TRUTH

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

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Anniversary Thoughts

With the present number TRUTH begins its twenty first year of publication. From its birth TRUTH has been a consistent and persistent champion of the Gospel. It has carried the word of the Lord into the homes of faithful seekers after truth. Principles of life and salvation as established through the Prophet Joseph Smith and which, in part, have ceased to function in the lives and teachings of the saints, have been faithfully presented from month to month in such clearness and persistence as our circumstances and understanding have warranted.

The Magazine stands for the fundamental principles of the Gospel as revealed by the Lord for the guidance of His children. While honoring men in the exercise of their inalienable rights to think, speak and worship as they choose, within, of course, the limits of divine law, our mission is to challenge error in whatever guise it appears, assisting in the establishment of faith in the gospel, particularly among Latter-day Saints.

Armed with the sword of righteousness it has tried to maintain the truth. Its platform is the fulness of the Gospel of Jesus Christ. It is the purpose of TRUTH to hew to the line with such precision that its message will not be misunderstood by those possessing the courage to think and to act.

We have no personal enmity in our hearts. Our fight is for principle and for principle alone. The natural weaknesses of men are not our problem. Their humanity is admitted and often admired. It is not for us to judge their daily conduct, except as it may affect the principles of salvation and tend to weaken or completely destroy faith in the eternal laws of heaven. When this latter situation threatens, TRUTH—with its acknowledged limitations—must champion the cause as the Lord renders it strength and wisdom.

If our criticisms or our line of defense, have at times appeared either personal or harsh, we wish it known 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."

such was not intended. We have tried to praise where praise was merited and to criticize, where criticism was needed and calculated to benefit. Our work is necessarily a defensive one. To be aggressively defensive, while often a stern necessity, is not always the most agreeable task—certainly it is not a popular one. We have sought at all times, whenever possible, to avoid personalities. Our fight is to defend every principle of life and salvation as God has revealed it; and to accomplish this with the least possible mental discomfort or embarrassment to our opponents, is our pleasure.

In this work we have tried to be guided by reason and moderation, with due regard to the seriousness of our work. We respect SINCERITY in belief, but sincerity is not the test of truth. We accord HONESTY to many now engaged in changing the essence of the Gospel, but honesty is no guarantee of correctness. We respect AGE and POSITION, but cannot condone fallacious teachings from either. In a word, we contend that TRUTH can never be defeated. Temporary setbacks may impede its progress but can never change its indubitable course. While error falls under its own weight, truth will gain strength for each engagement until the final triumph.

TRUTH confidently looks forward to the return of the saints to the faith of their fathers; to a re-acceptance of the Gospel in its fulness, and with a mutual determination to pursue the course of truth to its logical end.

TRUTH will continue to be devoted to questions—POLITICAL, SOCIAL, ECONOMIC and RELIGIOUS, and will continue its present policy of sustaining and advancing the TRUTH, hewing to the line, let the chips fly where they will.

TRUTH not only records its own anniversary but also is proud to mention the anniversaries of the birth of two of the Lord's stalwart warriors—Brigham Young and Heber C. Kimball. These two men, born in the same state, in the same month and year, received the gospel near the same time, in the spring of 1832, each remaining true to his covenants to the end.

We are impressed that no better testimonial can be accorded these true servants of the Lord, than the presentation of their inspired sermons. On the subject of his sermons President Young said: "I know just as well what to teach this people and just what to say to them and what to do in order to bring them into the Celestial Kingdom, as I know the road to my office. It is just as plain and easy. The Lord is in our midst. He teaches the people continually. I have never yet preached a sermon and SENT IT OUT TO THE CHILDREN OF MEN, THAT THEY MAY NOT CALL IT SCRIPTURE. * * * Let this go to the people with 'Thus saith the Lord', and if they do not obey it, you will see the chastening hand of the Lord upon them."—Deseret News, Jan. 29, 1870.

The following sermon was delivered during the inspiring days of the reformation, and was published in the Fourth Volume of the *Journal of Discourses.* Speaking of this particular volume the publishers stated in the preface: "We believe that the present volume is the most important of any yet placed in the hands of the saints. It contains Discourses, Remarks, and Exhortations, delivered at the time of the great REFORMATION among the Saints in Zion. It shows the noble and mighty efforts of the authorities to purify the children of Zion, and prepare them for the great day of redemption. It is the written embodiment of the fire of the Almighty that burned in His Prophets and Apostles at that momentous epoch in the history of the Latter-day Church. The influence of that Reformation was felt by heaven, earth, and hell. It called down power and blessings from the celestial world to rest upon the Anointed Ones. It strengthened

the union of the Saints, and added brightness to their faith. It made Satan and his hosts rage and tremble."

We submit this splendid sermon as a fitting testimonial to the lives of these two great champions of TRUTH.

CELESTIAL MARRIAGE

Some quietly listen to those who speak against the Lord's servants, against his annointed, against the plurality of wives, and against almost every principle that God has revealed. Such persons have half-a-dozen devils with them all the time. You might as well deny "Mormonism," and turn away from it, as to oppose the plurality of wives. **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. He revealed it to Joseph the Prophet in this our dispensation; and that which he revealed he designs to have carried out by his people.

Heber C. Kimball, *Journal of Discourses, Vol. 5, pp. 203-204.*

OUR RELATIVES, THOSE WHO DO THE WILL OF GOD—THE ELDERS SHOULD BE AS FATHERS AND SHEPHERDS IN ISRAEL, AND NOT AS MASTERS—SELF-CONFIDENCE, AND THE WAY TO OBTAIN IT—THE PROPHET JOSEPH NOT YET RESURRECTED—PREACHING TO THE SPIRITS IN PRISON, ETC.

A Discourse, by President Brigham Young, Delivered in the Tabernacle, Great Salt Lake City, March 15, 1857.

I am not in the habit of taking a text, when I preach to the Saints; but I will quote a portion of Scripture, and offer a few remarks upon it.

It is recorded, concerning the Saviour, Matthew xii. 46—50, that "While he yet talked to the people, behold his mother and his brethren stood without, desiring to speak with him. Then one said unto him, Behold thy mother and thy brethren stand without, desiring to speak with thee. But he answered and said unto him that told him, Who is my mother? and who are my brethren? And he stretched forth his hand towards his disciples, and said, Behold my mother and my brethren. For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother."

The Saviour's reply to the questions, "Who is my mother? and who are my brethren?" is fraught with a principle that is very little noticed by many. I frequently hear the brethren, and you may hear both them and the sisters, in the prayer-meetings, where they have a privilege of speaking, say, "I have not a father, mother, brother, sister, uncle, aunt, first nor second cousin, nor any relative whatever in this Church." Do you not hear such expressions made by the Saints? Yes; and I sometimes here them from this stand.

Whether to the understanding of his hearers at that time, or whether to ours, those questions were correctly answered by our Saviour in the observation, "For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother." So far as I am concerned, I do not claim relationship

anywhere else. And I do not think that the Saviour will claim any son or daughter of Adam to be his brother, sister, mother, or kin, or connection of any kind or description, according to the flesh, except those who do the will of our Father in heaven—the will of Jesus and his Father.

We presume that the Saviour perfectly understood his origin, for he was then over thirty years of age, and had been instructed by his Father in heaven and by the Holy Ghost, and had had the visions of his mind repeatedly opened, according to the history given by his disciples; therefore we have no hesitation in believing that he understood his origin, who he was, the errand for which he came into the world, the business he had to attend to here, and understood the end of his mission in the meridian of time. He understood that which you and I do not understand, without the same kind of revelations and teachings as he enjoyed.

Let the human family do as they did in the days of Adam, in the days of Noah, or even as they did in the days of Lot; let parents propagate children, and let one generation succeed another, and this does not change the blood, flesh, bones, sinews, &c., pertaining to our organization in the flesh; this does not change in the least the peculiar characteristics of the organization of our bodies. The Apostle merely hinted at this subject when he said, "And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation." (Acts xvii. 26.)

No matter who they are, nor whether they are upon the islands, or upon the continents; no matter whether they are the wild Arabs who traverse the scorching sands of Arabia, the aborgines of our own country, who roam over its plains and mountains, or the delicately nurtured dwellers in highly civilized nations; they are all of one flesh and blood.

Consequently we can readily and safely draw the conclusion that a man or woman who has sprung from the loins of Father Adam and Mother Eve, whether upon the islands of the sea, in the west, in the east, or on the opposite side of this globe, is flesh of our flesh, and bone of our bone, as much so as any person now in this house or in this Territory. But the relationship that I claim, is to those who do the will of our Father in heaven; they are my brethren and sisters.

I know a great many here who have no relatives in this Church, using that term in its customary acceptation. Sometimes wives leave their husbands, to come here; mothers also leave their children, and children their parents. Ask them, "Where is your husband?" "In England," or in some other country. "Have you any children?" "Yes." "Where are they?" "They would not come with me." "Have you any brothers and sisters, or parents?" "Yes, my father and mother are living." "Did they believe the Gospel?" "No." "Did your brothers and sisters believe it?" "No, I am a lone person."

Such persons are apt to feel a spirit of despondency, to mourn and complain, "O that I had a Father's house to go to; or if I had one person whom I could visit and call sister, how happy I should be; but I am a stranger here, I have no relatives in this kingdom." Is that feeling correct or incorrect? I say that it is incorrect; such conclusions are not true. That man or woman that is a child of God, that honours his or her calling in the kingdom of God on the earth, is just as much your brother or sister as any person you have been accustomed to claim that relationship with. If you see a woman who lives her religion,

who is owned of God, you see a person that is flesh of your flesh, blood of your blood, and bone of your bone, although she may have been born upon the opposite side of the earth from where you was born. Those who actually live the religion we profess, are as much your brothers and sisters as are those born of the same earthly parents. Jesus understood this, as we may learn from his expression, "For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother."

Let your hearts be at rest, for you have brothers and sisters here to visit; they are your connections, your relatives, your brethren and sisters.

A great many have an experience that has proven to them the truth of this doctrine. Ask those individuals, those who at times have desponding feelings about the absence of their relatives, when they are in the light of the Spirit, when the joys of salvation fill their bosoms, whether they would prefer the society of their fathers, mothers, brothers, and sisters whom they have left behind, or whether they would like to associate with them better than with their neighbours here, and they will tell you, "No." Would you visit them, as quick as you would a good Saint? "No." Do you have the same feeling and fellowship for them, as for a Saint? "No." Are they as near and dear to you as those who are Saints? "No." And yet, when the Spirit is gone from them and they are left to themselves, they are apt to feel lonesome and cast down, to be filled with desponding feelings, and to cry out, "I wish I could see my father, my mother, my brothers and sisters; I wish they were here." And I wish you to understand that your brethren and sisters are here, even according to the flesh. Yes, according to the connection and relationship we bear to each other to our Father and God, and to our Elder Brother, Jesus Christ.

It is true that I have not altogether the experience that those have whose parents would not embrace the Gospel, nor any of their father's family. My father and step-mother embraced the plan of salvation as revealed through Joseph the Prophet; and four of my brothers, five sisters, and their children and their children's children, almost without exception, are in this Church; also many of my cousins, uncles, and other classes of what we call relatives or relations, are in this Church. But I had this trial when I embraced this Gospel, "Can you forsake your friends and your father's house?" This was in the vision of my mind, and I had just as much of a trial as though I had actually been called to experience all that some really have. I felt, yes, I can leave my father, my brothers and sisters, and my wife and children, if they will not serve the Lord and go with me.

I did not ask my wife whether she believed the Gospel; I did not ask her whether she would be baptized. Faith, repentance, and baptism are free for all. I did not know, when I was baptized, whether my wife believed the Gospel or not; I did not know that my father's house would go with me. I believed that some of them would, but I was brought to the test, "Can I forsake all for the Gospel's sake?" I can, was the reply within me. "Would you like to?" "Yes, if they will not embrace the Gospel." "Will not these earthly, natural ties be continually in your bosom?" "No; I know no other family but the family of God gathered together, or about to be, in this my day; I have no other connection on the face of the earth that I claim." And from that day to this, if my father was still living, or my mother, and would not believe the Gospel, embrace it, and

then live it, or if any of my living brothers and sisters would not, I would rather meet a Saint who was a beggar in the streets and bid him welcome to my house, than to receive a visit from any of my unbelieving connections, even though they had the wealth of the Indies. I was brought to this test in my own feelings, in the first of my experience in this Church.

Here are our fathers, mothers, brothers and sisters. And perhaps it would be strictly correct to say that we have fathers in the Gospel, spiritual Fathers, for the Apostle Paul called Timothy, whom he brought into the Church, his "own son in the faith," and charged him to "be gentle unto all men, apt to teach, patient;" to be careful, cautious, with regard to the people that believed in Jesus Christ; to learn the disposition and the nature of the people, that he might understand himself and those he taught; and alluded to others that were travelling and preaching; building up Churches, or presiding over them after they were built up.

Looking at the conduct of many, yea, very many, as we can see it exhibited in this our day, they want the mastery, the influence, the power. They want to be able to say to the people, "Do this or do that," and have no objections raised. They would have the people obey their voice, and yet they do not know how to gain the affections of the people; they do not understand the dispositions of the people.

Paul observed the same difficulty in his day. Many Elders were preaching and presiding, who were ignorant, aspiring, and tyrannical, and but few of them treated the people as kind and benevolent fathers treat their children. There were not many fathers, but there was a disposition to be "many masters," as we see here.

The most of our Elders want to be obeyed, as strictly as you are taught by them from this stand that this people ought to obey brother Heber, or brother Brigham; as strictly as they preach to you to obey our counsel. I do not threaten you much; No. If I have not wisdom and power to gain the influence necessary for me to wield in the midst of this people, without cursing them, without telling them that they and their substance shall be cursed, and that if they do not do as I say they shall go to hell—without threatening the people all the time with my judgments and the judgments of the Almighty—I say, let Brigham sink a little lower, and get into the field where I can find my true level, where I can be made more useful.

You never hear me plead with nor threaten the people much, nor chastise them often and severely for not obeying my counsel. Is it right that others should do so? Yes, it is all right, if they are so disposed; I have no fault to find with regard to others urging the people to obey counsel. But if I do not give the Saints and others the counsel of the Almighty, and that too by the Spirit of my mission, they are at liberty to dictate me, or to correct me in every error I commit; and certainly I should commit great errors, if I did not enjoy and have the Spirit of my mission, and counsel according to the will of the Lord. If all who are called to responsible stations would look at themselves precisely as they are, I will venture that we would have many more fathers than we now have, and fewer masters to drive the people.

As I have frequently said to the brethren, stop, hold on. If you have sheep and have become a shepherd in the fold of Christ, you must bear in mind that you must know your sheep, and that then they will know you, that is, if you have got sheep. Perhaps some of you are nursing a flock

of goats, and do not know the difference. But if you actually have a flock of sheep, you should, instead of hallooing, "Shoo, shoo, shoo, get out of the way," and instead of driving them, take a course that when they hear your voice they may begin to bleat and run for their shepherd, because he has a little salt for them. When the sheep hear the voice of a good shepherd they expect to hear the words of life; and every one that has the knowledge of God will know and understand that such a shepherd is acting in his duty, and they will walk up to his counsels and example. Do all the shepherds take a wise course? No, and the reasons have been told here times enough.

Elders of Israel and Bishops, be fathers, and take a course by which you will win the affections of the people. How? with your silken lips? No, no; but with the fear of the Almighty. Do you know that men and women of God love truth? They do not love sophistry, it is an abomination to them. When men are smooth as oil, with a smile always upon their countenances, as some Elders have, to gain an influence, the love people have for such men is rotten, is without foundation; and in the day of trouble, when they need a foundation in their people, they will find that it will fall to the ground, and that the people will pass by them and say, "We do not know those men." Let your influence and your power be gained by the power of the Lord Almighty, by the Holy Ghost sent down from heaven, and see that you have within you a well of water, springing up to everlasting life. Then when your brethren and sisters come around you they will drink at that fountain, and say, "We are one with you."

You hear the Elders teaching the people to try and have confidence in God, and saying, "Do have confidence in the ordinances of the house of God; brethren and sisters try and live your religion; try and have confidence in your religion; have confidence in your God; have confidence in the Elders of Israel, that lead you; have confidence in your Bishops and other presiding officers, &c."

You know that almost every man who becomes a public speaker uses certain peculiar words to convey particular ideas, selects a vocabulary and arrangement more or less peculiar to himself, thereby causing that great variety of style observed in speakers and writers. I have mine, which is peculiar to me. Did you ever see a man who had such a peculiar vocabulary as brother Heber has? I never did. Orson Hyde has a mode of expression peculiar to himself, and so has every public speaker. My use of language is good to me; and though others may use different words to convey the same ideas, let me give out those ideas in my own style, according to my understanding.

Now to return to those teachings by the Elders, in such cases I would say to my dear brethren, to those who are of the household of faith, try to get a little confidence in yourselves, and then try to live so as to have confidence in your God. Ask even an infidel whether he believes that the wonder workings of nature, the strange phenomena which he sees and cannot account for, are produced, and he will answer, "Yes, I know they are." Do you know that men, women, and children are healed? Yes, you know they are. You behold those remarkable phenomena, though you cannot fully account for them. You believe in a great many things which you do not understand, but do you believe in yourselves? No, that is the grand difficulty with every one of us.

I will take my own experience. When men and women bring their sick to me, if I had the power I would heal all that should be healed. And

if I had perfect confidence in myself, and the Lord had that confidence in me which I should then have in Him, no power beneath the heavens could prevent the power of God from coming on them and healing them through me. But I have not yet attained to perfect confidence in myself in all circumstances, neither has God in me, for were such the case, He would answer every request I made of Him, every wish of mine would be answered to the letter. And this is the difficulty with the people, they have not attained to perfect confidence in themselves, neither have we as yet sufficient grounds for that degree of confidence.

We lay hands on the sick and wish them to be healed, and pray the Lord to heal them, but we cannot always say that He will. We do not always know that He will actually hear our prayers and answer them. Sometimes the Elders will get that faith, and the sisters will often lay hands on their children and have faith and confidence in themselves that God will answer their prayers, and say to fevers and pains, "Be ye rebuked and stand far off from this the afflicted," and it is done. But you have to attain to this power by your faithfulness and confidence in yourselves, that God will answer your prayers. We know that the Lord often heals the sick; and we believe all the time that He is able to do so, but will He because we ask Him to? That is the question, and we are often doubtful about it.

Do you think that I would have let my brother die, if I had the power the Lord has? Would I have let Jedediah gone behind the veil, had I had that power? No; though in that I might have gone contrary to the wishes of the Almighty. For want of the knowledge which the Lord has, if I had power I might bring injury upon myself and this people.

We must have knowledge pertaining to ourselves, and that knowledge will give us the key to know how to ask and obtain, and without that knowledge we cannot have eternal life, which is "to know the only true God, and Jesus Christ whom He has sent." If we have that knowledge we will know how to ask so as to obtain, and not ask amiss, we will ask and have our requests granted. How can we have that knowledge? By applying our hearts to wisdom and our lives to rectitude; by living as perfectly before God as we know how; by doing those things that we know to be right, those about which we have no doubt or dubiety, and never doing that which we are suspicious is wrong, and then be satisfied and not crave after that which is not for us, but let it remain in the hands of God. If we can obtain faith and confidence in ourselves, there is no lack in the power of God; neither is there any lack in His diligence, for He is always on the alert.

In our ignorance and darkness we may be led into error, if we follow our feelings, as I just now observed might have been the case in regard to retaining brother Jedediah, as also brother Willard, brother Whitney, and many others. Had we had the power, would we have parted with Joseph? No, notwithstanding his work was finished on the earth. Many ideas have been imbibed and advanced concerning the death of Joseph. It was precisely as the Lord had decreed, designed, willed and brought about. No power could have altered it in the least. He had finished his work on the earth. Still if you and I had had the power without the knowledge, we would have kept Joseph on this earth, and then he would have failed to perform his mission in the spirit world.

I learned during the intermission, that several understood brother Heber to say, in his remarks in the forenoon, that Joseph was resurrected. He did

not say any such thing, but left the sentence with a word understood at each end of it, or a sort af conjunction disjunctive at each side of it. I thought at the time that many would understand brother Heber as saying that Joseph was resurrected, and I take this opportunity to correct that misunderstanding. Joseph is not resurrected; and if you will visit the graves you will find the bodies of Joseph and Hyrum yet in their resting place. Do not be mistaken about that; they will be resurrected in due time.

Jesus had a work to do on the earth. He performed his mission, and then was slain for his testimony. So it has been with every man who has been fore-ordained to perform certain important missions. Joseph truly said, "No power can take away my life, until my work is done." All the powers of earth and hell could not take his life, until he had completed the work the Father gave him to do; until that was done, he had to live. When he died he had a mission in the spirit world, as much so as Jesus had. Jesus was the first man that ever went to preach to the spirits in prison, holding the keys of the Gospel of salvation to them. Those keys were delivered to him in the day and hour that he went into the spirit world, and with them he opened the door of salvation to the spirits in prison.

Compare those inhabitants on the earth who have heard the Gospel in our day, with the millions who have never heard it, or had the keys of salvation presented to them, and you will conclude at once as I do, that there is an almighty work to perform in the spirit world. Joseph has not yet got through there. When he finishes his mission in the spirit world, he will be resurrected, but he has not yet done there. Reflect upon the millions and millions of people that have lived and died without hearing the Gospel on the earth, without the keys of the kingdom. They were not prepared for celestial glory, and there was no power that could prepare them without the keys of this Priesthood.

They must go into prison, both Saints and sinners. The good and bad, the righteous and the unrighteous must go to the house of prison, or paradise, and Jesus went and opened the doors of salvation to them. And unless they lost the keys of salvation on account of transgression, as has been the case on this earth, spirits clothed with the Priesthood have ministered to them from that day to this. And if they lost the keys by transgression, some one who had been in the flesh, Joseph, for instance, had to take those keys to them. And he is calling one after another to his aid, as the Lord sees he wants help.

Jedediah is not asleep, his spirit is not dead, he is not idle; neither is Willard idle, asleep, or dead. Joseph needed them there, also brother Whitney, and all the rest of the faithful who have departed in our day; and he is now anxious to get a few more of the faithful Elders to assist him in the great labours in the prison house. He is there attending to the business of his mission; and if they did lose the keys of the Priesthood in the spirit world, as they have formerly done on the earth, Joseph has restored those keys to the spirits in prison, so that we who now live on the earth in the day of salvation and redemption for the house of Israel and the house of Esau, may go forth and officiate for all who died without the Gospel and the knowledge of God.

Brother Heber did not say that Joseph was resurrected, though I was satisfied that many of the hearers would draw such a conclusion. As quick as Joseph finishes his mission in the spirit world he will be resurrected.

I do not know that any news would

come to my ears so sad and discouraging, so calculated to blight my faith and hope as to hear that Joseph is resurrected and has not made a visit to his brethren. I should know that something serious was the matter, far more than I now apprehend that there is. When his spirit again quickens his body, he will ascend to heaven, present his resurrected body to the Father and the Son, receive his commission as a resurrected being, and visit his brethren on this earth, as did Jesus after his resurrection. Mary met the Saviour after his resurrection, and, "supposing him to be the gardner, saith, Sir, if thou have borne him hence, tell me where thou hast laid him." But when she learned who he was, and was about to greet him, he said, "Touch me not, for I am not yet ascended to my Father." As quick as Joseph ascends to his Father and God, he will get a commission to this earth again, and I shall be the first woman that he will manifest himself to. I was going to say the first man, but there are so many women who profess to have seen him, that I thought I would say woman.

I should feel worse than I now do, if I knew that Joseph was resurrected and had not paid us a visit, which he most assuredly will do, when that period arrives.

When Jesus was resurrected they found the linen, but the body was not there. When Joseph is resurrected, you may find the linen that enshrouded his body, but you will not find his body in the grave, no more than the disciples found the body of Jesus when they looked where it was lain.

To return more closely to the subject I have in my mind, I will ask, can we do anything to restore confidence in ourselves? Yes, we can; and those principles that will actually give us confidence in ourselves, are what we ought to have constantly before us. But those who have been intimately acquainted with this people can see a difficulty on the other hand. A man would get exceeding great faith, if he did not outweigh and outmeasure himself, for it is but a short time before some are prone to take the glory to themselves, and say, "I have laid hands on the sick and they have been healed. Stand out of the way, everybody, I am the man for you to look at," and they go to the devil.

Again, many will pray for the sick and for themselves, for this blessing and that, without receiving an answer, and think "I am so unworthy, I have not lived my religion and walked up to my privileges, though I have thought of everything that I can confess." Some people will come and confess to me things as simple as it would be for a woman to take the last egg from her hen's nest, and then reflect, "what an evil I have done to rob that poor hen of her last egg," and talk about that which the Lord cares nothing about, and say within themselves, "I do not receive the blessings I desire; I have tried to humble myself and do the best I know, and yet I do not receive tha faith and power I want, that I am looking for and expect." You cannot receive it, until you are capable of using it,- neither should you. It would not be wisdom in the Lord to give you power any faster than you gain knowledge.

Those who humble themselves before the Lord, and wait upon Him with a perfect heart and willing mind, will receive little by little, line upon line, precept upon precept, here a little, and there a little, "Now and again," as brother John Taylor says, until they receive a certain amount. Then they have to nourish and cherish what they receive, and make it their constant companion, encouraging every good thought, doctrine and principle and doing every good work they can perform, until by and bye the Lord is

in them a well of water, springing up unto everlasting life.

Some of you may remember hearing Elder Taylor preach on that subject some years ago. He illustrated it most beautifully, I never heard it so beautifully illustrated, by instancing people's applying their words, works, and wisdom, in seeking first the kingdom of heaven and its righteousness, seeking to build up the kingdom of God on the earth, and exhorted that every other interest should sleep to wake no more; that every man and woman should have a lively interest for the kindom of God, and let narrow, contracted, sectional, individual interests lie dormant, asleep, severed from us, and taught that our whole lives would then be occupied in loving God and doing good, until Jesus would form in us that living fountain from which we may have revelation and gain wisdom.

Can you learn by what you see? Yes, if you know how. No matter what your circumstances are, whether you are in prosperity or in adversity, you can learn from every person, transaction, and circumstance around you. You can learn from yourselves and your neighbours, and can apply all your energies to the building up of the kingdom of God on the earth, if your knowledge, interests, hopes, joys, efforts, and labours are concentrated therein; and you will be in that almighty big root that brother Heber was talking about in the forenoon.

Jesus is the vine, we are the branches, and his Father is the husbandman. In reality his Father was the root of that vine, and Jesus was the vine, though he did not tell them that, for they could not understand anything about it. His Father was the root, the living fountain, and the God whom we have to serve. Let us be branches and cling to this vine, hang to the true principles, and all that we do, let it be to nourish, cherish, love, build, increase, and multiply the size, glory, power, and excellency of this tremendous great vine. There will be but one big vine in the vineyard, according to that. Never mind, we will be the branches, and the roots will fill the whole soil and the branches the heavens.

It may be just as well to have one tree that will bear a million bushels of peaches, as to have a million trees that will only produce one bushel each. All can partake and be filled; all who will can rejoice, and all can strive to build up this one kingdom, or to nourish this great tree.

I now wish to particularize a little, and will commence by asking whether any persons here are sick, and if so, I will tell you what their disease is, when I get ready. Some men and women fairly get sick, so that they have to go to bed. What is the matter? "O I feel that I cannot stand it any longer." What is the matter, sister? "My husband knows something that he cannot tell me." Do some of you men know something that you cannot tell your wives? "O, I have received something in the endowment that I dare not tell my wife, and I do not know how to do about it." The man who cannot know millions of things that he would not tell his wife, will never be crowned in the celestial kingdom, *never*, NEVER, NEVER. It cannot be; it is impossible. And that man who cannot know things without telling any other living being upon the earth, who cannot keep his secrets and those that God reveals to him, never can receive the voice of his Lord to dictate him and the people on this earth.

Does brother Heber know things that I do not? Yes, facts that have slept in his bosom from the time I first knew him. Did he ever have a thought, a wish, or desire, to tell

them to me? No. Do I know anything that I should keep fast locked in my bosom? Yes, thousands of things pertaining to other people, that ought to sleep as in the silent grave. Do those things go from me to brother Heber? No. To my wife? No, for I might as well at once publish them in a paper. Not that I wish to undervalue the ability, talent, and integrity of woman, for I have many women to whom I would rathar reveal any secret that ought to be revealed, than to nine hundred and nine out of a thousand men in this Church. I know that many can keep secrets, but that is no reason why I should tell them my secrets. When I find a person that is good at keeping a secret, so am I; you can keep yours, and I mine.

Now I want to tell you that which, perhaps, many of you do not know. Should you receive a vision of revelation from the Almighty, one that the Lord gave you concerning yourselves, or this people, but which you are not to reveal on account of your not being the proper person, or because it ought not to be known by the people at present, you should shut it up and seal it as close, and lock it as tight as heaven is to you, and make it as secret as the grave. The Lord has no confidence in those who reveal secrets, for He cannot safely reveal Himself to such persons. It is as much as He can do to get a particle of sense into some of the best and most influential men in the Church, in regard to real confidence in themselves. They cannot keep things within their own bosoms.

They are like a great many boys and men that I have seen, who would cause even a sixpence, when given to them, to become so hot that it would burn through the pocket of a new vest, or pair of pantaloons, if they could not spend it. It could not stay with them; they would feel so tied up because they were obliged to keep it, that the very fire of discontent would cause it to burn through the pocket, and they would lose the sixpence. This is the case with a great many of the Elders of Israel, with regard to keeping secrets. They burn with the idea, "O, I know things that brother Brigham does not understand." Bless your souls, I guess you do. Don't you think that there are some things that you do not understand? "There may be some things which I do not understand." That is as much as to say, "I know more than you." I am glad of it, if you do. I wish that you knew a dozen times more. When you see a person of that character, he has no soundness within him.

If a person understands God and godliness, the principles of heaven, the principle of integrity, and the Lord reveals anything to that individual, no matter what, unless He gives permission to disclose it, it is locked up in eternal silence. And when persons have proven to their messengers that their bosoms are like the lock-ups of eternity, then the Lord says, I can reveal anything to them, because they never will disclose it until I tell them to. Take persons of any other character, and they sap the foundation of the confidence they ought to have in themselves and in their God.

If you cannot have confidence in God, try and have it in yourselves. If you lay on hands for the recovery of the sick, or for the reception of the Holy Ghost, or to bless or curse, unless you know that God hears you and will answer you, your administration is liable to fall to the ground. When you have confidence in yourselves you will have confidence in your God. You know that God is able to do what you desire of Him in righteousness, but the question is, will He? No, He will not do for this people that which we want Him to, until we prove

to Him and to the angels that we are the friends of God, and will never betray Him in any way, shape, or manner. If we are His friends, we will keep the secrets of the Almighty. We will lock them up, when He reveals them to us, so that no man on earth can have them, and no being from heaven, unless he brings the keys wherewith to get them legally. No person can get the things the Lord has given to me, unless by legal authority; then I have a right to reveal them, but not without. When we can keep our own secrets, when we can keep the secrets of the Almighty strictly, honestly, truly in our own bosoms, the Lord will have confidence in us. Will He before? No. Are we going to become secret keepers in any other way than by applying our lives to the religion we profess to believe? No.

We want confidence in each other. The Bishops, Presiding Elders, and men in authority seek for the obedience and confidence of the people. How are they going to get it? By abusing the people? By scolding them? Are they going to get it by flattering them with smooth, deceitful tongues? No, they will not get it in any of those ways. There is only one way to get it. This people are a good people. As I said last Sabbath, they are willing to do anything to obtain eternal life, to secure to themselves a seat in the boxes, as brother Orson Hyde termed it. If you have a blank ticket for a theatre, you may fill it up for the boxes, or the gallery, or the pit, just as you please. Your lives must fill that blank, and if you would fill it for one of the best seats in the kingdom, you must live accordingly.

Do not flatter the man of influence, or the rich man. I know that the brethren might turn round and say, "Brother Brigham, do you see any of this, very lately?" The brethren have learned, years ago, that if a man was to give me a gold watch, a suit of clothes, a span of horses, a fine carriage, or a purse containing a million of dollars to buy my friendship, that does not buy it, has nothing to do with it, consequently I have not much opportunity of knowing whether the people have this spirit or not, for they do not exhibit it to me. If they feel to give me anything, they give it because they wish to give brother Brigham something.

If a man should offer to make me a present of a thousand dollars, though I knew at the time that he would be kicked out of the Church in the next minute, I would accept it and try to make good use of it. On the other hand, if a man was in beggary, and owing this Church a thousand dollars and lacking a suit of clothes, but with his heart right, brother Brigham would say, "Come along here, you are the man I want to see; come to my table and eat, and I will also give you clothing to put on." Let a man have the power of God with him—the Holy Ghost within him—so that when he talks you can see, feel, and understand that power; so that you can see and understand that the water of life is in him, insomuch that when he speaks, the sweet words of life flow out; then I am ready to exclaim, "Come, here, my brother, you are the man for me."

When every person will cease to hang upon the brittle, rotten threads upon which the world hang, and turn round and say, in the power of God, "I will make friends and gain my influence, by that power; I will have all I do have in the name and power of God, and that which I do not thus get, I will not have," then you will begin to gain the influence you want, and to have confidence in yourselves and in each other. Can the people have confidence in each other, and continue to conduct themselves as

many have? No, they have got to be strictly honest.

I will take myself as an example, with all the influence I have in the midst of this people and over them, (and I really and honestly think that I have a great deal more influence here than Moses had among the children of Israel), and suppose that I lie to that man, and deceive that woman; pilfer from that neighbour, and have what the Indians call two tongues, talk this way and that way to gain power; and be very plausible, very soft and kind to those present, and say that the brother who is not before me is the devil, and when he is gone, that the other is the same; while each one is with me all is smooth and fine weather; but of the absent say, that man who was just here, I am glad I have found out his iniquity, he is full of it; and be dishonest with this and the other person, falsifying my words here and there, how long would I have confidence in the midst of this people? I would lose it at once, and ought to, because I would not be deserving of their confidence.

When a man or woman ought to be chastised, I am able to do it, and I will do it righteously. If they need a severe chastisement, I can put it on severely; if a light one, I can bear on with a light hand.

When people come to me, I look at them to see them as they are, though I am not yet perfect in this. I have not yet the eyes I wish to have, nor the wisdom. Do I wish to know how they look with man, or to my brother? No, but how they appear before the God of heaven. If I can gain that knowledge, if I can know precisely how an individual appears to my Father in heaven, and be able to look at him with the same kind of eyes as do the Holy Ghost and holy angels, then I can judge the good or evil in the person, without further trouble.

That is the method by which I settle so many difficulties. I can go to the High Council, even should they have forty cases of the most difficult kind, and if I would dictate, I could wind up the forty cases, while they would wind up one or two. The reason is this, I bring the individuals before me, and they cannot deceive. If there is lying, wickedness, malice, and deception, I will detect them and judge them from the words that flow from their own mouths. I take the parties and hear them, and I can know at once as much as a dozen witnesses could show, so far as pertains to the truth in the case. Look at people as the Lord sees them, and then deal with them accordingly; and be honest with that man, woman, or neighbour.

Brethren and sisters, you know that often, when you hear that any one has spoken against you, your feelings are irritated, disturbed by anger, and you imagine that that person is your enemy, when, in reality, such is not the case. Are you never liable to err? If your neighbour has spoken something derogatory to your character, go to that neighbour and say to him, "I heard that you said so and so, and with such and such reason, and I connected this and that with it," and you can soon learn the facts in the case. It is often all right, when we talk calmly together, like brethren; and we think alike about each other, about this circumstance and that. When we hear a part of a conversation, we may easily make a wrong and false construction, and thereby bring evil. How many evils do we produce by this course?

If we take isolated sentences of Scripture, and pick out words here and there, and place them together, how inconsistent we can make the Bible. It would be as inconsistent as some individuals now say it is, whereas, if read by the Spirit in

which it was given, it is not inconsistent.

We often make the consistent acts of our fellow beings inconsistent, by thinking that some one has done us an injury, when after all the heart of the person was honest, and no harm was designed. If a brother has spoken ten thousand words wrong, if he is full of error, full of weakness, a man of passions like unto ourselves, but is honest at heart, what then? Overlook their follies, and do not watch for iniquity in our brethren. If the real sentiments of honesty are in every man and woman, be unsuspicious of evil intent, and have confidence in their fidelity, and you will have confidence in yourselves, and will restore confidence in each other, so that every word will be as the law to each other.

Then when the Lord sees that we have confidence in each other, that we are full of integrity, that we never forsake each other, nor violate our covenants, nor the keys of the kingdom, nor are untrue to our God, He will say, "There is a people I can reveal myself to and tell what I please, and they will keep my secrets and their own, and no power can get them from them." This is the way you will get confidence in your God and in yourselves. We may have confidence in God until doom's day, until we carry out in our lives all that we now know about God, and it will profit us little, unless we take a course that He may have confidence in us, and reveal unto us His secrets, as the Prophets have said, for His secrets are with the Prophets.

There are other things that I might speak upon, for my mind is pretty full and fruitful, but I have spoken about as much as my health will permit.

I feel to wish that I could bless you as I want to, but I have not yet perfect confidence in myself. If I had, would I not lift the curtain, that you might see things as they are? I would rend it, so that you might see heavenly things; though, perhaps, that would not be prudent.

May the Lord enable us to increase in that which we have, and to continually do and say according to the knowledge we gain. May God bless us. Amen.

ON DREAMS

A dream from the Lord being always true in all its legitimate bearings, will be so disembarrassed from error and uncertainty to him that has the spirit of truth in lively exercise, that he will know it perfectly in distinction from all false hallucinations or deceptions of the mind.

The Lord does not suffer wicked spirits to foul and blot and mar a dream, when he wants to communicate His mind and will in a dream. Foul spirits are rebuked and commanded to depart when God wants to indict the truth upon any one's mind. The Angel of God guards the dreamer till a clear and a distinct impression is made.

The Coming Crisis, pp. 18-19.

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

It is a great mistake to suppose that Satan is altogether a religious personage. No, far from this. He is a politician, a philosopher, an erudite scholar, a linguist, a metaphysician, a military commander, a prince, a god, a necromancer, an enchanter, a diviner, a magician, a sorcerer, a prophet, and (if it were not railing) a clergyman and liar from the beginning.

* * * * *

The Devil in the last stage of desperation, will take such a preeminent lead in literature, politics, philosophy, and religion; in wars, famines, pestilences, earthquakes, thunderings and lightnings, setting cities in conflagration, etc., that mighty kings and powerful nations will be constrained to fall down and worship him..

* * * * *

For the master spirits of wickedness of all ages, and of worlds visible and invisible, will be arrayed in the rebellious ranks before the closing scene shall transpire.

—The Coming Crisis, p. 6-8.

Hysteria Excommunicatus

Some years ago during the height of this dreaded disease, the Editor of Truth made the following comments:

"The dread disease, 'Hysteria Excommunicatus', has again broken out in some of the wards and stakes in Zion. At first, appearing in a mild and apparently non-contagious form, the ailment has gradually increased in virulence and seems now to be highly contagious. It is causing no end of uneasiness and gossip among the timid and non-thinkers in the Church.

"Symptoms: Mild revulsion to independent thought, leading, at mention of the higher principles of truth, to intermittent chills and fever, resulting in ugly feelings and a desire on the part of the patient to noisily contend with his brother in the faith and settle controversial

questions by physical prowess. Affected officials of the Church have hallucinations of members of the flock thinking and even praying for light and knowledge without special permission. A fear of some grave disaster seems impending in avoidance of which the forward thinking Saints must read no books or pursue no inquiry pertaining to gospel themes not directly recommended by the leaders. Hatred for all that is good and sound develops and as the disease advances into its final stage the patient will tolerate in his flock no thought nor intimation on religious dogma not in conformity with its own; having the peculiar effect of making the patient try to turn one somersault forward and four back and light at the point of beginning.

"Treatment: Pay no attention to foolish actions; refrain from antagonizing. Let the disease run its course and 'burn out'. Those of the victims who are naturally corrupt will finally surrender to the inevitable and pass into oblivion, while the honest in heart among them will come to regret their error and seek reconciliation and forgiveness.

