, and are terribly debased in consequence of the practices of men towards them. But the Gospel of Jesus and the revelations which God has given unto us concerning Patriarchal Marriage have a tendency to elevate the entire sex, and give all the privilege of being honored matrons and respected wives. There are no refuse among us—no class to be cast out, scorned and condemned; but every woman who chooses can be an honored wife and move in society in the enjoyment of every right which woman should enjoy to make her the equal of man as far as she can be his equal.

This is the result of the revelations of the Gospel unto us, and the effect of the preaching and practice of this principle in our midst. I know, however, that there are those

who shrink from this, who feel their hearts rebel against the principle, because of the equality which it bestows on the sex. They would like to be the honored few—the aristocrats of society, as it were, while their sisters might perish on every hand around them. They would not, if they could, extend their hands to save their sisters from a life of degradation. This is wrong and a thing which God is displeased at. He has revealed this principle and commanded His servants to take wives. What for? That they may obey His great command—a command by which Eternity is peopled, a command by which Abraham's seed shall become as the stars of heaven for multitude, and as the sand on the sea-shore, that cannot be counted. He has given to us this command, and shall we, the sterner sex, submit to all the difficulties and trials entailed in carrying it out? Shall we submit to all the afflictions and labor incident to this life to save our sisters, while many of you who are of the same sex, whose hearts ought to beat for their salvation as strongly as ours do, will not help us? I leave you all to answer. There is a day of reckoning coming when you will be held accountable as well as we. Every woman in this Church should join heart and hand in this great work, which has for its result the redemption of the sexes, both male and female. No woman should slacken her hand or withhold her influence, but every one should seek by prayer and faith unto God for the strength and grace necessary to enable her to do so. "But," says one, "is not this a trial, and does it not inflict upon us unnecessary trials?" There are afflictions and trials connected with this principle. It is necessary there should be. Is there any law that God reveals unattended with a trial of some kind? Think of the time, you who are adults, and were born in the nations, when you joined the Church! Think of the trials connected with your espousal of the Gospel. Did it not try you to go forth and be baptized? Did it not try you, when called upon to gather, to leave your homes and nearest and dearest friends, as many of you have done? Did it not try you to do a great many things you have been required to do in the Gospel? Every law of the Gospel has a trial connected with it, and the higher the law the greater the trial; and as we ascend nearer and nearer to the Lord our God we shall have greater trials to contend with in purifying ourselves before Him. He has helped us thus far. He has helped us to conquer our selfish feelings, and when our sisters seek unto Him He helps them to overcome their feelings; He gives them strength to overcome their selfishness and jealousy. There is not a woman under the sound of my voice to-day, but can bear witness of this, if she has tried it. You, sisters, whose husbands have taken other wives, can you not bear testimony that the principle has purified your hearts, made you less selfish, brought you nearer to God and given you power you never had before? There are hundreds within the sound of my voice to-day, both men and women, who can testify that this has been the effect that the practice of this principle has had upon them.

I am speaking now of what are called the spiritual benefits arising from the righteous practice of this principle. I am sure that, through the practice of this principle, we shall have a purer community, a community more experienced, less selfish and with a higher knowledge of human nature than any other on the face of the earth. It has already had this

effect to a great extent, and its effects in these directions will increase as the practice of the principle becomes more general.

A lady visitor remarked to me not long ago in speaking upon this subject, "Were I man, I would feel differently probably to what I do; to your sex the institution cannot be so objectionable." This may be the case to some extent, but the practice of this principle is by no means without its trials for the males. The difficulties and perplexities connected with the care of a numerous family, to a man who has any ambition, are so great that nothing short of the revelations of God or the command of Jesus Christ would tempt men to enter this order; the mere increase of facilities to gratify the lower passions of our natures would be no inducement to assume such an increase of grave responsibilities. These desires have been implanted in both male and female for a wise purpose, but their immoderate and illegal gratification is a source of evil equal to that system of repression prevalent in the world, to which thousands must submit or criminate themselves. Just think, in the single State of Massachusetts, at the last census, there were 63,011 females more than males. Brother Pratt, in his remarks on this subject, truly remarked that the law of Massachusetts makes these 63,011 females either old maids or prostitutes, for that law says they shall not marry a man who has a wife. Think of this! And the same is true to a greater or less degree throughout all the older States, for the females preponderate in every one.

Thus far I have referred only to the necessity and benefit of this principle being practiced in a moral point of view. I have said nothing about the physiological side of the question. This is one, if not the strongest, source of argument in its favor; but I do not propose to enter into that branch of the subject to any great extent on the present occasion. We are all, both men and women, physiologists enough to know that the procreative powers of man endure much longer than those of woman. Granting, as some assert, that an equal number of the sexes exist, what would this lead to? Man must practice that which is vile and low or submit to a system of repression; because if he be married to a woman who is physically incapable, he must either do himself violence or what is far worse, he must have recourse to the dreadful and damning practice of having illegal connection with women, or become altogether like the beasts. Do you not see that if these things were introduced among our society they would be pregnant with the worst results? The greatest conceivable evils would result therefrom! How dreadful are the consequences of this system of which I am now speaking, as witnessed at the present time throughout all the nations of Christendom! You may see them on every hand. Yet the attempt is being continually made to bring us to the same standard, and to compel us to share the same evils.

When the principle of plurality of wives was revealed I was but a boy. While reflecting on the subject of the sealing power which was then being taught, the case of Jacob, who had four wives, occurred to me, and I immediately concluded that the time would come when light connected with this practice would be revealed to us as a people. I was therefore prepared for the principle when it was revealed, and I know it is true on the principle that I know that baptism, the laying on of hands, the gathering, and everything connected with the Gospel is true. If there

were no books in existence, if the revelation itself were blotted out, and there was nothing written in its favor, extant among men, still I could bear testimony for myself that I know this is a principle which, if practiced in purity and virtue, as it should be, will result in the exaltation and benefit of the human family; and that it will exalt woman until she is redeemed from the effects of the Fall, and from that curse pronounced upon her in the beginning. I believe the correct practice of this principle will redeem woman from the effects of that curse—namely, "Thy desire shall be to thy husband, and he shall rule over thee." All the evils connected with jealousy have their origin in this. It is natural for woman to cleave to man; it was pronounced upon her in the beginning, seemingly as a punishment. I believe the time will come when, by the practice of the virtuous principles which God has revealed, woman will be emancipated from that punishment and that feeling. Will she cease to love man? No, it is not necessary for her to cease to love.