"We have in particular mind the movement in church circles to 'unchurch' such of its members as believe in the fulness of the Gospel and openly avow such belief. The purpose of wielding the sword of excommunication is ostensibly to rid the Church of polygamously inclined members, the offense attaching not only to act but to belief. A belief unexpressed gets by, but expressions of faith in many ecclesiastical quarters are severely penalized."

A recurrence of this faith killing malady is now sweeping through the wards and stakes in Zion. As a sample of the intense HYSTERIA connected with this disease we herewith publish the latest "test oath". As the reader will readily note this latest attempt to "brain wash" Church members borders on the ridiculous. The local authorities who presented the document testified that it was written by Elder Mark E. Peterson, of the Council of the Twelve. We feel that further comment is not necessary.

"TO WHOM IT MAY CONCERN:

This is to certify as follows:

"1. That I am a loyal member of the Church of Jesus Christ of Latterday Saints, living the gospel to the best of my knowledge, and sustaining the present day program of the Church.

"2. That I accept fully and endorse and endeavor to make a part of my life, the present day teachings of the General Authorities of the Church of Jesus Christ of Latter-day Saints with headquarters at 47 East South Temple Street, Salt Lake City, Utah. I am sincerely in harmony with these teachings, including both the prohibitions embraced in them as well as their positive phases.

"3. That I sustain the present day leaders of the Church of Jesus Christ of Latter-day Saints with headquarters at 47 East South Temple Street, Salt Lake City, as the authorized servants of God upon the earth. In doing so I sustain and accept their teachings as coming from the Lord, and I do so without any reservation upon my part. I regard President David O. McKay as the prophet, seer and revelator of the Lord, and I accept his policies and doctrines upon all subjects.

"4. With respect to the subject of plural marriage, may I say truthfully, wholeheartedly and of my own free will, that I do accept and endorse the present policies and teachings of the General Authorities of the Church of Jesus Christ of Latter-day Saints, with headquarters at 47 East South Temple Street, Salt Lake City. I do not believe in, nor teach, nor in any way advocate the present day practice of plural marriage. I accept the Manifesto as published in the Doctrine & Covenants as the word of the Lord

Himself. Therefore, I believe that any person who teaches the present day practice of that manner of life is preaching that which is opposed to the wishes and teachings of God himself, and that he is to that extent in rebellion against God.

"5. I sustain the laws of the state of Utah and the United States of America with respect to the practice of so-called plural marriage, recognizing that the laws of both the state and the nation make such marriages illegal and therefore adulterous.

"6. In view of the fact, that both the laws of the land and the laws of God are opposed to the present day practice of so-called plural marriage, I consider those persons entering into such marriages as being adulterous in their practices.

"7. It is my intention to live my life in harmony with the present day policies and practices of the Church of Jesus Christ of Latter-day Saints, with headquarters at 47 East South Temple Street, Salt Lake City.

"8. It is also my resolve and intention to have no contact whatsoever with any group teaching the present day practice of advocacy of plural marriage, nor with any other group which the Authorities of the Church of Jesus Christ of Latter-day Saints with headquarters at 47 East South Temple Street, Salt Lake City, Utah, regard as being out of harmony with the Church. I Shall remain fully loyal to said church, and agree that no person could be loyal to it and at the same time have any dealings whatsoever with such cults or groups which, manifestly are made up of persons who have apostatized from the truth and are therefore in rebellion against the truth."

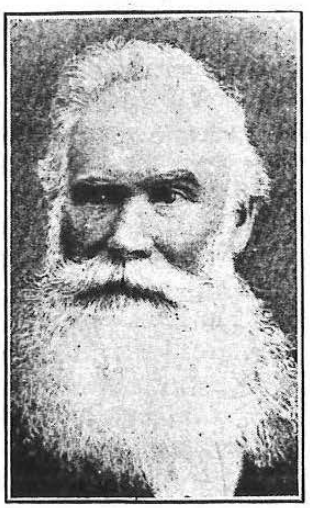
The Lord's Marriage System

Discoursed upon by

Elder Orson Pratt

A Member of the Quorum of Twelve

God's Ancient People Polygamists—Marriage Relations Are to Continue Forever—No Power Binding in Marriage but That of the Holy Priesthood Possessed by the Latter-day Saints



Elder Orson Pratt

Editor's note: Among the outstanding sermons delivered on the subject of Plural Marriage as practiced by ancient Israel and as restored to be observed as a Celestial law in the present dispensation, is one delivered by Apostle Orson Pratt, October 7, 1874, at Salt Lake City.

Elder Pratt was regarded as pre-eminent in his knowledge of the Scriptures as translated into English from the Hebraic, as well as in his championship of the system of marriage which is characteristically "Mormon" as distinguished from the rest of the so-called Christian world.

Complying with the request of many of our readers, we present herewith copious excerpts from this noted address, as recorded in the Journal of Discourses, 17: 214-229. (Reprint from Truth, Vol. 9, p. 53)

I have been requested, this afternoon, to preach upon the subject of marriage. It is a subject which has been often laid before the Latter-day Saints, and it is certainly one of great importance to the Saints as well as to the inhabitants of the earth, for I presume that no person, who believes in divine revelation, will pretend to say that marriage is not a divine institution; and if this be the case, it is

one which affects all the human family.

I will select a passage of scripture in relation to this divine institution as it existed in the days of Moses. In selecting, however, this passage, I do not wish the congregation to suppose that we are under the law of Moses particularly. There are many great principles inculcated in that law which the Lord never did intend to come to an end or be done away—eternal principles, moral principles, then there are others that were done away at the coming of our Savior, he having fulfilled the law. Because we find certain declarations, contained in the law given to Moses, that does not prove that the Latter-day Saints are under that law; that same God that gave the law of Moses—the being that we worship—is just as capable of giving laws in our day as in Moses' day; and if he sees proper to alter the code given to Moses, and to give something varying from it, we have no right to say that he shall not do so. Therefore, in selecting the passage which I am about to read, it is merely to show what God did in ancient times, and that he may do something similar in modern times.

In the 21st chapter of Exodus, speaking of a man who already had one wife, Moses says—"**If he take him another wife, her food, her raiment and her duty of marriage shall he not diminish.**" It will be recollected that this law was given to a polygamic nation. When I speak of a polygamic nation, I mean a nation that practised both plural and single marriage, and believed one form to be just as sacred as the other. Their progenitors or ancestors were polygamists; and they were considered patterns for all future generations. Their piety, holiness, purity of heart, their great faith in God, their communion with him, the great blessings to which they attained, the visions that were made manifest to them, the conversation that God himself, as well as his angels, had with them, entitled them to be called the friends of God, not only in their day, but they were considered by all future generations to be his friends. They were not only examples to the Jewish nation, but in their seed, the seed of these polygamists, all the nations and kingdoms of the earth were to be blessed.

I hope that pious Christians in this congregation will not find fault this afternoon with their Bible, and with the Prophets and inspired men who wrote it. I hope that they will not find fault with God for selecting polygamists to be his friends. I hope that they will not find fault with Jesus because he said, some two thousand years or upwards after the days of these polygamists, that they were in the kingdom of God, and were not condemned because of polygamy. Jesus says, speaking of Abraham, Isaac and Jacob—"**Many shall come from the east and from the west, from the north and from the south, and shall sit down with Abraham, Isaac and Jacob in the kingdom of God.**" Do not find fault with Jesus, you Christians, because he has these polygamists in his kingdom, and because he has said that the Gentiles will be blessed through the seed of these polygamists; neither find fault with him because he has taken these polygamists into his kingdom, and that many will come from the four quarters of the earth and have the privilege of sitting down with them therein.

Jacob married four wives, and may be considered the founder of that great nation of polygamists. He set the example before them. His twelve sons, who were the progenitors of the twelve tribes of Israel, were the children of the four wives of the prophet or patriarch Jacob. So sacred did the Lord hold these polygamists that he said, many hundred years after their death—"**I am the God of Abraham, the God of Isaac and the God of Jacob, and this shall be my memorial unto all generations.**" Now, Chris-

tians, do not find fault if God chose these polygamists and, at the same time, wished to make them a sample, a memorial to all generations, Christians as well as Jews.

Several hundred years after God raised up these, his friends, and founded or began to found the twelve tribes of Israel, he saw proper to raise up a mighty man called Moses to deliver the children of Israel from the bondage in which they had been oppressed and afflicted by the Egyptian nation. So great had this affliction become that the King of Egypt issued a decree commanding the Israelitish midwives to put to death all the male children, born among the Israelites. This murderous law was carried out. This was about eighty years before Moses was sent down from the land of Midian to deliver the children of Israel from this cruel bondage. How long this great affliction of putting to death the male children existed, is not given in the Bible; but it seems to have waxed worse and worse during the following eighty years, after which Moses was sent to deliver them. We may reasonably suppose that the oppressive hand of Pharaoh was not altogether eased up, but continued on for scores of years, destroying many of the male children, **making a great** surplus of females in that nation. (Here through a system of simple mathematics the speaker deduced the number of souls comprising Israel at the time of their deliverance, to be approximately 2,500,000 souls, members of 30,000 families. Assuming the families all to be living in the monogamic system of marriage, this would make an average of over 80 children born to each wife, which fact must conclusively prove the Israelites to be a polygamous nation.) The speaker continued:

So far as the law of Moses is concerned, to prove that the house of Israel kept up their polygamous institution from generation to generation, let me refer you to another law to show that they were compelled to do this, or else to come out in open rebellion against the law of Moses. In the 25th chapter of Deuteronomy, we read something like this—"**When brethren dwell together, and one of them die, the living brother shall take the widow of the deceased brother, and it shall come to pass that the first born that is raised up shall succeed in the name of his brother.**" This was a positive command given to all Israel. Now was this command confined to young men who were unmarried, or was it an unlimited command so far as living brothers were in existence? This is a question to be decided. There is nothing in all the Scriptures that makes any distinction between a married brother who survives and an unmarried brother; the law was just as binding upon a living brother, if he had already a wife living, as it was upon a living brother if he had no wife, it being a universal law, with no limits in its application, so far as the house was concerned. This law, then, compelled the children of Israel to be polygamists; for in many instances the living brother might be a married man, and in many instances there might be two or three brothers who would take wives and die without leaving seed, and in that case it would devolve upon the surviving brother to take all the widows. * * *

Some of you may inquire—"Had not a surviving brother the right to reject that law of God?" He had, if he was willing to place himself under its penalty. I will quote you the penalty, and then you can see whether he could get away from polygamy or not. One penalty was that he should be brought before the Elders and that the widow whom he refused to marry, according to the law of God, should pluck his shoe from off his foot, and should then spit in his face, and from that time forth the house of that man should be denounced as the house of him that hath his shoe loosed, a reproach among all Israel. Instead of

being a man of God, and a man to be favored by the people of God; instead of being a man such as the Christian world would now extol to the heavens because he rejected polygamy, he was a man to be scorned by all Israel. That was the penalty. Was that the only penalty? I think not. Read along a little further, and it says—"**Cursed be he that continues not in all things written in this book of the law.**" Oh, what a dreadful penalty that was, compared with being reproached by the whole people! Oh, what a fearful curse upon a man that refused to become a polygamist, and would not attend to the law of God! A curse pronounced by the Almighty upon him, also the anathemas of all the people as well as from God! The word of the Lord was that all the people should say amen to this cure, Now, if I had lived in those days, I should not have considered it very desirable to bring myself under the curse of heaven, and then have the curse of all the twelve tribes of Israel upon my head. I should not have liked it at all. I would rather have gone into polygamy according to the command, even if it had subjected me to a term of five years in a penitentiary.

We find many other passages, touching upon this subject. I will quote one, which will be found in the 21st chapter of Deuteronomy. It reads as follows: "**If a man have two wives, one beloved, and another hated, and they have borne him children, both the beloved and the hated; and if the first-born son be hers that was hated, then it shall be, when he maketh his sons to inherit that which he hath, that he may not make the son of the beloved first-born before the son of the hated, which is indeed the first-born.**"

Now this applies to two classes of polygamists. First, to those who may have two wives living at the same time, and then to those who may have married two wives in succession. It applies to both classes, for both classes existed in those days, and the Lord gave this, not to condemn polgamy, not to do away with it, but to show that the individual who had two wives should be impartial in regard to his children. Did he approbate this man that might have two wives in his hatred of one, and in loving the other? No, he did not, but inasmuch as man is weak and may sin against God, and suffer himself to be overcome with prejudice and hatred to one person, and feel in his heart to love and respect another, the Lord gave laws in case any such crime should exist among them as a husband's hating one wife and loving another; he gave laws to regulate it, not that he approbated the hating part.

As I have already proved to you that there were great and vast numbers of polygamic families in Israel, and that there were thousands of first-born from these plural wives, these first-born persons, whatever might be the conduct of their mothers, were entitled to their inheritance, namely a double portion of all that the father had to bestow. That was the law in ancient times. We might close here so far as the law of Moses is concerned, but I wish to call your attention to a peculiar saying in this law.

This law has got to be restored again. Says one—"You astonish me beyond measure, I thought it was done away forever." Well, listen to what the Lord said to Israel in the closing of this book of Deuteronomy. When the children of Israel shall be scattered in consequence of their iniquities to the uttermost parts of the earth among all the nations, and their plagues shall be of long continuance, and they shall be cursed in their basket and in their store, and with numerous curses which he mentioned should come upon them; after these things had been of long continuance, the Lord says—"**After they shall return unto me and hearken unto all the words contained in this book of the law, then I, the Lord God, will gather them out from all the nations**

whither they are scattered, and will bring them back into their own land." Oh, indeed! Then when they do absolutely return and hearken to all the words of the book of this law God has promised to gather them again; that is, they must enter into polygamy, they must believe when their brother dies and leaves no seed, that the surviving brother, though he has one, two, or a half dozen wives living, shall take that widow. That is part of the law, and they must fulfill all the words of this law, and then God has promised to gather them again. Says one, "When that is fulfilled it will be in the days of Christianity." We can't help it; polygamy belongs to Christianity, as well as to the law of Moses. * * *

Inasmuch then as the Lord has promised to restore all things spoken of by the mouth of all the holy Prophets since the world began, supposing that he should begin this great work of restoration in our day, how are we going to help ourselves? I can't help it. Brigham Young, our President, can't help it; Joseph Smith could not help it. If God sees proper to accomplish this great work of restoration—the restitution of all things, it will include what the Prophet Moses has said, and it will bring back with it a plurality of wives. The 4th chapter of Isaiah could never be fulfilled without this restoration. The passage to which I refer is familiar to all the Latter-day Saints—**"In that day the branch of the Lord shall be beautiful and glorious, and the fruit of the earth shall be excellent and comely; and in that day seven women shall take hold of one man, saying, we will eat our own bread and wear our own apparel, only let us be called by thy name to take away our reproach."** Now will this prophecy ever be fulfilled, unless this great restoration or restitution shall take place? It cannot. If this great restitution does not take place, Jesus will never come, for it is written in the New Testament, in the 3rd chapter of the Acts of the Apostles, that **"the heavens must receive Jesus Christ, until the times of the restitution of all things which God has spoken by the mouths of his holy Prophets, since the world began."** Jesus will have to stay a long time in the heavens providing that monogamist principles are the only principles that will be introduced, in fact he never can come, for the Scriptures say the heavens must retain him until all things are restored.

God has said that seven women shall take hold of one man for the purpose of having their reproach taken away, that they may be called by his name, not cast off as harlots or prostitutes; not to take away the name of the father from the children, and cast them into the streets, as the Christian nations have been doing for many long centuries that are past. But these seven women will be desirous of having the name of their husband for themselves and their children. Isaiah says it shall be so, and it will have to be under the Christian dispensation. How are the Christians going to get rid of this? Can you devise any way? Is there any possible way or means that you can think of that will put a stop to the Lord's fulfilling his word? I will tell you one way—if you will all turn infidels and burn up the Bible, and then begin to persecute, the devil will tell you that you can successfully overcome, and that God will never fulfill and accomplish his word; but if you profess to believe the Bible, by the Bible you shall be judged, for, saith the Lord, **"My words shall judge you at the last day."** The books will be opened, God's word will be the standard by which the nations will be judged; hence if you wish a righteous judgment I would say—Forbear, do not destroy the Bible because it advocates polygamy; but remember that every word of God is pure, so it is declared; and he has nowhere in this book, condemned plural marriage, even in one instance. * * *

Now I wish to come directly to the point in regard to polygamy as it ex-

ists at the present time among the Latter-day Saints. I stated in the beginning of my remarks, that polygamy, or any other institution that was given at one age, might not be binding upon another, without a fresh revelation from God. I made that statement when I was discussing that subject in this house. I still say, that we are not under the necessity of practicing polygamy because God gave laws and commandments for its observance and regulations in ancient times. **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.**

Now let us reason on this point. If God did do such things in former ages of the world, why not the same Being, if he sees proper, perform the same or similar things in another age of the world? Can any one answer this? If God saw proper to give certain laws in ancient times, and then to revoke them; or if he saw proper to give laws that were not revoked, but done away by the transgressions of the children of men, has he not a right, and is it not just as consistent for that same Divine Being to give laws, for instance, in the 19th century, concerning our domestic relations, as it was for him to do it in the days of Moses? And if he has that right, as we Latter-day Saints believe that he has, are not the people's consciences just as sacred in regard to such laws in these days, as the consciences of ancient Israel? Or must there be some power to regulate our religious consciences? Here is a grand question. Shall our religious consciences be regulated by civil government or civil laws, or shall we have the privilege of regulating them according to the divine laws of the Bible, or any divine law that may be given in accordance with the ancient Bible? I answer that, when I was a boy, I thought I lived in a country in which I could believe in anything that agreed with, or that could be proved by the Bible, whether it was in the law of Moses or in the doctrines of the New Testament. I really thought the Jews had a right to reject Christ, or, in other words, if they had not the right to do it morally, they had the right, so far as civil law is concerned, to reject this Messiah, and to believe in and practice the law of Moses in our land; but I am told, that such liberty of conscience is not to be tolerated in our Republican government. If the Jews should collect in any great numbers, and should say one to another—"Come brethren, we are the descendants of Abraham, let us now begin to practice according to the laws that were given to our ancient fathers, and if a brother dies and leaves a widow, but no children, let his living brother, though a married man, marry the widow, according to our law", it is doubtful whether they would be permitted to associate together and practice those laws now, if they were so disposed. Why? Because the prejudice of the people is so great that they are not willing others should believe in the whole Bible, but only in such portions as agree with their ideas. If we were instituting a practice that the Lord God never approbated, but for the punishment of which he had prescribed penalties, or if we were introducing something foreign and contrary to the Bible, then there would be some excuse for the people in saying that such a thing should not be practiced in the name of religion. But when we take the Bible as a standard in relation to crime, it is altogether another thing; and I do think that every American citizen who professes to believe in any part or portion of that sacred record, on which all the laws of Christendom pretend to be founded, has the right

to do so, and to practice it, and that, too, without being molested.

Now, after having said so much in relation to the reason why we practice polygamy, I want to say a few words in regard to the revelation on polygamy. God has told us Latter-day Saints that we shall be condemned if we do not enter into that principle; and yet I have heard now and then (I am very glad to say that only a few such instances have come under my notice), a brother or a sister say, **"I am a Latter-day Saint, but I do not believe in polygamy." Oh, what an absurd expression! What an absurd idea! A person might as well say, "I am a follower of the Lord Jesus Christ, but I do not believe in him." One is just as consistent as the other. Or a person might as well say, "I believe in Mormonism, and in the revelations given through Joseph Smith, but I am not a polygamist, and do not believe in polygamy." What an absurdity! If one portion of the doctrines of the Church is true, the whole of them are true. If the doctrine of polygamy, as revealed to the Latter-day Saints, is not true, I would not give a fig for all your other revelations that come through Joseph Smith the Prophet; I would renounce the whole of them, because it is utterly impossible, according to the revelations that are contained in these books, to believe a part of them to be divine —from God—and part of them to be from the devil; that is foolishness in the extreme; it is an absurdity that exists because of the ignorance of some people.** I have been astonished at it. I did hope there was more intelligence among the Latter-day Saints, and a greater understanding of principle than to suppose that any one can be a member of this Church in good standing, and yet reject polygamy. The Lord has said, that those who reject this principle reject their salvation, they shall be damned, saith the Lord; those to whom I reveal this law and they do not receive it, shall be damned. Now here comes in our consciences. We have either to renounce Mormonism, Joseph Smith, Book of Mormon, Book of Covenants, and the whole system of things as taught by the Latter-day Saints, and say that God has not raised up a Church, has not raised up a prophet, has not begun to restore all things as he promised, we are obliged to do this, or else to say, with all our hearts, "Yes, we are polygamists, we believe in the principle, and we are willing to practice it, because God has spoken from the heavens."

Now I want to prophecy a little. It is not very often that I prophecy, though I was commanded to do so, when I was a boy. **I want to prophecy that all men and women who oppose the revelation which God has given in relation to polygamy will find themselves in darkness; the Spirit of God will withdraw from them from the very moment of their opposition to that principle, until they will finally go down to hell and be damned, if they do not repent.** That is just as true as it is that all the nations and kingdoms of the earth, when they hear this Gospel which God has restored in these last days, will be damned if they do not receive it; for the Lord has said so. One is just as true as the other. I will quote this latter saying, as recorded in the Book of Covenants. The Lord said to the Elders of this Church, in the very commencement as it were, "Go ye forth and preach the Gospel to every creature, and as I said unto mine ancient Apostles, even so I say unto you, that every soul who believes in your words, and will repent of his sins and be baptized in water shall receive a remission of his sins, and shall be filled with the Holy Ghost; and every soul in all the world who will not believe in your words, neither repent of his sins, shall be damned; and this revelation or commandment is in force from this very hour, upon all the world," as fast as they hear it. That is what the Lord

has said. Just so, in regard to polygamy, or any other great principle which the Lord our God reveals to the inhabitants of the earth.

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. I am taking up too much time. I would like to dwell on another more pleasing part of this subject, if there were time. (President G. A. Smith—"There is plenty of time, brother Pratt.")

I will go on and tell the people why polygamy was instituted in this dispensation. So far as a future state is concerned, God has revealed to us that marriage as instituted by him, is to benefit the people, not in this world only ,but to all eternity. That is what the Lord has revealed. Do not misunderstand me; do not suppose that I mean, that marriage and giving in marriage are to be performed after the resurrection; I have not stated any such thing, and there will be no such thing after the resurrection. Marriage is an ordinance pertaining to this mortal life—to this world—this probation, just the same as baptism and the laying on of hands; it reaches forth into eternity, and has a bearing upon our future state; so does baptism; so does the ordinance of the laying on of hands; so does every ordinance which the Lord our God has revealed to us. If we attend to these things here in this life, they secure something beyond this life—for eternity. They neither baptize, nor receive baptism, after the resurrection. Why? Because neither was intended to be administered after the resurrection. After the resurrection they neither marry nor are given in marriage. Why? Because this is the world where these ceremonies are to be attended to. That which is secured here, will be secured hereafter, if it be secured upon the principles of law which God has revealed. Marriage, then, for eternity, is the great principle of marriage with the Latter-day Saints; and yet, I am sorry to say, that there are some of our young people who will suffer themselves to be married by the civil law; not for eternity, but just like the old Gentile custom—the way our forefathers were married. A justice of the peace, a judge, or some one having the right by the civil laws, will pronounce them husband and wife for a short space, called time; perhaps to last only about three score years, and then it is all over with the marriage contract; it is run out; they are husband and wife until death shall separate them, and then they are full divorced. We do not believe in any such nonsense; it is one of the ideas of the Gentile world in regard to marriage.

The first great marriage celebrated in this world of ours—that of our first parents—is a sample of marriage that should be introduced and practiced by and among all generations and nations, so far as the eternity of its duration is concerned. Our first parents were immortal beings; they knew nothing about death; it was a word that had never been spoken in their ears. The forbidden fruit had never been laid before them; no law in respect to that was yet given. But Eve was brought to our father Adam as an immortal woman, whose body could not die to all ages of eternity; she was given to an immortal husband, whose body could not die to all future periods of duration, unless they brought death upon themselves. Sin entered into the world, and death by sin; death is one of the consequences of sin; and they brought it upon themselves. But before that, they were married—the immortal Adam had the immortal Eve given to him.

Now if it had been possible for them to have resisted that temptation, they would have been living now, just as fresh, and as full of vigor, life and animation, after six thousand years, as they were on the morning in which this ceremony of marriage took place; and if you should reflect upon millions and millions of ages in the future, they would still be considered husband and wife, while eternity should last. You could not set a time—you could not point your finger at a moment or hour, when they would be separated, and the union be dissolved.

That is the kind of marriage that we Latter-day Saints believe in; and yet some of our young people, professing to be members of the Church, and who say they wish to keep the commandments of God, go and get married by a justice of the peace, or some person authorized to perform that ceremony by the civil law. Ask parties who are guilty of such folly, why they were married by these officers of the law until death should part them? and they will say, "We did it inconsiderately, and without reflection," or perhaps they will say that their parents did not teach them on that point. Do you not know that such marriages are not sealed by him that is appointed by divine authority? That they are not of God and are illegal in his sight, **and your children are illegitimate in the sight of God?** If you expect to have any benefits in eternity arising from your children, they must be yours legally, according to divine appointment, under a divine marriage. "What God has joined together let not man put asunder." But what has God to do with it, when a magistrate, who, perhaps, is an infidel, and does not believe in a God at all, says to a man and woman, "Join your hands together", and then, when they have done so, he says, "I pronounce you husband and wife?" What has God to do with such a marriage as that? Has God joined them together? No, a civil magistrate has done it; and it is legal so far as the laws of the country are concerned, and the children are legal and heirs to their parent's property so far as the civil law is concerned, but what has God to do with it? Has he joined them together? No, and the marriage is illegal, and, in the sight of heaven, the children springing from such a marriage are bastards.

How are we going to legalize these matters? There are many who are very sorry for the Latter-day Saints; so sorry that they would favor the passing of a law which would legalize all the children who have been born in polygamy, and thus prevent them from being what they consider bastards. Now we are just as anxious, on the other hand, to get all our fathers and mothers, who have been married by these Gentile institutions, joined together by divine authority, in order that they may become legal in the sight of God. We do not want their children to be bastardized; and hence, we get them adopted, or we shall do so when the Temple is built; I mean all those who have been born of parents that have never been joined together of the Lord or by his authority. All such children, as well as men and women, married only by the civil law, have got to have ordinances performed for them in the Temple. The men and women will have to be legally married there; and the children born before their parents were thus legally married, will have to pass through ordinances in order that they may become the legal sons and daughters of their parents; they will have to be adopted according to the law of God. You young men and women, who are married in a manner that the Lord does not authorize or own, put yourselves to a great deal of trouble, because you will have a great deal of work to do hereafter in temples in order to get things legalized. How much better it would be for you to come to those whom God has appointed, and have your marriages solemnized as immortal beings, who have to

live to all eternity.

It is true that we have all to die by and by, and we shall be separated for a little season; but this separation is a good deal like a man's leaving his family to go on a mission: he returns after a while to his wives and children, and he has not lost the one nor has he been divorced from the other, because they have been separated. And if death separates, for a little season, those who are married according to God's law, they expect to return to each other's embraces by virtue of their former union; for it is as eternal as God himself.

"Do you mean to say," says one, **"that people in the immortal state, will be united in the capacity of husbands and wives, with their children around them?"** Yes, we do believe that all persons who have these blessings sealed upon them here, by the authority of the Most High, will find that they reach forward into the eternal world, and they can hold fast to that which God has placed upon them. "Whatsoever you seal on earth," said the Lord to the ancient Apostles, "shall be sealed in the heavens." What could be of more importance than the relationship of families—the solemn and sacred relationship of marriage? Nothing that we can conceive of. It affects us here and it affects us hereafter in the eternal world; therefore, if we can have these blessings pronounced upon us by divine authority and we, when we wake up in the morning of the first resurrection, find that we are not under the necessity of either marrying or giving in marriage, having attended to our duty beforehand, how happy we shall be to gather our wives and our children around us! How happy old Jacob will be, for instance, when in the resurrection, if he has not already been raised—a great many Saints were raised when Jesus arose and appeared to many—if Jacob did not rise then, and his four wives, and his children, how happy he will be, when he does come forth from the grave, to embrace his family, and to rejoice with them in a fulness of joy, knowing that, by virtue of that which was sealed upon him here in time, he will reign upon the earth! Will it not be a glorious thing, when that polygamist, by virtue of promises made to him here, comes forth to reign as king and priest over his seed upon the earth? I think that in those days polygamy will not be hated as it is now. I think that all things that have been prophesied by the ancient prophets will be fulfilled, and that Jacob will get his wives, by virtue of the covenant of marriage; and that he will have them here on the earth, and he will dwell with them here a thousand years, in spite of all the laws that may be passed to the contrary. And they will be immortal personages, full of glory and happiness. And Jesus will also be here, and the Twelve Apostles will also sit on the twelve thrones here on the earth, judging the twelve tribes of Israel; and during a whole thousand years, they will eat and drink at the table of the Lord, according to the promise that was made to them.

Old Father Abraham will come up with his several wives, namely Sarah, Hagar and Keturah and some others mentioned in Genesis; and besides these all the holy prophets will be here on the earth. I do not think there will be any legislation against polygamy.

By and by they will build a polygamous city, and it will have twelve gates, and in order to place as much honor upon these gates as possible, they will name them after the twelve polygamist children that were born to the four polygamous wives of Jacob; and these good old polygamists will be assembled together in this beautiful city, the most beautiful that ever had a place on the earth.

By and by some Christian will come along, and he will look at these gates and admire their beauty, for each gate

is to be constructed of one immense splendid pearl. The gates are closed fast and very high, and while admiring their beauty he observes the inscriptions upon them. Being a Christian he of course expects to enter, but looking at the gates, he finds the name of Reuben inscribed on one of them. Says he—"Reuben was a polygamous child; I will go on to the next, and see if there is the name of a monogamous child anywhere." He accordingly visits all the twelve gates, three on each side of the city, and finds inscribed on each gate the name of a polygamous child, and this because it is the greatest honor that could be conferred on their father Jacob, who is in their midst, for he is to sit down with all the honest and upright in heart who come from all nations to partake of the blessings of that kingdom.

"But," says this Christian, "I really do not like this; I see this is a polygamous city. I wonder if there is not some other place for me! I do not like the company of polygamists. They were hated very badly back yonder. Congress hated them, the President hated them, the cabinet hated them, the Priests hated them, and everybody hated them, and I engendered the same hatred, and I have not got rid of it yet. I wonder if there is not some other place for me?" Oh yes, there is another place for you. Without the gates of the city there are dogs, sorcerers, whoremongers, adulterers and whosoever loveth and maketh a lie. Now take your choice, Amen.

Excerpts From Remarks of President John Taylor

At Ogden, Octobr 19, 1884 (J. of D., 25:355)

(Reprint from Truth, Vol. 7, p. 25)

Purposes of Temples—Sealings May Be Performed Elsewhere—Case of Rudger Clawson

Another thing: I was lately called upon as a witness—perhaps you may have seen some account of it in the papers—and I want to make some explanation in relation to the matters that I then presented, because they are not generally understood: I was required to divulge certain things. I did not know them to divulge. Perhaps some of you have had people come to you with their confidences. I have. But I don't want to be confidant. Why? Because if they made a confidant of me and I was called before a tribunal, I could not, as an honorable man, reveal their confidences, yet it would be said I was a transgressor of law; but no honorable man can reveal confidences that are committed to him. Therefore I tell them to keep their own secrets, and remember what is called the Mormon Creed, "Mind your own business." I don't want to know the secrets of people, those that I cannot tell. And I could not tell very much to that court; for I have studiously avoided knowing any more than I could possibly help about such matters. I was asked questions about our temple, which of course I could not divulge. I was asked questions about records, which I could not tell them, because I did not know. I have studiously avoided entering into a knowledge of these matters. They did not build our temples. We have never had any revelations from God, through them! we may have had from the devil (laughter), but never have had revelations from God through them. And I think there are some things we have a right to guard sacredly in our own bosoms. We are told "The secret of the Lord is with them that fear Him; and He will show them His covenant." Now, if the Lord shall commit a secret to me I don't think I should tell it to anyone; I don't think I would, not unless He told me. Then, I do not want to know your secrets. I was asked if certain ordinances could be performed in different places. I told them, Yes, under certain circumstances. "Where", I was asked—

"Anywhere besides in temples?" Yes. "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? Is not a temple the proper place? Yes; but it is said in our revelations pertaining to these matters:

> **Verily, verily, I say unto you, That when I give a commandment to any of the sons of men, to do a work unto my name, and those sons of men go with all their might, and with all they have, to perform that work, and cease not their diligence, and their enemies come upon them, and hinder them from performing that work; Behold, it behoveth me to require that work no more at the hands of those sons of men, but to accept of their offerings.—D. & C., 124:49.**

Thus under such circumstances we perceive that our operations elsewhere will be all correct; it makes no difference. **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 I was sealed outside, and lots of others.**

I want to show you a principle here, you Latter-day Saints. When Jesus was asked if He thought it was proper for His Disciples to pluck ears of corn on the Sabbath day. He told them **"The Sabbath was made for man, and not man for the Sabbath." What else? I will say that man was not made for the temples, but temples were made for man, under the direction of the Priesthood, and without the Priesthood temples would amount to nothing.**

I speak of these things for your information: but men are not authorized to act foolishly about these matters. The temples are places that are appropriated for a great many ordinances, and among these ordinances that of marriage; but, then, if we are interrupted by men who do not know about our principles, that is all right it will not impede the work of God, or stop the performance of ordinances. Let them do their work, and we will try and do ours.

While I was in court a few days ago, and gazing upon the assembly of judges, lawyers, marshals, witnesses, spectators, etc., many reflections of a very peculiar character passed through my mind, some of which I will here rehearse.

I could not help thinking as I looked upon the scene that there was no necessity for all this; these parties need not have placed themselves in this peculiar dilemma. Here was a young man (Rudger Clawson) blessed with more than ordinary intelligence, bearing amongst all who know him a most enviable reputation for virtue, honesty, sobriety, and all other desirable characteristics that we are in the habit of supposing go to make a man respected and beloved, the civilized world over. He had been trained from early childhood in the nurture and admonition of the Lord, had been an attendant at Sabbath schools and Young Men's Improvement Societies, where his course was of the most pleasing kind; and more than this, some years ago, when quite a youth he had shown his devotion to the faith in which he had been reared, by going forth without purse and scrip, to preach in the midst of the unbelieving the doctrines of a most unpopular faith. And, as I reach this point in my reflections, my mind instinctively wanders to a monument I gazed at in the Salt Lake City cemetery but a few days ago. That monument records in fitting words of respect and admiration the devotion of two young missionaries in a far-off Southern State, one of whom had fallen a victim to mob violence, had sealed with his blood the testimony which he bore, the other had stood by him in this hour of sore need, and rescued his mangled body and brought it safely for thousands of miles to the home of his bereaved parents and sorrowing co-religionists. This heroic young man is the one now arraigned before the courts of his country, for

an alleged offense against the morality of the age. Assuming that the reports pertaining to him should prove to be correct, and he really has a plural wife, what then would be the position? He, from his earliest recollection, had been taught to reverence the Bible as the word of God, to revere the lives and examples of the ancient worthies whom Jehovah honored by making them his confidants, and revealing unto them the secrets of His divine purposes; he had read of one who was called "the friend of God, and the father of the faithful", of another who was said to be "a man after God's own heart"; of a third who in all things is said to have done the will of Heaven, and so on till they could be numbered by the score; yet all these men, the friends, associates and confidants of the great Creator of heaven and earth, were men with more than one wife, some with many wives, yet they still possessed and rejoiced in the love and honor of the great Judge of all the world, whose judgments are all just, and whose words are all righteousness. This young man is charged with following these worthy examples; it is asserted that he has taken to wife a beautiful and virtuous young lady, belonging, like him, to one of our most respected families, and who also believes in the Bible, and the example set her by those holy women of old, such as Rachel, Ruth, Hannah, and others, who honored God's law, and became the mothers of Prophets, Priests and Kings. And as my cogitations ran I thought what need had these two to follow such examples of a bye-gone age; why not walk in the way of the world today; unite with our modern Christian civilization, and if passion guided their actions, why call each other husband and wife, why hallow their associations by any sacred ceremony; was there any need of such? Why not do as tens of thousands of others do, live in the condition of illicit love? And then if any child should be feared from this unsanctified union, why not still follow our Christian examplars, remove the foetal incumbrance, call in some of the copyists of Madame Restell, the abortionists, male and female, that pollute our land, that would have been sub-rosa, genteel, fashionable, respectable, Christianlike, as Christianity goes in this generation. And if this did not succeed the young man might have turned his victim into the street to perish, or die of pollution as is done in tens of thousands of instances, in the most sanctified manner by the hypocrites of the day. Then, in either of these cases, the young gentleman could have been received into good society, be petted and applauded; could hold a position under our government, be even a deputy-marshal registrar or what not, and still further, be able to answer all the necessary questions; and be admitted as a grand juror without being brought in as a gutter-snipe on an open venire, but as a respectable citizen on the regular panel. Or again, these two, in the event of a child being born, might consign it to the care of some degraded hag, some baby farmer, where gradually and quietly its innocent life would ebb out, and bye and bye the grief-stricken parents would receive the anticipated notice that their dear little offspring, notwithstanding every care, was dead and buried. This is a respectable crime, a crime committed principally by those who go to high-toned churches and fashionable meeting-houses in velvets and feathers, in silks and satins, and who with upturned eyes and hypocritical voices, insult the majesty of Heaven by drawling out, "Lord have mercy upon us, miserable sinners." Yet they are murderers—murderers of the worst kind, shedders of innocent blood, consumers of their own flesh, whom the vengeance of God awaits. Yet this young man and woman could have done all this and no marshals with ready feet would have dogged their steps no packed grand juries with unanimous alactrity would do the bidding of over-zealous prosecuting attorneys; no federal judge would overturn precedent, ignore law, disregard

justice on purpose to convict. No, they might then have been the friends, associates, companions of judge and prosecutor, governor and commissioner: but now, as they would neither associate unrighteously, nor take means to destroy the results of their union, but honestly and virtuously live, as is claimed, as husband and wife, he stands in the felon's dock charged with an offense against the dignity of the United States, and to convict him, oppressive laws, more oppressively administered, are brought to bear with all the ingenuity that malice can devise and hatred adopt. And there, in this ignominious position, he stands, with every person who might possibly be his friend, excluded from the jury without the possibility of a fair trial by his peers, not one of the panel being in the least sympathy with himself: and by such people this unfortunate young gentleman has to be tried, judged, prosecuted, proscribed, and condemned, because of his firm and unswerving faith in the God of Abraham, Isaac and Jacob, of David, Solomon and numerous other God-fearing and honorable men, who, like Him, have despised the cant and hypocrisy of an ungodly world, and dared to obey the behests of Jehovah. Of these things he had learned from the Bible, in the Sunday school; no wonder then that our would-be reformers are so anxious to exclude the Bible from our district schools, as its teachings and examples so emphatically condemn the theories on which the acts and legislation of Congress are based, as well as the course pursued by those who seek to aid in the regeneration of Utah by adding to or taking from the law as is best suited to shield their own corrupt practices, or, on the other hand, by extra judicial proceedings, under cover of the law, they pervert, to prosecute and persecute the Mormons.

And where was this scene enacted? In the gorgeous palaces of Belshazzar, surrounded by his wives, concubines, and nobles, and where was seen written on the walls, "Mene mene, tekel upharsin?" No. Was it at the destruction of the cities of Sodom and Gomorrah when ten righteous persons could not be found to avert the wrath of an offended God, or in Pompeii or Herculaneum, who, in their turn, for their libidinous and unrighteous practices, as Sodom and Gomorrah, suffered the vengeance of eternal fire? No. Was it in the Saturnalia of the Bacchanals of ancient Greece and Rome? No. Those nations have been long overthrown, and are now only known to a few readers of ancient history. Was it during the reign of the first French republic, when they elevated a prostitute as the goddess of reason? No. Was it in the days of inquisition, when the rack, the gibbet, the faggot and the flames were brought into requisition to force unwilling victims to testify of things which their consciences forbade, and who perished by thousands for daring to think and act, and believe in and worship God according to the dictates of their consciences? No. Was it under the influence of Bacchus, or in the midnight revelings as exhibited in Rome under Nero? No. **This scene was enacted in mid-day, in the 19th century, in the year of our Lord, 1884, in the Federal Court House, in Salt Lake City, at a court presided over by Judge Zane, Chief Justice for the United States in the Territory of Utah, assisted by Prosecuting Attorney Dickson, and the other adjuncts of the law, and in the presence of several hundred American citizens.** Toward these gentlemen personally I have no feelings, no complaints to make. I understand them to bear the reputation of being learned and honorable men in all other matters. But they stand in an unfortunate position; they represent a cause so low, that it is impossible to look upon it without loathing and commiseration; they represent a political exigency, a party necessity, capital has to be made by the persecution and prosecution of American citizens who have embraced an unpopular faith, and they are the tools with which the unclean,

despicable and barbarous work has to be done. I envy not their calling. I have no desire to stand in their shoes. Let my work be to do the will of God, to build up truth, virtue, righteousness, honor and peace upon the earth, and they may, if they so prefer, continue in the unfortunate work that their party has assigned to them.

Before I close I will say that I have not spoken on this subject with any feeling of acrimony in my heart towards the parties engaged in these proceedings. Some of the gentlemen engaged therein in other respects, bear an excellent reputation. I will further say that we as Latter-day Saints have often heard it reported and reiterated in our ears, that the world was growing worse and worse, deceiving and being deceived, and that it would grow worse and worse. So we need not be surprised to see the fulfillment of these things. Furthermore, I wish specifically to state that while these abominations exist and these acts of injustice, we leave it with the perpetrators of these acts to pursue their own vain course. But it's for us to guard well against the innovations of the corrupt and the designing; it is for us to guard well our liberties; and then it is for us to treat honorably, rightly and properly all honorable men and women. Although thousands are engaged in committing these crimes which are too dreadful to reflect upon: yet at the same time there are thousands and millions of honorable men and women throughout the nations; and many of them among us. We don't class them with the corrupt, the libidinous and the murderers; although for our part we must be very careful of our associations, and know the character of those whom we receive into our houses, or allow our children to associate with.

God bless you and lead you in the paths of life; and while others are trying to exalt crime and murder into a fine art, and extol these libidinous practices; and while we have test oaths framed on purpose to screen the adulterer and adulteress; and while honorable men are prevented or voluntarily abstain from voting, and harlots and whoremongers, and men who betray their wives and associate with other women are considered honorable men and protected by the authorities of this Territory, it is for us to guard ourselves against everything that is improper, and to be pure, especially you who bear the vessels of the Lord. God bless you, and lead you in the paths of life, in the name of Jesus, Amen.

WHO IS SATAN?

Who is Satan? A being powerful, energetic, deceptive, insinuating; and yet necessary to develope the evil, as there are bitters to make us appreciate the sweet; darkness, to make us appreciate the light; evil and its sorrows, that we may appreciate the good; error that we may be enabled to appreciate truth; misery, in order that we may appreciate happiness. And as there are in the works of creation opposing, mineralogical substances which in chemical processes are necessary to develope certain properties of matter, and produce certain effects; as fire is necessary to purify silver, gold, and the precious metals, so it is necessary to instruct, and prepare man for his ultimate destiny—to test his virtue, develope his folly, exhibit his weakness and prove his incompetency without God to rule himself or the earth; or to make himself happy, or exalt himself in time, or in eternity. But again, who is Satan? He is a being of God's own make, under his control, subject to his will, cast out of Heaven for rebellion; and when his services can be dispensed with, an angel will cast him into the bottomless pit. Can he fight against and overcome God? Verily, No! Can he alter the designs of God? Verily, No! Satan may rage; but the Lord can confine him within proper limits. He may instigate rebellion against God, but the Lord can bind him in chains. —John Taylor

Government of God, pp. 80-81.

TRUTH

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

Vol. 21 JULY, 1955 No. 2

The Events of July

The month of July marks three major events in American history:

(a) The Declaration of Independence, dated July 4, 1776; which action expressed the spirit of America as contrasted with that of feudal Europe—the breaking of the chains of serfdom and the establishment of human liberty.

(b) The entrance into the Salt Lake valley of the Mormon pioneers July 24, 1847, they having been driven from their native habitats into the wilderness.

(c) The martyrdom of the Prophet John Taylor, who died in exile July 25, 1887.

The events express special acts of God.

The early colonies broke from the mother country—England—and established the gospel of LIBERTY on the western continent, designated by the Lord, as the "Land of Joseph." July 4th will continue to be known as the day of "declared liberty." That God directed the cause and gave to the early patriots the strength and courage to "carry on" is well understood.

The second event was the driving of the Latter-day Saints from Eastern civilization into the Western wilderness. It was Mexican territory when they arrived. However, the United States took the land from Mexico by conquest, an act which Abraham Lincoln strongly denounced as unjustifiable. Although driven out of the United States thus, by a quirk of circumstances, the Saints not only remained citizens thereof but became the backbone of civilization as well as of the Government in the territory beyond the Rockies.

The third event marked the passing of the Prophet John Taylor who died in exile—a martyr. President Taylor was a trusted friend of the Prophet, Joseph Smith. He voluntarily accompanied the Prophet to Carthage jail, and was with him during the brutal murder, himself being frightfully wounded. He lived to preside over Israel and to teach many of the Saints the principles of valor, courage and consistency.

We herewith present items from the literature of the day treating on the three events mentioned. The following speech by Governor Brigham Young on July 4, 1854, sets forth in clearness the great leader's idea of government in that early day. In reading it, one is irrisistibly struck with the boldness of the Governor's position, together with his courage in expressing views that must have been galling to the Administration in which he held an official position. And, too, it must be remembered that the Governor's remarks were prompted by conditions existing in his day. Policies pertaining to a centralized government as advanced by the speaker, can only be admitted as just and proper, as he explained, where the administrators of governmental affairs are men of God, whose actions are at all times prompted by His Spirit.

However, the present generation may glean from the noted oration, how far the nation has strayed from the wholesome theories on governmental economics advanced by Brigham Young; and which, in large measure, doubtless reflected the aims and hopes of many of the signers of the Declaration of Independence.

Governor Young's speech follows:

CELEBRATION

of the 4th of July, Great Salt Lake City, 1854

His Excellency the Governor, Brigham Young, addressed the assembled people as follows:

I realize the nature of my position in rising to speak to an assembly of intelligent gentlemen and ladies on such an occasion as the present. I probably feel my incapability more than can be perceived by my hearers, still my mind is active, and my understand-

"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."

ing is fruitful, whether I have ability or not to express that which is in me.

While my friends have been speaking, I have been much amused, edified, and delighted, especially in having whiggery and democracy so ably illustrated. I do not think they could have been exhibited more easily, more naturally, more to the understanding of all, and more true to the spirit, and universal deportment of those two leading parties of the nation as they now exist, than they have been by my predecessor in the stand today; and I presume I am speaking the feelings of the greater part of this assembly.

While Brother George A. Smith was speaking upon the rise and progress of the American Revolution, a few items ranging in the same line, occurred to my mind, which I have a desire to express in the hearing of this assembly.

The revolutions made by the Government of the United States with regard to real progression generally, are small indeed; so small that it is impossible to perceive any advancement. It is true the constitution has been revised, by the voice of the people; but wherein is it bettered?—Some say it is bettered; but as to the light and knowledge that now exists with regard to the true spirit of republicanism, the revolution is on the retrograde motion. No one will question for a moment that many revolutions in the United States have become in a great degree popular notwithstanding they have been in many instances unconstitutional, and in open violation of the statute laws, and have been winked at by the most influential officers of the Government. There has been a progressive revolution since the close of the war, but not in virtue, justice, uprightness and truth. It has become quite a custom, and by custom it has the force of law, for one party to mob another, to tear down and destroy Catholic churches, drive citizens from the ballot box, disallowing them the right of franchise, and persecute, plunder, drive from their possessions, and kill a great people. Revolution in the United States is progressing, but to the true spirit of Democracy, and the science of government, the revolution I refer to is strictly opposed.

With the regard to Democracy and whiggery, no person can exhibit them better, and in a truer light than Judge Shaver has today. The general Government as a whole do not understand truly what democracy and whiggery really are. What would my friend George A. Smith tell you with regard to these two political bodies that now rule over our country, were he to address you upon this subject? He would tell you that one of them is a monster having many heads, and the other is a monster with no head at all. The impulse that is given to the Government, is like that of the animal creation; when they are hungry they are impelled to eat, and to drink when they are thirsty. When this necessity presses upon them, all the sensitive powers are on the alert to search for food; all their natural impulses to action originate in the appetite; they receive them from the demands the interior of the animal makes upon the creature; it then becomes the duty of the head to search out a method to supply these demands with food suitable to the nature of the animal, which administers health, strength, vigor, growth and beauty to the whole body.

What ought to be the Government of the United States? And what are whiggery and democracy, as they now exist? Nothing, and a little less.

I believe in a true republican government; but where is the man capable of exhibiting in his true character the principles of such a government? I do not profess to be that man, still I believe that I am as capable to search into the merits of the subject, and can understand the general principles of true republicanism as well as any other man, though I may not be capable of setting it before the people in its perfection. I can, however, talk a little about it.

Is there a true republican government on the earth? There is. Do you inquire, where is that government? I answer, it is here. I am a true republican, if I understand what the term signifies; but I put my own definition upon such terms, for in many instances our lexicographers have widely mistaken ideas, and widely disagree upon the meaning of words. They may trace the etymology of words through the living and dead languages to their roots as they suppose; but there is a great probability of their being mistaken still.

A government that is perfect would be called democratic. True republicanism, and what is meant or understood by true democracy is the same; but the full extent of true democracy cannot be told by any man at this time. In entering upon a point that I do not fully understand, and can in no wise fully explain, I shall content myself to talk about it according to the extent of my capacity, and the understanding I have of the subject, and leave the little I have to say with the people. The question, what is a true republican government, is easily answered. It is a government or institution that is perfect; perfect in its laws and ordinances, having for its object the perfection of mankind in righteousness. This is true democracy. But democracy as it is now is another thing. True democracy or republicanism if it were rightly understood, ought to be the government of the United States. They might have had that government long ago; but as it was said by my predecessor in the stand, "whom the Lord would destroy he first makes mad"; consequently he must take away the wisdom of that man, or of that people; no man or people possessing wisdom will give vent to

wrath; for that is calculated to weaken, to destroy, to blot out of existence.

When the Supreme Ruler of the universe wishes to destroy a nation, he takes away their wisdom in the first place, and they become insensible to their own interests and they are filled with wrath; they give way to their anger, and thus lay the foundation of their own destruction. To him who seeks to save, he gives wisdom, which enables any people, nation, or individual to lay the foundation for strength, increase and power. When we look abroad upon the nations we can see this truth verified; and when we look at home in our own nation, it is no less verified. We see that wisdom is actually departing from the lawgiver, and the knowledge, and the discretion the Judge possessed years ago have vanished. We discern that the very policy adopted by the nations to fortify them in strength is calculated to sap their foundations. The ax is laid at the root of the tree, and all nations are filling up the cup of their guilt.

Suppose I were speaking to the assembled millions of the inhabitants of the United States, what counsel or advice could be given to them that they might regain that they have lost? Can any temporal means be adopted to save them from the vortex of ruin into which they are fast approaching—a doom which they never can avert without sincere repentance? Yes, there is seemingly a human policy, if adopted, that would snatch them from destruction. What is it? Let the people rise en masse to lay the foundation of a wholesome, independent, free, democratic (as the people call it), republican government—a government which if carried out, will be perfect in itself.

Let us look at it in another point of view. Suppose this people inhabiting these mountains were broken off entirely from the nations of the world, rendering no allegiance to any earthly power combined or isolated; free to make laws, to obey them, or to break them; free to act, to choose, and to refuse, and in every sense of the word to do as they please, without any fixed order of government whatever; and they wish a constitution, a system of government for mutual protection and advancement in the principles of right, to be framed according to the best wisdom that can be found in this community; I say let them govern themselves by a republican system of government, selecting a man from their midst to preside over them. And who should they select to fill so important a station? The best man they can find. Should they keep him in office only four years? Should they make a clause in their constitution, that a President shall serve at most for only two terms without a vacation in his services? That is an item that should not be found in the constitution of the United States, nor in the constitution made by this or any other people. We should select the best man we could find and center our feelings upon him, and sustain him as our President, dictator, lawgiver, controller, and guide in a national capacity, and in every other capacity wherein he is a righteous example. Though we find as good a man as there is in the nation, yet we should not lay facilities before him to become evil were he so disposed. Great care should be exercised to guard against placing such a power at the command of any mortal.

Shall we give him twenty-five thousand dollars per annum and make him superior to any other honest man in the Territory, state, or Kingdom, in things pertaining to this world—or lay inducements before him, to become proud, haughty, and neglectful of the true interests of the people? No—for if he is capable of ruling the people, and dictating them, he is capable of taking care of himself. If we cannot find a man willing to control and guide us without our pouring the gold and silver into his coffers, and exalting him above the rest of us, then we will take one less capable who will do it for nothing.

Do you ask why I would recommend this course? I answer, because of the weakness of man. Were we to elect a man to preside over us in this capacity and give him three, four, five, eight, or fifteen thousand dollars a year, the streets would be full of demagogues; you would see them perched upon every ant-hill croaking out their stump speeches for this or that man to be our ruler; and the paid lackeys of each candidate for office, in the streets, in the public places, and in the houses of the citizens, would be using their influence for their employers in their respective circles, and wherever they would be listened to.

Whether such a man as a ruler will do good to the people, is not thought of either by the candidate or by his lackeys; but the one is after the thousands of dollars, and the other after his paltry fee. The welfare of the people they do not consider. As to what will be the best policy to pursue for the good of the people at large, is not in all their thoughts.

Let the people see to it that they get righteous men to be their leaders, who will labor with their hands, and administer to their own necessities; sit in judgment, legislate and govern in righteousness; and officers that are filled with peace, and see to it that every man that goes forth among the people as a traveling officer, is full of the fear of the Lord, and would rather do right at a sacrifice, than do wrong for a reward.

What would be the result if this course were adopted by the people of the United States? It would destroy the golden prospects of those who are seeking for gain alone, and men would be sought for in the nation, state, or Territory who are for the people, and would seek earnestly for their

welfare, benefit and salvation. We want men to rule the nation who care more for and love better the nation's welfare than gold and silver, fame or popularity.

Are there any such in the United States? Yes, plenty of them among all classes of men, though they have little or nothing to say about politics. Many of them are much like one Mr. Hovey from Cayuga County, New York, that I once asked if he was going to the election? "No", he replied, "I will never give another vote in the United States." I asked the reason for such a course,—"why," said he, "they will set up the devil as a candidate for the office of President, then set up his apostate brother who has forfeited his inheritance, and run him in for the sake of opposition." There are plenty of men who would do that and worse. The nation, however, is not lost yet; there are as many as five righteous men in the city at least.

Let the people lay the foundation for carrying out the republican government which was INSTITUTED BY OUR FATHERS, INSTEAD OF MAINTAINING A GOVERNMENT OF ANARCHY, CONFUSION AND STRIFE. Were this people here an independent people, and had the privilege of selecting their own officers, and I should be chosen to dictate them in their selections, I would watch and guard faithfully their rights, and see that they selected men who had not the dimes in view; the motto should be, if you do not labor for the good of the people irrespective of the dimes, we do not want your services; for if you labor for the money, you seek to benefit yourselves at the peoples' expense, I make this application and turn it eastward, which you know is the way the world rolls. If the Government knew what the wants of the people are, they would take away the salaries of political demagogues, and stop their running, and their stump preaching, from one end of the land to the other, to make proselytes to their cause. This would have a tendency to put an end to party names, to party jealousies, and to party conflicts forever; and the people should concentrate their feelings, their influence, and their faith to select the best man they can find to be their President, if he has nothing more to eat than potatoes and salt—a man who would not aspire to become greater than the people who appointed him; but be contented to live as they live, be clothed as they are clothed, and in every good thing be one with them.

It is yet in the power of the people of the United States to lay a foundation to redeem themselves from the growing consequences of past errors. What would be the result, were the United States to take this course, viz, to strike out that clause in the Constitution, that limits the services of a President to four years; or the term of service of any good man; (1) and continue to revise the constitution and laws as they become familiar with their defects; then reduce the salaries of all officers in all the departments? Would not such a course revolutionize any kingdom or government and be very likely to produce union and prosperity?

Are there any more improvements that might be made? Yes. If we are what we profess to be, a republican government, there is no state in the Union but what should be amenable to the General Government, holding to the old English rights in Rhode Island; then Congress with the President at their head, could meet and veto every act made by any Department of the Government if it was necessary. So let Congress come together when any of the states transcend the bounds of right, and hold them amenable for their actions. The General Government should never give any portion of the nation license to say they are free and independent; this should only apply to the nation as a whole. We have a little experience in this kind of independence. For instance the government of the United States was willing to take my money for lands in Missouri, which were in market, but the people in that sovereign, that free and independent State, rose up and mobbed me,—drove me from my possessions, and confiscated my property to themselves; and the General Government has no power to redress my wrongs. This is only one instance among many of the kind which I might enumerate to show the impolity and downright mockery of such boasted independence. While such outrages remain unredressed, this nation never should defile the sacred term by saying, they have a REPUBLICAN GOVERNMENT.

The general Constitution of our country is good, and a wholesome government could be framed upon it, for it was dictated by the invisible operations of the Almighty. He moved upon Columbus to launch forth upon the trackless deep to discover the American Continent. He moved upon the signers of the Declaration of Independence, and he moved upon Washington to fight and conquer, in the same way as he moved upon ancient and modern prophets, each being inspired to accomplish the particular work he was called to perform in the times, seasons, and dispensations of the Almighty. God's purpose in raising up these men and inspiring them with daring sufficient to surmount every opposing power, was to prepare the way for the formation of a true republican government. They laid its foundation,

(1) The Constitution of the United States makes no such provision as is here implied. Any limitation in the tenure of office of the president is based on "unwritten law"—a fixed popular sentiment. It was such sentiment, no doubt, the Governor was opposed to. It is entirely possible that the error resulted from an imperfect recording of the oration, a circumstance not to be wondered at under the handicaps prevailing in that early day.

but when others came to build upon it they reared a superstructure far short of their privileges, if they had walked uprightly as they should have done

What shall be done? Let the people, the whole American people rise up and say they will have these abuses regulated, and no longer suffer political demagogues to gamble away their money, but turn them out of office to attend to their own business. Let the people make a whip, if not of good tough rawhide, of small cords at least, and walk into the Temple of the nation, and cleanse it thoroughly out, and put in men who will legislate for their good, instead of gambling away their money, and trifling with the sacred interests of the nation, which have been entrusted to their keeping.

I would not speak so plainly were it not that statesmen use the same privilege, and that, too, in the halls of Legislatures. We can never get a true republican government upon any other principle. The object those have in view who look and long for the gaudy trash of this world, should be removed, that men may occupy the high and responsible seats of the nation who will care for the welfare of the people, and cannot be bought with money, or that which it can purchase.

Can the Constitution be altered? It can; and when we get a President that answers our wishes to occupy the executive chair, there let him set to the day of his death, and pray that he may live as long as Methusalah and whenever we have good officers, strive to retain them, and to fill up vacancies with good men until there are none who would let the nation sink for a can of oysters and a lewd woman.

The signers of the Declaration of Independence, and the framers of the Constitution, were inspired from on high to do that work; but was that which was given to them perfect, not admitting of any addition whatever? No—for if men know anything, they must know that the Almighty has never yet found a man in mortality that was capable at the first intimation, at the first impulse, to receive anything in a state of entire perfection. They laid the foundation, and it was for after generations to rear the superstructure upon it; it is a progressive, a gradual work. If the framers of the Constitution, and the inhabitants of the United States had walked humbly before God who defended them and fought their battles when Washington was on the stage of action, the nation would now have been free from a multitude of place hunters, who live upon its vitals. The country would not have been over-run with murderes and thieves, and our cities filled with houses of ill fame as now; and men could have walked the streets of cities, or traveled on conveyances through the country, without being insulted, plundered, and perhaps murdered; and an honest, sober, industrious, enterprising and righteous people would now have been found from one end of the United States to the other.

The whole body is deranged; and the head which ought to be the seat of sense and the temple of wisdom, is insensible to the wants of the body, and to the fact that if the body sinks, the head must sink also.

I want to tell a political anecdote, or at least I will tell it so nigh that you will guess the whole of it. Two fellows were stump speaking for office in the State of Illinois; one of them was a lawyer of flowery eloquent speech, and the other was a rough and ready home-spun mechanic, but a man of sound sense. The lawyer made his speech in flaming language, interlarded it with expressions of sensitive regard for the people's interests. The mechanic mounted the rostrum, and, says he, "I cannot make a speech to cope with this man's speech, but I can tell you what he and I want. He wants your votes; now if you will give me your votes, when I get into office, you may —— —— —— and be damned." They both felt so; and there are but few exceptions to this practice. Office seekers are full of tricks and intrigues of every kind to get into office, then the people may —— —— —— and be damned.

The progress of revolution is quite considerable in every government of the world; but is the revolution for the constitutional rights of the people in progress? No, it is on the retrograde. I know how they can be brought back to the people, and the Government be redeemed, and become one of the most powerful and best on the earth. It was instituted in the beginning by the Almighty; he operated upon the hearts of the Revolutionary Fathers to rebel against the English King and his Parliament, as he does upon me to preach "Mormonism"; both are inspired by him, but the work into which they are called is dissimilar. The one was inspired to fight, and the other to preach the peaceable things of the Kingdom of God. He operated upon that pusillanimous King to excite the colonists to rebellion; and he is still operating with this nation, and taking away their wisdom, until by and bye they will get mad and rush to certain destruction.

Will the Constitution be destroyed? No; —it will be held inviolate by this people; and as Joseph Smith said, "the time will come when the destiny of the nation will hang upon a single thread; at that critical juncture, this people will step forth and save it from the threatened destruction." It will be so.

With regard to the doings of our fathers, and the Constitution of the United States, I have to say, they present to us a glorious prospect in the future, but one we cannot

attain to until the present abuses in the Government are corrected.

You have heard our Judge relate an incident which is only one more among numberless abuses perpetrated by the rulers of the nation. The particulars of this incident can be found upon our dockets, showing that the President of the United States assumes to himself power to remove a circuit Judge. I am not a lawyer, but I wish to propound a question: By what law constitutional or statute has the President a right to remove a United States judge except for illegal conduct or disability? It is to say the least, a flagrant assumption of power. What business have they thus to remove our judges? What end have they in view? I'll tell you, it is:

"Tickle me, tickle me O Billy do,
And in your turn I'll tickle you."

I have perhaps detained the congregation too long. May God bless you. Amen.—Deseret News, Vol. 4, No. 18, pp. 1, 2.

WHAT IS EDUCATION?

[A lecture delivered by Bishop O. F. Whitney, before the Teacher's Institute of Salt Lake County, in the Fourteenth Ward Assembly Rooms, Salt Lake City, on Friday evening, June 19th, 1885.]

Ladies and Gentlemen: In entering upon the subject of this evening's lecture, it may be well for me to state in the beginning that I do not propose to treat of education except in a very general way. For this I have two reasons: First—it would be vain, if not presumptuous, in one not actively engaged in the school work, or whose experience as a teacher is but limited, to undertake to address an audience such as this upon the details of educational discipline, the minutiæ of school methods, theoretical or practical. Second—the time of these sessions, thus far, has been more or less occupied, and I understand will be to the close, with the consideration of such methods and details, thereby rendering what little I might say in that connection superfluous. I shall therefore aim to be general, rather than specific in my remarks, and upon this basis as comprehensive as time and ability will permit.

In pursuing the path thus marked out—if so it may be called—I shall make no apology to this intelligent audience, if I overstep the boundary between the secular and the sacred, and advance some distance beyond the Rubicon where so many hesitate and refuse to cross, into the domain of religion.

It is a favorite thought with some writers and thinkers that education and religion are incompatible, that they cannot co-exist. It is supposed by many, perhaps sincerely, that religion discourages education, and does so for the purpose of self-protection; that it is the mission of education to dispel the mists and shadows of religion, and free the human mind from so much error and delusion; in fact, that, like day and night, where either of them gains the ascendancy, the reign of the other must necessarily cease. Religion, instead of the beautiful goddess that she really is, with a smile of heavenly sweetness, a nature as pure as the spirit of charity she breathes, a mind as bright as the sword of truth she carries, or the beaming armor of righteousness in which her lovely form is clothed; is pictured as a repulsive hag, toothless and bald, armed, like the fabled furies, with a whip of snakes, a girdle of vipers, to pursue and torture all who would burst the fetters of darkness which bind them to her drear abode, and rise on education's wings to realms of light and usefulness.

This class of critics would very likely object—though I do not suppose any of them are here to-night—to the method I have proposed of treating this subject. They would probably insist that I keep

education and religion apart, and, as in the case of that terrible bugaboo, Church and State, of which we hear so much, that each be "relegated to its proper sphere."

It is not my intention at this time to reply at length to the accusations of infidels and would-be iconoclasts, who confound the abuses of religion with religion itself, pure and undefiled; who can see no difference between true and false religion; who persist in mistaking the counterfeit for the genuine; who fain would make the whole responsible for a perverted part, and are satisfied with nothing less than wholesale denunciation for the misdeeds of individuals. Such persons have possibly never heard or have never believed, that "the fear of God is the beginning of wisdom," and are ignorant of the fact—for it is a fact—that education is religion's handmaid, if not, in the truest sense of the term, her identical self.

Those who are pleased to doubt this, I would exhort to be more liberal in their observation and research. "He that judgeth a matter before he heareth it, is not wise." We have no right to condemn, until we are certain we have fairly and thoroughly investigated.

> "A little learning is a dangerous thing,
> Drink deep, or taste not the Pierian spring;
> There, shallow draughts intoxicate the brain,
> And drinking largely, sobers us again."

No one who comprehends the scope and meaning of religion, and is not blinded by prejudice to the glory of its achievements, will earnestly contend that it is the foe, or even the lukewarm friend of education. They who would do so have not been drinking deeply of the waters of knowledge. They have but felt the spray of the fountain, and are intoxicated, in their emptiness, with the bare fragrance of what they have yet to taste.

The subject of education, it is hardly necessary to say, is of paramount importance. The advantages which accrue from the exercise and development of the faculties are so numerous and apparent, that argument would be needless and enumeration tiresome. Be a person never so gifted, so far as natural powers go, yet what are those powers worth if they are not brought into exercise; or wherein lies the superiority of their possessor if they are not trained to a higher state of efficiency than those possessed by others? What is the value of a gold or silver mine, until a shaft penetrates its subterranean depths, and the precious ore is brought to the surface and placed upon the market? Between genius and talent, there is an undoubted difference, but talent in action is greater than genius that lies dormant, and like the industrious tortoise it will plod to the goal of success, while the indolent hare is sleeping by the way.

The father of Edwin Booth, the actor, is said to have been a great genius, capable of achieving almost at a bound what it has taken his talented son nearly a life-time to accomplish. Yet Edwin Booth, to-day, is a greater actor than his father was, for the simple reason that he is an educated artist, a finished student of his profession, with his natural abilities expanded to comparative perfection by steady, prolonged and arduous toil.

Genius, talent, natural gifts and graces are very good things to possess, but they are only half possessed until they are educated. It is the experienced wrestler, with every nerve and muscle in play, who throws his antagonist, not the Apollo-like form of grace and beauty alone, nor even the clumsy strength of an unskilled Hercules. It is the trained courser that wins the race. It is the polished gem which shines with the brightest lustre.

I am reminded of the story told of the three tramps who found four apples. Being very hungry, as tramps sometimes are, they were considerably elated at the lucky find. The only thing that troubled them was how to divide the apples equally. Each could take one without any difficulty, but which was to have the remaining apple? Finally, one of the trio, who, by the by, was the inevitable Irishman, was fired with an idea: "I have it," said he, "there's two

for you two, and there's two for me, too." The others became suddenly thoughtful, scratched their heads dubiously for a moment, and exclaimed: "That's it; that's correct. Ah! What a fine thing it is to have an education." An acquaintance of mine, naturally a smart financier, once told me that if he were educated he could make thousands of dollars, where now he could only make hundreds. Let us hope he would have made them in a fairer way than the tramp did his apples.

The question now arises—What is education?

I have already answered it in part, but what does the word in its fullest sense signify? It is the expansion of the soul—the body and the spirit—to the fulness of its capacity. It is the cultivation and highest possible development of the natural faculties; the bringing forth and perfecting of all the inherent powers of the individual. This is the definition of a perfect education, and it is the limit and index of its capabilities.

Education imparts nothing but discipline and development. It does not increase the number of man's faculties; it adds nothing to the sum of his original possibilities. In other words, it does not evolve something from nothing.

Like the work of creation, which is almost a synonym for education, it must have material to work with, something upon which to operate. "Education *forms* the human mind;" it does not create it, in the sense of calling it into existence. The mind of man never was created; it has always existed, as an entity, and is co-eternal with the mind of God Himself. So says Joseph Smith. Man's spirit was made, and his mortal body has been made, but not the eternal spark, that self-existent germ, the individual intelligence which inhabits that dual tabernacle. Matter, both spiritual and temporal, is eternal also, and cannot, as matter, be created or destroyed. Matter may be changed in form; mind may improve in condition; but both are self-existent, everlasting in their nature, and, as they had no beginning, they can never have an end.

Progress and education are interchangeable terms, but where progress began, or where education will end, it is beyond the power of human intellect to conceive. In a relative sense, however, education may be said to take hold where nature has left off, and to finish the work which she has begun.

The educator stands in the same relation to the pupil, as the husbandman does to the tree. He may plant and nourish, cultivate and fertilize, prune, trim and straighten, watch over and protect; but it is the pupil or the tree itself which expands in accordance with the law of its own being, bears its own fruit, and fills up the measure of its creation. As in ancient Gospel times, when "Paul planted and Apollos watered," it is "God that giveth the increase."

By education, therefore, I do not simply mean that mental training which schools and colleges impart. That is but a single phase of the subject. Schools, in the technical sense, are not the only means of giving education. Men have been educated who perhaps never saw the inside of a school room. Those who can learn nothing out of school, will learn little if anything, in school. Strictly speaking, schools do but little towards educating the mind, though that little, if done well, is very important. They prepare and point out the way to Learning's fane, but they cannot guarantee the reaching of the goal. The school is the armory where the knight selects his weapons and buckles on his mail. It is not the battle-field, where victory or defeat awaits him.

Life itself is a school; all human experience is an educational process; and, correctly understood, the entire race of man, from the loftiest to the most limited intelligence, are here as pupils, passing through the various grades and departments of mortal discipline, to acquire as the result an education, which is all that can be taken hence, and is the only thing that will fit and prepare us for the society of those whom we some day hope to meet and mingle with. "Like cleaves to like," in heaven

as on earth, and "birds of a feather" will "flock together."

Do we, who at times talk so glibly of mingling with God and angels, realize that in order to do so, we must first become godlike and angelic in our natures? Are we educating ourselves for the society of such beings? Are we becoming pure as they are pure? Are we growing unselfish, as they are unselfish? Are our souls expanding with love, with magnanimity, with devotion to truth and justice, with mercy and charity for mankind, and adoration for God? Or, are we in our daily lives, our thoughts, words and actions, becoming more sordid and selfish, narrowing and belittling ourselves, dwarfing our growth, retarding our development, diminishing instead of increasing our souls' capacity?

Such queries are important, for upon the truthful answers we are able to make, depend, more than is generally imagined, our eternal futures.

No matter what our ambition is; how ardently we may desire to rise and reign; if we are not fitted for the plane to which we aspire, we will gravitate as naturally as water seeking its level, to something lower. Exaltation in any degree implies the capacity to receive and contain that which is given. Eternal glory cannot adhere to an unworthy object. An attempt to put more in a vessel than it is able to hold will result in waste. God is a wise economist; He cannot descend to extravagance and folly. "In my Father's house are many mansions," said the Savior. "There is one glory of the sun, and another glory of the moon, and another glory of the stars. For one star differeth from another star in glory. So also is the resurrection of the dead." We may blaze like the sun in its majesty, we may beam like the moon in softened lustre, or we may twinkle like the stars; but whatever we are and whatever we attain to, will correspond with the measure of our faithfulness on earth and the degree of education we have acquired. As we learn our lessons here, we will take our places in the class-rooms of the hereafter.

Education is the reward of experience, and progress is written upon all of God's creations, excepting those that shirk the responsibilities which life entails, and fail in the performance of the tasks allotted them.

What are those stars that bespangle yonder heavens, glittering like jewels upon the bosom of night? Educated worlds, or worlds that are being educated; homes of the redeemed and glorified, or of those who, like ourselves, yet hope for glorification. Is not our earth itself at school? Is not every form of life upon its surface in process of preparation for something higher, nobler and better to come? When we reflect upon these things—and they well repay reflection—we may begin to realize the true value and importance of the time we now possess and the opportunities and advantages which are placed at our disposal.

That this is not a universal view, nor even a general one, I am well aware. There are thousands, yes, millions of our race, who seem to have no higher conception of the purpose for which they were created, than the birds of the air, the beasts of the field, or the denizens of the watery deep. "Life," says Ingersoll, "is a narrow bridge, spanning the river of Time, the one end resting on mists, the other on eternal shadows." Again: "Life is a narrow vale, between the barren peaks of two eternities." Another poet makes one of his creatures say: "Hereafter! Aye, hereafter, a whip to keep the coward to his track; for what gave Death ever from his kingdom back, to check the skeptic's laughter? * * * No, no; we die even as do the flowers, and we shall breathe away our lives upon the chance wind e'en as they." What beautiful poetry, yet what false and fatal philosophy! Such words flash and glitter, but they do not burn. They are not star-rays, that shed light and comfort and guide the wanderer home. They are will-o'-the-wisps, leading into the marshes of despair; flitting meteors, that bewilder by their brilliance, but expiring leave the heavens darker and more desolate than

before. Who would be an infidel? Who would exchange the poetry, the philosophy of truth, for the poetry and sophistry of error?

But it is not alone the infidel mind which fails to read aright the meaning of life. Those who cherish the mistaken thought that this little span is the be-all, and the door-way we call death the end-all of existence, are not the only infidels of society. Infidelity, like the darkness which it typifies may exist in different degrees of density. Between the fulness of faith and the emptiness of utter unbelief, there is a sliding scale of many grades and notches. Any one who has imbibed the notion that life was intended as a holiday for idleness, or earth a playground for pleasure, is to some extent an infidel, an unbeliever. Any one who supposes that the aggrandizement of self, or the unrestrained indulgence of passion is the rule that should govern human conduct, has failed, miserably failed, to learn even the alphabet of the great lesson of life.

Man is, or may be said to be, a many-sided being. All sides of him ought to be educated. He possesses, in embryo, every faculty and attribute of his Creator. "What man now is, God once was; what God now is, man may be." The difference between Him and us, vast as it is, is solely the result of education. The Prophet Joseph Smith, the enunciator of this great truth, doubtless had it in mind when he declared that whatever principles of intelligence man attains to in this life, they will rise with him in the resurrection; and if any soul, by its diligence and faithfulness, acquires more knowledge than another, it will have just so much advantage in the world to come. "It is impossible," said he, "for a man to be saved in ignorance." "A man is saved no faster than he gets knowledge, for if he does not get knowledge, he will be brought into captivity by some evil power in the other world, as evil spirits will have more knowledge and consequently more power than many men who are on the earth." Strange, is it not, in the face of such declarations as these, that men will still assert that the "Mormon" religion is opposed to education?

"The glory of God is intelligence," says "Mormonism," It is His superior intelligence which makes Him the Supreme being that He is. He acquired the transcendent height whereon He stands, by educating — developing, through study, labor and experience, the godlike powers inherent within Him; by battling with evil and overcoming it, and rising superior from every contest therewith. Such is the course, also, for man to pursue, for he is the child of God, created in His image and endowed with His attributes; possessing all the powers, in a latent or partly developed state, which have, by expansion and development, exalted our eternal Parents from manhood and womanhood to Godhood, and are capable in similar manner upon the same conditions, of raising their offspring to a like lofty level.

Would it be going too far in this direction, to believe that all God's children possess the same talents in common, though in various degrees of development? Would it be too much to say that, if all souls were equally and uniformly educated, the words "gifted," "talented," etc., as implying distinctions of ability, would fall into disuse, or have a universal, as they now have a relative application? From an earthly point of view, with one's vision barred by the horizon of Time, such a proposition would seem altogether improbable. The talents which men and women exhibit in this life are so various, both as to number and quality, and in some instances are so conspicuous by their apparent absence, that it is hard to believe some souls do not possess talents which in others are absolutely wanting. The musician, for instance, has a gift which differs from that of the poet, the painter, the sculptor, the orator, the warrior, the statesman, the financier, etc., or he may unite in himself two or more of these talents, while others appear to lack them entirely. All this from an earthly standpoint. But when we take higher

ground; when earthly distinctions are swept away, and we stand face to face with our common Origin and our eternal destiny, how can we decide otherwise than that God's works are perfect, in germ as they will be in fruition; that like has begotten like in the fullest sense of the word; and that none of His sons and daughters are deficient in those elementary endowments which it is their natural right to inherit from a common Parentage, and that Parentage the embodiment of perfection?

True, some of these gifts may be latent in many, latent in the spirit as well as in the body; or, they may for a wise purpose be lying dormant now, though spiritually in a high state of cultivation already. Even God, the Redeemer, could forget temporarily that He was a God, when He descended and took up the infant body of Jesus of Nazareth. He gradually grew, in the flesh, to a knowledge of who and what He was in the spirit. In like manner, might not any spirit, highly talented, temporarily lose one of its gifts, or permit it to lie idle, like a harp untouched, while its possessor was engaged in cultivating some other talent, having greater need of education? I simply throw this out as a suggestion. It is not my place to assert its absolute correctness. At any rate we know that it is not always safe to judge by outward appearances. In the case of Him who, for a divine purpose, descended below all things:

He wandered through the faithless world,
A Prince in shepherd's guise;
He called His scattered flock, but few
The Voice would recognize;
For minds upborne by hollow pride,
Or dimmed by sordid lust,
Ne'er look for kings in beggar's garb—
For diamonds in the dust.

But while it may be true that all minds are originally equal as to the sum of their elements or component parts, the opposite view is practically correct, so far as this life is concerned. It is evident that men and women, here, are each adapted by nature for some special pursuit or vocation. For this reason those who are intelligent enough to recognize the "gift that is within them," generally seek to cultivate that gift, to the comparative neglect of others. They argue that Time is too short to achieve success in all directions, even if the talents are not wanting, and that it is better to concentrate upon a single point, and make a success of any one thing, if legitimate, than to fail in attempting many; also, that it is economy both of time and effort to train that talent which is the farthest advanced already.

This is correct reasoning, from a business stand point, and if it would only strike home to the souls of all, the world in general would have reason to rejoice. If the principle of eternal fitness, suggested by the old axiom: "A place for everything, and everything in its place," were only in force, as it will some day be, and if men and women would not allow themselves to sink below, nor seek to rise above that for which nature and nature's God intended them, who will say the world would not be happier and better, and several degrees nearer than now to the standard of perfection which its Creator designs it shall eventually reach?

Dr. Holland says, in an essay on American Public Education: "It is safe to make the proposition that public schools are a curse to all the youth whom they unfit for their proper places in the world. It is the favorite theory of teachers that every man can make of himself anything that he really chooses to make. They resort to this theory to rouse the ambition of their more sluggish pupils, and thus get more study out of them. I have known entire schools instructed to aim at the highest places in society, and the most exalted offices of life. The fact is persistently ignored in many of these schools, established emphatically for the education of the people, that the majority of the places in this world are subordinate and low places. Every boy and girl is taught to 'be something' in the world, which would be very well if being 'something' were being what God intended they should be; but when being 'something' involves the transformation of what God intended should be a

respectable shoemaker into a very indifferent and a very slow going minister of the Gospel, the harmful and even ridiculous character of the instruction becomes apparent.

"There are two classes of evil results attending the inculcation of these favorite doctrines of the school teachers —first, the unfitting of men and women for humble places; and, second, the impulsion of men of feeble powers into high places, for the duties of which they have neither natural nor acquired fitness. Under the present mode of education, nobody is fitted for a low place and everybody is taught to look for a high one. The boys have sought out from literature every stirring appeal to effort and every extravagant promise of reward. We hear of 'infinite yearnings' from the lips of girls who do not know enough to make a pudding and of being polished 'after the similitude of a palace' from those who do not comprehend the commonest duties of life.