How is it among the nations of the earth? Why, women, in their yearning after the other sex and in their desire for maternity, will do anything to gratify that instinct of their nature and yield to anything and be dishonored even rather than not gratify it; and in consequence of that which has been pronounced upon them, they are not held accountable to the same extent as men are. Man is strong, he is the head of woman, and God will hold him responsible for the use of the influence he exercises over the opposite sex. Hence we were told by brother Pratt that there are degrees of glory, and that the faithful man may receive the power of God—the greatest He has ever bestowed upon man—namely, the power of procreation. It is a godlike power, but how it is abused! How men debase themselves and the other sex by its unlawful and improper exercise! We were told there is a glory to which alone that power will be accorded in the life to come. Still there will be millions of women saved in the kingdom of God, while men, through the abuse of this precious gift, will not be counted worthy of such a privilege. And this very punishment will, in the end, be woman's salvation, because she is not held accountable to the same degree that men are.

This is a subject that we would all do well to reflect upon. There are many points connected with the question, physiologically, that might be dwelt upon with great advantage. I have heard it said, and seen it printed, that the children born here under this system are not so smart as others; that their eyes lack lustre and that they are dull in intellect; and many strangers, especially ladies, when arriving here, are anxious to see the children, having read accounts which have led them to expect that most of the children born here are deficient. But the testimony of Professor Park, the principal of the University of Deseret, and of other leading teachers of the young here, is that they never saw children with greater aptitude for the acquisition of knowledge than the children raised in this Territory. There are no brighter children to be found in the world than those born in this Territory. Under the system of Patriarchal Marriage, the offspring, besides being equally as bright and brighter intellectually, are much more healthy and strong. Need I go into particulars to prove this? To you who are married there is no necessity of doing so; you know what I mean. You all know that many women are sent to

the grave prematurely through the evils they have to endure from their husbands during pregnancy and lactation, and that their children often sustain irremediable injury.

Another good effect of the institution here is that you may travel throughout our entire Territory, and virtue prevails. Our young live virtuously until they marry. But how is it under the monogamic system? Temptations are numerous on every hand and young men fall a prey to vice. An eminent medical professor in New York, recently declared, while delivering a lecture to his class in one of the colleges there, that if he wanted a man twenty-five years of age, free from a certain disease, he would not know where to find him. What a terrible statement to make! In this community no such thing exists. Our boys grow up in purity, honoring and respecting virtue; our girls do the same, and the great mass of them are pure. There may be impurities. We are human, and it would not be consistent with our knowledge of human nature to say that we are entirely pure, but we are the most pure of any people within the confines of the Republic. We have fewer unvirtuous boys and girls in our midst than any other community within the range of my knowledge. Both sexes grow up in vigor, health and purity.

These, my brethren and sisters, are some of the results which I wanted to allude to in connection with this subject. Much more might be said. There is not a man or woman who has listened to me to-day, but he and she have thoughts, reasons and arguments to sustain this principle passing through their minds which I have not touched upon, or if touched upon at all, in a very hasty manner.

The question arises, What is going to be done with this institution? Will it be overcome? The conclusion arrived at long ago is that it is God and the people for it. God has revealed it, He must sustain it, we cannot; we cannot bear it off, He must. I know that Napoleon said Providence was on the side of the heaviest artillery, and many men think that God is on the side of the strongest party. The Midianites probably thought so when Gideon fell upon them with three hundred men. Sennacherib and the Assyrians thought so when they came down in their might to blot out Israel. But God is mighty; God will prevail; God will sustain that which He has revealed, and He will uphold and strengthen His servants and bear off His people. We need not be afflicted by a doubt; a shadow of doubt need not cross our minds as to the result. We know that God can sustain us; He has borne off His people in triumph thus far and will continue to do so.

I did intend, when I got up, to say something in relation to the effects of the Priesthood; but as the time is so far gone, I feel that if I say anything it must be very brief. But in connection with the subject of plural marriage, the Priesthood is intimately interwoven. It is the Priesthood which produces the peace, harmony, good order, and everything which make us as a people peculiar, and for which our Territory has become remarkable. It is that principle —the Priesthood, which governs the heavenly hosts. God and Jesus rule through this power, and through it we are made, so far as we have received it and rendered obedience to its mandates, like our heavenly Father and God. He is our Father and our God; He is the Father of our Lord Jesus Christ; He is the Father of all the inhabitants of the earth, and we inherit His divinity, if we choose to

seek for and cultivate it. We inherit His attributes; we can, by taking the proper course, inherit the Priesthood by which He exercises control; by which the heavenly orbs in the immensity of space are governed, and by which the earth revolves in its seasons. It is the holy Priesthood that controls all the creations of the Gods, and though men fight against it, and, if they could, would blot it out of existence, it will prevail and go on increasing in power and strength until the sceptre of Jesus is acknowledged by all, and the earth is redeemed and sanctified.

That this may be brought about speedily, is my prayer in the name of Jesus, Amen.

MARRIAGE versus MURDER

OF ALL disingenuous arguments, of all flimsy casuistry, of all transparent sophistry, of all thin disguisement, of all shallow pretexts, that by which it is sought to place plural marriage on a par with murder, robbery, or any felony or capital crime, should be awarded the palm.

It is a favorite plea, argument we can scarcely regard it, of most persons who oppose plural marriage, that a man may as well be excused for theft or murder as for celestial marriage. Ah! Why so? Whom does a man injure by marriage? Himself? We hope not. The woman he marries? That he need not do. Any other woman? Not that we ever heard of. Any other man? How can he? Does he rob anybody? If he does, who is it? Does he destroy life? Why no, marriage naturally increases life. What harm then does he do? What wrong does he do? What crime, morally speaking, does he commit? We have never met with the man who could give an intelligent answer to this question. If there is one, we wish he would stand up and bring forth his strong reasons, and say why, in this enlightened age, in this enlightened country, a man should be threatened with incarceration, confiscation, fire, and sword for contracting a marriage common in all ages of the world, among the best known men known to history, and among the bulk of the inhabitants of the earth.

—Millenial Star, Vol. 33:727.