"The universal greed for office is nothing but an indication of the appetite for distinction which has been diligently fed from childhood. The consequence is that politics have become the pursuit of small men, and we no longer have an opportunity to put the best men into office. The scramble for place among fools is so great and so successful that men of dignity and modesty retire from the field in disgust.

"The bar is cursed with nobodies as much as the pulpit. The lawyers are few; the pettifoggers are many. Multitudes of lawyers are a disgrace to their profession and a curse to their country. They live on quarrels and breed them that they may live.

"As for the medical profession, I tremble to think how many enter it because they have neither piety enough for preaching, nor brains enough to practice law. When I think of the great army of little men that is yearly commissioned to go forth into the world with a case of sharp knives in one hand, and a magazine of drugs in the other, I heave a sigh for the human race.

"Especially is all this lamentable when we remember that it involves the spoiling of thousands of good farmers and mechanics to make poor professional men, while those who would make good professional men are obliged to attend to the simple duties of life, and submit to preaching that neither feeds nor stimulates them and medicine that kills or fails to cure them.

"The multitude dress beyond their means, and live beyond their necessities, to keep up a show of being what they are not. Humble employments are held in contempt, and humble powers are everywhere making high employments contemptible. Let us have this thing altogether reformed."

If I were asked to define more particularly my idea of a perfect education, I would say it is the full and uniform development of the mental, the physical, the moral and the spiritual faculties. The cultivation of the intellect, as said, is but one phase of the subject, and not by any means the most important one. Useful and valuable though it be as a branch of education, it is of secondary consideration compared with other departments of that vast system of development by means of which, as an entirety, it is alone possible for the human mind and soul to be perfectly educated. This may not be a popular view, but I am satisfied it is the correct one. Those persons who bestow every care and attention upon their minds, and who seem to have but one thought, How shall I shine in society, or make a financial success in the world? are egregiously in error if they think they are gaining the best part of life's experience, or securing the education of which they have most reason to be proud.

Many of them, if they were wise enough to see it, are not doing justice even to their mental faculties. No one who reads a book simply to be able to chatter about its contents; who witnesses a play, or inspects a work of art, for the mere purpose of saying he has seen it; who journeys to foreign lands with no object in view but to boast of having been there; who lives in

fact for show and glitter and not for usefulness and truth, can truly be said to be educated, even intellectually. The magpie and the parrot have an almost equal claim. If your study and observation have not made you stronger and more useful, more capable of grasping life's realities and rendering them subservient to your will, boast not of your education, of the books you have read, the sights you have seen, and the number of miles you have traveled. You might as well boast of the gallons of water you have drank, or the number of beef-steaks you have masticated. Says Lord Bacon: "It is not what men eat, but what they digest, that makes them strong; not what we gain, but what we save, that makes us rich; not what men read, but what they remember, that makes them learned; and not what we preach, but what we practice that makes us Christians. These are great but common truths, often forgotten by the glutton, the spendthrift, the bookworm and the hypocrite."

The suicidal and homicidal policy of cultivating the intellect, and neglecting the physical, the moral, and what is of still greater importance, the spiritual faculties, is illustrated in the lives of men and women all around us. The spirit and the body are so intimately associated, and the various parts of human nature so mutually interwoven, that neither can be neglected without injuring the others. There are those who carefully cultivate their minds and almost entirely neglect their bodies. The consequence is that the expanding intellect, deprived of its adequate physical support—for a strong mind needs a strong body—eventually overpowers the weak constitution and renders its possessor an invalid for life, and the occupant of an untimely grave. Instance the case of Henry Kirke White. If this gifted and promising poet, whose intense application to study ruined his health and hurried him into eternity, ere he had fairly entered upon his earthly career, had been more mindful of his physical welfare, and had taken half the pains to strengthen his body that he did to develop his mind, he might have attained to thrice the age at which he died, and the wings of his genius, instead of being prematurely clipped, would have wafted him in triumph to the topmost pinnacle of poetic fame. Hear what Lord Byron says of him:

Unhappy White! while life was in its spring,
And thy young muse just waved her joyous wing,
The spoiler swept that soaring lyre away,
Which else had sounded an immortal lay.
Oh, what a noble heart was here undone,
When Science' self destroyed her favorite son!
Yes, she too much indulged thy fond pursuit,
She sowed the seeds, but Death has reaped the fruit.
'Twas thine own genius gave the final blow,
And helped to plant the wound that laid thee low;
So the struck eagle, stretched upon the plain,
No more through rolling clouds to soar again,
Viewed his own feather on the fatal dart,
And winged the shaft that quivered in his heart;
Keen were his pangs, but keener far to feel,
He nursed the pinion which impelled the steel;
While the same plumage that had warmed his nest,
Drank the last life-drop from his bleeding breast.

Dr. Park used to tell our class there was very little danger of our going as White did, and that we could "put in our best licks" at study with every assurance of safety. Still the example cited is one that points a moral, and much of that said of Henry Kirke White might be said of thousands who have vainly imagined the word "education" to simply imply the development of the mental powers.

Of late years more attention has been given to physical culture in our schools, than perhaps ever before. The reform was much needed, and has already borne wholesome fruit. I would not, however, advise people to fly to the other extreme, and bestow every thought upon their physical development. Sullivan "the slugger" and Paddy Ryan may be very fine specimens of physical manhood to behold, but they are hardly fit subjects for a pedestal of worship, nor are their

examples the most worthy of emulation. "Pull down your colleges," exclaimed a negro orator, in a burst of satirical eloquence, "pull down your colleges, we have oarsmen enough!"

The sarcasm is perhaps merited in some localities. Boating, bicycling, boxing, base-balling, are all well enough in their way—particularly for poor students who cannot afford a wood-pile—but when it comes to devoting one's self exclusively to such pursuits, "it is too much of a good thing," altogether. The wise will avoid excesses of all kinds. In this connection let me advise all to read carefully and reflect well upon section 89 of the Book of Doctrine and Covenants, and pay particular attention to the last four paragraphs.

Some people, however, imagine they fulfil every requirement of education by developing both intellect and physique, though ignoring completely the cultivation of the moral attributes. Lord Chesterfield, the personification of politeness, whose letters so many have admired, was evidently one of this kind. He taught his son manners that would have made a French dancing master envious, but utterly neglected, nay, even took pains, it would seem, to vitiate his morals. The result of such a fallacy is that the mental and physical force accruing from this imperfect system of development, is just so much more power for the perpetration of wickedness. The more intelligent the mind, the greater its capacity for good or evil; and the stronger the body the more able it is to execute the purposes of the mind. Like a powerful locomotive off the track, or in momentary danger of flying from it, is the educated mind and body, without morality aboard as engineer to guide, control, restrain and manipulate its powers. If mental and physical discipline were all-sufficient, prisons would not be crowded with educated convicts; banks would not "break" nearly so often; the Canadian border would not be so thickly populated with American embezzlers; scientific murders would not be so frequent; ruined virtue would weep less over misplaced confidence and the spoliation of chastity; law and justice would be impartially administered, even in Utah; prosecution and persecution would not be synonymous terms; accusation would not be equivalent to conviction; honest, God-fearing men would not be imprisoned for the sake of their religion, while robbers and murderers are pardoned and turned loose to prey upon society.

A man or woman, educated, but devoid of moral principle, is just so much nearer a devil, and is admirably adapted as an instrument of Satan for the furtherance of his fell designs. Let us never forget that intelligence is not virtue; polite manners not pure morals; riches and refinement not synonymous with truth and integrity; nor political eminence and temporal prosperity infallible indications of character and stability, or effectual safeguards against the ravages of corruption and crime. Sound moral principle is the only sure evidence of strength, the only firm foundation of greatness and perpetuity. Where this is lacking, no man's character is strong, no nation's life can be lasting. Wealth and learning, though powerful factors for good when properly employed, if perverted are equally as potential for evil, and civilization is a lofty height, a splendid precipice, glorious and advantageous if attained and held, but a fall from which, as a necessary consequence, must be all the more ruinous and terrible.

What has history to say of the neglect by men and nations of this important truth? The answer is reiterated in the overthrow of the mightiest empires of ancient times. Babylon, Persia, Greece, Rome; the four successive universal powers of the past! What and where are they? Earth, that once trembled at their names, now barely retains them in memory. From the very summit of pride, power, and human greatness, they descended like Lucifer to perdition. Was it for want of intelligence, wealth, civilization? No, they had these, and more, and still they fell. It was because they had lost their moral character; they had squandered that "immediate jewel of the soul," possessing

which the poorest beggar is a prince, and without which the wealthiest prince is worse than a beggar. They had lost the stamina of virtue, the backbone of moral principle, and, like rotten wrecks in a tempestuous sea, thenceforth unable to withstand the fury of the elements, they were beaten to pieces by the winds and waves and buried in the ocean of semi-oblivion. So long as they remained upright and virtuous, battling for right and upholding honest principle, they flourished far and mightily; their honor unstained, their arms invincible, their wisdom proverbial, their power unquestioned and supreme. Like giant oaks of the forest, deep-rooted and sturdy-boughed, swinging wide their lusty limbs and rustling their bright foliage aloft, they laughed to scorn and bid defiance to the warring elements whose fiercest storms but added to them fresh vigor and longevity. But when their moral sap was spent, and the fountain which supplied it was no more; when vice had dethroned virtue, and passion usurped the place of principle; when they no longer fought for freedom and self-preservation, but slaughtered and pillaged to appease a morbid appetite for crime and conquest; when from patriots they transformed themselves into plunderers and oppressors, no longer regarding the rights or redressing the wrongs of humanity, but ignoring and trampling upon the one, while they augmented and intensified the other; when the rank weeds of luxury, licentiousness, dissipation and debauchery had choked out the flowering plants of frugality, temperance, chastity, and the rest of their hardy primitive virtues; the day of their doom and disaster was at hand. As trees struck by lightning, blighted by the fierce wrath of Omnipotence, they immediately commenced to wither and decay; till eventually a strong blast sweeping through their leafless tops, shattered their enfeebled trunks, and tearing them up by the roots, dashed them lifeless to the earth with a warning crash that echoed and re-echoed throughout the world.

They fell as men and nations have ever fallen. They sowed the seed and reaped the harvest of their own destruction. Like suicides, besotted in sin and drunken with iniquity, they held to their own lips the deadly draught and madly reckless of results, quaffed the poisonous potion to the dregs.

Let the nineteenth century beware! Let the nations of the earth take warning. Let the present heed well the lesson of the past. History has not yet ceased to repeat itself. Similar causes in all ages will have similar effects, and the same circumstances which can combine for the overthrow of men and nations, are capable of conspiring for the downfall and destruction of a world.

But, not to wander too far from our theme. Suppose a person to be educated mentally, physically and morally; is his education yet complete? Look at the atheist, who denies the existence of his Creator, who ridicules the hopes and discourages the efforts of those who endeavor to work out their eternal salvation! Is his mind quick and powerful? Yes. Is his body strong and active? Yes. Is his private life and character above reproach? It may be. And yet he stands as a barrier and a stumbling block at the gateway of eternal life, neither going in himself, nor allowing the peaceable privilege to others; but harassing and disheartening the already weak and trembling, piling discomfort upon the back even now bending beneath its burden, weakening those who have barely strength to stand as it is, strewing briars under their lacerated and bleeding feet, pulling down the only shelter over their heads, and instead of whispering comfort to their worn and drooping souls, making the present a cheerless scene of woe and misery—as it is without the hope of happiness hereafter—and picturing a future of black and barren desolation beyond. Are these the fruits of a perfect education? Has not such a one's training been neglected in some important particular? Even if he be a philanthropist, manifesting love and charity for his fellowmen, and setting them a moral example that is unimpeachable, can a

person of such limited views regarding life and the origin and destiny of mankind, be said to possess an education full and complete? No, no; mental, physical and moral discipline are not all that is necessary. They are barely sufficient to guide us along the ordinary walks of this life, without any reference to the endless existence towards which we are rapidly hastening. "To prepare us for complete living," says Herbert Spencer, "is the function which education has to discharge." Complete living, to my mind, must mean life here and hereafter.

Man, while on earth, should learn the way to heaven. He should be qualified to undertake, at a moment's warning, the endless and immortal career that lies before him. Hence, the necessity of a spiritual education, which alone is the most important training that the human mind can receive. Why is it the most important? Because it comprehends all others, which are neither more nor less than its component parts, the several branches of one great tree, the various departments of an all-comprising system, the separate lessons of a manifold truth, tributary rivers flowing from a common Source into the vast ocean of universal intelligence. "Seek first the kingdom of God, and all else shall be added unto you." Man is at school on earth; he is at home in heaven. From the primaries of a spiritual pre-existence, he descends to the intermediate department of mortality, where, if he is wise, he will ply every effort, and use wisely and well every privilege and possession within his power; that by learning well the lessons of this life he may advance from grade to grade of intelligence, until finally he graduates with the highest honors, and is prepared to meet and forever mingle with the pure, the refined, the educated society of the eternal worlds.

RIDICULING AN INVENTOR.

AN inventor must run the gauntlet of criticism and ridicule before he gains for his invention the confidence of the public. It is annoying to the inventor, but it is beneficial to the community, for it secures the survival of the fittest.

George Stephenson used to speak with indignation of how the "Parliament men" badgered and baffled him with their book-learning, when he proposed to build a railroad from Liverpool to Manchester.

The smoke from the engine, said these book-learned men, will kill all the birds, and the sparks will set fire to fields and houses. The passengers will be made sea-sick; the noise will frighten away the game, and thousands of coachmen and inn-keepers will be thrown out of employment.

The fast mail-coaches were driven at the rate of ten miles an hour. When Stephenson asserted that his steam-coaches would attain to a much more rapid rate of speed, he was laughed at and hooted as a crack-brained enthusiast.

"You must not claim a speed of over fifteen miles an hour," said the nervous counsel of the promoters of the railroad to Stephenson, just as he was about to appear before a Parliamentary committee.

A member of the committee, opposed to the proposed railroad, thought he could made the simple-hearted engineer assert an absurdity that would kill the project.

"Well, Mr. Stephenson," he asked, "perhaps you could go seventeen miles an hour."

"Yes."

"Perhaps twenty miles an hour?"

"Certainly."

"Twenty-five, I dare say. You do not think it impossible?"

"Not at all impossible."

"Dangerous, though?"

"Certainly not."

"Now tell me, Mr. Stephenson, will you say that you can go thirty miles an hour?"

"Certainly."

The fish was hooked to an absurdity, so every member of the commitee thought; and they all leaned back in their chairs and roared with laughter.

Their sons now ride sixty miles in sixty minutes.

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

WICKEDNESS

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 Patriarchial 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 man 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 there shall arise scoffers, 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.

—THE COMING CRISIS—Page 17

Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech or of the press; or the right of the people peaceably to assemble and to petition the Government for a redress of grievances.—from *The Bill of Rights.*

CELESTIAL MARRIAGE.

A DISCOURSE DELIVERED BY ELDER ORSON PRATT, IN THE TABERNACLE, GREAT SALT LAKE CITY, AUGUST 29, 1852.

It is quite unexpected to me, brethren and sisters, to be called upon to address you this forenoon; and still more so, to address you upon the principle which has been named, namely, a plurality of wives.

It is rather new ground for me; that is, I have not been in the habit

of publicly speaking upon this subject; and it is rather new ground to the inhabitants of the United States, and not only to them, but to a portion of the inhabitants of Europe; a portion of them have not been in the habit of preaching a doctrine of this description; consequently, we shall have to break up new ground.

It is well known, however, to the congregation before me, that the Latter-day Saints have embraced the doctrine of a plurality of wives, as a part of their religious faith. It is not, as many have supposed, a doctrine embraced by them to gratify the carnal lusts and feelings of man; that is not the object of the doctrine.

We shall endeavour to set forth before this enlightened assembly some of the causes why the Almighty has revealed such a doctrine, and why it is considered a part and portion of our religious faith. And I believe that they will not, under our present form of government, (I mean the government of the United States,) try us for treason for believing and practising our religious notions and ideas. I think, if I am not mistaken, that the constitution gives the privilege to all the inhabitants of this country, of the free exercise of their religious notions, and the freedom of their faith, and the practice of it. Then, if it can be proven to a demonstration, that the Latter-day Saints have actually embraced, as a part and portion of their religion, the doctrine of a plurality of wives, it is constitutional. And should there ever be laws enacted by this government to restrict them from the free exercise of this part of their religion, such laws must be unconstitutional.

But, says the objector, we cannot see how this doctrine can be embraced as a matter of religion and faith; we can hardly conceive how it can be embraced only as a kind of domestic concern, something that pertains to domestic pleasures, in no way connected with religion. In reply we will show you that it is incorporated as a part of our religion, and necessary for our exaltation to the fulness of the Lord's glory in the eternal world. Would you like to know the reasons? Before we get through, we will endeavour to tell you why we consider it an essential doctrine to glory and exaltation, to our fulness of happiness in the world to come.

We will first make a few preliminary remarks in regard to the existence of man, to his first existence in his first estate; and then say something in relation to his present state, and the bearing which it has upon his next or future state.

The "Mormons" have a peculiar doctrine in regard to our pre-existence, different from the views of the Christian world, so called, who do not believe that man had a pre-existence. It is believed, by the religious world, that man, both body and spirit, begins to live about the time that he is born into this world, or a little before; that then is the beginning of life. They believe, that the Lord, by a direct act of creation, formed, in the first place, man out of the dust of the ground; and they believe that man is possessed of both body and spirit, by the union of which he became a living creature. Suppose we admit this doctrine concerning the formation of the body from the dust; then how was the spirit formed? Why, says one, we suppose it was made by a direct act of creation, by the Almighty Himself; that He moulded the spirit of man, formed and finished it in a proper likeness to inhabit the tabernacle He had made out of the dust.

Have you any account of this in the Bible? Do the Scriptures declare that the spirit was formed at the time the tabernacle was made? No. All the tabernacles of the children of men that were ever formed, from remote

generations, from the days of Adam to this time, have been formed out of the earth. We are of the earth earthy. The tabernacle has been organized according to certain principles, and laws of organization, with bones, and flesh, and sinews, and skin. Now, where do you suppose all these tabernacles got their spirits? Does the Lord make a new spirit every time a tabernacle is made? if so, the work of creation, according to the belief of Christendom, did not cease on the seventh day. If we admit their views, the Lord must be continually making spirits to inhabit all the tabernacles of the children of men; he must make something like one thousand millions of spirits every century; he must be working at it every day, for there are many hundreds of individuals being born into the world every day. Does the Lord create a new spirit every time a new tabernacle comes into the world? That does not look reasonable, nor God-like.

But how is it, you inquire? Why the fact is, that being that animates this body, that gives life and energy, and power to move, to act, and to think: that being that dwells within this tabernacle is much older than what the tabernacle is. That spirit that now dwells within each man, and each woman, of this vast assembly of people, is more than a thousand years old, and I would venture to say, that it is more than five thousand years old.

But how was it made? when was it made? and by whom was it made? If our spirits existed thousands of years ago—if they began to exist—if there were a beginning to their organization, by what process was this organization carried on? Through what medium, and by what system of laws? Was it by a direct creation of the Almighty? Or were we framed according to a certain system of laws, in the same manner as our tabernacles? If we were to reason from analogy—if we admit analogical reasoning in the question, what would we say? We should say, that our spirits were formed by generation, the same as the body or tabernacle of flesh and bones. But what says revelation upon the subject? We will see whether revelation and analogy will agree.

We read of a certain time when the corner stones of the earth were laid, and the foundations thereof were made sure—of a certain time when the Lord began to erect this beautiful and glorious habitation, the earth; then they had a time of joy. I do not know whether they had instruments of music, or whether they were engaged in the dance; but one thing is certain, they had great joy, and the heavens resounded with their shouts; yea, the Lord told Job, that all the sons of God shouted for joy, and the morning stars sang together, when the foundations of this globe were laid.

The SONS of God, recollect, shouted for joy, because there was a beautiful habitation being built, so that they could get tabernacles, and dwell thereon; they expected the time—they looked forward to the period; and it was joyful to them to reflect, that the creation was about being formed, the corner stone of it was laid, on which they might, in their times, and in their seasons, and in their generations, go forth and receive tabernacles for their spirits to dwell in. Do you bring it home to yourselves, brethren and sisters? Do you realize that you and I were there? Can you bring it to your minds that you and I were among that happy number that shouted for joy when this creation was made? Says one, I don't recollect it. No wonder! for your recollection is taken from you, because you are in a tabernacle that is earthly; and all this is right and necessary. The same is written of Jesus Christ himself, who had to descend below all things. Though he had wisdom to assist in the organizatiom of this world; though

it was through him, as the great leader of all these sons of God, the earth was framed, and framed too, by the assistance of all his younger brethren—yet we find, with all that great and mighty power he possessed, and the great and superior wisdom that was in his bosom, that after all, his judgment had to be taken away; in his humiliation, his reason, his intelligence, his knowledge, and the power that he was formerly in possession of, vanished from him as he entered into the infant tabernacle. He was obliged to begin down at the lowest principles of knowledge, and ascend upward by degrees, receiving grace for grace, truth for truth, knowledge for knowledge, until he was filled with all the fulness of the Father, and was capable of ruling, governing, and controlling all things, having ascended above all things. Just so with us; we that once lifted up our united voices as sons and daughters of God, and shouted for joy at the laying of the foundation of this earth, have come here and taken tabernacles, after the pattern of our elder brother; and in our humiliation—for it is humiliation to be deprived of knowledge we once had, and the power we once enjoyed—in our humiliation, just like our elder brother, our judgment is taken away. Do we not read also in the Bible, that God is the Father of our spirits?

We have ascertained that we have had a previous existence. We find that Solomon, that wise man, says that when the body returns to the dust, the spirit returns to God who gave it. Now all of this congregation very well know, that if we never existed *there*, we could not *return* there. I could not return to California. Why? Because I never have been there. If you never were with the Father, the same as Jesus was before the foundation of the world, you never could return there, any more than I could to the West Indies, where I have never been. But if we have once been there, then we can see the force of the saying of the wise man, that the spirit returns to God who gave it—it goes back where it once was.

Much more evidence might be derived in relation to this subject, even from the English translation of the Bible; but I do not feel disposed to dwell too long upon any particular testimony; suffice it to say, that the Prophet Joseph Smith's translation of the fore part of the book of Genesis is in print, and is exceedingly plain upon this matter. In this inspired translation we find the pre-existence of man clearly laid down, and that the spirits of all men, male and female, did have an existence, before man was formed out of the dust of the ground. But who was their Father? I have already quoted a saying that God is the Father of our spirits.

In one sense of the word, there are more Gods than one; and in another sense there is but one God. The Scriptures speak of more Gods than one. Moses was called a God to Aaron, in plain terms; and our Saviour, when speaking upon this subject, says, "If the Scriptures called them Gods unto whom the word of God came, why is it that you should seek to persecute me, and kill me, because I testify that I am the Son of God?" This in substance was the word of our Saviour; those to whom the word of God came, are called Gods, according to his testimony. All these beings of course are one, the same as the Father and the Son are one. The Son is called God, and so is the Father, and in some places the Holy Ghost is called God. They are one in power, in wisdom, in knowledge, and in the inheritance of celestial glory; they are one in their works; they possess all things, and all things are subject to them; they act in unison; and if one has power to become the Father of spirits, so has another;

if one God can propagate his species, and raise up spirits after his own image and likeness, and call them his sons and daughters, so can all other Gods that become like him, do the same thing; consequently, there will be many Fathers, and there will be many families, and many sons and daughters; and they will be the children of those glorified, celestial beings that are counted worthy to be Gods.

Here let me bring for the satisfaction of the Saints, the testimony of the vision given to our Prophet and Revelator Joseph Smith, and Sidney Rigdon, on the 16th day of February, 1832. They were engaged in translating the New Testament, by inspiration; and while engaged in this great work, they came to the 29th verse of the 5th chapter of John, which was given to them in these words—"they who have done good, in the resurrection of the just; and they who have done evil in the resurrection of the unjust." This being given in different words from the English translation, caused them to marvel and wonder: and they lifted up their hearts in prayer to God, that He would show them why it was that this should be given to them in a different manner; and behold, the visions of heaven opened before them. They gazed upon the eternal worlds, and saw things before this world was made. They saw the spiritual creation who were to come forth and take upon themselves bodies; and they saw things as they are to be in the future; they saw the celestial, terrestrial, and telestial worlds, as well as the sufferings of the ungodly; all passed before them in this great and glorious vision. And while they were yet gazing upon things as they were before the world was made, they were commanded to write, saying, "this is the testimony, last of all, which we give of him, that he lives; for we saw him, even on the right hand of God; and we heard the voice bearing record that he is the Only Begotten of the Father; that by him, and through him, and of him, the worlds are and were created; and the inhabitants thereof are begotten sons and daughters unto God." Notice this last expression, "the inhabitants thereof are begotten sons and daughters unto God," (meaning the different worlds that have been created and made.) Notice, this does not say, that God, whom we serve and worship, was actually the Father Himself, in His own person, of all these sons and daughters of the different worlds; but they "are begotten sons and daughters unto God;" that is, begotten by those who are made like Him, after His image, and in His likeness; they begat sons and daughters, and begat them *unto* God, to inhabit these different worlds we have been speaking of. But more of this, if we have time, before we get through.

We now come to the second division of our subject, or the entrance of these spirits upon their second estate, or their birth and existence in mortal tabernacles. We are told that among this great family of spirits, some were more noble and great than others, having more intelligence.

Where do you read that? says one. Out of the Book of Abraham, translated from the Egyptian papyrus by the Prophet Joseph Smith. Among the great and numerous family of spirits—"the begotten sons and daughters of God"—there are some more intelligent than others; and the Lord showed unto Abraham "the intelligences that were organized before the world was; and among all these there were many of the noble and great ones." And God said to Abraham, "thou art one of them, thou wast chosen before thou wast born." Abraham was chosen before he was born. Here then, is knowledge, if we had time to notice it, upon the doctrine of election. However, I may just remark,

it does not mean unconditional election to eternal life of a certain class, and the rest doomed to eternal damnation. Suffice it to say, that Abraham and many others of the great and noble ones in the family of spirits, were chosen before they were born, for certain purposes, to bring about certain works, to have the privilege of coming upon the stage of action, among the host of men, in favorable circumstances. Some came through good and holy parentages, to fulfil certain things the Lord decreed should come to pass, from before the foundations of the world.

The Lord has ordained that these spirits should come here and take tabernacles by a certain law, through a certain channel; and that law is the law of marriage. There are a great many things that I will pass by; I perceive that if I were to touch upon all these principles, the time allotted for this discourse would be too short, therefore I am under the necessity of passing by many things in relation to these spirits in their first estate, and the laws that governed them there, and come to their second estate.

The Lord ordained marriage between male and female as a law through which spirits should come here and take tabernacles, and enter into the second state of existence. The Lord Himself solemnized the first marriage pertaining to this globe, and pertaining to flesh and bones here upon this earth. I do not say pertaining to mortality; for when the first marriage was celebrated, no mortality was there. The first marriage that we have any account of, was between two immortal beings—old father Adam and old mother Eve; they were immortal beings; death had no dominion, no power over them; they were capable of enduring for ever and ever, in their organization. Had they fulfilled the law, and kept within certain conditions and bounds, their tabernacles would never have been seized by death; death entered entirely by sin, and sin alone. This marriage was celebrated between two immortal beings. For how long? Until death? No. That was entirely out of the question; there could have been no such thing in the ceremony.

What would you consider, my hearers, if a marriage was to be celebrated between two beings not subject to death? Would you consider them joined together for a certain number of years, and that then all their covenants were to cease for ever, and the marriage contract be dissolved? Would it look reasonable and consistent? No. Every heart would say that the work of God is perfect in and of itself, and inasmuch as sin had not brought imperfection upon the globe, what God joined together could not be dissolved, and destroyed, and torn asunder by any power beneath the celestial world, consequently it was eternal; the ordinance of union was eternal; the sealing of the great Jehovah upon Adam and Eve was eternal in its nature, and was never instituted for the purpose of being overthrown and brought to an end. It is known that the "Mormons" are a peculiar people about marriage; we believe in marrying, not only for time, but for all eternity. This is a curious idea, says one, to be married for all eternity. It is not curious at all; for when we come to examine the Scriptures, we find that the very first example set for the whole human family, as a pattern instituted for us to follow, was not instituted until death, for death had no dominion at that time; but it was an eternal blessing pronounced upon our first parents. I have not time to explain further the marriage of Adam and Eve, but will pass on to their posterity.

It is true, that they became fallen, but there is a redemption. But some may consider that the redemption only

redeemed us in part, that is, merely from some of the effects of the fall. But this is not the case; every man and woman must see at once that a redemption must include a complete restoration of all privileges lost by the fall.

Suppose, then, that the fall was of such a nature as to dissolve the marriage covenant, by death—which is not necessary to admit, for the covenant was sealed previous to the fall, and we have no account that it was dissolved—but suppose this was the case, would not the redemption be equally as broad as the fall, to restore the posterity of Adam back to that which they lost? And if Adam and Eve were married for all eternity, the ceremony was an everlasting ordinance, that they twain should be one flesh for ever. If you and I should ever be accounted worthy to be restored back from our fallen and degraded condition to the privileges enjoyed before the fall, should we not have an everlasting marriage seal, as it was with our first progenitors? If we had no other reasons in all the Bible, this would be sufficient to settle the case at once in the mind of every reflecting man and woman, that inasmuch as the fall of man has taken away any privileges in regard to the union of male and female, these privileges must be restored in the redemption of man, or else it is not complete.

What is the object of this union? is the next question. We are told the object of it; it is clearly expressed; for, says the Lord unto the male and female, I command you to multiply and replenish the earth. And, inasmuch as we have proved that the marriage ordinance was eternal in its nature, previous to the fall, if we are restored back to what was lost by the fall, we are restored for the purpose of carrying out the commandment given before the fall, namely, to multiply and replenish the earth. Does it say, continue to multiply for a few years, and then the marriage contract must cease, and there shall be no further opportunity of carrying out this command, but it shall have an end? No, there is nothing specified of this kind; but the fall has brought in disunion through death; it is not a part of the original plan; consequently, when male and female are restored from the fall, by virtue of the everlasting and eternal covenant of marriage, they will continue to increase and multiply to all ages of eternity, to raise up beings after their own order, and in their own likeness and image, germs of intelligence, that are destined, in their times and seasons, to become not only sons of God, but Gods themselves.

This accounts for the many worlds we heard Elder Grant speaking about yesterday afternoon. The peopling of worlds, or an endless increase, even of one family, would require an endless increase of worlds; and if one family were to be united in the eternal covenant of marriage, to fulfil that great commandment, to multiply his species, and propagate them, and if there be no end to the increase of his posterity, it would call for an endless increase of new worlds. And if one family calls for this, what would innumerable millions of families call for? They would call for as many worlds as have already been discovered by the telescope; yea, the number must be multiplied to infinity in order that there may be room for the inheritance of the sons and daughters of the Gods.

Do you begin to understand how these worlds get their inhabitants? Have you learned that the sons and daughters of God before me this day, are His offspring—made after His own image; that they are to multiply their species until they become innumerable?

Let us say a few words, before we leave this part of the subject, on the promises made to Abraham, Isaac,

and Jacob. The promises were, Lift up your eyes, and behold the stars; so thy seed shall be, as numberless as the stars. What else did He promise? Go to the sea-shore, and look at the ocean of sand, and behold the smallness of the particles thereof, and then realize that your seed shall be as numberless as the sands. Now let us take this into consideration. How large a bulk of sand would it take to make as many inhabitants as there are now upon the earth? In about one cubic foot of sand, reckoning the grains of a certain size, there would be a thousand million particles. Now that is about the estimated population of our globe. If our earth were to continue 8,000 years, or eighty centuries, with an average population of one thousand millions per century, then three cubic yards of sand would contain a greater number of particles than the whole population of the globe, from the beginning, until the measure of the inhabitants of this creation is complete. If men then cease to multiply, where is the promise made to Abraham? Is it fulfilled? No. If that is the end of his increase, behold, the Lord's promise is not fulfilled. For the amount of sand representing his seed, might all be drawn in a one-horse cart; and yet the Lord said to Abraham, thy seed shall be as numerous as the sand upon the sea-shore; that is, to carry out the idea in full, it was to be endless; and therefore, there must be an infinity of worlds for their residence. We cannot comprehend infinity. But suffice it to say, if all the sands on the sea-shore were numbered, says the Prophet Enoch, and then all the particles of the earth besides, and then the particles of millions of earths like this, it would not be a beginning to all thy creations; and yet thou art there, and thy bosom is there; and thy curtains are stretched out still. This gives plenty of room for the fulfilment of the promise made to Abraham, and enough to spare for the fulfilment of similar promises to all his seed.

We read that those who do the works of Abraham, are to be blessed with the blessing of Abraham. Have you not, in the ordinances of this last dispensation, had the blessings of Abraham pronounced upon your heads? O yes, you say, I well recollect, since God has restored the everlasting Priesthood, that by a certain ordinance these blessings were placed upon our heads — the blessings of Abraham, Isaac, and Jacob. Why, says one, I never thought of it in this light before. Why did you not think of it? Why not look upon Abraham's blessings as your own, for the Lord blessed him with a promise of seed as numerous as the sand upon the sea-shore; so will you be blessed, or else you will not inherit the blessings of Abraham.

How did Abraham manage to get a foundation laid for this mighty kingdom? Was he to accomplish it all through one wife? No. Sarah gave a certain woman to him whose name was Hagar, and by her a seed was to be raised up unto him. Is this all? No. We read of his wife Keturah, and also of a plurality of wives and concubines, which he had, from whom he raised up many sons. Here then, was a foundation laid for the fulfilment of the great and grand promise concerning the multiplicity of his seed. It would have been rather a slow process, if Abraham had been confined to one wife, like some of those narrow, contracted nations of modern Christianity.

I think there is only about one-fifth of the population of the globe, that believe in the one-wife system; the other four-fifths believe in the doctrine of a plurality of wives. They have had it handed down from time immemorial, and are not half so narrow and contracted in their minds as some

of the nations of Europe and America, who have done away with the promises, and deprived themselves of the blessings of Abraham, Isaac, and Jacob. The nations do not know anything about the blessings of Abraham; and even those who have only one wife, cannot get rid of their covetousness, and get their little hearts large enough to share their property with a numerous family; they are so penurious, and so narrow and contracted in their feelings, that they take every possible care not to have their families large; they do not know what is in the future, nor what blessings they are depriving themselves of, because of the traditions of their fathers; they do not know that a man's posterity, in the eternal worlds, are to constitute his glory, his kingdom, and dominion.

Here, then, we perceive, just from this one principle, reasoning from the blessings of Abraham alone, the necessity—if we would partake of the blessings of Abraham, Isaac, and Jacob—of doing their works; and he that will not do the works of Abraham, and walk in his footsteps, will be deprived of his blessings.

Again, let us look at Sarah's peculiar position in regard to Abraham. She understood the whole matter; she knew that, unless seed was raised up to Abraham, he would come short of his glory; and she understood the promise of the Lord, and longed for Abraham to have seed. And when she saw that she was old, and fearing that she should not have the privilege of raising up seed, she gave to Abraham, Hagar. Would Gentile Christendom do such things now-a-days? O no; they would consider it enough to send a man to an endless hell of fire and brimstone. Why? Because tradition has instilled this in their minds as a dreadful, awful thing.

It matters not to them how corrupt they are in female prostitution, if they are lawfully married to only one wife; but it would be considered an awful thing by them to raise up a posterity from more than one wife; this would be wrong indeed; but to go into a brothel, and there debauch themselves in the lowest haunts of degradation all the days of their lives, they consider only a trifling thing; nay, they can even license such institutions in Christian nations, and it all passes off very well.

That is tradition; and their posterity have been fostered and brought up in the footsteps of wickedness. This is death, as it stalks abroad among the great and popular cities of Europe and America.

Do you find such haunts of prostitution, degradation, and misery here, in the cities of the mountains? No. Were such things in our midst, we should feel indignant enough to see that such persons be blotted out of the page of existence. These would be the feelings of this community.

Look upon those who committed such iniquity in Israel, in ancient days; every man and woman who committed adultery were put to death. I do not say that this people are going to do this; but I will tell you what we believe—we believe it ought to be done.

Whoredom, adultery, and fornication, have cursed the nations of the earth for many generations, and are increasing fearfully upon the community; but they must be entirely done away from those who call themselves the people of God; if they are not, woe! woe! be unto them, also; for "thus saith the Lord God Almighty," in the Book of Mormon, "Woe unto them that commit whoredoms, for they shall be thrust down to hell!" There is no getting away from it. Such things will not be allowed in this community; and such characters will find, that the time will come, that God, whose eyes are upon all the children of men, and who discerneth the things that are done in secret, will

bring their acts to light; and they will be made an example before the people; and shame and infamy will cleave to their posterity after them, unto the third and fourth generation of them that repent not.

How is this to be prevented? for we have got a fallen nature to grapple with. It is to be prevented in the way the Lord devised in ancient times; that is, by giving to His faithful servants a plurality of wives, by which a numerous and faithful posterity can be raised up, and taught in the principles of righteousness and truth; and then, after they fully understand those principles that were given to the ancient Patriarchs, if they keep not the law of God, but commit adultery, and transgressions of this kind, let their names be blotted out from under heaven, that they may have no place among the people of God.

But again, there is another reason why this plurality should exist among the Latter-day Saints. I have already given you one reason, and that is, that you might inherit the blessings and promises made to Abraham, Isaac, and Jacob, and receive a continuation of your posterity, that they may become as numerous as the sand upon the seashore. There is another reason, and a good one, too. What do you suppose it is? I will tell you; and it will appear reasonable to every man and woman of a reflecting mind. Do we not believe, as the Scriptures have told us, that the wicked nations of the earth are doomed to destruction? Yes, we believe it. Do we not also believe, as the Prophets have foretold, concerning the last days, as well as what the new revelations have said upon the subject, that darkness prevails upon the earth, and gross darkness upon the minds of the people; and not only this, but that all flesh has corrupted its way upon the face of the earth; that is, that all nations, speaking of them as nations, have corrupted themselves before the Most High God, by their wickedness, whoredoms, idolatries, abominations, adulteries, and all other kinds of wickedness? And we furthermore believe, that according to the Jewish Prophets, as well as the Book of Mormon, and modern revelations given in the Book of Doctrine and Covenants, that the sword of the vengeance of the Almighty is already unsheathed, and stretched out, and will no more be put back into the scabbard until it falls upon the head of the nations until they are destroyed, except they repent. What else do we believe? We believe that God is gathering out from among these nations those who will hearken to His voice, and receive the proclamation of the Gospel, to establish them as a people alone by themselves, where they can be instructed in the right way, and brought to the knowledge of the truth. Very well; if this be the case, that the righteous are gathering out, and are still being gathered from among the nations, and being planted by themselves, one thing is certain—that that people are better calculated to bring up children in the right way, than any other under the whole heavens. O yes, says one, if that is the case—if you are the people the ancient Prophets have spoken of, if you are the people that are guided by the Lord, if you are under the influence, power, and guidance of the Almighty, you must be the best people under heaven, to dictate the young mind: but what has that to do with the plurality of wives? I will tell you. I have already told you that the spirits of men and women, all had a previous existence, thousands of years ago, in the heavens, in the presence of God; and I have already told you that among them are many spirits that are more noble, more intelligent than others, that were called the great and mighty ones, reserved until the dispensation of the fulness of times, to come forth

upon the face of the earth, through a noble parentage that shall train their young and tender minds in the truths of eternity, that they may grow up in the Lord, and be strong in the power of His might, be clothed upon with His glory, be filled with exceeding great faith; that the visions of eternity may be opened to their minds; that they may be Prophets, Priests, and Kings to the Most High God. Do you believe, says one, that they are reserved until the last dispensation, for such a noble purpose? Yes; and among the Saints is the most likely place for these spirits to take their tabernacles, through a just and righteous parentage. They are to be sent to that people that are the most righteous of any other people upon the earth; there to be trained up properly, according to their nobility and intelligence, and according to the laws which the Lord ordained before they were born. This is the reason why the Lord is sending them here, brethren and sisters; they are appointed to come and take their bodies here, that in their generations they may be raised up among the righteous. The Lord has not kept them in store for five or six thousand years past, and kept them waiting for their bodies all this time to send them among the Hottentots, the African negroes, the idolatrous Hindoos, or any other of the fallen nations that dwell upon the face of this earth. They are not kept in reserve in order to come forth to receive such a degraded parentage upon the earth; no, the Lord is not such a being; His justice, goodness, and mercy will be magnified towards those who were chosen before they were born; and they long to come, and they will come among the Saints of the living God; this would be their highest pleasure and joy, to know that they could have the privilege of being born of such noble parentage.

Then is it not reasonable, and consistent that the Lord should say unto His faithful and chosen servants, that had proved themselves before Him all the day long; that had been ready and willing to do whatsoever His will required them to perform—take unto yourselves more wives, like unto the Patriarchs, Abraham, Isaac, and Jacob of old—like those who lived in ancient times, who walked in my footsteps, and kept my commands? Why should they not do this? Suppose the Lord should answer this question, would He not say, I have here in reserve, noble spirits, that have been waiting for thousands of years, to come forth in the fulness of times, and which I designed should come forth through these my faithful and chosen servants, for I know they will do my will, and they will teach their children after them to do it. Would not this be the substance of the language, if the Lord should give us an answer upon this subject?

But then another question will arise; how are these things to be conducted? Are they to be left at random? Is every servant of God at liberty to run here and there, seeking out the daughters of men as wives unto themselves without any restriction, law, or condition? No. We find these things were restricted in ancient times. Do you not recollect the circumstance of the Prophet Nathan's coming to David? He came to reprove him for certain disobedience, and told him about the wives he had lost through it; that the Lord would give them to another: and he told him, if he had been faithful, that the Lord would have given him still more, if he had only asked for them. Nathan the Prophet, in relation to David, was the man that held the keys concerning this matter in ancient days; and it was governed by the strictest laws.

So in these days; let me announce to this congregation, that there is but one man in all the world, at the same

time, who can hold the keys of this matter; but one man has power to turn the key to inquire of the Lord, and to say whether I, or these my brethren, or any of the rest of this congregation, or the Saints upon the face of the whole earth, may have this blessing of Abraham conferred upon them; he holds the keys of these matters now, the same as Nathan, in his day.

But, says one, how have you obtained this information? By new revelation. When was it given, and to whom? It was given to our Prophet, Seer, and Revelator, Joseph Smith, on the 12th day of July, 1843; only about eleven months before he was martyred for the testimony of Jesus.

He held the keys of these matters; he had the right to inquire of the Lord; and the Lord has set bounds and restrictions to these things; He has told us in that revelation, that only one man can hold these keys upon the earth at the same time; and they belong to that man who stands at the head to preside over all the affairs of the Church and kingdom of God in the last days. They are the sealing keys of power, or in other words, of Elijah, having been committed and restored to the earth by Elijah, the Prophet, who held many keys, among which were the keys of sealing, to bind the hearts of the fathers to the children, and the children to the fathers; together with all the other sealing keys and powers, pertaining to the last dispensation. They were committed by that Angel who administered in the Kirtland Temple, and spoke unto Joseph the Prophet, at the time of the endowments in that house.

Now, let us enquire, what will become of those individuals who have this law taught unto them in plainness, if they reject it? [A voice in the stand, "they will be damned."] I will tell you: they will be damned, saith the Lord God Almighty, in the revelation He has given. Why? Because where much is given, much is required; where there is great knowledge unfolded for the exaltation, glory, and happiness of the sons and daughters of God, if they close up their hearts, if they reject the testimony of His word, and will not give heed to the principles He has ordained for their good, they are worthy of damnation, and the Lord has said they shall be damned. This was the word of the Lord to His servant Joseph the Prophet himself. With all the knowledge and light he had, he must comply with it, or, says the Lord unto him, you shall be damned; and the same is true in regard to all those who reject these things.

What else have we heard from our President? He has related to us that there are some damnations that are eternal in their nature; while others are but for a certain period, they will have an end, they will not receive a restoration to their former privileges, but a deliverance from certain punishments; and instead of being restored to all the privileges pertaining to man previous to the fall, they will only be permitted to enjoy a certain grade of happiness, not a full restoration. Let us inquire after those who are to be damned, admitting they will be redeemed, which they will be unless they have sinned against the Holy Ghost. They will be redeemed, but what will it be to? Will it be to exaltation, and to a fulness of glory? Will it be to become the sons of God, or Gods to reign upon thrones, and multiply their posterity, and reign over them as kings? No, it will not. They have lost that exalted privilege for ever; though they may, after having been punished for long periods, escape by the skin of their teeth; but no kingdom will be conferred upon them. What will be their condition? I will tell you what revelation

says, not only concerning them that reject these things, but concerning those that through their carelessness, or want of faith, or something else, have failed to have their marriages sealed for time and for all eternity; those that do not do these things, so as to have the same ordinances sealed upon their heads by divine authority, as was upon the head of old Father Adam—if they fail to do it through wickedness, through their ungodliness, behold, they also will never have the privilege of possessing that which is possessed by the Gods that hold the keys of power, of coming up to the thrones of their exaltation, and receiving their kingdoms. Why? Because, saith the Lord, all oaths, all covenants, and all agreements, &c., that have been made by man, and not by me, and by the authority I have established, shall cease when death shall separate the parties; that is the end; that is the cessation; they go no further; and such a person cannot come up in the morning of the resurrection, and say, Behold, I claim you as my wife; you are mine; I married you in the other world before death; therefore you are mine: he cannot say this. Why? Because he never married that person for eternity.

Suppose they should enter into covenant and agreement, and conclude between themselves to live together to all eternity, and never have it sealed by the Lord's sealing power, by the Holy Priesthood, would they have any claim on each other in the morning of the resurrection? No; it would not be valid nor legal, and the Lord would say, It was not by me; your covenants were not sealed on the earth, and therefore they are not sealed in the heavens; they are not recorded on my book; they are not to be found in the records that are in the archives of eternity; therefore the blessings you might have had are not for you to enjoy. What will be their condition? The Lord has told us. He says these are angels; because they keep not this law, they shall be ministering servants unto those who are worthy of obtaining a more exceeding and eternal weight of glory; wherefore, saith the Lord, they shall remain singly and separately in their saved condition, and shall not have power to enlarge themselves, and thus shall they remain forever and ever.

Here, then, you can read their history; they are not Gods, but they are angels or servants to the Gods. There is a difference between the two classes; the Gods are exalted; they hold keys of power; are made Kings and Priests; and this power is conferred upon them in time by the everlasting Priesthood to hold a kingdom in eternity that shall never be taken from them worlds without end; and they will propagate their species. They are not servants; for one God is not to be a servant to another God; they are not angels; and this is the reason why Paul said, Know ye not, brethren, that we shall judge angels? Angels are inferior to the Saints who are exalted as Kings. These angels who are to be judged, and to become servants to the Gods, did not keep the law, therefore, though they are saved, they are to be servants to those who are in a higher condition.

What does the Lord intend to do with this people? He intends to make them a kingdom of Kings and Priests, a kingdom unto Himself, or in other words, a kingdom of Gods, if they will hearken to His law. There will be many who will not hearken; there will be the foolish among the wise, who will not receive the new and everlasting covenant in its fulness: and they never will attain to their exaltation; they never will be counted worthy to hold the sceptre of power over a numerous progeny, that shall multiply themselves without end, like the sand upon the sea shore.

We can only touch here and there

upon this great subject, we can only offer a few words with regard to this great, sublime, beautiful, and glorious doctrine, which has been revealed by the Prophet, Seer, and Revelator, Joseph Smith, who sealed his testimony with his blood, and thus revealed to the nations, things that were in ancient times, as well as things that are to come.

But while I talk, the vision of my mind is opened; the subject spreads forth and branches out like the branches of a thrifty tree; and as for the glory of God, how great it is! I feel to say, Hallelujah to His great and holy name; for He reigns in the heavens, and He will exalt His people to sit with Him upon thrones of power, to reign for ever and ever.

The Hot Potato

By Reg Manning
Arizona Republic Staff Artist



The People Speak

MARK TWAIN SAID:

Thunder is good, thunder is impressive; but it is the lightning that does the work.

TO ELDER JOHN TAYLOR

By Miss Eliza R. Snow

The following brief lines from the gifted poetess, Eliza R. Snow Smith, in testimony of the faithfulness and constancy of John Taylor, written within a month of Joseph Smith's martydom, eloquently describe the man as the Saints have always known him.

Thou Chieftain of Zion! henceforth thy name
Will be class'd with the martyrs and share in their fame;
Thro' ages eternal, of thee will be said,
"WITH THE GREATEST OF PROPHETS HE SUFFER'D AND BLED."

When the shafts of injustice were pointed at HIM—
When the cup of his suff'ring was fill'd to the brim—
When his innocent blood was inhumanly shed,
You shar'd his afflictions and with him you BLED.

When around you like hailstones, the rifle balls flew—
When the passage of death open'd wide to your view—
When the prophet's freed spirit, thro' martyrdom fled,
In your gore you lay welt'ring—with martyrs you BLED.

All the SCARS from your WOUNDS, like the trophies of yore
Shall be ensigns of honor till you are no more;
And by all generations, of thee shall be said
"WITH THE BEST OF THE PROPHETS, IN PRISON HE BLED."

—Times & Seasons, 5:607, July 27, 1844.

The world has a thousand creeds, and never a one have I;
Nor church of my own, tho a million spires are pointing the way on high.
But I float on the bosom of Faith, that bears me along like a river;
And the lamp of my soul is alight with love, for life, and the world, and the Giver.

—Ella Wheeler Wilcox.

PRAYER

Therefore, I say unto you: All things whatsoever ye pray or ask for believe that ye have received them, and ye shall have them.—Jesus.

UTAH IS OUR HOME

(July 24th, 1847-1897)

Yes, we love thee, Utah, love thee
With thy mighty hills,
Rising from the fertile valleys,
With their thousand rills;
With thy lakes and crystal rivers,
Sleeping on the plain,
Or with everlasting music
Plunging down the main.

Freedom thrives in vale and mountain,
'Neath thy sky's blue dome,
We've no other land nor longing,
Utah is our home.

Sagas old and thrilling stories
Of thy former days,
Lie like books in vale and canyon,
To inspire our lays.
Fifty years have made us love thee
As our mother earth—
Children still of other fifty,
In this love have birth.

Here our fathers vanquished deserts,
Made them fruitful fields;
Likewise here they fought their battles,
Truth and right their shields!
Yes, we love thee, Utah, love thee,
With thy hills of wealth,
With thy air, and streams, and hill-tops,
Breathing boundless health.

—Edward H. Anderson.

A PRAYER FOR FAITH

I would not ask Thee that my days
Should flow quite smoothly on and on,
Lest I should learn to love the world
Too well, ere all my time was done.

I would not ask Thee that my work
Should never bring me pain or fear,
Lest I should learn to work alone,
And never wish Thy presence near.

I would not ask Thee that my friends
Should now and always constant be,
Lest I should learn to lay my faith
In them alone, and not in Thee.

But I would ask Thee still to give
By night my sleep, by day my bread,
And that the counsel of Thy Word
Should shine and show the path to tread.

And I would ask a humble heart,
A changeless will to work and wake,
A firm faith in Thy providence,
The rest—'tis Thine to give or take.

—Alfred Norris.

Your manners will depend very much upon the quality of what you frequently think on; for the soul is tinged and colored with the complexion of thought.—Marcus Aurelius.

HYMN TO THE PIONEERS

By Charles Ellis

Past, Present and Future of the World's Progress in the Hands of the Grand Pioneers of the Human Race

(The following lines by Charles Ellis, an early non-Mormon crusader for the rights of an unpopular people, are appropriate here as expressing the bigness of the early pioneers whose rugged virtues and unyielding determination made the conquest of the desert possible. The lines were dedicated to Wilford Woodruff on his nintieth birthday.—Editor.)

O, PIONEERS! O, PIONEERS!

Hope of mankind through piling years!
All of today fair, good and true,
Reflects unfading light from you;
Breathes life that's eloquent of you:
Life sprung from toil of heart and hand;
Fostered by pluck of fearless band;
By faith and hope and works sustained
To broaden out through growing years,
O, Pioneers! Grand Pioneers!

Up from the depthless past of time;
Down from gardens ages old;
Come blessings choice, and fruits sublime,
From men, of heart and courage bold,
Who led the way as pioneers;
Who broke chains wrought by hoary wrong
And through old darkness flashed new light;
Who made the weak and timid strong
To battle for the true and right,
O, Pioneers! Brave Pioneers!

Hail ye! All hail, Strong Pioneers!
Leaders of men through ages past!
O'er hills and plains, o'er trackless seas,
Your souls have gone, and men, at last,
Have turned to you with thanks and tears
For forward march, for progress made
For hope and heart to breast the years
Of toil, and win against the raid
Of sin, and crime and coward jeers,
O, Pioneers! True Pioneers!

But, Pioneers! Good Pioneers,
What of the future still unknown?
What of the dawns of coming years?
What of the fortunes, yet unknown,
Of those who are to carry on
The work by you so well begun
In the days that are past and gone?
My faith is strong that not one age
Or time will rise beneath the sun,
Without great souls to lift the gage

Thrown down by wrong, and sound, on heights
Above the present time, new calls to men
To follow fast with grander rights
Than yet have boasted tongue or pen:
Than yet have been voiced by sages:
Than yet have been seen by seers:
Then ever blest the older ages;
Than yet have come to our swift years
To move the slow, to lead the strong,
O, Pioneers! Great Pioneers!

For God, who is alive in all,
Is with tomorrow as today;
And ever sounds His onward call
To those who are, in sleep or play.
Contented with the o'er ripe past,
Pioneer work will ne'er be ended
While perfection remains a dream
True souls can ne'er be contented
While men's lives are not what they seem!
While Hope holds her search-light on future years.
There's untold work for you, ye faithful seers,
Persistent, brave, undaunted Pioneers.

FOURTH OF JULY ODE

(Righteous indignation and supreme contempt are expressed in the following lines—an "Ode for the Fourth Day of July"—penned by Eliza R. Snow Smith, at Nauvoo in 1840. These early sentiments, depicting as they do, the impotency of government in that early day, the result of human corruptions, and which are no less in evidence today though assuming a different guise, should create an awakening in the hearts of all liberty-loving people and stimulate them to wage an unyielding war against all corruption in whatsoever guise it may be manifested.—Editor.)

Shall we commemorate the day
Whose genial influence has pass'd o'er?
Shall we our hearts best tribute pay,
Where heart and feeling are no more?

Shall we commemorate the day
With freedom's ensigns waving high,
Whose blood stain'd banner's furl's away—
Whose rights and freedom have gone by?

Should we, when gasping 'neath its wave,
Extol the beauties of the sea?
Or, lashed upon fair freedom's grave,
Proclaim the strength of liberty?

It is heart-rending mockery!
I'd sooner laugh 'midst writhing pain,
Than chant the songs of liberty
Beneath oppression's galling chain!

Columbia's glory is a theme
That with our life's warm pulses grew,
But ah! 'tis fled—and, like a dream,
Its ghost is fluttering in our view!

Her dying groans—her fun'ral knell
We've heard, for oh! we've had to fly!
And now, alas! we know too well,
The days of freedom have gone by.

PROTECTION faints, and JUSTICE cow'rs,
REDRESS is slumb'ring on the heath;
And 'tis in vain to lavish flow'rs
Upon our country's fading wreath!

Better implore His aid divine,
Whose arm can make his people free;
Than decorate the hollow shrine
Of our departed liberty!

—Mill. Star, 21:16.

TRUTH

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

VOL. 21 AUGUST, 1955 NO. 3

The Utah Supreme Court Decision of 1955

(Editor's Note:) Following is the full text of a decision recently handed down by the Utah Supreme Court in the Black case. This case having arisen from the two year old Arizona crusade against "Mormon Plural Marriage." The Black family reside on the Utah side of the small village. The parents refused to sign affidavits before Judge David F. Anderson that they would FOREVER desist from holding a belief in the principle of "Mormon Plural Marriage" and of discussing such a belief in the home. The children were seized and placed in a foster home. Later Judge Stanley Dunford of Provo returned the children to their parents on a habeas corpus petition, where the children remained pending an appeal by the parents to the Utah State Supreme Court. The following decision upheld power of a juvenile court to take custody of children of polygamous parents as a means of stamping out plural marriage. The ruling was written by Justice George W. Worthen. Three other Justices concurred in the opinion. Justice Lester A. Wade did not participate.

IN THE SUPREME COURT OF THE STATE OF UTAH

State of Utah,
Respondent,

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,

Appellants.

No. 8222

"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."

WORTHEN, Justice:

This is an appeal from a judgment of the Juvenile Court of the Sixth District in and for Washington County, Utah, adjudging the appellant children to be neglected children, depriving the parents, Leonard Black and Vera Johnson, also known as Vera Johnson Black, of the right of custody and control over said children, making the children wards of the Juvenile Court and awarding the right of custody and control over the said children to the Utah State Department of Public Welfare.

(The following facts are undisputed or admitted.)

The children above mentioned are issue of an unlawful polygamous marriage between Leonard Black and Vera Johnson. The children at the time of hearing ranged in ages from 17 to 2 years and they and their parents have resided at Short Creek, Washington County, for many years.

The father Leonard Black has fathered three families and a total of twenty-six living children. He married his legal wife in St. George, Utah, sometime between 1925 and 1928; twelve children were born to her, eleven of whom are living. This family was raised in Short Creek, Arizona. The family of the third wife also lived in Short Creek, Arizona.

Short Creek is an isolated community straddling the Utah-Arizona border and situated about two-thirds in Arizona and one-third in Utah; it had as of July 24, 1953, a population of 200 to 300.

Leonard Black took Vera Johnson as a plural wife about 1934 or 1935. That marriage was pursuant to a religious marriage ceremony for which no marriage license was obtained. Leonard Black was not certain where the ceremony was performed.

After this community had quietly existed as a polygamous village for at least a quarter of a century, its peace and tranquillity were abruptly disturbed on the 24th day of July, 1953. At that time a raid was made by Arizona law enforcement officers and the families living on the Arizona side were taken into custody. The children and their mothers were taken away from the vicinity of Short Creek. The fathers who were arrested in Arizona were prosecuted.

The homes where Mr. Black's legal wife Verna and her 11 children lived was about a block from the home where the third wife Lorna Johnson and her 7 children lived. The home where Vera Johnson, mother of the 8 children mentioned in the petition before the Juvenile Court, lived was on the Utah side of Short Creek and about one mile from the homes of Verna Black and Lorna Johnson.

The original petition in this matter was filed the first day of August, 1953, and an amended petition was filed on March 19, 1954, and the hearing began March 20, 1954.

The petition alleged that the 8 children above mentioned were dependent and neglected, in this:

"(a) through the fault of their parents, said children are destitute and without proper subsistence, clothing, medical care and other care necessary to their well-being.

"(b) That the parents of said children have and do now teach and encourage said children to believe in the practice of polygamy or plural marriage and that the children should enter into plural marriage in violation of the laws of Utah, all of which is injurious to the morals and welfare of said children.

"(c) That said children and their father, Leonard Black, and their mother, Vera Johnson Black, reside at Short Creek, Utah; that said father has and does now practice polygamy and unlawful cohabita-

tion and is aided, abetted and assisted in so doing by said mother, all of which is injurious to the morals and welfare of said children."

Counsel for the parents denied that allegations (contained in subdivision (a) of the petition) that through the fault of the parents the children are destitute and without proper subsistence, clothing, medical care and other support and care necessary to their well-being.

Counsel then made observations which are (both an opening statement and) a confession that Leonard Black had been guilty but a denial that he is now guilty.

"I would like to say that Mr. Black is a man forty-eight years old, about to be forty-eight, that he has fathered three families, two are in the custody of the Arizona Court. The mother of the oldest family and the legal wife, Verna, is a woman in good health, forty-seven years of age, having eleven living children, five of whom are living with their mother in Mesa, Arizona, and are in the custody of the Arizona Court. Lorna, also in the custody of the Arizona Court, is thirty-one years old and is a strong, able-bodied woman. She has seven children, twelve to six months, and all are with her and are in the custody of the Arizona Court. Going back to the family of Verna, the children range in age from twenty-five to nine years of age. These two families are residents of Short Creek on the Arizona side. Vera is present with her eight children, which children range in age from eighteen years to two years, and she is a resident on the Utah side of Short Creek. She also is a strong and able-bodied woman and is thirty-six years old and as I have said is present here in Court.

"Mr. Black, we'll offer to prove, if it isn't stipulated, is an industrious man of high moral character and integrity. He has never failed to pay a bill and never been sued on a bill. He is not now on relief with any of his families and has never been on relief except for a short period five years ago when he had a heart attack he did receive some help and assistance from Arizona at that time; never been arrested prior to this, if this is an arrest, and he has never been charged with any violation or any refraction of ordinance and his children taking them as a group, there being 26, twelve boys, and fourteen girls, have never been charged with any act of delinquency; neither Mr. or Mrs. Black, Vera or Lorna or any of these children smoke or drink or use tobacco in any form. They have never been charged with any act of law breaking, except in this particular instance. They are all intelligent; they are people of high moral character and integrity and have good grades in their school work and are healthy and strong, well dressed and well clothed and have always been well fed. I think, your Honor, that is all I have to offer with reference to the first allegation.

"Now going to Allegation 'B' as it is called, that

" 'The parents have and do now encourage the children to believe in the practice of plural marriage, which is injurious to the morals and welfare of said children.'

"Your Honor, . . . We offer to admit that Mr. Black and his families were of a plural marriage origin, Mr. Black's grandfather being in the order of plural marriage, and the families of Vera and Lorna and Verna likewise, . . . They have accepted further, as part of their doctrine and belief, that there is a law upon which every blessing is predicated. They believe that plural marriage and the law of United Order are separate principles and they have elected, up to the 24th day of July, 1953, to obey those laws regardless of consequences to themselves. On or about the 24th day of July, 1953, there was a raid, as is well known in that part of Short Creek which is in Arizona and from that time there has been no teaching

of plural marriage in this family or practice as far as Leonard and Vera are concerned. Mr. Black does not teach, preach, or practice the law of plural marriage or encourage his children to teach, preach or practice the law of plural marriage. We deny that there is any truth in the statement since that time.

THE COURT: "Do you admit that there was prior?"

MR. KNOWLTON: "Yes, sir."

THE COURT: "And since that time?"

MR. KNOWLTON: "It is the position of Mr. Leonard Black and Vera that their children should be allowed their free agency. They don't admit that they have taken any active steps to get their children to accept plural marriage, but they do admit that prior to that time they practiced it themselves."

At the conclusion of the hearing consisting largely of testimony given by Leonard Black and Vera Johnson and their two oldest children, the case was submitted to the court and thereafter and on May 11, 1954, the Juvenile Court made findings of fact and conclusions of law and entered its decree and judgment.

Among others the court found the following facts:

"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.

"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, . . . 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 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 . . . 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.

"11. That the majority of the adult residents of Short Creek are persons who, in recent years, have practiced and advocated plural marriage. . . .

"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 constitutes *a breach of religious duties.*

"13. That Leonard Black and Vera Johnson Black have both been aware that their living as man and wife constitute 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. . . . 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 lau* 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."

From the facts found the Court made the following:

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 uards of this Court and awarding the right of custody and control* over said children to the Utah Statement Department of Public Welfare."

Thereupon the Court Ordered, Adjudged and Decreed (in part 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 Johnson, 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 par-

ents 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 pretence 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 25th, 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-paragraphs 3 (a) through (c) above, during the preceding 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.

"6. The case is hereby continued until the 25th day of May, 1954, 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." (Emphasis ours.)

On May 12, the decree and Judgment was served personally on Leonard Black and Vera Johnson (Black).

On June 4, 1954, the Juvenile Court ordered the children taken into custody forthwith as required by the Decree and Judgment entered May 11, 1954, appellants having failed to accept the terms and conditions specified in said Decree.

The return of the Iron County Sheriff dated June 4, 1954, shows that the children were delivered to Lamar Andrus, Child Welfare Consultant, Utah State Department of Public Welfare.

Appellant assails the findings and judgment in the following particulars:

"1. The Decree operates to take the custody of children from their natural parents without due process of law, because the court had no jurisdiction to Decree.

"2. That Sec. 55-10-6, U.C.A. 1953, under which the court found the children to be 'neglected children' is unconstitutional in that it is vague and uncertain.

"3. That Findings of Fact 14, 17, 18 and 19 are not supported by the evidence and the Decree and Judgment based on the findings of fact and conclusions of law is erroneous.

"4. That the Decree and Judgment

is unconstitutional and void in requiring the parents to swear that they are willing to comply with the requirements of sub-paragraphs 3 (a) through (e) as a condition to have the children left with them.

As we view the case we are required to pass upon these questions:

1. Is the Decree and Judgment void and in violation of the Fourteenth Amendment to the Constitution of the United States and Section 7 of Article I of the Constitution of Utah by taking the children from parents without due process of law?

2. Does the evidence justify the decree and judgment of the court that the children and each of them are neglected children within the meaning of Sec. 55-10-6, U.C.A. 1953?

3. Was the judgment of the Court in depriving the parents Leonard Black and Vera Johnson of the right of custody and control over said children and awarding the custody to the Utah State Department of Public Welfare justified under the facts in this case?

4. Was the Decree and Judgment unconstitutional and void in imposing the requirements specified in sub-paragraphs (a) through (f) of paragraph 3 thereof?

At the outset we deem it proper to make some observations. It is declared in Section 55-10-26, U.C.A. 1953:

"Proceedings to be informal, equitable rather than criminal. In all cases relating to the delinquency, neglect, dependency or other cases of children and their disposition the court shall be regarded as exercising equity jurisdiction. The court may conduct the hearing in an informal manner and may adopt any form of procedure in such cases which it deems best suited to ascertain the facts relating to such cases and to make a disposition in the best interest of such children and of the public. The general public may be excluded from the hearing of such cases. The court may hear evidence in the absence of such children, and may compel children to testify concerning the facts alleged in the petition. The court shall inquire into the home environment, history, associations and general condition of such children, may order physical and mental examinations to be made by competent physicians, psychologists and psychiatrists, and may receive in evidence the verified reports of probation officers, physicians, psychologists or psychiatrists concerning such matters."

Juvenile Courts are established in pursuance of the authority vested in the Legislature by Article VIII, Section I of of the Constitution of Utah. This Court early declared:

"Such laws are most salutary and are in no sense criminal and not intended as a punishment, but are calculated to save the child from becoming a criminal. The whole and only object of such laws is to provide the child with an environment such as will save him to the state and society as a useful and law-abiding citizens, and to give him the educational requirements necessary to attain that end. . . ."[1]

The purpose of establishment of Juvenile Courts was declared by the New York Court as follows:

"To reclaim, rehabilitate, and salvage, wherever possible, youth that may have violated moral sense, decent conduct and the law."[2]

With these observations we proceed to consider the questions set out above in the order stated.

The first question we are required to answer is the contention of appellants

1. Mill v. Brown, 31 Utah 473, 88 Pac. 609.
2. In re Cotton, 30 N.Y.S. 2d 421.

that the Decree and Judgment are violative of the Fourteenth Amendment of the of the Federal Constitution and of Section 7 of Article I of the Utah Constitution by taking the children from appellant parents without due process of law.

It may be observed that the Legislature enacted the law creating Juvenile Courts (in 1905) long before Leonard Black and Vera Johnson began their meretricious relations under an illegal marriage and long prior to the birth of any of the subject children. The parents of these children are charged with knowledge of the existence of the laws prohibiting polygamy and unlawful cohabitation now Sections 103-51-1 and 103-51-2, U.C.A.

However, the record in this case is a complete answer to appellants' contention. All steps required by the provisions of Title 55, Chapter 10, U.C.A. 1953 were complied with. A preliminary inquiry was made under the direction of the probation department, including a preliminary investigation of the home and environment and situation of the children as provided for in Section 55-10-13. A report in writing of that investigation was filed by the probation officer. A petition was filed as required by Section 55 -10-14. Said petition was verified and alleged in a general way the facts which bring the children within the jurisdiction of the court. It stated the names, ages and residence of the children, the names and residence of the parents. The proceeding was entitled, as required to wit: "State of Utah in the interest of_____ (naming the children) alleged dependent, neglected child." Following the verified petition and over the signature of the court is the following:

"Preliminary inquiry in the case having been made by the Probation Department of this Court, and it having been determined that the public interest or the interest of the children require that further action be taken, the filing of this petition is hereby authorized."

To vest the court with jurisdiction to make any order with reference to said children, except to dismiss the case, the court must find facts which show that the children were *neglected, dependent* or *delinquent* as defined by the statute.[3]

The statute specifies the method of obtaining jurisdiction over parents–Section 55-10-15 authorizes the court to issue a summons reciting briefly the substance of the petition and requiring the person having custody of the child to appear personally and bring the child at the time and place specified. The section also authorizes the issuance of summons to bring any other person whose presence the judge deems necessary.

This court in In re Graham, et al., supra, said:

"It is fundamental that a juvenile court may make no valid order in reference to a child unless and until that court obtains jurisdiction of the child by complying with the statutory requirements therefor. It is just as fundamental that a parent's right to the custody of his child cannot be determined so as to bind that parent unless and until the court obtains jurisdiction of that parent."

The record likewise shows that on the 20th day of March, 1954, Leonard Black and Vera Johnson waived service of summons and notice and consented that the matter be heard; the signatures of the parents were attested by the Juvenile Judge.

Throughout the hearing the record shows that the parents and the children were represented by counsel.

It is also established by the record that the appellants, both parents and children, were accorded due process of law;

3. In re State in the Interest of Graham, et, al., 110 Utah 159, 170 P.2d 172.

that they were fully advised of the charges and duly served in all respects as required by the statute and were all represented by able counsel both at the hearing before the Juvenile Court and on appeal to and argument before this Court.

In view of the foregoing, the contention of appellants that the juvenile court took the custody of their children without due process of law cannot be sustained, unless the order is void for want of facts to support the same. That the court acquired jurisdiction to hear the matter cannot be doubted; but it is likewise clear that the facts found by the court must show that the children were neglected or dependent as alleged in the petition or the court lacks jurisdiction to make any valid order denying parents custody. The validity of the order in light of the facts found will be discussed under appellants' point two.

The second question we are required to answer is this: Does the evidence justify the decree and judgment of the court that the children and each of them are neglected children within the meaning of Section 55-10-6.

That section declares that "The words 'neglected child' include":

"A child who is abandoned by his parent, guardian or custodian.

"A child who lacks proper parental care by reason of the fault or habits of the parent, guardian or custodian.

"A child whose parent, guardian or custodian *neglects* or *refuses* to provide proper or necessary subsistence, education, medical or surgical care or other care necessary for his health, *morals or well-being.*

"A child whose parent, guardian or custodian neglects or refuses to provide the special care made necessary by his mental condition.

"A child who is found in a disreputable place or who associates with vagrant, vicious or immoral persons." (Emphasis ours.)

Counsel contends that the evidence does not justify the court's decree holding that the children are neglected within the meaning of the statute.

They likewise assail findings of facts 14, 17, 18 and 19, contending that they are not supported by the evidence.

Other findings made by the court which have a bearing on the Decree are set out earlier in this opinion along with the court's complete findings of fact, conclusion of law and decree, as to them no complaint is made.

Finding No. 14 finds that the parents have at no time advised the children to abide by the laws of Utah regarding polygamy, but on the contrary they by their own conduct and example in living in polygamy have encouraged the children to become polygamists.

Finding No. 17 finds that the home of the appellants' parents is an immoral environment for the rearing of said children.

Finding No. 18 finds that the said parents have each knowingly failed and neglected to provide for said children the proper maintenance, care, training and education contemplated and required by law and morals.

Finding No. 19 finds that both the public welfare and the welfare of the children require that the right of custody and control over said children be taken from their parents.

Attention should be called here to finding No. 6 which finds 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.

We are of the opinion and hold that the evidence abundantly supports the findings of fact assailed. The facts are established by the testimony of appellants and admission by them through the statement of their counsel, at the opening of the case.

Counsel for appellants in his opening statement admitted that Leonard Black had at the time of the hearing and at all times prior to and since his marriage to Vera Johnson had a legal wife living from whom he had not been divorced and who had 11 living children, 25 to 9 years of age. That 5 of his children were with his legal wife Verna Black at Mesa, Arizona, and in the custody of the Arizona Court. That he had two polygamous wives, Vera Johnson, mother of the 8 children involved in this proceeding, and Lorna Johnson, younger sister of Vera, and mother of 7 children. Lorna's 7 children, ages twelve years to 6 months, reside with her and are in the custody of the Arizona Court.

Counsel for appellants admitted that Mr. Black and his families were of *plural marriage origin;* that his grandfather was in the order of plural marriage, and that the families of all his wives were in the order of plural marriage; that they had all accepted as part of their belief that there is a law upon which every blessing is predicated; that they have elected up to July 24, 1953, to obey the laws of plural marriage regardless of consequences to themselves. That on July 24, 1953, there was a raid in the part of Short Creek which lies in Arizona; that since that time there had been no teaching of plural marriage or practice between Mr. Black and the mother of these children; that Mr. Black does *not teach,* preach or practice the law of plural marriage. He admitted that prior to July 24, 1953, he did teach, preach and practice the law of plural marriage and *encourage his children to teach, preach and practice that lau.*

The admission of counsel goes far to support the court's findings but parts of the evidence given by the parents and two oldest children should be mentioned.

Six of Mr. Black's daughters are married—all were under 18 when married and one was only 15. Five of his six married daughters are either polygamous wives or wives of men who later took polygamous wives.

Leonard Black knew that his daughters were marrying into families that practiced plural marriage (polygamy). He did not discourage them nor did he advise his daughters that polygamous marriages constituted a violation of the laws of Utah.

Mr. Black gave strange testimony and such as a monogamous husband would not likely give. He testified that he doesn't remember when he married any of his three wives; he was not sure where he married the mother of the children before the court; knows that he got a license at court house in St. George to marry his first wife but he didn't get any license to marry his other two wives; he was not sure who his sons in law were.

Asked to whom his daughter Leta is married he answered, "I have no proof, but I think the alleged marriage was to Joe Barlow."

Mr. Black was examined and answered as follows:

"Q. Lets, just for the sake of clarification Mr. Black, who are the two daughters?

"A. Cleo and Leta.

"Q. Are they married to the same husband?

"A. It *is common knouledge,* but I have not proof.

"Q. You know whether they were living as husband and wife up until July, 1953, and holding themselves out as being husband and wife?

"A. It was more or less a known fact.

"Q. They are not married to anyone else?

"A. No.

"Q. Do they have children?

"A. I think so.

"Q. And so far as you know, the father of the children is Joe Barlow.

"A. Yes."

The above testimony from a father claiming to have a deep seated paternal interest in his children—willing to engage in the practice regardless of consequences to himself.

Mr. Black testified that since July 24, 1953, he had not engaged in sexual intercourse with Lorna and Vera; that he had pleaded guilty to a charge of conspiracy in the state of Arizona, and that he is presently under suspended sentence of one year in the State prison of the state of Arizona; that the condition of the suspension is that he refrain from living in plural relationship.

Mr. Black admitted that he knew that in living in plural marriage or unlawful cohabitation he is in violation of the laws of the State of Utah; refused to agree that he would not resume the unlawful relation with Vera and Lorna at end of suspended sentence. Mr. Black was asked the following question which he answered:

"Q. Mr. Black as one of the conditions in practicing the philosophy of plural marriage you have accepted, have you, a doctrine that if the law of the State of Utah, or of man contravenes what you conceive to be a law of God, that preference is to be given to one of these laws. Now which would you give preference to in the future?

"A. The law of God comes before the law of man."

Mr. Black testified that none of his children had had any high school education.

Mr. Black testified that none of the houses occupied by his three wives had any inside plumbing, one had bathtub but no running water, it had a drain to drain it out, no sanitary facilities in the house. Describing the house where third wife lived Mr. Black testified: that the house consisted of two rooms. Kitchen and living room combined and one large bedroom. Six of the 7 children and wife sleep in the house in two large and one small bed for the younger boy.

"Q. Your wife occupied the same room as the children.

"A. That is right.

"Q. And when you would live in the house you occupied the same room as the children occupied?

"A. Yes that would be right."

Mr. Black admitted that in recent years most of the men and women in Short Creek have been involved in plural marriages.

The court asked the following questions and Mr. Black answered as indicated.

"Q. Now at the time your daughters married did you discuss their marriage plans with them?

"A. Well, not in detail, they understood the situation, it was their choice.

"Q. Did you know at the time your daughters discussed the problem with you, before they married that they were about to marry into a family where plural marriage was practiced?

"A. Partly true.

"Q. Did you know that in the case of five of your daughters, that they were marrying into a plural marriage family?

"A. I had some knowledge of it.

"Q. Did you discourage them from entering into those marriages?

"A. Not exactly.

"Q. You never discussed the legal aspect of their marriages with them, is that correct?

"A. Not to any great extent.

"Q. Did you to any extent?

"A. Only as to their choice, if they felt that he was the right man and they became of age.

"Q. Did you tell them that what they were about to do would be a criminal offense on the part of their husband and possibly of themselves?

"A. No sir.

"Q. Did you ever at any time advise any of your daughters not to go into a marriage that would constitute a violation of the Utah Law?

"A. I don't know as I did."

Vera Johnson, mother of the children, testified: That her parents had fifteen children—8 girls and 7 boys; that her father is reputed to have more than one wife; he has more than one family—all of her sisters are married. We set out part of her examination:

"Q. Then you would say that five and possibly six of the daughters have married in plural relationship?

"A. Well according to my knowledge they could have done.

"Q. Or are living that way?

"A. Yes.

"Q. Now that principle was taught in the home, in your home, while you were a young lady?

"A. Well, I don't know what you mean exactly, *if anyone lives the situation, why they naturally get it in their lives.*

"Q. It had the sanction of your parents, didn't it, your father and mother?

"A. I presume it did.

"Q. And were you opposed when you proposed to become a plural wife of Mr. Black, were you opposed by them?

"A. I guess I had *my free choice.*

"Q. You sought their counsel I am sure didn't you?

"A. Well they never stopped me.

"Q. They rather encouraged it did they not?

"A. They didn't have too much to say about it, they gave their children their free agency.

"Q. Did they ever discuss with you the matter of it being in violation of the laws of the State of Utah?

"A. Well, I think that anybody that was as old as I was when I was married if I didn't have sense enough to know that why there was something wrong with me.

"Q. But you had heard it discussed?

"A. Sure.

"Q. It was discussed in the home?

"A. Well that is what I mean, I was along enough in years that I had knowledge enough to think for myself, I had my own head.

"Q. Do you feel like it was a serious departure to make from the laws of the State of Utah for you to enter into this relationship?

"A. Well, I feel like I took it upon myself. *I feel like the laws of God are higher than the laws of man.*

"Q. Do you adhere to that belief to the extent that you would continue to violate the laws of the State of Utah.

"A. If you believed that something

in your life either amounted to life or death, which would you take.

"Q. I am not on the witness stand, I am just asking you those questions. What would be your attitude on that point now, if it meant that you were to lose your children if you continue that way, would that influence you?

"A. *Well they say that the children need the influences* of their parents, *that their parents should have the first right to them.*

"Q. Do you think then it would be proper therefore for you in exercising this influence to teach these children to break the laws of the State of Utah.

"A. I certainly don't want them to break any laws that are *reasonable.*

"Q. Well now who is to be judge as to which laws are reasonable? Are you going to set yourself up to do that?

"A. I am not but as the children get of age they have a right to choose for themselves.

"Q. Well, what are you going to encourage them to do with respect to plural marriage?

"A. Well I don't know that I would do very much to encourage them in anything. I'll probably do the best I can and let them have their choice when they get old enough.

"Q. Is that the way your parents reared you?

"A. That is.

"Q. And that is the type of influence that resulted in five out of the eight and possibly six marrying in plural marriage in violation of the law, is that right?

"A. I wouldn't make such a statement.

"Q. Isn't that true?

"A. *I think it is something to be proud of.*

"Q. And you expect to continue that way?

"A. Well I don't know how I can continue without a man, as long as the law takes someone away from you how can you continue?

"Q. Then do you not consider the matter of plural marriage or unlawful cohabitation to be in violation of the law?

"A. *I wouldn't say that to be in violation of the law.*

"Q. What is *your present attitude Mrs. Black* with respect to the plural marriage relationship.