THEY SAID IT IN ONE LINE

A sharp tongue is the only edged tool that grows keener with constant use.
—WASHINGTON IRVING

An obstinate man does not hold opinions, but they hold him. —ALEXANDER POPE

Oh, how small a portion of earth will hold us when we are dead, who ambitiously seek after the whole world while we are living! —PHILIP, KING OF MACEDON

Strategy is a system of makeshifts. —HELMUTH VON MOLTKE

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

With the Latter-day Saints, marriage is a religious duty. Every man (and woman) not disqualified by nature should obey the righteous law given by heaven's Eternal King—"Be fruitful, multiply and replenish the earth and subdue it." This is just as binding upon man as the command—"Repent every one of you, and be baptized in the name of Jesus Christ for the remission of sins." We can make no distinction between the commands of God—all are equally binding upon His people, for He that said, "repent", said also "be fruitful"—and man shall not live by bread alone, but by every word that proceeds from the mouth of God. —Contributor 6:50-51.

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 whatsover.
—International Law Digest

Progress in the Courts

With the granting of the long over-due writ of habeas corpus by Judge Henry S. Stevens, Judge of the Superior Court, of Maricopa County, Arizona, on March 21, 1955, another phase of the Arizona CRUSADE against "Mormon Plural Marriage" ended. The State Attorney General has served notice that he will file an appeal with the Supreme Court of Arizona. At present the children are now free, which ends this particular phase of the CRUSADE. Their CRUSADE will go down in history as equal to the CRUSADE against Mormonism in the early days.

Governor J. Howard Pyle enlisted State and local aid as well as aid from the powerful Mormon Church, and six principle charges were brought against the entire population of Short Creek. Charges that if proven could have sent some of the defendants to prison for life; yet these charges were all based upon the act of believing in and practicing "Mormon Plural Marriage"; a system against which there is no law in the State of Arizona.

It mattered not about the morals of the parties making the charges, the officers prosecuting them, or the Judges passing sentence, these men and women

had the courage of following their conscientious convictions and were marked for slaughter—and slaughter it must be if public officers wish to retain their positions.

CRUSADES had happened before under the Pope, the Mohammedans, the Saracens, —seven principle CRUSADES have been waged, in which rivers of blood were spilled and indescribable misery to human souls was caused, but no CRUSADE backed by a greater determination to destroy a people than this one.

The Mormons themselves were driven from western New York into Ohio; from there they migrated to their Zion in Missouri. They were expelled from that State under the most revolting torture into Illinois, and later from Illinois they were forced to flee across a thousand miles of desert, streams and mountains. And what for? They were honest people and good neighbors, but their religion was not popular—their God was not the God of the so-called Christians.

One reason they were driven into the western wilderness to perish was their marriage system. They believed in Celestial marriage as was practiced by Abraham and all the ancient patriarchs, —marriage for eternity which, in its fulness, contemplated plural marriage for those who were able and capable of living this higher order of union.

This CRUSADE was not only directed against those living in the principle, but also against those believing in the law and expressing such belief. **The State took action against these people, as directed by Governor J. Howard Pyle, without reference to civil laws or common usages in jurisprudence.** By kangaroo court trial the State took possession of all minor children, and permitted their mothers to continue to raise them under State direction and control, provided these same mothers would cease to believe in and practice plural marriage. For the past twenty months these children have been in this forced captivity.

Let it be said to their eternal glory that they proved themselves able soldiers in combat. Neither can we disregard the great sacrifice the parents have made during the conflict. All these people concerned have proven their worth to the work of God, and deserve the praise of all God-loving people.

The complete cost in dollars of such a crusade is very hard to determine; however, a conservative estimate to the State of Arizona, the dominant Mormon Church and the people of Short Creek would be half a million dollars! Pending all the appeals, the people are at present free. How long freedom will last for their peace-loving community, the Short Creek people do not know; for they well remember the words of the Prophet Joseph Smith. Speaking of crusades and crusaders he said:

> 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 fulness 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 woman who dares believe the doctrines that God has inspired me to teach to this generation.

The writ of habeas corpus was filed many months ago! Four cases were selected as typical cases. At that time it was stipulated that upon the determination of these four cases other cases might be presented on a stipulation that the essential facts were the same. On March 3, 1955, the Court handed down its order releasing the children from the custody of the State. The order specified that with legal marriages the children were returned to the custody of both par-

ents. In the case of plural marriages the children were returned to the custody of the mother only. The remaining cases were brought before the same Judge and the facts stipulated. On March 21, 1955, these remaining cases were adjudicated and the children were returned to the custody of their parents. Following is the complete order of the Court excepting names and case numbers.

IN THE SUPERIOR COURT OF THE STATE OF ARIZONA
IN AND FOR THE COUNTY OF MARICOPA

– ORDER –

This matter has been under advisement.

At the hearing before the undersigned there was uncertainty as to the exact capacity in which this judge was sitting, that is, whether as a master or referee for the Supreme Court, or as a judge of the Superior Court, trying matters regularly filed in and pending before the Superior Court. The minutes of the hearing were written by the courtroom deputy clerk but were not filed with the Office of the Clerk of this court pending a determination of this question. Likewise, all pleadings were filed with the Judge. It is now the opinion of the court that these matters were referred to the Superior Court in Maricopa County as Superior Court matters and the minutes, as well as all pleadings, memoranda, exhibits, the original reporter's transcript of the hearing before the undersigned, and this order, will be simultaneously filed with the Clerk of this Court as matters pending in the Superior Court. The several orders signed by Mr. Justice Phelps referred these matters to Division 8 of the Superior Court in Maricopa County. The undersigned was then the judge assigned to Division No. 8. As permitted by Sec. 1, Chapter 145 of the Laws of 1952, now being Section 55-1002a and effective the first Monday in January in 1955, the several divisions of the Superior Court were reassigned and the undersigned was assigned to Division No. 3. It is the court's opinion that these facts are of no significance in this matter but that they should be recited for the purpose of clarity.

For ease of reference the hearings before the judges sitting as judges of the Juvenile Court will be referred to as the 1953 hearings and the hearing before the undersigned on the writs of habeas corpus will be referred to as the 1954 hearing.

At the 1954 hearing all of the matters were consolidated, some of the documents in connection therewith were filed in quadruplicate, one in connection with each of these matters, and this order will be prepared and signed in quadruplicate, one for each of these matters.

The several matters will be referred to as the Johnson, the Williams, the Jessop and the Bistline matters.

The Juvenile Court proceedings were all filed in Mohave County and bear numbers assigned by the Clerk of the Superior Court in that County. Some were heard in Mohave County and some were heard in Maricopa County.

This order is captioned in the numerical sequence of the Supreme Court numbers.

The 1953 hearings were before Judges Faulkner (now retired after 20 years of service as a Superior Court judge in Arizona) and Lockwood, and they were held in the following sequence: The Bistline hearing was held on July 30, 1953, in Maricopa County; the Jessop matter was heard on September 3, 1953, in Maricopa County; the Johnson matter was heard on September 4, 1953, in Maricopa County; and the Williams matter was heard on September 8, 1953, in Maricopa County.

At the Bistline hearing no attorney was present. Jennie Mae Bistline, the

mother of the children, was sworn and testified under examination by the judges. Mr. Fred Lee Johnson, an uncle of Jennie Mae Bistline, was also sworn and so testified, he not being a party to any of the hearings either before this court or in connection with the general subject of inquiry at the time the several hearings were held. The father of the children of Jennie Mae Bistline is, as she testified, the same Dan Jessop who appeared before this court in connection with the habeas corpus matters which are the subject of this order.

In the other matters now under consideration, both of the parents were present, sworn and testified under examination by the judges. The parents testified that they were husband and wife by virtue of marriage ceremonies performed under and pursuant to the laws of the State wherein the ceremonies took place. In each of the matters other than the Bistline matter Mr. Kinney, or Mr. Tipton, or both of them, were present either for a portion of or during all of the hearings which took place in 1953.

In each of the 1953 hearings there were also present probation officers, welfare workers and persons of like official standing who were identified in the record and who did not testify. The records do not show any cross examination or any request for the privilege or right of cross examination. The records are silent as to any request for leave to present other witnesses or for leave to question any of the officials so identified as being present. The records are silent as to any request that the person who signed the petition which set the Juvenile Court procedures in motion be called to testify or be subject to cross examination.

On the question of the right of the parties to have an attorney present to participate in the hearings the transcript of the 1953 Jessop hearing is quoted in part as follows: (This quotation is taken from pages 2, beginning on line 21, and 3 ending on line 4.) Judge Faulkner (making a record showing the persons present at the hearing) stated: "* * *also presence of Mr. Kinney, and, Mr. Kinney, I understand you are representing the parents here in this proceeding?"

"MR. KINNEY: That is right.

"JUDGE FAULKNER: It is a matter of courtesy and not a matter of right for an attorney to be present in a juvenile hearing, but we find sometimes the attorney can assist, and Mr. Kinney has conducted himself in every respect as we think an attorney should at these hearings, so he is present."

At the 1954 hearing, Mr. and Mrs. Jessop were sworn and testified; Mr. and Mrs. Johnson were sworn and testified; and Judges Faulkner and Lockwood were sworn and testified. Without a detailed analysis of the testimony at the 1954 hearing, the general meaning and tenor of the testimony of the Jessops and the Johnsons, as well as the assertions of Mr. Kinney and Mr. Tipton, is that the presence of the attorneys at any of the 1953 hearings was a matter of courtesy and not a matter of right and that the advice and understanding above quoted from the Jessop transcript constituted a true statement of the facts in all matters. There was no express testimony in the 1954 hearings as to whether Jennie Mae Bistline requested an attorney or was advised by the court on this subject. However, on page 93 of the reporter's transcript of the 1954 hearing it was agreed that the situation in the Bistline matter on the subject of attorneys was the same as in the other three matters which are before the court for its consideration in connection with this order.

It was agreed at the 1954 hearing that there was no issue on the matter of notice prior to the individual 1953 hearings or as to the place of the holding of the three hearings which were held in Maricopa County.

After the conclusion of the 1954 hear-

ing Mr. Wayne B. Warrington, having succeeded Mr. Earnest Pettit as the Commissioner of the Arizona State Department of Public Welfare, a motion was made for his substitution in each of these matters.

Later, there was filed in connection with each of these matters a motion to amend the petition for writ of habeas corpus, which amendment sought to raise the issue of freedom of religion. The court is at some disadvantage in that testimony as to the religious beliefs, teachings and practices was not presented at the 1954 hearing. However, the court has given very careful attention to the transcripts of the individual 1953 hearings and believes that it is capable of passing upon this motion in the light of the testimony there presented.

The court questioned the attorneys closely at the 1954 hearing as to the fine line of demarcation between an attorney attending a hearing and participating to some extent as a matter of courtesy and the attorney attending as a matter of right, whether he does or does not actively participate in the hearing.

Considerable attention has been devoted in these matters to the fact that at the 1953 hearings there was no testimony from the person who filed the petition which invoked the jurisdiction of the Juvenile Court.

At the 1954 hearing it was agreed that the various parents, who are the petitioners in the several writs of habeas corpus, were served with an order for hearing and notice prior to the beginning of each of the individual 1953 hearings. The Court does not believe that it is necessary to set out the entire order and notice and it was agreed that all of them were substantially the same. The court quotes a portion of the language contained in one order and notice applicable to one of the matters now under consideration. It is noted that through oversight the court failed to have the same marked for identification in connection with the 1954 hearing and the same can be further identified in that it has a brown cover and bears the Attorney General's stamp, "Received April 15, 1954," and also shows a filing date of August 29, 1953 by C. B. Tatum, Clerk. This last notation is typed in. This same order and notice appears to bear the original signature of Judge Faulkner under date of August 27, 1953.

The language which the court desires to point out is as follows:

"A petition having been duly filed * * *charging* * *that said child is a neglected, dependent or delinquent child within the meaning of the Juvenile Code of this State* * *

"It is ordered, that the said matter be heard* * *and that* * *the father, and * * *the mother of said child, shall appear before the court at the time and place aforesaid, then and there to abide the lawful order of the court with reference to said child.

"Said parents of said child are hereby notified, that at such hearing, the court may in its discretion hear evidence to determine whether or not the parental rights of said parents, and each of them, in and to said child, shall be permanently divested and terminated."

An earlier portion of the order and notice recited that the child in question had been taken into the custody of the court, placed under the supervision of the Chief Probation Officer of Mohave County and that the child was then in the temporary custody and control of the Arizona State Department of Public Welfare pursuant to an earlier court order.