"A. It has *been my belief all my life that it is the thing that we should live up to.*

"Q. Do you feel like you would be willing to continue to violate the laws of the State of Utah by living as man and wife with Mr. Black in the future?

"A. It would be pretty hard thing to do to give anybody up after you have lived with him as long as I have.

"Q. You would continue?

"A. I couldn't live without him.

"Q. Do you feel that they (children) can violate any of the major laws of the State of Utah and live an upright life? Do you feel that they could violate the laws against unlawful cohabitation and plural marriage and still live an upright life?

"A. According to my knowledge, I think it is an upright life.

"Q. As far as your position is concerned that would still be upright if they did those things?

"A. Well according to all the writ*ers. . .*

"Q. . . . don't you feel that the conditions and the situation that has existed there in recent years, prior to July 1953, *would in and of itself tend to* encourage

and lead the children to go into a plural marriage relationship?

"A. *I would say yes,* according to my knowledge.

"Q. And if one of your children came to you and told you that he believed it was his religious duty to enter into a plural marriage relationship, *even though it were contrary to the laws of Utah, would you tell the child that it was entirely* up to him, and you wouldn't encourage him not to do that?

"A. Yes, I would tell him it was up to him." (Italics ours.)

Mrs. Black answered the judge that she would not be *willing to promise the court* in order to get her children back if the court took them away or to sign a statement that she and Mr. Black would refrain from polygamous cohabitation after the suspended sentence was up—she said "I don't feel to make any promises, if that is what it means, I can't fully promise that I would never live with him again."

Orson Johnson Black, oldest child of appellants, testified that he would be 18, April 2, 1954; that he was aware of the fact that his father, was living as husband of three women; he gave the following answers to questions asked:

"Q. Do you feel like that would deter or prevent you from entering into that relationship if you decided to, the fact that it is against the law of the land or wouldn't it?

"A. No.

"Q. You think it would not?

"A. No.

"Q. In other words you feel that if you decided to enter into that relationship you would be justified in doing so whether it is in violation of the law or not?

"A. Yes sir.

"Q. What is your attitude with respect to obedience to law Orson? Do you have any ideas on that subject?

"A. I believe in respecting all the laws.

"Q. Well that's a law, do you believe in respecting that law or not?

"A. Well it depends on whether the law of God is higher than the law of the land."

Lillian, twelve year old daughter of appellants answered the courts questions:

"Q. Do you understand that it is a crime for a man to commit a burglary?

"A. Yes sir.

"Q. Do you think it is wrong for a man to commit a burglary?

"A. Yes.

"Q. Do you think it is wrong for a man to commit any crime?

"A. Yes.

"Q. Did you know Lillian that it is a crime for a man to have more than one wife?

"A. I don't understand why it is."

We have set out the testimony at some length because we deem it advisable that the attitude and thinking of appellants be disclosed. Further this case involves all the children of a polygamous family ranging in ages, at the time of hearing from 17 to 2 years. It is likewise, we believe, the first case to come before this court where the children were held to be neglected as a result of the polygamous relationship and teachings of their parents.

We are unable to escape the firm conviction and conclusion that the evidence amply supports the findings, conclusion and judgment. We cannot reconcile the evidence in this case with any conclusion other than that these children are neglected children within the meaning of Section

55-10-6.

The best interest of the children and the justification for the order depriving the parents custody and awarding the custody to the Utah State Department of Public Welfare does not necessarily follow a finding and conclusion that the children are "*neglected.*"

However as observed in this opinion counsel for appellants have contended throughout the hearing before the juvenile court that the finding of dependency and the decree cannot be supported because in doing so the constitutional rights of appellants have been violated in two respects.

First that Section 55-10-6, U.C.A. 1953, is unconstitutional in that it is vague and uncertain.

Second that the constitutional guarantees of freedom of religion and freedom of speech have been violated. There is no merit to the first complaint.

Counsel relies on the 1st and 14th Amendments to the Constitution of the United States and Sections 1, 4, and 15 of Article I of the Constitution of Utah.

The first amendment to the Federal Constitution reads:

"Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof or abridging the freedom of speech or of the press, or the right of the people peaceably to assemble, and to petition the government for a redress of grievances."

It may be observed that the 1st Amendment to the Constitution of the United States has no bearing on the case before us since it is an interdiction to Congress only.

Section 1 of the 14th Amendment to the Constitution of the United States reads in part:

"No state shall make or enforce any law which shall abridge the privileges or immunities of citizens of the United States; nor shall any State deprive any person of life, liberty or property, without due process of law; nor deny to any person within its jurisdiction the equal protection of the laws."

The applicable provisions of Sections 1, 4 and 15 of the Constitution of Utah are as follows:

Section 1:

"All men have the inherent and inalienable right to enjoy and defend their lives and liberties; . . . to worship according to the dictates of their consciences; . . . to communicate freely their thoughts and opinions, being responsible for the abuse of that right."

Section 4:

"The rights of conscience shall never be infringed. The State shall make no law respecting an establishment of religion or prohibiting the free exercise thereof; no religious test shall be required as a qualification for any office of public trust or for any vote at any election; nor shall any person be incompetent as a witness or juror on account of religious belief on the absence thereof. . . ."

Section 15:

"No law shall be passed to abridge or restrain the freedom of speech or of the press. . . ."

Counsel urgently insists that these constitutional guarantees constitute full warrant for the teachings and acts of appellants complained of. It is contended that they cannot be punished by having their children taken away from them because of their religious convictions or their advocating and teaching the same.

The parents of these children declare that it is their belief that the principle of celestial or plural marriage is a law of heaven, which has been restored never to

be taken away, and that it will not be possible for them to realize the fullest blessings unless they believe, teach, advocate and practice plural marriage. That the juvenile court in holding that their children were rendered neglected by reason of the immoral environment by which they surrounded their children and by reason of having encouraged these children to believe in the practice of plural marriage ignored the constitutional rights of these parents and attempted to force them to desist from their beliefs. Counsel for the parents assert that the decree of the juvenile court deprives them of their right to teach their children the religious beliefs to which they adhere.

In support of their position counsel set out substantially the beliefs which the parents have accepted as follows:

"The Lord restored the principle of celestial or plural marriage in line with his promise that in this the last dispensation there would be a restoration of all things and that there should be no taking away again. Plural marriage is one of the laws of heaven that has been restored never again to be taken from the earth or given to another people. It is a law that cannot be abrogated, modified or postponed."

Counsel for appellants assert that what the decree and judgment of the juvenile court does, in effect, is to say that these things may not be taught by these parents to these children.

Reference to the evidence will disclose that there is here not alone the belief, teachings and contention of the parents that plural or celestial marriage is God's law, that is here to stay. We also have the exercise of the practice of polygamy in the presence of these children.

Probably if the law of plural or celestial marriage had been accepted and affirmed as a matter of belief only, and not practiced the father of these children would have devoted his attention to his legal wife and her 11 children and Vera Johnson would have probably been lawful spouse to another man and we would have had two complete families.

If the advocates of this particular religion had believed, taught and contended that plural marriage is a law of God and had postponed, till they leave this sphere, its practice they would probably not be subject to a proceeding such as this.

But say counsel for appellants Section 4 of Article I of the Utah Constitution and the 1st Amendment to the Constitution of the United States guarantee more than mere belief—those provisions guarantee that the *free exercise thereof* shall not be prohibited and that no law can take away the right to the free exercise of their religious beliefs, and that the practice of polygamy is the free exercise of their religious belief.

The argument might seem more potent had it not been answered by the highest court in our land. The same contention was made in "Reynolds v. United States, 98 U.S. 145, 25 L.Ed. 244."

In that case appellant was convicted under an act of Congress prohibiting bigamy in the territory of Utah and appealed.

It was the contention of defendant that the act of Congress and his sentence were in violation of the 1st amendment of the Constitution of the United States. That he married a second time while having a living wife from whom he was not divorced because he believed it to be his religious duty. The defendant proved that at the time of his alleged second marriage he was and for many years had been a member of a church which had as one of its accepted doctrines that it was the duty of male members of such church, circumstances permitting, to practice polygamy; that this duty was enjoined by different books which the members of said church believed to be of divine origin and among

(continued on page 83)

EDITORIAL

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

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

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EDITORIAL THOUGHT

The doctrine of polygamy with the "Mormons", is not one of that kind that in the religious world is classed with "non-essentials". It is not an item of doctrine that can be yielded, and faith in the system remain. "Mormonism" is that kind of religion the entire divinity of which is invalidated, and its truth utterly rejected, the moment that any one of its leading principles is acknowledged to be false, or such as God will not sustain in practice against the entire world..

It claims, false or true, to be a revelation from Deity of his absolute will to the world today, a special declaration of the mind of God on all points of every day faith and practice, in the list of which divine requisitions polygamy —not wild, loose and unrestrained, but polygamy governed and controlled by laws of severer chastity than monogamy knows anything about—is found. It stands in the category of "Mormon" belief, not as a principle of inclination or mere license, but one of heavenly requisition; in a word, it is held, not as the indulgence of a weakness graciously allowed by an indulgent Deity, but absolutely as the method by which, if practiced in its true spirit, sin is avoided and greater personal purity attained.—From "Government and Polygamy".

CHURCH LEADERS DISAGREE WITH SUPREME COURT

In view of the fact that Justice Worthen of the Supreme Court of the State of Utah, in writing the majority opinion in the decision this court gave in the Black case, quoted extensively from the decision of the United States Supreme Court in 1879, we would like to call the attention of our readers to expressions and views of leaders of the Church of that period of time, who were effected by that ruling. These expressions prove that the leaders never accepted that ruling as just or constitutional. Nor did they accept any of the measures which were framed against Mormonism afterwards, such as the Edmunds law and the Edmunds-Tucker law, as constitutional.

JOHN TAYLOR:

"They will allow us to think—what 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.*** 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.***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?***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.***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 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."

(From interview by O. J. Hollister.)

WILFORD WOODRUFF:

"The Congress of 1862, and the Supreme Judges of 1879, in their acts and decisions, have taken a dangerous and fearful step; their act will sap the very foundation of our government, and it will be rent asunder, and the God of heaven will hold them responsible for these things, for 'what men sow they will reap, and the measure they mete unto others will be meted unto them,' saith the Lord. The Constitution once broken by the rulers of the land there will be no stopping place until the nation is broken in pieces, and no power beneath the heavens can save this nation from the consequences thereof." —Mill. Star 41:241.

JOSEPH F. SMITH:

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

"If lawmakers have a mind to violate their oath, break their covenants and their faith with the people, and depart from the provisions of the Constitution where is the law human or divine, which binds me, as an individual, to outwardly and openly proclaim my acceptance of their acts?" —J. o. D. 23:71.

CHARLES PENROSE, Editor Deseret News:

"It may be urged that the Supreme Court has decided upon the right of Congress to pass the Edmunds act, and that settles the question of Constitutionality. It settles it in a legal sense, but not as a matter of fact. No statement from any source in existence could render the statue referred to Constitutional as a fact." —Des. News, June 5, 1885.

MILLENNIAL STAR — Editorial:

"It is one of the most palable jokes ever perpetrated upon Congress and the Supreme Court of the United States. The logical deduction to be drawn from this measure, assuming the correctness of its position, is that Congress had not heretofore any constitutional right to interfere with the practice of polygamy; else what would be the use of inserting an article in the Constitution giving Congress a power it already possessed? The conclusion that necessarily follows is that the law of 1862, for the punishment of polygamy, is void, having been enacted by Congress without authority. With this we perfectly agree. Whether Mr. Burrows has perception sufficient to be aware of it or not, his amendment measure flatly asserts that the Supreme Court, when, on January 6th, 1879, it gave its decision in the Reynolds case, to the effect that Congress had the right to pass laws to regulate the marriage relations and punish polygamy, committed an egregious blunder."

Mill. Star 42:332

Supreme Courts or any other Court may continue to quote this early decision and continue to hold against the saints, but they will never change the word of God. Nor will they change the beliefs of the saints as expressed in the Doctrine and Covenants, Section 134:4:

> We believe that religion is instituted of God; and that men are amenable to him, and to him only, for the exercise of it, unless their religious opinions prompt them to infringe upon the rights and liberties of others; but we do not believe that HUMAN LAW has a RIGHT TO INTERFERE in prescribing rules of worship TO BIND THE CONSCIENCES OF MEN, nor dictate forms for public or private devotion; that the civil magistrate should restrain crime, BUT NEVER CONTROL CONSCIENCE; should punish guilt, BUT NEVER SUPPRESS THE FREEDOM OF THE SOUL.

The law of the land which we have no need to break is the constitutional law of the land, AS GOD HIMSELF DEFINES IT AND WHATSOEVER IS MORE OR LESS COMETH OF EVIL; and there is no cause for any member of the Church to be in DOUBT CONCERNING THE MEANING OF THIS. —Joseph F. Smith.

Stand with anybody that stands right. Stand with him while he is right, and part with him when he goes wrong.

Abraham Lincoln.

Supreme Court Decision (cont. from pg. 80) others the Holy Bible; he further offered proof that the members of the church believed that the practice of polygamy was directly enjoined upon the male members thereof by the Almighty God, by revelation to the founder of said church; that failing or refusing to practice polygamy by such male members of said church, when circumstances would admit would be punished and that the penalty for such failure and refusal would be damnation in the life to come. He also proved that he had received permission from the recognized authorities in said church to enter into polygamous marriage and that the defendant was married by one having authority in said church to perform the marriage ceremony.

Upon this proof Reynolds asked the court to instruct the jury that if they found from the evidence that he, "was married as charged—if he was married—in pursuance of and in conformity with what he believed at the time to be a religious duty, that the verdict must be not guilty." This request was refused and the court did charge "That there must have been a criminal intent, but that if the defendant, under the influence of a religious belief that it was right, —under an inspiration, if you please, that it was right, — deliberately married a second time, having a first wife living, the want of consciousness of evil intent—the want of understanding on his part that he was committing a crime—did not excuse him; but the law inexorably in such case implies the criminal intent."

The Court stated that the question presented was whether religious belief can be accepted as a justification of an *overt act* made criminal by the law of the land and if one could be found guilty if he knowingly violates *a law if he entertains a religious belief that the law is wrong.*

The Court observed that Congress cannot pass a law which *prohibits the free exercise of religion.* After reviewing the history which led to the adoption of the First Amendment to the Constitution and the meaning of the word "religion" as understood at the time the Constitution was adopted the court quoted the following language from a bill drafted by Thomas Jefferson and adopted in Virginia:

"That to suffer the civil magistrate to intrude his powers into the field of opinion and to restrain the profession or propagation of principles on supposition of their ill tendency, is a dangerous fallacy which at once destroys all religious liberty." It was further declared, "that it is time enough for the rightful purposes of civil government for its officers to *interfere when principles break out into overt acts against peace and good order.*" (Italics ours.)

The Court calls attention to a letter written by Thomas Jefferson, after the adoption of the First Amendment, wherein he said:

"Believing with you that religion is a matter which lies solely between man and his God; that he owes account to none other for his faith on his worship; *that the legislative powers of the government reach actions only and not opinions*—I contemplate with sovereign reverence that act of the whole American people which declared that their legislature should 'make no law respecting an establishment of religion or prohibiting the free exercise thereof,' thus building a wall of separation between church and state. Adhering to this expression of the supreme will of the nation in behalf of the right 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.*" (Italics ours.)

The Supreme Court, following the quoted language observes:

"Congress was deprived of all legis-

lative power over mere opinion, but was left free to reach actions which were in violation of social duties or subversive of good order."

The court in the course of its opinion said "Polygamy has always been odious among the northern and western nations of Europe . . . At common law, the second marriage was always void (2 Kent, Com. 79), and from the earliest history of England polygamy has been treated as an offence against society. . . ."

"By the statute of 1 James 1. (c.11), the offence, if committed in England or Wales, was made punishable in the civil courts and the penalty was death." The court observes that the Legislature of Virginia in 1788 enacted the Statute of James 1., death penalty included.

Continuing the court said:

"From that day to this we think it may safely be said there never has been a time in any State of the Union when polygamy has not been an offence against society, cognizable by the civil courts and punishable with more or less severity. In the face of all this evidence, it is impossible to believe that the constitutional guaranty of religious freedom was intended to prohibit legislation in respect to this most important feature of social life. *Marriage,* while from its very nature a sacred obligation, is nevertheless, in most civilized nations, a civil contract, and usually regulated by law. Upon it society may be said to be built, and out of its fruits spring social relations and social obligations and duties, with which government is necessarily required to deal. . . ."(Italics ours.)

"In our opinion, the statute immediately under consideration is within the legislative power of Congress. . . . This being so, the only question which remains *is, whether those who make polygamy a part of their religion are excepted from the operation of the statute.* If they are, then those who do not make polygamy a part of their religious belief may be found guilty and punished while those who do must be acquitted and go free. This would be introducing a new element into criminal law. *Laws are made for the government of actions,* and while they *cannot interfere with mere religious beliefs* and opinions, *they may with practices. . . .*"

"A criminal intent is generally an element of crime, but every man is presumed to intend the necessary and legitimate consequences of what he knowingly does. Here the accused knew he had been once married, and that his first wife was living. He also knew that his second marriage was forbidden by law. And the breaking of the law, is a crime . . . . Ignorance of a fact may sometimes be taken as evidence of want of criminal intent, but not ignorance of the law. *The only defense of the* accused in this case is his belief that the law ought not have been enacted. It matters not that his belief was a part of his professed religion. It was still belief, and belief only.

" . . . But when the offence consists of a positive act which is knowingly done, it would be dangerous to hold that the offender might escape punishment because he religiously believed the law which he had broken ought never to have been made. No case, we believe, can be found that has gone so far."(Italics ours.)

In the case of Davis v. Beason, 113 U.S. 333, 10 S.Ct. 299 the defendant was indicted and convicted with others for conspiracy to violate a law of the territory of Idaho which provided:

"No person under guardianship, . . .or insane, nor any person convicted of treason, felony, or bribery in this territory or in any other state or territory in the Union, unless restored to civil rights; nor any person who is a *bigamist or polygamist* or who *teaches, advises, counsels,* or *encourages* any person or persons to

become bigamists or polygamists, or to committ any other crime defined by law, or to enter into what is known as plural or celestial marriage, or who is a member of any order, organization, or association which teaches, advises, counsels, or encourages its members or devotees or any other persons to commit the crime of bigamy or polygamy, or any other crime defined by law, either as a rite or ceremony of such order, organization, or association, or otherwise, is permitted to vote at any election, or to hold any position or office of honor, trust, or profit within this Territory." (Italics ours.)

The act further required that every person desiring to have his name registered as a voter *to take an oath that he does not belong to an order* that advises a disregard of the criminal law of the territory.

On appeal to the Supreme Court of the United States the Court said:

". . . Bigamy and polygamy are crimes by the laws of all civilized and Christian countries. They are crimes by the laws of the United States, and they are crimes by the laws of Idaho. They tend to destroy the purity of the marriage relation, to disturb the peace of families, to degrade woman, and to debase man. Few crimes are more pernicious to the best interest of society, and receive more general or more deserved punishment. To extend exemption from punishment for such crimes would be to shock the moral judgment of the community. To call their advocacy a tenet of religion is to offend the *common sense of mankind.* If they are crimes, then to *teach, advise, and counsel their practice is to aid in their commission, and such teaching and counseling are themselves criminal, and proper subjects of punishment, as aiding and abetting crime are in all other cases.* 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. *It is often confounded* with the *cultus or form of worship* of a particular sect, *but is distinguishable from the latter.* The first amendment to the constitution, in declaring that congress shall make no law respecting the establishment of religion or forbidding the free exercise thereof, was intended to allow every one under the jurisdiction of the United States to entertain such notions respecting his *relations to his Maker and the duties they impose as may be approved by* his judgment and conscience, and to exhibit his sentiments in such form of worship as he may think proper, not injurious to the equal rights of others, and to prohibit legislation for the support of any religious tenets, or the modes of worship of any sect. The oppressive measures adopted, and the cruelties and punishments inflicted, by the governments of Europe for many ages, to compel parties to conform, in their religious beliefs and modes of worship, to the views of the most numerous sect, and the folly of attempting in that way to control the mental operations of persons, and enforce an outward conformity to a prescribed standard, led to the adoption of the amendment in question. It was never intended or supposed that the amendment could be invoked as a *protection against legislation for the punishment of act inimical to the peace, good order, and morals of society.* With man's relations to his Maker and the obligations he may think they impose, and the manner in which an expression shall be made by him of 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. However free the exercise of religion may be, it must be subordinate to the criminal laws of the country, passed *with reference to actions regarded by general consent as properly the subjects of punitive legislation.* There have been sects

which denied as a part of their religious tenets that there should be any marriage tie, and advocated promiscuous intercourse of the sexes, as prompted by the passions of its members. And history discloses the fact that the necessity of human sacrifices, on special occasions, has been a tenet of many sects. Should a sect of either of these kinds ever find its way into this country, swift punishment would follow the carrying into effect of its doctrines, and no heed would be given to the pretense that, as religious beliefs, their supporters could be protected in their exercise by the constitution of the United States. Probably never before in the history of this country *has it been seriously contended that the whole punitive power of the government for acts, recognized by the general consent of the Christian world in modern times as proper matters for prohibitory legislation,* must be suspended in order that the tenets of a religious sect encouraging crime may be carried out without hindrance." (Emphasis ours.)

The Supreme Court of the United States has answered appellants' objection that the judgment of the Juvenile Court violates their constitutional right to worship as they see fit and to speak freely.

So too has this Court answered appellants' objection in the same way. It had before it a charge of unlawful cohabitation in the case of State v. Barlow, 107 Utah 292, 153 P.2d 647. Speaking for this Court, Mr. Chief Justice McDonough at page 304 of Vol. 107, Utah Report, said:

"If an act of congress would be violative of the First Amendment the same legislation by a state would be in violation of the Fourteenth. The decision of the United States Supreme Court as to whether a congressional act similar to that here considered contravenes the First Amendment is therefore authoritative."

It therefore follows that we have left to consider the claim of appellants that the judgment violates the constitutional guarantees contained in the Utah Constitution and set out earlier.

In answer to appellants it is only necessary to observe that the Constitution of Utah contains Article 3 (the Irrevocable Ordinance) which reads:

"(Religious toleration–Polygamy forbidden)

First: Perfect toleration of religious sentiment is guaranteed. No inhabitant of this State shall ever be molested in person or property on account of his or her mode of religious worship; but polygamous or plural marriages are forever prohibited."

In addition to the reasoning contained in the cases decided by the United States Supreme Court, the Constitution of Utah cannot be construed so that the Third Article is voided by the provision of Section 1, 4 and 15 of Article 1.

Article III of our Constitution is a complete answer to appellants' contention. The specific prohibition against polygamous or plural marriage therein contained may not be impliedly annulled by any interpretation of Sections 1, 4 and 15 of Article I inconsistent therewith. The prohibition following as it does the guarantee of religious toleration prevents any conclusion that the framers of our Constitution did not intend to put a specified limitation on the language contained in Section 4, Article I of the State Constitution.

The prohibition against polygamous or plural marriages following the guarantee of religious tolerance is double emphasis that the framers of our Constitution wished to make clear that polygamy was not included within an approved mode of religious worship.

Attention is likewise called to the following language used in State v. Barlow, supra, in which the defendant's conten-

tion was the same as that here. Speaking for theCourt at page 307 of Vol. 107, Utah Reports, Mr. Chief Justice McDonough said:

"But assuming that the people of the State could, on the ground of coercion, avoid the 'Irrevocable ordinance' only; that is the business of the people of the state and not of a faction or sect among them. And no attempt has been made to repeal the Constitutional provision forever prohibiting polygamy. . . ."

The third question which we must answer is this: Was the judgment of the Court depriving the parents Leonard Black and Vera Johnson of the right of custody and control over said children, and awarding the custody to the Utah State Department of Public Welfare, justified under the facts in this case?

As heretofore observed, it does not necessarily follow from a finding that children are *neglected* that an order must be made depriving the parents of custody.

As was observed by this Court in Mill v. Brown, supra, –"Such laws are most salutory . . . calculated to save the child from becoming a criminal . . . *only object . . . is to provide the child with an environment such as will save him to the State and society as a useful and law-abiding citizen, and give him* the educational requirements necessary to attain that end." (Emphasis ours.)

Section 55-10-30, U.C.A. 1953, provides that if the judge finds the juvenile to be delinquent, dependent, or neglected, he shall enter in writing the facts constituting such delinquency, dependency, neglect or other offense and may adjudge and decree as follows:

"(1) That the child be placed on probation or undersupervision in his own home, or in the custody of a relative or other fit person, upon such terms as the court shall determine;

(2) That the child be committed to the state industrial school or to any suitable institution, children's aid society or other agency incorporated under the laws of this state and authorized to care for children or to place them in family homes, or to any such institution or agency provided by the state or a county;

(3) That the child be required to make restitution for damage or loss caused by his wrongful acts;

(4) That the child be placed under such guardianship or custody as may be warranted by the evidence and for the best interest of the child; provided, however, that in the selection of a guardian the court shall give due consideration to the preference of parents;

(5) That the child be disposed of in any other way, except to commit it to jail or prison, that may, in the discretion and judgment of the court, under all circumstances be for the best interest of the child, to the end that its wayward tendencies shall be corrected and the child be saved to useful citizenship."

In State in Interest of Bennett, 77 Utah 247, 254, 293 Pac. 963 – this Court at page 254 of the Utah Report said:

"It has always been the policy of both the legislature and the courts of the various states not to deprive or interfere with the important and sacred relation of parent and child unless absolutely necessary *for the welfare of the child* or *for the protection of society* . . . When it is made to appear that a parent or parents of a child know that said child is committing acts of delinquency and that they are unable to control such child and prevent him from further wrongdoing, *the interest of the child as well as the protection of society may well demand that the* parents surrender their custody of their child to the state so that, if possible, *the child's evil tendency may be corrected and society protected.*" (Italics ours.)

After having found the children neglected under Section 55-10-30 the Juvenile Court is required to place them under such custody as shall be for their best interest.

If the court determines that the children should be placed under guardianship or custody, the court, in selecting a guardian, must give due consideration to the preference of parents. That Section also empowers the court to place the children on probation or under supervision in their own home upon such terms as the court shall determine. We will refer to this provision later herein.

Counsel for appellants contend that having found the children neglected, still, under the provisions of Section 55-10-32, the parents were entitled to have the children placed in their custody. Speaking for this Court in a recent case, Mr. Justice Wade observes:

"We call attention to the fact that cases involving the custody of a child are cases in equity and this court is required to determine the facts as well as the law . . . We must, therefore, examine the record and independently determine the facts therefrom, keeping in mind that the trial judge who heard and saw the witnesses was in a better position than we are to weigh and evaluate the evidence."[5]

Section 55-10-26 requires the court to inquire into the home *environment, history, associations* and *general condition* of such children.

Section 55-10-32 upon which appellants rely in contending that the judgment is void contains these provisions:

"No child . . . shall be taken from the custody of its parents, . . . without the consent of such parents . . . unless the court shall find from the evidence introduced in the case that such parent . . .*is incompetent or has knowingly failed* and neglected to provide for such child the *proper maintenance, care, training and education* contemplated and required by *both law and morals,* . . . or unless the court shall find from all the circumstances in the case *that public welfare or the welfare of a child* requires that his custody be taken from its parents . . ." (Emphasis ours.)

This Court has held that there is a presumption that it will be for the best interest and welfare of the child to be reared under the custody and control of its natural parent. However, this presumption is one of fact and not of law, and may be overcome by any competent evidence which is sufficient to satisfy a reasonable mind thereon.[6]

The provisions of Section 55-10-32, above set out, also contain a positive mandate independent of the last four lines in that Section.

The court found that the home of the parents is an immoral environment for the rearing of the children. It further found that the parents have each *knowingly* failed and neglected to provide for said children the proper maintenance, care, *training and education* required by law and morals.

The Section under consideration does not mandate the court to leave the custody with the parents when the court finds from the evidence introduced that the parents have knowingly failed and neglected to provide the proper maintenance, education and training required by *law* and *morals.*

Let us advert to the evidence in this case to determine what if any right to retain custody of their children is shown therein. We are not here dealing with the situation that would confront us if Leonard Black and Vera Johnson were charged with a criminal offense in teaching their children the doctrine of polygamy, nor are we required to apply the rules applicable were they charged with conspiracy to vio-

5. In re Bradley 109 Utah 538; 167 P.2d 978.

6. Walton v. Koffman, 110 Utah 1, 169 P.2d 97.

late the law prohibiting unlawful cohabitation as was Mr. Black in the Arizona case. Here we ask the question: Did appellants, Leonard Black and Vera Johnson, contribute to or cause their children to become neglected by what they did and what they failed to do, and does the welfare of these children or the Public Welfare require that their custody be taken from the parents? Nor is an affirmative answer to that question dependent on the fact that the parents are guilty of a criminal offense or of criminal offenses in so doing.

Let it be conceded that the advocacy of a belief in the practice of polygamy or unlawful cohabitation without overt action is protected by the right of free speech and the right to believe and teach such religious doctrines as one sees fit so long as it does not incite to crime; still it does not follow that teaching, preaching and advocating the practice of plural marriage and urging their children to teach, preach and advocate the practice would not come within the specific prohibition of Section 55-10-6, supra, defining a neglected child as one whose parent neglects or refuses to provide the care necessary for his health, morals or well being.

Certainly it was unnecessary to spell out, as is done in that Section, what makes a child neglected if, as appellants urge in their briefs and in argument before the Juvenile Court and here, that unless the parents have committed a crime in teaching, advocating and urging the doctrine of plural marriage to their children the Juvenile Court is without authority to determine that the children are neglected or that the parents have forfeited their right to custody.

At this point, however, we might well pause and inquire if these parents are free from criminal conduct. There can be no question that Leonard Black embarked upon a criminal career when he began his meretricious relations with Vera Johnson; not only that, but he later established the same illegal relations with Lorna Johnson, Vera's younger sister. Both Mr. Black and Vera Johnson ignored the laws of this state enacted for the social order and public welfare.

Section 30-1-2, U.C.A. 1953, provides:

"The following marriages are prohibited and declared void:

(2) When there is a husband or wife living from whom the person marrying has not been divorced."

When Mr. Black went through the illegal ceremony of marrying Vera Johnson he knew that he had a wife living from whom he had not been divorced. Vera Johnson knew that the purported marriage was in violation of law (even if she did not know Mr. Black was married) because no license was obtained from the County Clerk as required by our statute, Section 30-1-7, U.C.A. 1953 which provides:

"No marriage shall be solemnized without a license therefor issued by the County Clerk of any county of the state of Utah."

Both Leonard Black and Vera Johnson knew that John Y. Barlow, who performed the pretended ceremony, had no right to perform it without a license and, in doing so, committed a criminal offense.

Section 30-1-6, U.C.A. 1953 declares:

"Marriages shall be solemnized by the following persons only:

(1) Ministers of the gospel or priests of any denomination in regular communion with any religious society.

(2) Justices of the peace, mayors of cities, judges of a city court, of a district court and of the Supreme Court."

Mr. Black, asked if he knew whether or not John Y. Barlow at the time the marriage was performed was a minister of the gospel or a person duly authorized to perform marriage ceremonies under the law,

answered: "I don't know as to that." The appellants knew that if John Y. Barlow was not authorized to solemnize marriages, that he by pretending to have authority committed a felony and could be committed in the state prison for three years.[7]

Why should law abiding, upright citizens of this state put great store in their wedding anniversaries, carefully preserve their marriage certificates and see that the birth certificates of their children are properly recorded showing that the marriage was legal, that their cohabitation is lawful and that their children are legitimate, when it is claimed by appellants to be okay to do as they did these many years and without the expense otherwise entailed.

But the statutory requirements above mention constituted no legal or other barrier to appellants. They had, and for 20 years have had, a method convenient, easy, illegal and immoral; for two decades they have lived above the law and, so far as this record discloses, without prosecution of any kind except the charge against Leonard Black by the Arizona authorities immediately following the raid of July 24, 1953. They, after such ceremony as was used, if any, without license or benefit of clergy, and without calling on a civil officer authorized to perform the ceremony, proceeded to "multiply and replenish the earth." Marriage licenses were not for them; legal ceremonies were passe; they ignored every law established for the orderly behavior of decent people. Why should it be assumed that Leonard Black and Vera Johnson are the proper persons to have the custody and control of these children? Is it possible that the best interest of the children will be secured? Is it likely that these children will be saved to useful citizenship by being left with the appellants?

We cannot ignore the statement of a wise man, who said: "Train up a child in the way he should go and when he is old he will not depart therefrom." If public welfare and the best interest of these children will be served by training them in the way of immorality and crime, then the judgment of the Juvenile Court is wrong.

If we set aside the judgment of the Juvenile Court and permit this condition to continue, we will probably have the same arguments, and the same excuses when these children are brought before the court to determine their right to custody of their children, resulting from the continuation of this system. The great tragedy of it all is that this proceeding was not commenced eighteen years ago when the first child of this polygamous relationship was born. Had that been done, we might not now be concerned with the other seven born to Vera and the seven born to her younger sister, Lorna, since that time from this immoral and illegal relationship. Nor are we required to make a harder choice. If we now ignore our duty to the state, to society, to decent citizenship and to these children and to others who will undoubtedly be born to these appellants, if no bars are put in place, the task will be still more difficult for our successors to cope with.

It is true that taking these children from their parents does seem harsh, and visits the sins of this father upon these children. That is quite true but unless we are genuinely concerned for the welfare of these children and for the public welfare and apply harsh treatment required and stop the spread of this immoral and illegal practice the sins of this father will be visited upon the children of these children to the third and fourth generations.

Under the first part of Section 55-10-32 these parents have forfeited the right to have the children left with them. They have not only "*failed and neglected to provide the children with proper maintenance, care, training and education required by both law and morals,*" but have affirm-

7. Section 30-1-14 U.C.A. 1953.

atively and knowingly provided the children with the care, training and education violative of law and morals.

They have not only failed to teach their children that polygamy and unlawful cohabitation are against the law and morals, but they have positively taught their children that the law of plural marriage and the practice of plural marriage was right and they have encouraged their children to teach, preach and practice it. Further these appellants have actually practiced plural marriage and have unlawfully cohabitated in the presence of these children. They have gone further that to advocate the correctness of plural marriage they have provided the horrible example to these children and have subjected the children to living with the system. Not alone that, but these children have been reared in a plural marriage environment where it was considered highly proper by the best people of the community; the system not only had the approval of the best people but of the big majority. They saw their father go from one family to another and from one wife to another. The oldest daughter surprised no one when she testified that she didn't understand why it was a crime for a man to have more than one wife.

How can these children be expected to do other than follow the training they have received. They have been trained for the same immoral life their parents are living.

Further potent argument that this result will follow is the statement of appellants' counsel at the opening of the case. After admitting that prior to July 24, 1953, *The parents encouraged the children to believe in the practice of plural marriage,* said:

"We offer to admit that Mr. Black and his families were of *a plural marriage origin,* Mr. Black's grandfather being in the order of plural marriage and the families of Vera and Lorna and Verna likewise . ." (Emphasis ours.)

Counsel seeks to excuse and justify Leonard Black and Vera Johnson as well as Mr. Black's two other wives because the system is in their blood—because they have inherited it. However, it may be observed that many fine citizens of this state could excuse such a polygamous life on the same ground Mr. Black uses—that they are of plural marriage origin, and that their grandfathers were in the order of plural marriage. So what? We are asked to say that because it is in the blood of the parents of these children now before the court, it should be excused and we are asked to hold that the statutes and constitution of this state are impotent to protect these children and the state against this practice. We ask how long it will be with the urge and capacity of Leonard Black and and others operating as he does, unless there is a curtailment of such activities, until those who have it "in the blood" will have contributed a share of this state's population (two score and ten years from now) out of all proportion to the normal population increase. Mr. Black already, at the age of 48, has furnished 26 children, five of whom are living in plural marriage relations. Mrs. Black's parents furnished fifteen children and at least five of her sisters are living in the polygamous relationship.

How much more inexcusable for these parents to hide behind this religious cover while subjecting their children to what must be reasonably anticipated as an entrapment into this system. Nor is it necessary that the state, as contended for by appellants, stand by and await results. Counsel urge that since it is not certain that these children will follow in the footsteps of the parents that we are not justified in taking the children from them until that happens. But when they enter upon the pattern set for them it will be too late for the protective arm of the state to help.

Why should the legislature under heavy

public demand provide a court to care for neglected children and safeguard their care to the end of assuring the best interest of the children and the welfare of the state and then permit emotion to undermine what was intended tobe accomplished?

Section 55-10-32 contains the further exception to the rule that the Juvenile Court shall not take the custody of a child from its parents. That mandate ceases to exist if the court shall find from all the circumstances in the case that *public welfare* requires that his custody be taken from its parents.

The court's findings in this case would seem to be a positive answer that what these parents have done is inimical to the public welfare. A review of what has heretofore been observed establishes that the conduct of these parents over the past 20 years has been very much against the public welfare. Is it not quite likely that the example of this group living unmolested in open violation of the laws established to assure proper conduct on the part of our citizens will afford excuse, justification and precedent for other segments of our society to do likewise.

The good name of this State and its people, committed to sustaining a high moral standard, must not be obliged to suffer because of the unsavory social life of appellants and others claiming the constitutional right under the guise of religious freedom to bring shame and embarrassment to the people of this state. It is against the public welfare to permit such conduct as appellants indulge in to justify the people of this great nation in referring to us as a people high in religious adherence but low in morals and law observance.

In our opinion Public Welfare demands that the state take all proper steps available to protect itself against the social life advocated by appellants. The state cannot afford to gamble with the welfare of these children by permitting them to remain with appellants and live in an environment of immorality.

But notwithstanding the evidence amply establishes and the court correctly found, that these parents have knowingly failed to provide the children with the proper maintenance and care contemplated and required by both law and morals, still this alone does not mandate the court to deprive the parents of the custody of their children. It only opens the door so that the Juvenile Court is free to place the children under such custody as shall be for their best interest. Mr. Justice Wade, speaking for this court in In re Bradley, supra, said:

"The court might well conclude that it would be for the best interest of the child to place it in the custody of the natural parent even though at some time such parent had failed to provide it with necessary maintenance and care. Thus our problem is to determine what is for the best interest of the child."

What is the effect of the evidence? Is it such as to persuade the court that **it is for the best interest of these children that the parents be deprived of their custody.** (Emphasis Ed.)

We are of the opinion that the evidence in this case warrants the conclusion that these children must for their own best interest be taken from the custody of their parents. The evidence warrants fully the court's findings that the home of the parents is an immoral environment. Here they are subjected to this illegal and immoral practice in action. They are taught that it is God's law and that it is above the law of man.

Reference to the testimony of Leonard Black and Vera Johnson set out herein discloses that these children in addition to being an immoral environment are positively instructed and urged to accept the social life of the parents as superior to and above the commonplace, dull life lived

by the monogamists of this state.

By their own confession these parents have taught, preached and practiced the law of plural marriage in the presence of these children. They are proud of the life they live. They have no intention of changing. They failed to perform their parental duties toward their children. They admitted that they had not advised their children that polygamous marriages constitute a criminal offense. Leonard Black, as heretofore pointed out, took no action when he knew that five of his daughters were entering into the plural marriage relationship. So far as those girls were concerned they could have been no worse off had they been without a father. They could not have received less fatherly advice.

The record fully justifies the conclusion that this failure to urge the children to avoid the order came from either a desire that they enter it or a willingness that they do so.

Is that the kind of parental training that the state expects of its citizens?

So, too, this mother gave significant testimony. She testified that if anyone lives around the situation, **"why they naturally get it in their lives."** (Emphasis Ed.)

Asked if she felt that her children could violate the laws against unlawful cohabitation and plural marriage and still live an upright life, she answered:

"According to my knowledge, I think it is an upright life." (Emphasis Ed.)

Mrs. Black stated that *if her children were taken away that she would be unwilling to promise that she and Mr. Black would refrain from polygamous cohabitation in order to get her children back.* The evidence further shows that these parents had successfully indoctrinated their children or had failed to prevent them becoming indoctrinated into the system.

Can it be assumed that the best interest of these children will be furthered by leaving them in the custody of the appellants? (Emphasis Ed.)

We believe not. We therefore are of the opinion that the judgment of the Juvenile Court depriving Leonard Black and Vera Johnson of the right of custody and control over said children and making the children wards of the Juvenile Court must be sustained. In our opinion the record in this case warrants no other conclusion. Both Public Welfare and the welfare of the children justify the judgment.