The petitioners urge that that portion of the notice reciting that the court "may in its discretion" hear evidence deprives the parents of their just rights.

Our juvenile laws are based upon Sec.

6 of Article VI of the Arizona Constitution which vests the exclusive original jurisdiction in the Superior Court; which requires all examinations to be "in chambers," and which provides that the powers of the judges shall be prescribed by law.

A question has arisen as to whether or not Section 46-125 of the 1939 ACA, as amended, was or was not repealed. This particular section was enacted as Sec. 10 of Chapter 80 of the Laws of 1941. Thereafter, Chapter 13 of the Laws of 1951 was enacted and Sec. 32 thereof amended the particular section in question. After the enactment of said Chapter 13 a referendum was filed against the same before it became law. However, before the people had the opportunity of voting on said Chapter 13 it was repealed by Chapter 18 of the Laws of 1952.

Section 46-125, as have our statutes for many years, contains provisions for "the hearing," as a result of which the judge enters the appropriate orders. The statute provides that the hearing shall be informal and in chambers. It further provides that "the judge shall* * *inquire into the facts."

The matters under consideration do not in any way relate to the punishment of children, which punishment arises out of our own acts of misconduct. Nothing contained in this order can be construed as expressing an opinion on the proper procedures to be employed in that phase of the work of the Juvenile Court.

It is the understanding of the undersigned that the judges of this state who have exercised Juvenile Court jurisdiction in matters relating to the custody of children, as in these matters, have uniformly held that the participation of attorneys has been a matter of courtesy and not a matter of right. The undersigned has not conducted any juvenile court hearings or proceedings. The undersigned attaches great weight to his understanding of this interpretation of the law by the many judges who have handled juvenile court child custody matters in the past. However, in the event that the conclusions of the undersigned are contrary to such practice, then the undersigned must follow the dictates of his own conclusions.

The matter before the undersigned is not a criminal proceeding and does not arise out of a criminal proceeding. The controlling factor in the determination of the judges sitting as judges of the Juvenile Court is the welfare and best interests of the children in question. At the same time the parents may not be lightly deprived of their children or of the comfort, companionship and aid of their children. To proper parents, the right of constant and immediate contact with their children under their own roof and the guidance of those children is as dear as life itself.

Each separate Juvenile Court hearing was resolved into a formal written judgment. Copies of these appear in the responses to the petitions for writs of habeas corpus and certified copies thereof were introduced in evidence.

Nothing herein contained is to be construed as an expression of opinion as to the merits of any of the matters or as to the correctness of the judgments entered herein. Such expressions have been meticulously avoided as such matters are beyond the law issues presented for this court's determination.

It is not the province of the undersigned in habeas corpus proceedings to weigh the evidence presented at the hearings being reviewed but only to determine whether basic fundamental rights were denied so depriving the Juvenile Court of jurisdictions to enter the several orders and judgments herein considered.

Findings of fact and conclusions of law were requested.

– FINDINGS OF FACT –

1. That each matter was determined by the judges of the Juvenile Court upon

sworn testimony presented and reported in the transcript of such hearings.

2. That even though the Bistline transcript is silent on the question and even though she did not testify at the 1954 hearing, her situation with reference to the right to have an attorney was no different from that found in connection with the other petitioners at their 1953 hearings.

3. That the provisions of the notice indicating that the court "in its discretion" would hear evidence, especially after the recitation that the children were already in the court's custody was and is easily subject to misunderstanding so that one of common understanding might believe that the judge could make an order with reference to the custody of the children without testimony under oath.

4. That participation by an attorney of the choice of the parents was not granted as a matter of right and that such participation was a matter of courtesy which definitely limited the effectiveness of such participation and restricted the attorneys in connection with their participation in the matter of the proper representation of their clients.

5. That the issues being tried in these hearing were especially within the knowledge of the parents who testified and from the standpoint of evidence can well be different from cases wherein other acts of parents are the basis for orders placing their children in foster homes or under the direct supervision of the State.

6. That the judges conducted the hearings with courtesy and in conformity with the accepted procedures.

7. That great care was exercised by the judges in the 1953 hearings in advising the parents of their right to decline to testify.

– CONCLUSIONS OF LAW –

1. That Section 46-125 of the 1939 ACA, as enacted by Sec. 10 of Chapter 80 of the Laws of 1941, is in full force and effect.

2. That the orders and judgments entered in each of the several Juvenile Court custody hearings in 1953 are final judgments and were appealable in the event that it was desired to test the sufficiency of the evidence or to test procedural questions not amounting to the deprivation of basic rights.

3. That due and proper notice of the hearings was given to the parents.

4. That a hearing includes the right to be represented by an attorney, the right to a reasonable notice of the issues, and the right to have such time as is reasonable to present witnesses in support of the contentions of the persons whose rights are being adjudged.

5. That there is no obligation on the part of the judge holding the hearings as judge of the Juvenile Court to advise affirmatively those noticed to appear of their right to have an attorney or of their right to have witnesses, the statutory term "hearing" including such rights.

6. That there is an obligation on the part of such judge not to advise that an attorney may be present only as a matter of courtesy.

7. That under the circumstances the only question for consideration by the court in these proceedings is the question of the denial of the right to aid and assistance of attorneys.

8. That under the law it is not essential or jurisdictional to have the testimony of the person signing the petition wherefrom the Juvenile Court derives its initial authority to set the matter for hearing.

9. That valid judgments can be entered on the testimony of the parents alone.

10. That the laws of Arizona enforced by these proceedings before the Juvenile Court are constitutional and that no constitutional rights or privileges of the pe-

titioner were denied or abridged in relato the matters raised by the motion to amend the petition for habeas corpus.

11. That it is constitutional to vest in the judge the duty of inquiring into the facts.

12. That this duty does not preclude the participation of attorneys.

13. That all of the matters upon which the judges exercising Juvenile Court jurisdiction act and upon which they base their orders and judgments must be presented at the hearing.

14. That it is a basic right of the petitioners to have an attorney represent them at the hearings, even though the hearings be informal and even though the duty to inquire into the facts rests with the judge.

15. That when the petitioners and their attorney were informed that the presence of attorneys was a matter of courtesy and not a matter of right, especially when the court commented that since the attorney had conducted himself "as we think an attorney should in these hearings," the right to active partipation by that attorney was denied. This conclusion of law is made notwithstanding the fact that the testimony at the 1954 hearing was that participation by attorneys was customarily permitted.

16. That the active participation by attorneys would obviate the necessity of a statement by the judge relative to the right of the parents to call witnesses or to secure a continuance for the purpose of producing witnesses in response to the matters elicited by the judge in the judge's questioning at the hearing.

17. That the state has a paramount right to determine the best interests of the children.

18. That in the absence of the determination of the necessity of the separation of the child from its parents, established in a hearing wherein all basic constitutional safeguards are afforded, the right to the companionship, presence and association with the child remained in the parents.

IT IS ORDERED directing the Clerk of this court to file each and all of the documents in connection with these matters under four separate and appropriate cause numbers.

IT IS FURTHER ORDERED substituting Wayne B. Warrington as Commissioner of the Arizona State Department of Public Welfare for the respondent Ernest Pettit, formerly such commissioner.

IT IS FURTHER ORDERED denying the motion to amend the petition for writ of habeas corpus.

IT IS FURTHER ORDERED that the respondents and each of them forthwith take the necessary steps to return the children to their respective parents;

DONE IN OPEN COURT this 3rd day of March, 1955.

/s/ HENRY S. STEVENS
JUDGE.

cc The Commissioner of
The Arizona State Department
of Public Welfare

The Attorney General of Arizona.

Messrs. Gibbons, Kinney & Tipton.

Hon. Chas. P. Elmer, Judge
Superior Court of Mohave County,
Kingman, Arizona

Thus Speaketh Christ Our Lord

(Engraved on an old slab in the Cathedral of Lübeck, Germany)

Ye call me Master and obey me not,
Ye call me Light and seek me not,
Ye call me Way and walk me not,
Ye call me Life and desire me not,
Ye call me wise and follow me not,
Ye call me fair and love me not,
Ye call me rich and ask me not,
Ye call me eternal and seek me not,
Ye call me gracious and trust me not,
Ye call me noble and serve me not,
Ye call me mighty and honor me not,
Ye call me just and fear me not;
If I condemn ye, blame me not.

Be true while yet there is time;
For this is the cry of a thousand souls
that down to the Pit have trod,
Who keep the truth from the people, stands in the way of God!

L. H. Robbins.

MOTHER'S DAY

The Mormon conception of Motherhood, taught for more than a century in this dispensation, has caused the pure in heart—those of high idealisms. broad vision and moral courage—to marvel, rejoice and understand; while the vulgar, the sensual, the blasphemers and debauchers have hissed their ugly contempt for it.

Time was when to be wilfully barren one became an outcast from the society of the Saints of God—a thing to be detested and shunned. In that day the Spirit of the Lord ruled the hearts and desires of His faithful children. Now that the so-called Christian world has surrendered to the rule of Babylon, human barrenness is exalted and women risk health, happiness, fortune, and life to achieve the loathsome aim.

In its theology Mormonism reflects the ancient teachings. Real Latter-day Saint daughters look ahead in glorious anticipation to virtuous MOTHERHOOD. In their hearts echo the ancient chant:

"Behold the handmaid of the Lord· be it unto me according to thy word.

And then in the ecstasy of celestial joy—a feeling that sanctified MOTHERHOOD alone has experienced—the sainted Mary sang:

"My soul doth magnify the Lord, and my spirit hath rejoiced in God my Savior. For he hath regarded the low estate of his handmaiden: For. behold, from henceforth all generations shall call me blessed. For he that is mighty hath done to me great things; and I will magnify his holy name."

Perhaps no grander tribute to MOTHERHOD, and no more profound exposition of the purposes thereof, has been contributed to the literature of this dispensation, than the following interpretative musings from the early teachings of Joseph Smith and his associates, by the Historian Tullidge, as excerpted from his "Women of Mormondom", published in 1877. The author, himself highly reputed for accuracy and for a keen understanding of Mormon theology, was ably assisted in his work by the gifted pen of Eliza R. Snow (Smith), wife of the Prophet Joseph Smith, from whom she doubtless received great and glorious truths pertaining to woman's true position in the creations of the Gods.

Truth presents this eulogy to MOTHERHOOD, confident it will find joyous reception in the hearts of the honest and the understanding.

CHAPTER XX

The Trinity of Motherhood—Eve, Sarah, and Zion—The Mormon Theory Concerning Our First Parents.

A Trinity of Mothers!

The celestial Masonry of Womanhood!

The other half of the grand patriarchal economy of the heavens and the earths!

The book of patriarchal theology is full of new conceptions. Like the star-bespangled heavens—like the eternities which it mantles—is that wondrous theology-

New to the world, but old as the universe. Tis the everlasting book of immortals, unsealed to mortal view, by these Mormon prophets.

A trinity of Mothers—Eve the Mother of a world; Sarah the Mother of the covenants; Zion the Mother of celestial sons and daughters—the Mother of the new creation of Messiah's reign which shall give to earth the

crown of her glory and the cup of joy after all her ages of travail.

Still tracing down the divine themes of Joseph; still faithfully following the methods of that vast patriarchal economy which shall be the base of a new order of society and the temple of a new civilization.

When Brigham Young proclaimed to the nations that Adam was our Father and God, and Eve his partner, the Mother of a world—both in a mortal and a celestial sense—he made the most important revelation ever oracled to the race since the days of Adam himself.

This grand patriarchal revelation is the very keystone of the "new creation" of the heavens and the earth. It gives new meaning to the whole system of theology—as much new meaning to the economy of salvation as to the economy of creation. By the understanding of the works of the Father the works of the Son are illumined.

The revelation was the "Let there be light" again pronounced. "And there was light!"

"And God created man in his own image; in the image of God created he him; male and female created he them.

"And God blessed them; and God said unto them, be fruitful, and multiply, and replenish the earth, and subdue it."

Here is the very object of man and woman's creation exposed in the primitive command. The first words of their genesis are, "Be fruitful and multiply."

So far, it is of but trifling moment HOW our "first parents" were created; whether like a brick, with the spittle of the Creator and the dust of the earth, or by the more intelligible method of generation. The prime object of man and woman's creation was for the PURPOSE OF CREATION.

"Be fruitful, and multiply and replenish the earth, and subdue it", by countless millions of your offspring.

Thus opened creation, and the womb of everlasting motherhood throbbed with divine ecstasy.