The fourth question which we must answer is this: Was the decree and judgment unconstitutional and void as imposing the requirements specified in sub paragraphs (a) through (f) of paragraph 3 thereof? We have heretofore set out the provisions of Section 55-10-30 which directs the disposition to be made by the Juvenile Court of a child adjudged neglected. The court may decree as follows:

"(1) That the child be placed on probation or under supervision in his own home . . .

"(4) That the child be placed under such guardianship or custody as may be warranted by the evidence *for the best interest* of the child; provided, however, that in the selection of a guardian due consideration be given to the preference of parents."

Having found the children neglected the Juvenile Court deprived the parents of the right of custody over the children and made the children wards of the court subject to its continuing jurisdiction.

In keeping with the spirit of the Juvenile Court law and mindful that corrective measures looking to the best interest of the children are called for, the court provided for placing the children on probation or under supervision in their own home as contemplated by Section 55-10-30.

The conditions of that probation are

set out earlier in this opinion.

Appellants assail the conditions imposed, contending that said requirements violate their constitutional guarantees of freedom of speech and freedom of religion. Let us examine this contention. Section 55-10-5 (1) U.C.A. 1953, provides:

"In any case in which the court shall find a child neglected, dependent, or delinquent . . . it may . . . inquire . . . into the fitness of such parents to continue in the custody and control of such child. *The court may enter such order or decree* as shall be according to law and/or equity in the premises and *may enforce* the same *in any way* which a court of law or equity may enforce its orders or decrees."

The conditions contained in the provisions of 3(a) through 3(f) are not a judgment against the children or the parents. The parents were not ordered to take the children. It was only a privilege offered appellants on conditions. The court's judgment awarded the custody and control of the children to the Utah State Department of Public Welfare. After so decreeing, the court conditioned its decree in accordance with Section 55-10-30 and placed the children on probation in their own home; and in accordance with the provisions of Section 55-10-55 (1) above set out.

The decree and judgment did not order the parents to keep the children; it sought by what was provided after the awarding of custody to the Welfare Department, to extend grace and clemency to the parents and it permitted the parents to retain the custody subject to the conditions therein specified. The probation was not mandatory; appellants were free to accept or reject the same. They elected to reject the probation proferred by the court. The court granted appellants an option to accept probation, on the conditions specified, on or before May 25, 1954. On that date, by their refusal to accept the probation, the right thereto expired and ceased to be of any force or effect. But the judgment placing custody with the Welfare Dement was fully operative and that decree still stands as the final judgment of the court.

The provisions upon which the children might remain with the appellants were in keeping with the requirements necessary for the public welfare and the welfare of the children. It would be folly to send these children back to the same home environment which required the decree transferring custody to the Welfare Department, without requiring some assurance that the environment would be cleaned up. The parents had forfeited their right to custody of their children. Let it be assumed that the court, instead of providing that the children remain with appellants subject to the conditions named, had provided that the custody of the children would be returned to the parents if the parents, on or before May 25, 1954, would file with the court a sworn statement that they would comply with the conditions set out in sub paragraphs 3(a) through 3(e). The appellants, in either situation, are the recipients of the court's favor and in no sense the holders of the right to have their children placed on probation without any conditions attached. There is no merit to appellant's contention.

The court, in placing the children on probation, was entitled to impose conditions most likely to accomplish the results desired. The court in the interest of the children sought assurance that they would be removed from the teachings and practices that might well lead to their following in the footsteps of the parents. The parents had no legal right to demand that the children be placed on probation, nor did they have a legal right to dictate to the Juvenile Court as to the conditions on which probation would be granted.

If the Juvenile Court had, after finding that the custody should be given to the Welfare Department, placed the chil-

dren in the home with appellants without any conditions and without limitation on the parents it would have constituted a reversal of its order.

Appellants could not accept the probation granted their children and then contend that the conditions upon which granted were unconstitutional and void.

We, however, are of the opinion that the Juvenile Court Order in returning the children to Leonard Black and Vera Johnson while the parents continued to live together in unlawful cohabitation failed to safeguard the children's welfare and went further than was proper.

We believe it would be fruitless to ask that these parents counsel their children to obey the law while they are themselves in violation.

The court, in requiring as a condition of the probation that the parents comply with the laws of Utah relating to marriage and sexual offenses should have required that there be no unlawful cohabitation which, under the decision of this court in the case of State v. Barlow, supra, consists of living together as husband and wife and holding a woman out to be a wife.

The Juvenile Court was too lenient on these parents. The court might provide, if it sees fit, that the children be allowed to remain with the mother Vera Johnson, but on the specific condition that Leonard Black desist from living with her.

It would be highly desirable if these children could have the care of their natural mother, but it would be more desirable that they be brought up as law-abiding citizens in righteous homes. The price is too great to require these children to continue under the same influences that they have been exposed to.

The Juvenile Court has evidenced a genuine desire to permit these children and their mother to enjoy the companionship of parent and child if they will cooperate to make it possible. We are of the opinion that if a new order is made leaving the children in the home, that it be on condition that Leonard Black shall not reside there. We believe that unless the polygamous relationship and the unlawful cohabitation between Leonard Black and Vera Johnson ceases, ***and completely,*** that the Juvenile Court should take the children from the ***appellants permanently.***

But if Vera Johnson discontinues living with Leonard Black until he has the legal right to live with her as her husband then she might be granted the temporary custody of the children. That custody, however, should be conditioned on the complete cessation of all polygamous relations and unlawful cohabitation between these parents. If the parents are unwilling to give the court that guarantee and assurance as ordered in the court's decree and as suggested here then the temporary custody should not be left with the mother and in no event with the father or both.

If the Juvenile Court is satisfied that the interest of the children and the public welfare can be safeguarded by permitting these children, or even part of them, to remain with the mother then it might act accordingly.

It is not intended by anything said suggesting that the Juvenile Court might leave the children with the mother as being a retreat from our position that the practice of polygamy and unlawful cohabitation should be weeded out and that children should not be subjected to its evil influence and environment. The practice of polygamy, unlawful cohabitation and adultery are sufficiently reprehensible, without the innocent lives of children being seared by their evil influence. There must be no compromise with evil.

The Judgment of the Juvenile Court is affirmed, no costs awarded.

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McDONOUGH, Chief Justice concurs in result.

CROCKETT, Justice:

I concur in affirming the judgment. The juvenile court was patient to the point of long-suffering in indulging these people every opportunity to indicate a willingness to abide by the law and retain custody of their children. This they obdurately refused to do. They came back into court in open defiance of the law, asserting that the "law of God," concerning which they presume to claim special knowledge, is superior to the law of man. Not having the advantage of any special knowledge of the "law of God" on this matter, I must content myself to judge it upon the basis of my understanding of the laws of our state and nation as established through the processes of democracy. It would be a dangerous principle indeed for some to be bound by the law thus established, whereas others could flout it, using the excuse that the "law of God," which they claim is known specially to them, renders them immune.

In view of defendants' defiance of the juvenile court's entirely reasonable order, he had very little choice, consistent with his sworn duty to uphold the law, than to take the action he did in the interest of these children. It was certainly well within his prerogative, and, this being a proceeding equitable in nature, we should not disturb his judgment unless the evidence clearly preponderates against his findings, or he abused his discretion or misapplied principles of law or equity, none of which are present here.

HENRIOD, Justice: (Concurring.)

I concur. In doing so, however I reserve my opinion on all matters touched upon in the main opinion not directly related to the legal aspects of the case. For example, I cannot say, as the main opinion seems to imply, that polygamy is *morally* wrong. It is neither morally nor legally wrong in Turkey or elsewhere. It is questionable whether it was morally and legally wrong in Utah Territory in the 19th Century, and I like to think, at least, that my great-grandfather was not only a law-abiding citizen, but was not immoral according to the mores of his time. What is moral, or legal, depends in most part upon time, place and circumstance. Today, in Utah, the circumstances which go to make up adultery and polygamy, legislatively are considered and treated as felonies, —both of which offenses have been committed by the father in this case. Our decision, therefore, can be resolved by answering a most simple question: Do the statutes of our state constitutionally permit the juvenile court to deprive parents of the custody of their children, if such parents practice and teach their children to practice a felony,—*any* felony? This question must be answered in the affirmative, and there would be little difficulty in answering it if the felony being taught to the children were murder, rape, armed robbery, burglary and the like. Where children and parents and religion are involved, the answer to the question tends to stick in our throats, but we are duty bound to utter it when confronted with it.

Because of the nature of this case and conceding without determining the fact that these particular litigants may be erstwhile honest, God-fearing souls, so devout in their belief in a religion, one of whose tenets offends against our existing laws, I would be inclined to eliminate any reference to names or specific details, being content to answer the simple question posed above, and approve the power and procedure of the Juvenile Court. I would be content to give the plural wife principle involved in this case a decent, Christian burial, by simply stating the law involved, and while interring it, remember the admonition of Christ that "He who is without sin among you, let him first cast a stone." To go further may invite martydom, which more than once has solved no problem.

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WADE, J. does not participate.

TRUTH

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

VOL. 21 SEPTEMBER, 1955 NO. 4

SHALL WE CRY PEACE?

We are deeply appreciative of the efforts being made to bring about a lasting peace on earth. The Governments of the most powerful nations have met and will continue to meet to find the answer to the problems of establishing peace. Mankind in general is tired of war, but few realize that "Peace is not the absence of war, it is the presence of justice." It is righteousness and justice that bring peace. As we read in James: "And the fruit of righteousness is sown in peace of them that make peace." (3:18)

Can peace come in the manner in which man is striving for it? Since time immemorial prophets have spoken of the last days and the coming of a reign of peace, the Holy Millennium. It would not be brought about through the efforts of men and human governments, but through the establishment of the Government of God on the earth—the Kingdom of God.

Concerning peace in our time Jesus Christ said:

"And ye shall hear of wars and rumours of wars: see that ye be not troubled: for all these things must come to pass, but the end is not yet.

"For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places."

St. Matthew 24:6-7.

In this dispensation too, our latter-day Prophets have foretold the events that are to come and have warned the nations to seek after peace through the gospel of Jesus Christ. Through revelation the Lord said:

"And thus, with the sword and by bloodshed the inhabitants of the earth shall mourn; and with famine, and plague, and earthquake, and the thunder of heaven, and the fierce and vivid lightning also, shall the inhabitants of the earth be made to feel the wrath, and indignation, and chastening hand of an Almighty God, until the consumption decreed hath made a full end of all nations;"—D. & C. 87:6.

The Prophet Joseph Smith saw beyond his time and said:

"I saw men hunting the lives of their

"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."

own sons, and brother murdering brother, women killing their own daughters, and daughters seeking the lives of their mothers. I saw armies arrayed against armies. I saw blood, desolation, fires. The Son of Man has said that the mother shall be against the daughter, and the daughter against the mother. These things are at our doors. They will follow the Saints of God from city to city. Satan will rage, and the spirit of the devil is now enraged. I know not how soon these things will take place; but with a view of them, ***shall I cry peace?***" –Teachings of the Prophet Joseph Smith, p. 161.

The conditions which prevailed in the days of the Prophet Joseph and which have steadily gotten worse, are the reason for the scenes of the future which the Prophet saw. He described the condition as follows:

"Consider for a moment, brethren, the fulfillment of the words of the prophet; for we behold that darkness covers the earth, and gross darkness the minds of the inhabitants thereof–that crimes of every description are increasing among men–vices of great enormity are practiced –the rising generation growing up in the fullness of pride and arrogance–the aged losing every sense of conviction, and seemingly banishing every thought of a day of retribution–intemperance, immorality, extravagance, pride, blindness of heart, idolatry, the loss of natural affection; the love of this world, and indifference toward the things of eternity increasing among those who profess a belief in the religion of heaven, and infidelity spreading itself in consequence of the same–men giving themselves up to commit acts of the foulest kind, and deeds of the blackest dye, blaspheming, defrauding, blasting the reputation of neighbors, stealing, robbing, murdering; advocating error and opposing the truth, forsaking the covenant of heaven, and denying the faith of Jesus–and in the midst of all this, the day of the Lord fast approaching when none except those who have won the wedding garment will be permitted to eat and drink in the presence of the Bridegroom, the Prince of Peace!"–Ibid, 47.

President Brigham Young commented about war and the prospects of peace:

"Our nation, * * * and other nations have for years exercised their inventive skill, and expended much means in inventing and fabricating instruments of death. * * * From the authority of all history, the deadly weapons now stored up and being manufactured will be used until the people are wasted away, and there is no help for it. The spirit of revolution goes on through the nations; it never goes back." –J. o. D., 8:157.

"The difficulty with the whole world in their divisions and sub-divisions, is that they have no more confidence in each other than they have in their God, and that is none at all, no, not one particle. This confuses nations, and breaks them up; it weakens them, and they tumble to pieces. It disturbs cities and countries, and really the seeds of destruction are within those kingdoms where the people have not confidence in each other.–Ibid 4:296.

Of one thing I am sure: God never institutes war; God is not the author of confusion or of war; they are the results of the acts of the children of men. Confusion and war necessarily come as the results of the foolish acts and policy of men; but they do not come because God desires they should come. If the people, generally, would turn to the Lord, there would never be any war. Let men turn from their iniquities and sins, and, instead of being covetous and wicked, turn to God and seek to promote peace and happiness throughout the land, and wars would cease." –Ibid, 13:149.

President Jedediah M. Grant spoke of Wars and Commotions:

"We see it in the preparations of war, and the framing of treaties of peace a-

mong strong nations. The world is in commotion, and the hearts of men fail them for fear of the impending storm that threatens to enshroud all nations in its black mantle. Treaties of peace may be made, and war will stop for a season, but there are certain decrees of the Gods, and certain bounds fixed, and laws and edicts passed the high courts of heaven, beyond which the nations cannot pass; and when the Almighty decrees the wicked shall slay the wicked, strong nations may interfere, peace conventions may become rife in the world and exert their influence to sheath the sword of war, and make treaties of peace to calm the troubled surface of all Europe, to no effect; the war cloud is still booming o'er the heavens, darkening the earth, and threatening the world with desolation.

"This is a fact the Saints have known for many years—that the Gods in yonder heavens have something to do with these revolutions; the angels, those holy beings who are sent from the heavens to the earth to minister in the destiny of nations, have something to do in these mighty revolutions and convulsions that shake creation almost to its entire centre.

"Consequently, when we see nation stirred up against nation, and on the other hand see other nations exerting a powerful influence to bring about negotiations of peace, shall we say they can bring it about? Do we expect they can stay the onward course of war? The Prophet of God has spoken it all, and we expect to see the work go on—and see all things fulfilled as the Prophets have declared by the spirit of prophecy.* * *

"When we hear of war in foreign lands —when we hear of the revolutions among nations afar off, we necessarily infer that distresses incident to war and the hottest of the battle will not come nigh unto us. It is natural for man to make favorable conclusions as to his own safety, when danger threatens, but the Prophet saw in the vision, that war and distress of nations will not only occur in Europe, in Asia, and in the islands of the sea, but he saw it upon the American Continent—in the region of country where he first introduced the doctrine of the Son of God; so we may look for calamity in our own borders, in our own nation, as well as in the nations of foreign climes."

J. o. D., 2:146-7.

President Wilford Woodruff said:

"When I contemplate the condition of our nation, and see that wickedness and abominations are increasing, so much so that the whole heavens groan and weep over the abominations of this nation and the nations of the earth, I ask myself the question, can the American nation escape? The answer comes, No; its destruction, as well as the destruction of the world, is sure; just as sure as the Lord cut off and destroyed the two great and prosperous nations that once inhabited this continent of North and South America, because of their wickedness, so will he them destroy, and sooner or later they will reap the fruits of their own wicked acts, and be numbered among the past."

J. o. D., 21:301.

President John Taylor viewed the condition of governments and people, especially our own nation, and gave these words of counsel to the Saints:

"This nation and other nations will be overthrown, not because of their virtue, but because of their corruption and iniquity. The time will come, for the prophecies will be fulfilled, when kingdoms will be destroyed, thrones cast down, and the powers of the earth shaken, and God's wrath will be kindled against the nations of the earth, and it is for us to maintain correct principles, political, religious, and social, and to feel towards all men as God feels." —J. o. D., 17:4.

"We see many signs of weakness which we lament, and we would to God that our rulers would be men of righteousness, and that those who aspire to position would be guided by honorable feelings—

to maintain inviolate the Constitution and operate in the interest, happiness, well-being, and protection of the whole community. But we see signs of weakness and vacillation. We see a policy being introduced to listen to the clamor of mobs and of unprincipled men who know not of what they speak, nor whereof they affirm, and when men begin to tear away with impunity one plank after another from our Constitution, by and by we shall find that we are struggling with the wreck and ruin of the system which the forefathers of this nation sought to establish in the interests of humanity.

"But it is for us still to sustain these glorious principles of liberty bequeathed by the founders of this nation, still to rally round the flag of the Union, still to maintain all correct principles, granting the utmost extent of liberty to all people of all grades and of all nations. If other people see fit to violate these sacred principles, we must uphold them in their entirety, in their purity, and be patriotic and law-abiding and act honorably toward our nation and to its rulers." –J. o. D., 22:143-144.

"The religion of Jesus Christ will develop the plan of putting down the high-handed power of tyranny and oppression which now pervades the earth, and how to establish the principles of peace, righteousness, and virtue upon the earth, and how to place the world of mankind in that position which God has destined they should occupy when his kingdom shall rule the earth, and when 'every creature in heaven, on earth, and under the earth shall be heard to say, Blessing, honour, and glory, and power be unto him that sitteth upon the throne, and unto the Lamb for ever and ever.' " –J. o. D., 6:164.

President Joseph F. Smith also had a knowledge of the principles that would lead to peace. He gave the key to peace to the Saints, expressing his hope for the future.

"There is only one thing that can bring peace into the world. It is the adoption of the gospel of Jesus Christ, rightly understood, obeyed and practiced by rulers and people alike. It is being preached in power to all nations, kindreds, tongues and peoples of the world, by the Latter-day Saints, and the day is not far distant when its message of salvation shall sink deep into the hearts of the common people, who, in sincerity and earnestness, when the time comes, will not only surely register their judgment against a false Christianity, but against war and the makers of war as crimes against the human race. For years it has been held that peace comes only by preparation for war; the present conflict should prove that peace comes only by preparing for peace, through training the people in righteousness and justice, and selecting rulers who respect the righteous will of the people." – Gospel Doctrine, p. 421.

"Would the nations of the earth that are at war with each other be at war as they are, if the Spirit of God Almighty had pervaded their souls and moved and actuated them in their designs? No; not at all. Wordly ambition, pride, and the love of power, determination on the part of rulers to prevail over their competitors in the national games of life, wickedness at heart, desire for power, for wordly greatness, have led the nations of the earth to quarrel with one another and have brought them to war and self-destruction. I presume there is not a nation in the world today that is not tainted with this evil more or less. It may be possible, perhaps to trace the cause of the evil, or the greatest part of it, to some particular nation of the earth; but I do not know. This I do believe, with all my heart, that the hand of God is striving with certain nations of the earth to preserve and protect human liberty, freedom to worship him according to the dictates of conscience, freedom and the inalienable right of men to organize national governments in the earth, to choose for themselves their own leaders; men whom they may select as standards

of honor, of virtue and truth, men of wisdom, understanding and integrity; men who have at heart the well being of the people who choose them to govern, to enact and execute the laws in righteousness. I believe that the Lord's hand is over the nations of the world today, to bring about this rule and this reign of liberty and righteousness among the nations of the earth. He has some hard material to work with, too. He is working with men who never prayed, men who have never known God, nor Jesus Christ whom he has sent into the world, and whom to know is life eternal. God is dealing with nations of infidels, men who fear not God, and love not the truth, men who have no respect for virtue or purity of life. God is dealing with men who are full of pride and ambition; and he will find it difficult, I fear, to control them and lead them directly in the course that he would have them pursue to accomplish his purposes; but he is striving to uplift. God is striving to bless, to benefit, to happify, to ameliorate the condition of his children in the world, to give them freedom from ignorance and a knowledge of him, to learn of his ways and to walk in his paths, that they may have his Spirit to be with them always, to lead them into all truth." Ibid, p. 421-2

"There is just one power, and one only, that can prevent war among the nations of the earth, and that is true religion and undefiled before God, the Father. Nothing else will accomplish it. It is a very common expression today that there is good in all religions. So there is; but there is not sufficient good in the denominations of the world to prevent war, nor to prevent contention, strife, division and hatred of one another.

"And, put all the good doctrines, in all the denominations of the world, together, and they do not constitute sufficient good to prevent the evils that exist in the world. * * * The Lord has told us that these wars would come. We have not been ignorant that they were pending, and that they were likely to burst out upon the nations of the earth at any time. We have been looking for the fulfilment of the words of the Lord that they would come. Why? Because the Lord wanted it? No; not by any means. Was it because the Lord predestined it, or designed it, in any degree? No, not at all. Why? It was for the reason that men did not hearken unto the Lord God, and he foreknew the results that would follow, because of men, and because of the nations of the earth; and therefore he was able to predict what would befall them, and came upon them in consequence of their own acts, and not because he has willed it upon them, for they are but suffering and reaping the results of their own actions."

Ibid, p. 418-419.

These are the sayings of the prophets of this dispensation concerning the establishment of peace. Now, having a knowledge of the great wars of the recent past, of the wickedness that is now upon the face of the earth, the corruption that is among the people; knowing that the fullness of the Gospel of Jesus Christ is being hurled to the ground and abandoned, that the Saints are treated worse than ever, that their homes are being broken up, parents and children are being separated to prevent the children from learning the principles of righteousness, peace and eternal life, we say, knowing this as well as the sayings of the prophets herein rehearsed, *SHALL WE CRY PEACE?*

There is happiness enough in this world, and to spare, for everybody; but the trouble is that jealousy eats up two-thirds of it.

Men are sowing seeds of truth or error, of dishonesty or integrity, every day they live and everywhere they go, that will take root in somebody's life.

All great things are done little by little. Atoms make worlds. The greatest fortunes consist of farthings.

DISCOURSE BY APOSTLE F. D. RICHARDS

Delivered at the General Conference, at Logan, held October, 1885.

OUR EFFORTS TO INFORM THE WORLD OF OUR DOCTRINES—WE MUST EXPECT PERSECUTION—MAN HAS NO RIGHT TO MAKE LAWS CONTRARY TO THE LAW OF GOD—PLURAL MARRIAGE IS NO CRIME—BIGAMY A CRIME—THERE ARE MORE FOR US THAN AGAINST US—THE WORK OF GOD NOT UPHELD BY NUMBERS—THE BLOOD OF THE PROPHETS IS UPON THE AMERICAN NATION—GOD WILL TEST US.

Providence seems to smile upon our gathering together for a conference at this time. Indeed, as a people, if we take into consideration all of the blessings of our common salvation, we are to-day highly favored of the Lord, in every general respect. I think our hearts ought to be moved by a sense of gratitude for all of His many blessings to us, both temporal and spiritual. Our brethren here have gone to and improved the condition of their tabernacle, so that we are very comfortably situated. The singers, I think, feel that they have got into the right place; a good table is also provided for the reporters. I take this opportunity to invite reporters of any and all newspapers that may be present, who wish to do so, to come forward, take a seat at this table and report the proceedings of our conference. The only favors we ask at their hands is that they will please report us correctly.

We have been striving half a century to inform the world of the principles of our faith, and we have not tired at it yet; we are still sending missionaries to the four quarters of the earth. We have sent them without stint of numbers to the people of this great nation, the United States; have endeavored to inform them ever since the year 1830, and especially since the endowment at Kirtland in 1836, when the Apostles, High Priests and Elders went forth into all parts of this nation, as far as permitted, and as fast as they had opportunity, to inform the people of the principles of our faith. But it seems almost impossible to get to their ears, and much less likely to reach their hearts. It appears to have been easier for us in an early day to receive that measure which the Lord had revealed for our benefit than it is now when He is giving us so much that the new wine cannot be received into the old vessels, and if it could we do not know what the results would be. In these our times, some of the feeble and faint-hearted, will no doubt think that because of the efforts at persecution against us we have reason to be very sad, to pull long faces and be cast down because we are oppressed. Brethren, not so. Do not think of it a minute. So long as we are dealt with in a milder manner than our Master was, we have reason to be thankful and ought to go on our way rejoicing. So long as we are not dealt with more harshly than our brethren have been in former periods of time and in this dispensation in which we live, we have reason to be thankful.

We lament the absence of our brethren of the First Presidency, and several of the Council of the Twelve Apostles. We would be glad and thankful if we could have them all with us, but we are pleased that so many of us can be with you as are here. We hope that the conference will result in the strengthening the good resolutions of every Latter-day Saint—in invigorating the energies of all who are in anywise afflicted, or oppressed with temptations and trials of any kind. The Lord told the brethren in his day—those whom He appointed, laid His hands upon and ordained to the Apostleship—that this would be their heritage; that they would

be vilified and hailed to prison, and that men would think they were doing God service in taking their lives from the earth. And, said He, is the servant greater than His master? No. He told them that when they experienced these things, they were to lift up their heads and rejoice; for great was their reward in heaven. Therefore, we have the assurance that if we are true and faithful, we shall suffer trials and temptations as they did in former days, and as Joseph and Hyrum and the brethren of the Apostles, with a host of Elders, have done in these latter-days for the principles of the Gospel.

These things, however, should not move us, or they should only, if they move us at all, strengthen us to stand true to the holy faith of the Gospel, to the principles, ordinances and institutions which the Lord has revealed unto us. We may expect to meet opposition on every hand, but our opposition may come in a different form from what our brethren have formerly had to endure; we should, however, be armed with the spirit of divine truth, so that we may comprehend our duty under every circumstance and every condition in life. I know some of the brethren feel that it is a very serious thing to be cast into prison. Why, there is many a thing worse than that. It is a thousand times better to go to prison than to deny the principles of the Gospel, and to be forsaken of the Holy Spirit. What did Brother Brigham say before he left us? When Congress passed the law of 1862, I heard him make this remark—rather startling at the time—that a man who would not be willing to pay his fine and take a term of imprisonment for a real good, virtuous woman was not worthy of a wife at all. Well, let us learn to look at these things in a proper manner, and be thankful that our conditions are no worse. Let us look to God continually; He will guide and control all things for the good of His people.

There is a portion of the writings of the Apostle Paul to the Ephesians, that seems so appropriate to our condition, that I propose to read in the hearing of the congregation a part of the 6th chapter, commencing at the 10th verse:

"Finally, my brethren, be strong in the Lord, and in the power of his might.

"Put on the whole armor of God, that ye may be able to stand against the wiles of the devil.

"For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.

"Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand.

"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.

"Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked.

"And take the helmet of salvation, and the sword of the spirit, which is the word of God.

"Praying always with all prayer and supplication in the spirit, and watching thereunto with all perseverance and supplication for all Saints."

I have read these words because of their remarkable adaptation to our present condition and circumstances.

I feel, in attempting to address the Saints, a very great degree of helplessness, and of dependence upon the enlightenment and aid of the Holy Spirit in order that I may speak to you a short time unto edification; for without the spirit of the Gospel, the Holy Spirit of divine truth which is sent forth to testify of God and of the truth to the hearts of the honest in the earth, our labors will be of very trifling account. But if we have the aid and help of that Spirit, then we may be edified and

rejoice together as the children of God—both he that speaketh and he that heareth.

It would seem that after the very elaborate and comprehensive epistle that has been communicated to us by our brethren of the First Presidency, in which they seem to cover many of the circumstances which now attend upon God's people, and in which they also give to us such words of exhortation and instruction as, if followed by us, must not only make us understand better our condition, but know better how to occupy our position with credit to ourselves and to the acceptance of God our heavenly Father—I say it would seem, after reading that epistle, and having it impressed upon our minds, as I am sure it must be upon all who listened in spirit and in truth, as if it were scarcely necessary that anything more should be said to put us right in regard to our duties and give us understanding concerning them, or strength in the performance of them. But we each of us have a testimony of the truth of the Gospel and of the work of God to bear to our brethren and sisters, and I feel a desire myself, in common with my brethren, to communicate such things as may be given to me, so that we may be encouraged in the work in which we are engaged; that we may feel our good resolutions strengthened within us, that we may be led to realize in whose name we trust, in whose strength we stand, and that we may be able also to realize, as the Apostle Paul did, when he wrote, "We wrestle not against flesh and blood, but against principalities and powers, against the rulers of the darkness of this world, against spiritual wickedness in high places."

Our condition is a very peculiar one in regard to this nation, and yet it is no more strange or peculiar than has been the condition of God's people in other ages which are recorded in history for our comfort, encouragement and consolation. Therefore, I feel this morning like speaking a little about the nature of that which is called crime, which is charged upon us.

We are told by men in high places that it is the highest duty of good citizens to render obedience to the laws of the land in which we live. Now I can scarcely believe that any professor of religion—any honest religious professor of any Christian denomination in these United States—can honestly and solidly endorse that sentiment, much less any one who is clothed with the ermine and is honored with a seat upon the judicial bench; yet it is from judges that we hear this. A great apostle of the law, the greatest, the ablest and most popular delineator of the law from the days of Justinian of ancient Rome down until his day, was the renowned Mr. Blackstone himself. When portions of various nations had settled together in the island of Great Britain—some from the northern states of Scandinavia, others from Brittany, and the different parts of the German or Saxon nations and had collected the laws of those countries for the purpose of having them assimilated, so that those people who came from their various countries should have one established usage of law for the regulation of all their civil and criminal procedures in the adjudication of their difficulties with each other, the learned Chancellor Blackstone undertook this great task, and from the alembic of his intelligent and powerful mind brought forth and enunciated his views of the law. These views have been held to be the basis of all legal administration; the fundamental principles of jurisprudence among all Christian nations ever since he published them.

This celebrated gentleman who is considered to this present day as one of the greatest, if not the very greatest legal light of the age, laid it down plainly and emphatically, **that man had no right to make any laws contrary to or in conflict with the law of God.** I wish every lawyer

throughout the nation would read it and understand it; for when they depart from that rule they become apostate from the faith of true legal jurisprudence as laid down by this distinguished apostle of the law; and furthermore, he held that the laws which should regulate or constitute the jurisprudence of every nation were derived from and based upon the laws revealed by God, through the Prophet Moses. This gentleman stated and laid down as a fact that the Ten Commandments, the ancient law of God, were held by him to be the basis, and fundamental principle of all law, justice and administration that should be had among the human family. He claims that as the basis of his work. Then no man who is a true lawyer, after the order of the celebrated Blackstone, can say in truth that it is the highest duty of a good citizen that he should observe in all things the laws of the land, unless it be first established that those laws are consistent with the laws of God.

Now, then, wherein are we transgressors? I wish to call your attention to this a few minutes, because I desire my brethren and sisters to understand whenever they are called in question before the tribunals of this nation—I want our boys and girls that are growing up around us to understand what is the nature of that which is called crime, which is alleged their fathers, and in which their mothers are participants. It was never alleged against us as men of Israel, as "Mormons," if you please, that we were violators or had been, violators of the law of the land until July, 1862. It was never proven and cannot now be shown that we, as a people were violators of any law of the land whatever. In 1862, a law was enacted against bigamy, or polygamy. The term bigamy had always been used before, but now it was coupled with polygamy in order that it might be made to reach, and be understood by everybody as intended for, the Latter-day Saints.

Now, then, to come at the matter in question, what is the crime, if any there is, in this doctrine of heavenly marriage as we hold it, the doctrine of the eternal covenant of marriage, incident to which is plurality of wives? When we married our wives at the first,—we were New Englanders, Britons, Scandinavians, &c.,—we were married until death should us part. That was the period for which we made contract, whether we went into the church and had the ordinance solemnized by an ecclesiastic, or whether it was done before a justice of the peace, judge, or any civil magistrate. When the law of God came, before the doctrine of the eternity and plurality of marriage was taught to us, the Lord gave us revelation, in a very early day, in regard to members of other churches being re-baptized. Some of them doubted the need of being re-baptized. They said we were baptized into the Baptist church; we were sprinkled in the Methodist church, in the Presbyterian, in the Congregational: why be baptized again? The Lord in answer to this question told His people that all old covenants He had caused to be done away; but "behold!" He said, "I give unto you a new and everlasting covenant." Therefore, all had to go forth, who had been baptized by men having no authority to administer, and be baptized by one who had authority, in the name of Jesus, for the forgiveness of sins, and for admission into the Church of Christ. By and by, when we had walked before the Lord for a number of years, He revealed to us the laws of marriage. Well-regulated parents do not teach their children when they are dandling them on their laps the nature of the covenant, or the ordinance, or the duties of marriage. They wait until they grow up. It is proper that they should wait until their children have attained to years of judgment, understanding, and perhaps to the age of puberty. So the Lord, in dealing with his children did not reveal this eternal covenant of marriage until his people had lived a while in keeping the first laws and ordinances of the Church,

and learned to walk in the light of the Holy Spirit, and to purify themselves from the various besetments with which they were attended when they went into the waters of baptism, and become better prepared for more exalted principles and truths. One of the last great principles that the Prophet Joseph was commanded of God to teach us, was the law regulating the eternity of marriage; that whereas, we had taken our wives only until death should us part, we should now understand that we were, while in the flesh, laying the foundation for eternal dominions, crowns and exaltations; that our wives and our children were given to us of God for the purpose of laying the foundation of a kingdom; that we shall have, if we are faithful and obedient, the covenant of eternal life ourselves and the power to seal the same upon our generations, that they may become, as Abraham's like the sands of the sea-shore for number.

The Latter-day Saints claim to be the children of Abraham, and if they are the children of Abraham, they will do the works of Abraham. It was difficult for men and women from all parts of the world, who had lived in the monogamic order all their lives to accept this doctrine of the eternity and plurality of marriage. It was "a new and everlasting covenant; and if ye abide not that covenant, then are ye damned, saith the Lord." This was the obligation that was laid upon the Prophet Joseph, and through him, upon the true believers of the Church, even all who were worthy to accept of these obligations. It was herein that the Elders and their wives extended their faith, enlarged their obedience, and accepeted the terms of the new and everlasting covenant extending not through time only, but eternity also.

Now, I ask, who is injured by a man taking a second wife, when the wife he now has is agreeable and it is mutually understood between her and him and the newly affianced; it being entered into with a mutual understanding and a mutual agreement according to the law of God—I ask, who is injured?

Wherein consists the crime of bigamy? It is this. When a man takes one wife he covenants to adhere to her until death do them part. He violates that covenant when he takes another woman, unknown to his wife; he thus practices fraud upon her. This is where the crime comes in. Fraud is perpetrated upon his own family. I want the old and the young to understand it; want to come down to the root of the matter, and find out and show up what the crime is, if any, that is charged upon us. This crime of taking another wife when a man has one is called bigamy; and there are laws and penalties against it. With the Latter-day Saints there is no fraud practiced, the second wife being accepted with the mutual consent of the first, and in accordance with the revelations of God. There is in that no crime at all, unless some law of God is violated, or somebody is injured in the matter. If this transaction that I have just named violates the law of God, or if it injures or infringes upon the rights of a brother or a sister, then there may be some ground for pronouncing it a crime, but belief in, and practice of, the eternity and plurality of the marriage covenant do not violate the law of God, because He has commanded His people to accept and obey it. Neither is it an infringement upon the rights of others, neither men nor women, but gives all women an opportunity to become honorable wives and mothers, and thus to shut out what is politely called the social evil, with all its horrid concomitants of seduction, foeticide, infanticide and all the train of sexual monogamic evils which haunt and infest Christendom.

If, then, we violate no law of God nor right of our fellows, wherein, I ask again, consists the crime of our religious faith? It is in this: that Congress forbids it;

just as Darius forbade Daniel praying to God, and because he persisted, cast him into the den of lions; the same as Herod caused all the male children to be slain, hoping to kill Christ our Savior in his infancy; the same also as Nebuchadnezzar cast the Hebrew children into the flames because they worshiped the living God rather than his idol. Wherein consists the crime of Daniel praying to the God of Israel? Simply because King Darius forbade him doing it.

What constituted the crime of the Hebrew children in worshiping the God of Heaven? Solely because Nebuchadnezzar commanded them to worship the golden image, which they would not do. What is the intrinsic nature of our crime in believing and practicing the eternal covenant of plural marriage as revealed by the Almighty, and as we are commanded to do? Simply and solely this: Congress passed a law making it a penal offence to do so. This is all the criminality there is about it; and the question remains for each one to answer, Shall we obey God or man?

What is liberty—the liberty that you and I and all men are entitled to enjoy? It is that we do not violate the law of God, or that we do not infringe upon the rights and liberties of our fellow creatures. That is true liberty. Upon that hang also the law and the prophets.

In the establishment of this principle of the Gospel, the marriage covenant, it is intended only for God's people, and not for the people of the world. They do not want it. They would like to have that liberty which is not liberty but license—by which they can continue and perpetuate seduction and adultery among them—keep up their houses of prostitution and their places of assignation. It is a part of the business of both high and low to keep going this degradation and destruction of the female portion of the race, and it is because the people of God have taken a course that every righteous woman may have an honorable husband, become an honorable wife and have a position in the family and household, that our brethren are hailed to prison; because they are and faithful to their families; because they have taken wives in order that they may rear up children, have a generation to bear their names and their priesthood, and to become a people devoted to the living God.

I want to say in this connection, as I wish all to understand it, that when we adopted this principle by the revelations of God, there was no law in the land against it. Understand it, brethren and sisters. But it is now as in ancient times, when the captives of Judea were carried into Babylon. Their captors found excellent qualities in them, as some say now they like our industry, our enterprise and our virtue "outside the marriage relation," but we want you to put away this commandment of the Lord and "become like us," "be as we are," then we will like you, and we will be hail fellows well met.

The representatives of the country at Washington have discovered something or other in these mountains that is displeasing to them; that we are increasing; that we delight in our children, and do not take measures to prevent their coming forth, as is very frequently done in the world; that we are willing to take wives and support them rather than to indulge in whoredom and the like; and they said, "This won't do." Hence they went to work and passed a law against us, that would prevent us carrying out the principles of our religion. I want these young boys and girls, as well as the older ones, to know that God has never given us a law that was in conflict with any law of the land; but that Congress has enacted laws to make us criminals. There is no crime in that which we practice, inasmuch as no man is injured, no women injured, and no person's rights are invaded; on

the contrary, our people are called upon to exercise a great amount of self-denial and self-abnegation, that all may be blessed, and that the charity of the Gospel may be extended to all the human family, as God has designed and ordained. Thus, we are not violators of the law of the land, but the lawmakers of the nation make us transgressors. God commands us to keep His law. The people through their representatives say we shall not. That is all there is in it. They undertake to say that we shall not observe the law of plural marriage, and in consequence of this they are hailing us to prison. Our outgoings and incomings are watched by marshals, so as to find something upon which to bring us before a commissioner or before a grand jury; not for any crime we have done, but because we have obeyed God, which Congress has said we must not do—making a law against us—whereas we are violating no law.

I do not love to talk against my fellow-men; I simply present these things to you to show up the real state of the case. It is unpleasant for me to say that the men of the Congress of 1862, and that of 1882, were not men of the most immaculate virtue. It is understood throughout the land that nowhere on this continent is the practice of whoredom and of the seduction of women carried on to a greater extent than in the city of Washington, and by those men who go there to make laws against this people. What attitude does it place the people of this nation in, and the Congress of the country, in relation to us and this law we are undertaking to keep? Why, as soon as the Lord, has established His Gospel and covenant, the spirits of the other world are seeking to come and dwell among us; they desire a parentage among the Saints of the living God, where they can be welcomed with filial love and not repulsed by foeticide, where they can be brought up in the fear of God, with a hope of returning pure to the Father's presence, without being lost by bloodguiltiness or other crimes while in mortality.

How do you think the spirits contemplate the necessity of a birth in the nations of the earth where so much harlotry and whoredom exist? I tell you this very presumption of the country in which we live, that we shall not have these children to dwell in our midst and bear the name of Christ in the earth, is a presumption against the very heavens, and against those spirits of the just who are waiting to be made perfect through their sufferings in the flesh.