It is the divine command still. All others may be dark as a fable, of the genesis of the race, but it is not dark. Motherhood to this hour leaps for joy at this work of God. "Be fruitful"; and MOTHERHOOD IS SANCTIFIED as by the holiest sacrament of nature.

* * *

Eve—immortal Eve—came down to earth to become the Mother of a race.

How become the Mother of a world of mortals except by herself again becoming mortal? How become mortal only by transgressing the laws of immortality? How only by "eating the forbidden fruit"—by partaking of the elements of a mortal earth, in which the seed of death was everywhere scattered?

All orthodox theologians believe Adam and Eve to have been at first immortal, and all acknowledge the great command, "Be fruitful and multiply".

That they were not about to become the parents of a world of immortals is evident, for they were on a mortal earth. That the earth was mortal all nature here today shows. The earth was to be subdued by teeming millions of mankind—the dying earth actually eaten, in a sense, a score of times, by the children of these grand parents.

The fall is simple. Our immortal parents came down to fall; came down to transgress the laws of immortality; came down to give birth to mortal tabernacles for a world of spirits.

The "forbidden tree", says Brigham, contained in its fruit the elements of death, or the elements of mortality. By eating of it blood was again infused into the tabernacle of beings who had become immortal. The basis of mortal generation is blood. Without blood no mortal can be born. Even could immortals have been conceived on earth, the trees of life had made but the paradise of a few; but a mortal world was the object of creation then.

Eve, then, came down to be the Mother of a world.

Glorious Mother, capable of dying at the very beginning to give life to her offspring, that through mortality the eternal life of the Gods might be given to her sons and daughters.

MOTHERHOOD the same from the beginning even to the end! The love of MOTHERHOOD passing all understanding! Thus read our Mormon sisters the fall of their Mother.

And the serpent tempted the woman with the forbidden fruit.

Did woman hesitate a moment then? Did motherhood refuse the cup for her own sake, or did she, with infinite love, take it and drink for her children' sake? The Mother had plunged down, from the pinnacle of her celestial throne, to earth, to taste of death that her children might have everlasting life. * * *

What a psalm of everlasting praise to woman, that Eve fell first!

A Goddess came down from her mansions of glory to bring the spirits of her children down after her, in their myriads of branches and their hundreds of generations!

She was again a mortal Mother now The first person in the TRINITY OF MOTHERS.

The Mormon sisterhood take up their themes of religion with their Mother Eve, and consent with her, at the very threshold of the temple, to BEAR THE CROSS. Eve is ever with her daughters in the temple of the Lord their God.

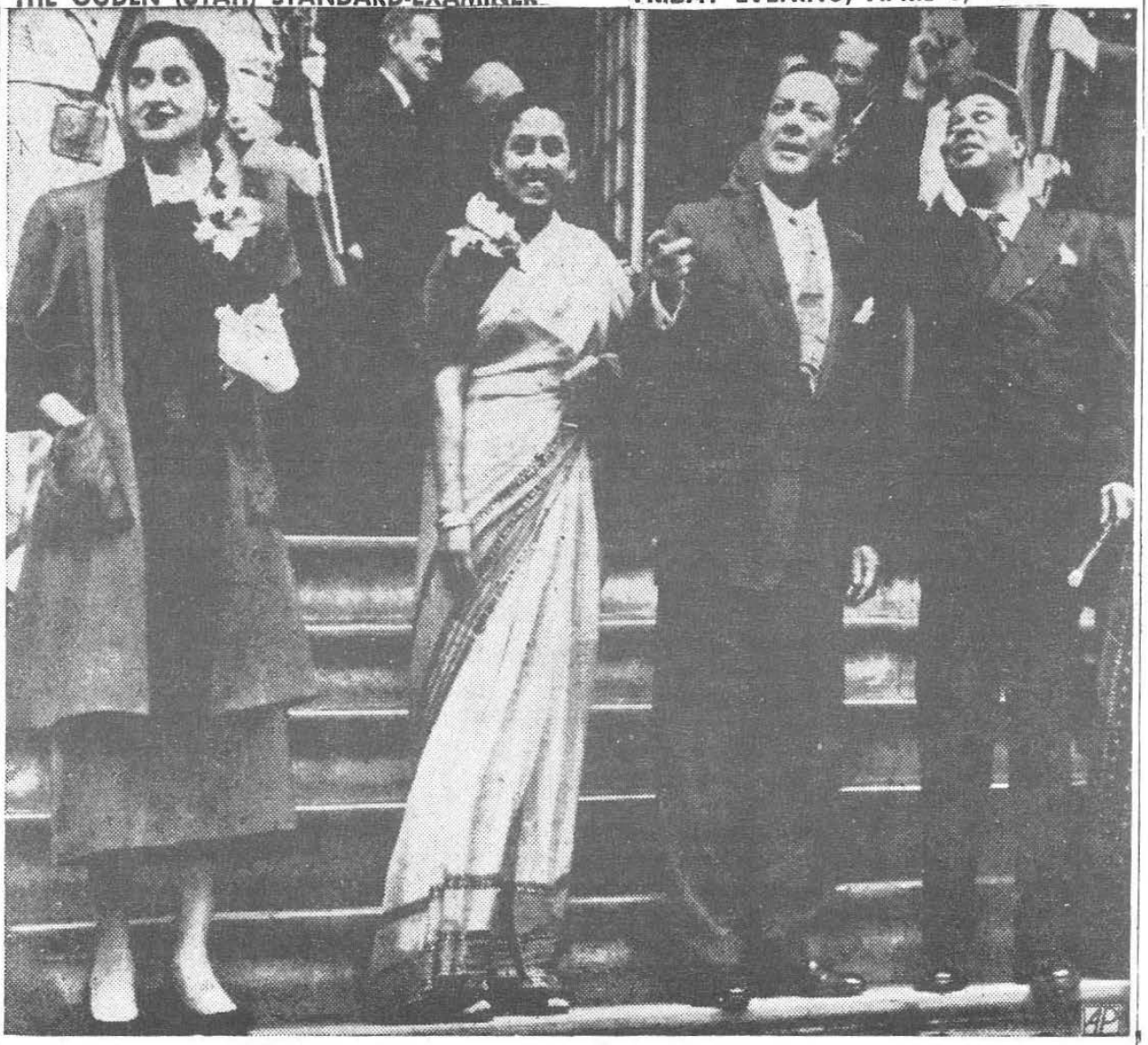
The Mormon daughters of Eve have also in this eleventh hour come down to earth, like her, to magnify the Divine Office of Motherhood. She came down from her resurrected, they from their spirit, estate. Here, with her, in the divine providence of maternity, they begin to ascend the ladder to heaven, and to their exaltation in the courts of their FATHER AND MOTHER GOD.

Who shall number the blasphemies of the sectarian churches against our first grand parents? Ten thousand priests of the serpent have thundered anathemas upon the head of "accursed Adam". Appalling, oftentimes, their pious rage. And Eve—the holiest, grandest of Mothers—has been made a very by-word to offset the frailties of the most wicked and abandoned.

Very different is Mormon theology! The Mormons exalt the grand parents of our race. Not even is the name of Christ more sacred to them than the names of Adam and Eve. It was to them the poetess and high priestess (Eliza R. Snow in the hymn of "O My Father") addressed her hymn of invocation; and Brigham's (Brigham Young) proclamation that Adam is our Father and God is like a hallelujah chorus to their everlasting names. The very earth shall yet take it up, all the sons and daughters of Adam and Eve shall yet shout it for joy, to the ends of the earth, in every tongue!

Eve stands, then, first—the God-Mother in the maternal trinity of this earth. Soon we shall meet Sarah, the Mother of the Covenant, and in her daughters comprehend something of Patriarchal marriage—"Mormon polygamy". But leave we awhile these themes of woman, and return to the personal thread of the sisters' lives.

THE OGDEN (UTAH) STANDARD-EXAMINER FRIDAY EVENING, APRIL 8, 1955



Pakistan Premier Takes Second Wife

Mohammed Ali (right), Prime Minister of Pakistan who married his social secretary at Beirut, Lebanon, is shown at City Hall, New York City, with his wives and Mayor Wagner on recent visit. At left is his bride, Alia Saadi, 28, Canadian citizen of Lebanese ancestry. His first wife, the Begum, is second from left. Ali's second marriage was possible under Moslem law which permits a man to take as many as four wives at one time.

MORMON or MOSLEM? No doubt during their stay in New York State this fine plural family was protected against unlawful search and seizure by "diplomatic immunity." We wonder what would happen to them if they were to stay all night in the States of Utah and Arizona!

THE BILL OF RIGHTS

I am the "Bill of Rights." I represent America. I dwell in her churches, her newspapers. I protect her people. Long ago my way was paved, my destiny established. I hold the rights of all Americans. I am their watchword, their beliefs, their stronghold. So long as I may ring the words of freedom, I am the basis of their lives, and in me rests the law of a nation.

A gray, towering spire juts into the sky. Chimes ring through the dusk. From all walks of life come peoples to this sanctuary. Therein dwells their God. Hymns fill the world as their voices echo the truths of peace – voices of youth, of the aged, voices of America. I protect them in this sanctuary. Through me they may choose their religion–worship as they please. They may join their fellow man in prayer, and I pray with them, for I am the soul of America.

Before the hushed courtroom sits the judge, the jury. It is their job to decide the fate of a man. Their wisdom and judgment will determine his guilt or innocence. Once a man was not given this chance. Once he was thrust into the dank cells of injustice. No one would hear his plea; no one would believe in him. He became an outcast of humanity. To a man such as this I have brought justice. I have given him the right of trial by jury. He may stand before the world and be heard. He will be judged in all fairness, guilty or not, and I will stand in his judgment, for I am the justice of America.

On the street corners, in newspaper stands, on doorsteps lies the truth of a nation. Gigantic presses work continually to publish the word of the people. There is no one who may say what is to be printed and what is not to be. No one may buy the opinion of America, may bargain with her integrity. Daily, thin lines of clear black type bring to every section of this country the news of the world, unbiased.

I am a part of every published article and protector of the people's interests. I am their thoughts, for I am the truth of America.

A friend stops his neighbor on the street. An uncensored conversation follows. It may be a discussion of politics, of government, of religion. They talk freely, unafraid of sudden arrest. In many countries of the world a man's speech is not his own. He may not say what he pleases. He may be incriminated for even the slightest word against his government. Consequently he lives in constant fear. His words are locked behind barred doors and whispered only in the most secluded of places. This is not so in our land. I give to each man his right of freedom of speech, for I am the voice of America.

In courts, in churches, in the mouths and minds of America I dwell. My job is the protection of her people, I am their beliefs, their freedom, their future, for I am the "Bill of Rights."

Contributed.

MEHMET'S TWO 'LITTLE' WIVES ADD UP TO ONE TOO MANY

Trieste, Italy, April 8 (UP) – Mehmet Metalia fled Communist Albania in search of freedom, but said Friday that freedom in the west was not what he had imagined or all he had hoped.

Metalia's problem is wives. He has two which, he explained, was acceptable for a Moslem in Albania. But now he has been told he can take only one with him if he immigrates to the United States.

"All I have is two wives, and both are little women," he complained. "What would happen if I had seven of them, as I am permitted according to our Prophet Mohammed?"

"I'd rather spend the rest of my life in a refugee camp than give up either of my wives," Metalia insisted. "I thought that outside the Iron Curtain I would find freedom," he said. "But now they tell me to get rid of one of my wives. I ask you, what kind of freedom is that? There is a terrible confusion in the world."

Salt Lake Tribune, April 9, 1955.

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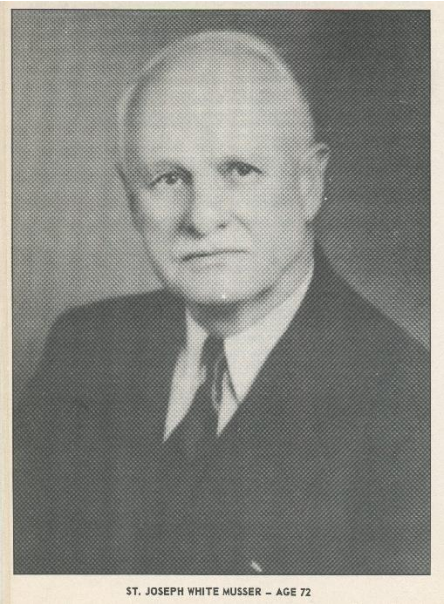
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