Ah! says one, you folks in the mountains, numbering only one hundred and fifty thousand to two hundred thousand, need not talk in that kind of way; for here is a great nation of fifty-five millions of people who say you shall not do this thing, or, if you do, you cannot have a home with us. Well, we will admit that about two hundred people of the United States say to everyone of the Latter-day Saints that we must put away this doctrine, or we cannot dwell in this land. Well, that is a terrible majority against us: but let us look at this a little. I do not think that we need be very badly scared. You recollect at one time a young man was with Elisha the Prophet, when a large host compassed the city, both with horses and chariots, and a battle was imminent. It was turbulent times with Israel then, worse than it is with us now. The defending army was a very small one, and the heart of the young man began to falter. He could not see how the few of Israel were going to prevail against their numerous enemies. Whereupon Elisha prayed, and said, "Lord, I pray thee, open his eyes, that he" the young man "may see." And the Lord opened the eyes of the young man; and he saw: and behold, the mountain was full of horses and chariots of fire round about Elisha. Fear not, said the Prophet, "for they that be with us are more than they that be with them."

Now, it is so with us exactly. All the

fathers who have gone before, the Prophet Joseph, and Hyrum, the Apostles and Patriarchs, the Elders, High Priests, and hosts of others, say nothing of the fathers of our generation hundreds of years back, are all around us, waiting and watching and anxious to see us go forward and triumph; so that we have really more for us than against us, the fifty-five millions to the contrary notwithstanding. Therefore, we have no occasion to let our hands hang down from fear, or our knees to tremble; not a bit of it. On the contrary, I tell you, my brethren and sisters, that one of the greatest evils existing in our midst to-day is that there are too many of us. You may think that is a hard saying; but there are decidedly too many of us. There are people among us who are committing all manner of sin and transgression—people who drink with the drunken and spend their substance with harlots and in riotous living. All such should be severed from the Church, unless they repent speedily. The numbers should be reduced, like unto the army of Gideon. The Lord told Gideon that he had too big an army, and it was reduced, (in the manner related in the seventh chapter of the Book of Judges) from two and thirty thousand to three hundred, which was all the Lord wanted. The others were told to go home, and Gideon, by following the instructions of the Lord, put all the hosts of the Midianites and Amalekites, who were said to be "like grasshoppers for multitude," to flight.

That is just what is the matter with us. There are too many with us who are not living as Latter-day Saints ought to live. Again, there are many who walk in other men's light. If they whose duty it is will only put away from us those who will not serve God, we shall find ourselves strengthened in the work in which we are engaged. If we will but do what is right, we need not fear what our enemies can do. The Lord only wants the honest, the obedient, the faithful, and He will "turn the world upside down, waste the inhabitants thereof," and glorify Himself by His people.

I have referred to the instance of Gideon on purpose to remind you that the work of the Lord is not upheld by strength of numbers, but it is by the Spirit of God—the spirit of obedience, which is better than sacrifice or the fat of rams, and that the wisdom of God is better than strength or weapons of war.

Men of intelligence—politicians from European countries as well as our own—have visited this country, and I have heard them tell President Young that we had a very strong government in this Territory. We all know that: but it is good to have wise men visit Utah from abroad and see the excellence and strength of its government.

I would say to the people of the land—inasmuch as they are making this bugaboo about polygamy—not to be deceived. The Governor has told men upon the streets that he did not care anything about polygamy; (we knew very well that he did not by his conduct;) but it was the power of the Church that must be broken. Must it? This is the work of the Lord, and there need not anybody mistake it. The order of God's church and kingdom is the strongest government ever known on this earth, and if the people of this great nation entertain any fears of the consequences or effects of such a government, why, I ask, don't you of the nation, you of Congress, you of the Cabinet, if you please, embrace this order of government and establish it over the nation! You can do it. You can repent of your sins, every one of you, and be baptized for a remission of them. You can adopt and extend this strong government which God has established in these mountains, and if you will do it, God will establish you and the government and this nation never to depart from before His face; and you shall be made the means of

helping to bring everlasting righteousness —the millennium—upon this land, and of causing the Spirit of God to rest down upon all flesh. Is it not worth your while to engage in a thing of this kind?

But, ah! the terrible facts exist that the blood of the prophets is upon this nation, although the nation has not shed their blood, yet a sovereign state permitted it, and the nation have not washed their hands from it. This accounts for the terrible hardness of heart that is to be found in this country.

Were it not for a lying press and a corrupt people in our midst, who incite ignorant people to send petitions against the "Mormons," to Congress by the bushel, the nation could not be wrought up to such frenzy, nor to make such laws as the Edmunds law against us. But they do these things because their hearts are hard, and because the blood of innocence rests upon them. This nation have yet to rise up and rid themselves of this blood, and place the responsibility where it belongs, or they will have to suffer as accomplices after the fact for these terrible things done in their midst—this people driven from city to city, despoiled of their goods; driven into the wilderness to this country, to find a home in which they could dwell in peace. Blessed be God for enabling us to find it out! We have had a home of peace and rejoicing, and we have been blessed in all things. Have we need to-day to be terrified? Do our hearts need to palpitate for fear? We have had a United States army camp in our midst already, and we have no occasion to fear now; God will work out the deliverance of His people.

The Lord never more thoroughly frustrated the design of an army than in the instance of that which came out here, and never was there a time when He caused the gain of the Gentiles to be scattered among His people more effectually than He did with the goods the army brought to this country.

Shall we fear to-day? Let us look back to Israel and see their deliverance—as related in the Bible and Book of Mormon—see what He did in former times. The secret of success is obedience to the commandments of God, and to the covenants we have made with Him.

It does not become me to say what I will do when I am brought to the judgment seat to be tried and sentenced. A man don't know what he will do. Let us recollect the instance of Peter, who walked with Jesus by day and by night. In the light of these things it does not do to boast what we will do; but I hope by the blessing of God to remain firm and immovable when these things look me in the face. I ask God to give me grace sufficient that I may keep His commandments, honor every law He has given, or shall give, and stand firm to the truth, under every circumstance in life.

I pray that the blessing of God may be upon you. Be true and faithful to God. Let the brethren attend to those things which the First Presidency have pointed out in their epistle in regard to transgressors, and they that fear not God neither regard His precepts and laws. Keep the commandments of God, and let us teach our families to do so also, that we may grow strong in His righteousness; then we shall find it is no matter how many there are against us, we shall know that there are more for us than against us. He will bring us all right up to the test, and will find out what is in every man and what every man is able to endure. Our sisters think that they had all the hurt of this matter, that the men had it nice and fine; but I tell you the men will get their full share, and you sisters will get even with them, if you will only abide true and faithful.

May the Lord grant His blessing upon

each as we have need; I ask it in the name of Jesus Christ, Amen.
Journal of Discourses, Vol. 26 p. 336-346

DECEIVING SPIRITS.

One of the dangers against which the scriptures warn the people of God, is that of being deceived by the evil spirits which are to be permitted to visit the earth. We are told that Satan sometimes appears even as an angel of light, and thus practices deception upon those who know not how to detect his true character. The adversary has various devices by which to mislead the inhabitants of the earth, and in order to escape his wiles it is necessary for every person to be on his guard, otherwise, when least expected, each person is likely to fall into error and lose the Spirit of the Lord. In fact there are none but what are subject to evil, but to those who are truly desirous of working righteousness, the spirit of discernment will be given, by which they may discover their weakness, as also the spirits which exist around them, and be better prepared to resist them in the future.

One of the evils against which we are warned of late is that of yielding to the sometimes fascinating false doctrines which are now so largely advocated in the world. These ideas are sometimes presented under the guise of religion, and are alleged to be revelations from the Lord. By this means some unwary persons, even members of this Church, are misled and go into darkness. Every person has the privilege of knowing for himself or herself concerning every matter of doctrine that may be advanced. The Spirit of the Lord, which each Latter-day Saint should possess, is fully capable of imparting information upon every matter of this character. The rule which has been adopted by President Joseph F. Smith, as expressed frequently by him, is one which all can profitably adopt. He says: "Whenever any new doctrine or idea is presented to me, I carefully examine it and measure it by the revelations of God, which He has given for the guidance of His Church, and if these doctrines or ideas do not agree with the word of the Lord, I immediately reject them, knowing that they come from beneath and not from above." This is a safe guide for every Latter-day Saint. Isaiah also says: "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them."

As the end approaches we may expect increased exertion on the part of the evil one to lead into darkness the children of men, and he will send into the world such marvelous deceptions, that only those who stand in close communion with God will be able to discern the destructive plans and devices which he will present. Consequently how necessary it is that we remain in the knowledge of God and in the favor of His Holy Spirit, that whenever doubts arise in our minds we may be able to appeal for decision to that great Source of wisdom which never fails, and from which Source no wrong counsel ever issues. —Contributor, Vol. 15, p. 59.

"Joseph Smith left as strong a testimony as was ever given to the human family, and sealed that testimony with his own life and blood."

"We are laying a foundation while in the days of our youth for a character which will decide our destiny throughout all time and eternity either for good or evil."

"All the prophets both ancient and modern, together with all the holy angels, are anxiously watching this work."

"I knew the Prophet Joseph Smith both in public and in private, have worshiped with him, and run horse races with him over the public square, and in every duty of life he was a man to be loved and revered."

"The spirit of revelation belongs to the Priesthood." —Wilford Woodruff.

EDITORIAL

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

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

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EDITORIAL THOUGHT
ON CHANGES

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

Adam, Seth, Enoch, Noah, all the Patriarchs and Prophets, Jesus and the Apostles, and every man that has ever written the word of the Lord, have written the same doctrine on the same subject; and you never can find that Prophets and Apostles clashed in their doctrines in ancient days; neither will they now, IF ALL WOULD AT ALL TIMES BE LED BY THE SPIRIT OF SALVATION.—President Brigham Young.

WHAT DID PRESIDENT RICHARDS MEAN?

It is always a pleasure to hear the General authorities admonish the saints to accept and obey the revelations of the Lord. President Stephen L. Richards, of the First Presidency, gave the following counsel that should win a place in the heart of every saint. Said he, at the recent California M. I. A. Conference:

"So, my brethren and sisters, learn the revelations and live them. They are true. I know they are true because they have come from divine sources through prophets chosen of the Lord. Of this I bear you humble witness, and I humbly pray that the blessings of God may ever be upon you to help you live and act as YOU KNOW IN YOUR HEART AND SOUL YOU SHOULD LIVE for the approval of our Lord." * * *

The above is sound advice. "Learn the revelations and live them." But how far are the members of the Church allowed to go in this "learning of the revelations and living them?" The experience of the past teaches that there is a stopping point beyond which no member of the Church dares to go without fear of displeasure or excommunication from the Church. **No member of the Church is allowed to believe in all the revelations of the Lord, much less live them without being excommunicated!**

What answer has been or will be given to the Saints who, in following the counsel to learn the revelations and live them, come across the following revelations:

GATHERING:

And ye are called to bring to pass the gathering of mine elect; for mine elect hear my voice and harden not their hearts;

Wherefore the decree hath gone forth from the Father that they shall be gathered in unto one place upon the face of this land, to prepare their hearts and be prepared in all things against the day when tribulation and desolation are sent forth upon the wicked.–D. & C., 29:7-8.

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

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

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

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

Watch, therefore, for ye know neither the day nor the hour.

Let them, therefore, who are among the Gentiles flee unto Zion.–Ibid, 133: 7-12.

The answer lies in the program of the Church. The commandment of the Church –not the Lord–today is to disperse, not gather. Stay where you are and we will come and build temples in Babylon.

Those who are acquainted with the prophecies concerning the last days can only fear and tremble for those who have been deceived into remaining in Babylon.

UNITED ORDER:

Or in other words, the city of Enoch (Joseph), for a permanent and everlasting establishment and order unto my church, to advance the cause, which ye have espoused, to the salvation of man, and to the glory of your Father who is in heaven;

That you may be equal in the bonds of heavenly things, yea, and earthly things also, for the obtaining of heavenly things.

For if ye are not equal in earthly things ye cannot be equal in obtaining heavenly things;

For if you will that I give unto you a place in the celestial world, you must prepare yourselves by doing the things which I have commanded you and required of you.–D. & C., 78:4-7.

Again the program of the church answers for the church.

The Welfare plan is the way the Lord has presently given. It is part of the gospel plan.–Albert E. Bowen.

This is one of the greatest and most important things the Church has ever undertaken to put over, and it will be put over because we have the ability and the power to do it. –Pres. Heber J. Grant.

The Church Security Plan has not come up as a mushroom over night. It is the result of inspiration, and that inspiration has come from the Lord..... Those who have selfishness in their hearts would like to see it fail, but it is not going to fail. –Pres. David O. McKay.

This is the answer of the Church–the Welfare Plan. A wonderful plan that no one should wish to see fail, as far as taking care of the needy is concerned. But, will this plan accomplish what God had intended in giving the United Order? Does it take the place of the Celestial Law which God revealed? "For if ye are not equal in earthly things ye cannot be equal in obtaining of heavenly things." Are the saints equal or can we even begin to see signs of their becoming equal?

Apostle Albert E. Bowen admitted:

For reasons that will appear as we progress with these lessons the present financial system of the Church is NOT a complete embodiment of the law of consecration.

So far as the human eye can discern, despite the benefits of the Welfare plan, the poor seem to be getting poorer and the rich are getting richer. How long will the saints be satisfied with such a United Order?

PLURAL OR CELESTIAL MARRIAGE:

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–

Behold, and lo, I am the Lord thy God, and will answer thee as touching this matter.

Therefore, prepare thy heart to receive and obey the instructions which I am about to give unto you; for all those who have this law revealed unto them must obey the same.

For behold, I reveal unto you a new and an everlasting covenant; and if ye abide not that covenant, then are ye damned; for no one can reject this covenant and be permitted to enter into my glory.

For all who will have a blessing at my hands shall abide the law which was appointed for that blessing, and the conditions thereof, as were instituted from before the foundation of the world.

And as pertaining to the new and everlasting covenant, it was instituted for the fulness of my glory; and he that receiveth a fulness thereof must and shall abide the law, or he shall be damned, saith the Lord God.* * *

Go ye, therefore, and do the works of Abraham; enter ye into my law and ye shall be saved.

But if ye enter not into my law ye cannot receive the promise of my Father, which he made unto Abraham.

God commanded Abraham, and Sarah gave Hagar to Abraham to wife. And why did she do it? Because this was the law; and from Hagar sprang many people. This, therefore, was fulfilling, among other things, the promises.

D. & C., 132:1-6, 32-34.

What would President Richards or the General Authorities answer the saints if they inquired concerning this revelation and commandment of the Lord. Many can testify that the answer is:

Celestial marriage–that is, marriage for time and eternity–and polygamous or plural marriage are not synonymous

terms. Monogamous marriages for time and eternity, solemnized in our temples in accordance with the word of the Lord and the laws of the Church, are Celestial marriages.—From Official Statement.

Or in other words: We give you temple marriage and if you are not satisfied with that, you have no honorable membership in this church.

This is a brief summation of the facts the saints can testify to. What President Richards should have said, because it would have been more in harmony with the practices of the church: **learn the revelations and the interpretation of them by the General Authorities and live them. Not that they will give you a place in the Celestial kingdom but they will certainly help you to keep your membership in the church.**

The counsel of the Lord is: Be valiant for the truth. Seek the word of the Lord and, in the words of President Richards, "live and act AS YOU KNOW IN YOUR HEART AND SOUL YOU SHOULD LIVE FOR THE APPROVAL OF OUR LORD."

Or in the words of President Joseph F. Smith:

"The feeling that has always prevailed with me is that it is my duty to be kind and to listen and learn the truth, and when you learn it, when you get possession of the truth then you stand on firm ground; for truth is mighty, and truth will prevail. When you obtain possesion of a principle of truth, let the world shake to pieces, let the heavens fall, and the stars tremble, but stand by that truth and never swerve from it, nor yield from it, living or dead. That is what I believe and I believe that is right, but it takes sometimes a good deal of mellowness of spirit, mildness and softness of spirit, and some humiliation, perhaps, to yield to what is apparently inevitable that seems to come in contrast and in contact with that which we know to be right; and then, at least temporarily, yield to it and suffer it to be. Now, what I refer to in this regard is certainly a principle that I need not mention here tonight, but which always comes up to my mind as a principle. I never have embraced a principle of this gospel that I have not believed with all my soul is from God and was revealed to man through the Prophet Joseph Smith. I believe that every principle I have embraced is true."

"BE YE THEREFORE PERFECT, EVEN AS YOUR FATHER WHICH IS IN HEAVEN IS PERFECT."

This was the exhortation of the Savior to the former-day Saints, who were a people of like passions and who were subject to the same temptations as ourselves, and he knew whether the people could conform to it or not; the Lord never has, nor will he require things of his children which it is impossible for them to perform. The Elders of Israel who expect to go forth to preach the gospel of salvation in the midst of a crooked and perverse generation, among a people who are full of evil and corruption, should cultivate this spirit especially. And not only they, but everybody, every young man and woman belonging to this Church who is worthy to be called a Saint should cultivate this desire to live up to this requirement that their conscience may be clear before God. It is a beautiful thing, either in young or old, to have this object in view; it is especially delightful to see our young people take a course that the light and intelligence of God can beam in their countenances, that they may have a correct understanding of life, and be able to live above the follies and vanities of the world and the errors and wickedness of man.

Lorenzo Snow

(Journal of Discourses, Vol. 20 p. 191.)

At the request of many of our readers, who do not have a copy of the revelation on Celestial and Plural Marriage in its original form, we are reproducing it from the Millennial Star, Volume 15. We wish our readers to notice the structure of the paragraphs; especially that the first six verses of current editions are included in one paragraph. We only point to this because many times claim has been made that verses one and two bear no relationship to verses three through six. We feel sure that the saints will enjoy having the revelation in its original form as dictated by the Prophet Joseph Smith. —Editor.

REVELATION,

GIVEN TO JOSEPH SMITH, NAUVOO, JULY 12, 1843.

(From the Deseret News Extra, of September 14th, 1852.)

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: Behold! and lo, I am the Lord thy God, and will answer thee as touching this matter: Therefore, prepare thy heart to receive and obey the instructions which I am about to give unto you; for all those who have this law revealed unto them, must obey the same; for behold! I reveal unto you a new and an everlasting covenant; and if ye abide not that covenant, then are ye damned; for no one can reject this covenant, and be permitted to enter into my glory; for all who will have a blessing at my hands, shall abide the law which was appointed for that blessing, and the conditions thereof, as was instituted from before the foundations of the world, and as pertaining to the new and everlasting covenant, it was instituted for the fulness of my glory; and he that receiveth a fulness thereof, must, and shall abide the law, or he shall be damned, saith the Lord God.

And verily I say unto you, that the conditions of this law are these:—All covenants, contracts, bonds, obligations, oaths, vows, performances, connections, associations, or expectations, that are not made, and entered into, and sealed, by the Holy Spirit of promise, of him who is anointed, both as well for time and for all eternity, and that too most holy, by revelation and commandment, through the medium of mine anointed, whom I have appointed on the earth to hold this power, (and I have appointed unto my servant Joseph to hold this power in the last days, and there is never but one on the earth at a time, on whom this power and the keys of this Priesthood are conferred,) are of no efficacy, virtue, or force, in and after the resurrection from the dead; for all contracts that are not made unto this end, have an end when men are dead.

Behold! mine house is a house of order, saith the Lord God, and not a house of confusion. Will I accept of an offering, saith the Lord, that is not made in my name! Or, will I receive at your hands, that which I have not appointed! And will I appoint unto you, saith the Lord, except it be by law, even as I and my Father ordained unto you, before the world was! I am the Lord thy God, and I give unto you this commandment, that no man shall come unto the Father but by me, or by my word, which is my law, saith the Lord; and every thing that is in the world, whether it be ordained of men, by thrones, or principalities, or powers, or things of name, whatsoever they may be, that are not by me, or by my word, saith the Lord, shall be thrown down, and shall not remain after men are dead, neither in nor after the resurrection, saith the Lord your God; for whatsoever things remaineth, are by me; and whatsoever things are not by me, shall be shaken and destroyed.

Therefore, if a man marry him a wife in the world, and he marry her not by me, nor by my word; and he covenant with her, so long as he is in the world, and she with him, their covenant and marriage is not of force when they are dead, and when they are out of the world; therefore, they are not bound by any law when they are out of the world; therefore, when they are out of the world, they neither marry, nor are given in marriage, but are appointed angels in heaven, which angels are ministering servants, to minister for those who are worthy of a far more, and an exceeding, and an eternal weight of glory; for these angels did not abide my law, therefore they cannot be enlarged, but remain separately and singly, without exal-

tation, in their saved condition, to all eternity, and from henceforth are not Gods, but are angels of God for ever and ever.

And again, verily I say unto you, if a man marry a wife, and make a covenant with her for time, and for all eternity, if that covenant is not by me, or by my word, which is my law, and is not sealed by the Holy Spirit of promise, through him whom I have anointed and appointed unto this power,—then it is not valid, neither of force, when they are out of the world, because they are not joined by me, saith the Lord, neither by my word; when they are out of the world, it cannot be received there, because the angels and the Gods are appointed there, by whom they cannot pass; they cannot, therefore, inherit my glory, for my house is a house of order, saith the Lord God.

And again, verily I say unto you, if a man marry a wife by my word, which is my law, and by the new and everlasting covenant, and it is sealed unto them by the Holy Spirit of promise, by him who is anointed, unto whom I have appointed this power, and the keys of this Priesthood, and it shall be said unto them, ye shall come forth in the first resurrection; and if it be after the first resurrection, in the next resurrection; and shall inherit thrones, kingdoms, principalities, and powers, dominions, all heights, and depths—then shall it be written in the Lamb's Book of Life, that he shall commit no murder, whereby to shed innocent blood; and if ye abide in my covenant, and commit no murder whereby to shed innocent blood, it shall be done unto them in all things whatsoever my servant hath put upon them, in time, and through all eternity; and shall be of full force when they are out of the world, and they shall pass by the angels, and the Gods, which are set there, to their exaltation and glory in all things, as hath been sealed upon their heads, which glory shall be a fulness and a continuation of the seeds for ever and ever.

Then shall they be Gods, because they have no end; therefore shall they be from everlasting to everlasting, because they continue; then shall they be above all, because all things are subject unto them. Then shall they be Gods, because they have all power, and the angels are subject unto them.

Verily, verily I say unto you, except ye abide my law, ye cannot attain to this glory; for 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. But if ye receive me in the world, then shall ye know me, and shall receive your exaltation; that where I am, ye shall be also. This is eternal lives, to know the only wise and true God, and Jesus Christ whom He hath sent. I am he. Receive ye, therefore, my law. Broad is the gate, and wide the way that leadeth to the death; and many there are that go in thereat; because they receive me not, neither do they abide in my law.

Verily, verily I say unto you, if a man marry a wife according to my word, and they are sealed by the Holy Spirit of promise, according to mine appointment, and he or she shall commit any sin or transgression of the new and everlasting covenant whatever, and all manner of blasphemies, and if they commit no murder, wherein they shed innocent blood—yet they shall come forth in the first resurrection, and enter into their exaltation; but they shall be destroyed in the flesh, and shall be delivered unto the buffettings of Satan unto the day of redemption, saith the Lord God.

The blasphemy against the Holy Ghost, which shall not be forgiven in the world, nor out of the world, is in that ye commit murder, wherein ye shed innocent blood, and assent unto my death, after ye have received my new and everlasting covenant, saith the Lord God; and he that abideth not this law, can in no wise enter into my glory, but shall be damned, saith the Lord.

I am the Lord thy God, and will give unto thee the law of my Holy Priesthood, as was ordained by me, and my Father, before the world was. Abraham received all things, whatsoever he received, by revelation and commandment, by my word, saith the Lord; and hath entered into his exaltation, and sitteth upon his throne.

Abraham received promises concerning his seed, and of the fruit of his loins,—from whose loins ye are, viz., my servant Joseph,—which were to continue, so long as they were in the world; and as touching Abraham and his seed, out of the world, they should continue; both in the world and out of the world should they continue as innumerable as the stars; or, if ye were to count the sand upon the sea-

shore, ye could not number them. This promise is yours, also, because ye are of Abraham, and the promise was made unto Abraham; and by this law are the continuation of the works of my Father, wherein He glorifieth himself. Go ye, therefore, and do the works of Abraham; enter ye into my law, and ye shall be saved. But if ye enter not into my law, ye cannot receive the promises of my Father, which He made unto Abraham.

God commanded Abraham, and Sarah gave Hagar to Abraham to wife. And why did she do it? Because this was the law, and from Hagar sprang many people. This, therefore, was fulfilling, among other things, the promises. Was Abraham, therefore, under condemnation? Verily, I say unto you, *Nay:* for I, the Lord, commanded it. Abraham was commanded to offer his son Isaac; nevertheless, it was written, Thou shalt not kill. Abraham, however, did not refuse, and it was accounted unto him for righteousness.

Abraham received concubines, and they bare him children, and it was accounted unto him for righteousness, because they were given unto him, and he abode in my law; as Isaac also, and Jacob did none other things than that which they were commanded; and because they did none other things than that which they were commanded, they have entered into their exaltation, according to the promises, and sit upon thrones; and are not angels, but are Gods. David also received many wives and concubines, as also Solomon, and Moses my servant; as also many others of my servants, from the beginning of creation until this time; and in nothing did they sin, save in those things which they received not of me.

David's wives and concubines were given unto him, of me, by the hand of Nathan, my servant, and others of the Prophets who had the keys of this power; and in none of these things did he sin against me, save in the case of Uriah and his wife; and, therefore, he hath fallen from his exaltation, and received his portion; and he shall not inherit them out of the world; for I gave them unto another, saith the Lord.

I am the Lord thy God, and I gave unto thee, my servant Joseph, an appointment, and restore all things; ask what ye will, and it shall be given unto you according to my word: and as ye have asked concerning adultery,—verily, verily I say unto you, if a man receiveth a wife in the new and everlasting covenant, and if she be with another man, and I have not appointed unto her by the holy anointing, she hath committed adultery, and shall be destroyed. If she be not in the new and everlasting covenant, and she be with another man, she has committed adultery; and if her husband be with another woman, and he was under a vow, he hath broken his vow, and hath committed adultery; and if she hath not committed adultery, but is innocent, and hath not broken her vow, and she knoweth it, and I reveal it unto you, my servant Joseph, then shall you have power, by the power of my Holy Priesthood, to take her, and give her unto him that hath not committed adultery, but hath been faithful; for he shall be made ruler over many; for I have conferred upon you the keys and power of the Priesthood, wherein I restore all things, and make known unto you all things in due time.

And verily, verily I say unto you, that whatsoever you seal on earth, shall be sealed in heaven; and whatsoever you bind on earth, in my name, and by my word, saith the Lord, it shall be eternally bound in the heavens; and whosesoever sins you remit on earth, shall be remitted eternally in the heavens; and whosesoever sins you retain on earth, shall be retained in heaven.

And again, verily I say, whomsoever you bless, I will bless; and whomsoever you curse, I will curse, saith the Lord; for I, the Lord, am thy God.

And again, verily I say unto you, my servant Joseph, that whatsoever you give on earth, and to whomsoever you give any one on earth, by my word, and according to my law, it shall be visited with blessings, and not cursings, and with my power, saith the Lord, and shall be without condemnation on earth, and in heaven; for I am the Lord thy God, and will be with thee even unto the end of the world, and through all eternity; for verily, I seal upon you your exaltation, and prepare a throne for you in the kingdom of my Father, with Abraham your father. Behold, I have seen your sacrifices, and will forgive all your sins; I have seen your sacrifices, in obedience to that which I have told you; go, therefore, and I make a way for your escape, as I accepted the offering of Abraham, of his son Isaac.

8 REVELATION.

Verily I say unto you, a commandment I give unto mine handmaid, Emma Smith, your wife, whom I have given unto you, that she stay herself, and partake not of that which I commanded you to offer unto her; for I did it, saith the Lord, to prove you all, as I did Abraham; and that I might require an offering at your hand, by covenant and sacrifice; and let mine handmaid, Emma Smith, receive all those that have been given unto my servant Joseph, and who are virtuous and pure before me; and those who are not pure, and have said they were pure, shall be destroyed, saith the Lord God; for I am the Lord thy God, and ye shall obey my voice; and I give unto my servant Joseph, that he shall be made ruler over many things, for he hath been faithful over a few things, and from henceforth I will strengthen him.

And I command mine handmaid, Emma Smith, to abide and cleave unto my servant Joseph, and to none else. But if she will not abide this commandment, she shall be destroyed, saith the Lord; for I am the Lord thy God, and will destroy her, if she abide not in my law; but if she will not abide this commandment, then shall my servant Joseph do all things for her, even as he hath said; and I will bless him, and multiply him, and give unto him an hundred fold in this world, of fathers and mothers, brothers and sisters, houses and lands, wives and children, and crowns of eternal lives in the eternal worlds. And again, verily I say, let mine handmaid forgive my servant Joseph his trespasses; and then shall she be forgiven her trespasses, wherein she hath trespassed against me; and I, the Lord thy God, will bless her, and multiply her, and make her heart to rejoice.

And again, I say, let not my servant Joseph put his property out of his hands, lest an enemy come and destroy him; for Satan seeketh to destroy; for I am the Lord thy God, and he is my servant: and behold! and lo, I am with him, as I was with Abraham, thy father, even unto his exaltation and glory.

Now, as touching the law of the Priesthood, there are many things pertaining thereunto. Verily, if a man be called of my Father, as was Aaron, by mine own voice, and by the voice of him that sent me: and I have endowed him with the keys of the power of this Priesthood, if he do anything in my name, and according to my law, and by my word, he will not commit sin, and I will justify him. Let no one, therefore, set on my servant Joseph; for I will justify him; for he shall do the sacrifice which I require at his hands, for his transgressions, saith the Lord your God.

And again, as pertaining to the law of the Priesthood: If any man espouse a virgin, and desire to espouse another, and the first give her consent; and if he espouse the second, and they are virgins, and have vowed to no other man, then is he justified; he cannot commit adultery, for they are given unto him; for he cannot commit adultery with that that belongeth unto him and to none else; and if he have ten virgins given unto him by this law, he cannot commit adultery, for they belong to him, and they are given unto him; therefore is he justified. But if one, or either of the ten virgins, after she is espoused, shall be with another man, she has committed adultery, and shall be destroyed; for they are given unto him to multiply and replenish the earth, according to my commandment, and to fulfil the promise which was given by my Father before the foundation of the world; and for their exaltation in the eternal worlds, that they may bear the souls of men; for herein is the work of my Father continued, that He may be glorified.

And again, verily, verily I say unto you, if any man have a wife who holds the keys of this power, and he teaches unto her the law of my Priesthood, as pertaining to these things, then shall she believe, and administer unto him, or she shall be destroyed, saith the Lord your God; for I will destroy her; for I will magnify my name upon all those who receive and abide in my law. Therefore, it shall be lawful in me, if she receive not this law, for him to receive all things, whatsoever I, the Lord his God, will give unto him, because she did not believe and administer unto him according to my word; and she then becomes the transgressor; and he is exempt from the law of Sarah, who administered unto Abraham according to the law, when I commanded Abraham to take Hagar to wife. And now, as pertaining to this law, verily, verily I say unto you, I will reveal more unto you, hereafter; therefore, let this suffice for the present. Behold, I am Alpha and Omega. Amen.

THE SIN OF DISOBEDIENCE

History is the record of humanity on a broad scale, so gigantic is its field and so multifarious its acts and changes, its lapses and progress, its wars and calamities, its nations and tribes, that no commentator or writer has ever been able to give more than a "bird's eye view" of the whole, or a fragment of its divisions.

Whether this strange and graphic record will ever be comprehended individually is one of the questions of philosophy. Some have asserted that an inquirer in the infinitude of eternity, would simply need to occupy the proper point of focus in the all-pervading ether of space, in order to find there the ineffaceable yet fleeing imprint of every occurence great or small, and standing there as by an ever vibrating moving panorama the spectator could see until weary, all that his ardent curiosity might desire.

Such a review of striking historic epochs, of grand historic characters, of magnificent phenomena, if burdensome and bewildering might be modified by limiting the line or range of vision to periods of unmistakeable grandeur; like the creation of man, the flood of Noah, the deliverance of Israel, or the dedication and acceptance of Solomon's Temple; ranging further down the stream who would not like to read as written by the finger of Omnipotence the graphic, soul-stirring record of the meridian of time; if indisposed to look at those preparatory movements which indicated the coming of the "Son of Man," yet the echoes of the angel's song linger somewhere in immensity and can doubtless be heard again, the visit of the wise men, the salutation of the shepherds, the long hidden boyish life, the surging thoughts of His growing manhood, His associates, His labors and and His love; then that beautiful episode of baptism, His entrance into the public ministry, the charm of His demeanor, the eloquence of His words, and the forcefulness of His words. and the forcefulness of His parabled instructions; the marvelous healings and astounding miracles, His patient life, His faithful companions, His wondrous mission. His exciting trial and ignominious yet triumphant death.

Where in all the realms of biographical literature so strange a story? Where so grand a display of godlike qualities, of dignified manhood, of brilliant example? Surely in the archives there is deposited a more complete and perfect reproduction of so fair and full a life, whose Alpha was in Bethlehem and Omega on Calvary, one to whom the angels administered at His birthplace, His resurrection and at His ascension, this glorified immaculate honored representative, "God manifest in in the flesh."

We may read the Evangelists with awe and wonder, may con the few brief words in which was heralded for ages the prophecies of His coming; we may in part realize the truth of the declaration, that if "all He did and said were written, the world itself would not contain the books," and the very hunger of the soul will tell, that yet we can learn and know, and love, and realize that the consummation of His second advent, and the inauguration of His rule on earth, is as much a part of the program and of His far reaching mission as is the record of thirty years of preparation, and the three and a half years of His augmented power and practical labor of love; the tension, the concentration, the overpowering emotions of soul belonging to the latter period, evidently could not have been continued long without the breaking down of the temporary tabernacle, even when strengthened by the Divine hand and angelic auxiliaries, as undoubtedly it was.

Every individual probably evinces more or less of this desire to penetrate the past, to revive the secular as well as the sacred, the individual as the greater, and now years are spent in search of genealogical data, in tracing lineage and demonstrating until impeded by mist and myth the

beginning of a line; links and combinations are studied, tangled skeins are unraveled and discoveries made, but it is not unlikely that all that is learned in a life of mental exploration could be comprehended in the spirit in a very brief survey. Peculiarities are transmitted from generation to generation, consanguinity may be established on similar lines as in that tribe of old where every member by heredity possessed an extra toe, or other special or striking peculiarities.

These personal features, traits of character or idiosyncrasies, are illustrative of race proclivities, which here and there strike an observer as being worthy of more than a passing thought. That humanity should be subject to law might be predictaed almost without experience, but it demonstrates that there are bounds and restrictions independent apparently of personal will, then that there are restraints which are submitted to the action of agency. "Whether men will hear or whether they will forbear;" "All these things shall ye do, that ye may live," was very similar in import if not in burthen to the first intimation given in the garden of Eden, "Of every tree in this garden, thou mayest freely eat, but of the tree of knowledge of good and evil thou shalt not eat," or doing so "thou shalt surely die!"

Incident to this situation there crops out one of those mysterious features of humanity, which, if not innate, curiously remains to the present day, viz., resistance to law and its authority; chronic shall it be called, for it is apparently so embedded there, that it manifests itself as though a prescribed course furnished the signal as well as the occasion for an assertion of individuality and independence, irrespective of the good or evil of the requirement.

Whether mother Eve then knew, or had veiled from her mind the consequences of her act, we may fancy that there was strict compliance with the authoritative regulation for quite a time; fruits were prolific and diversified as to their variety, beauty and flavor; gustative enjoyment and natural satisfaction were no doubt perfect and complete; and this single tree probably, would have remained unnoticed (even though in the midst of the garden) save for its denial; but now it haunted her mind, aroused her curiosity, led her to make comparisons, and as she walked round and round it, every look said that it was fair and apparently desirable to both the eye and taste.

She coquetted with the temptation, she whetted her curiosity and wondered what it meant to have "the knowledge of good and evil," and stimulated by the advice of the enemy in her perversity, she "put forth her hand," afterwards giving to her "liege lord" Adam, he, "not being in the transgression."

The same trial is enshrined in the old story of Bluebeard and his wife, which has come down through the ages, and which, if not a travesty on the foregoing, exemplifies a profound knowledge of human nature in this special thing.

Bluebeard might have been an autocrat, but surely one of his wives would have been respectful of his wishes, would have honored his commands, would have been devoid of selfish curiosity, but he had not found her yet; probably the story is as familiar to most persons as is the story of Eve and Eden, if otherwise, consider it for a moment: Bluebeard was the lord and owner of a grand palace or castle in the long ago; it had no doubt all its accessories for offense and defense, its moats and towers, its retainers and its guards, who sallied out from time to time for rapine, booty and conquest.

No doubt the interior of this castle was a model of barbaric splendor and appointment; a wife graced its loaded board, and slaves ministered to its owner and his friends.

Going on a journey he called his latest bride, as he had done prior ones, and gave

her the keys of the entire establishment, telling her that she was free to go any and everywhere, save into one room, the key to which he singled out; no doubt she felt honored at this exhibition of confidence, probably spent some time in viewing trophies taken in war, and gorgeous rooms with vessels of silver and gold unto satiety; no doubt also, in her peregrinations, keys in hand, this special one was always uppermost, stimulating her imagination, exciting query and suggesting, "Why, what can there be in this room to which I am forbidden?" Finally perverse curiosity overcame her better judgment, and in breach of a commandment she entered the room; others had done so before her, and she witnessed their remains there mutilated as the penalty. The sequel is told; but whether in sacred lore, in classic legend or in a fairy tale whose origin is lost, the lesson is graven with fidelity and in plainness, that individualism seeks to be supreme, and that there are those who are undeniably "children of disobedience;" to forbid anything to them provokes antagonism, to give a command secures rebellion, to curb or restrain by law is deemed a questionable act, and to enforce the penalty is denounced as tyranny, and defiance tells of a self-will as fatal as death.

Childhood in modern times carries with it the seeds of this unexplained disease. Most fathers and mothers discover this perversity in their early experience; to deny any whim or wish of a child is to bring in sobs and tears and screams, that discord, which, if not unconquered becomes the atmosphere of home; discipline is difficult to enforce and parental authority is a thing of naught, or mayhap there comes a tyranny as complete as human nature can wish for when the rule is in the hands of children.

It may not be inferred, however, that this feature is confined to woman and a child, and it would be quite as unjust to conclude that honesty of purpose and the spirit of obedience are unknown in the world, or that they are confined to the members of the Church of Jesus Christ of Latter-day Saints.

That this element may preponderate with them can be admitted, and that the majority have been gathered by the love of right and truth; but the influence of heredity is everywhere apparent, the most vigorous and spiritually-minded have not acquired complete subserviency to law, nor have they as yet so far broken the shackles of tradition, superstition and sectarianism as to honor the commandments after years of counsel and continuance of effort.

That grand social system of things revealed in an early day, and called "the Order of Enoch," seems further from realization now than when the revelation was given; the law of consecration which was supplanted by the lower law of tithing, now seems like a dream of the past, and even the lesser principle is far from being universally accepted and paid; the principle of plural marriage which was meant as the redeeming agency for accumulated transgression is set aside, "the word of wisdom" is not universally kept as everyone knows, and gathering to build up the kingdom of God is prostituted to selfish ends. Modern and ancient Israel are very similar in disposition, the latter were perverse, disobedient, rebellious and forgetful, the former are near enough in history and experience, so that "he who runs may read."

So far as this is concerned, perchance no stranger can claim to enter the arcana of any organization, but it may admit to itself or to individuals thereof, that obedience to revelation has been far less general and thorough than is either desirable or might have been expected, and not unlikely is it that the harvest in our youth, is partially the result of parental vacillation.

How much time has it required to indoctrinate the risen or rising generation

with reverence for the Sabbath, with a disregard for pleasure, with compliance as to the word of wisdom, with opposition to the practice of round dancing, and with a full determination to only marry within the pale of the Church? Can it not be seen that examples of indifference and disobedience have come down "from sire to son," and from mother to daughter, and that from heredity maybe, where the "fathers have eaten sour grapes, the children's teeth are set on edge!"

One feature of character which belongs to all good society is this, that a cultivated person never intrudes where he has no business, or goes where he is not invited; often enough, however, this unwritten law of exclusion, is made the opportunity for exhibiting this restless, curious, decided spirit of disobedience, in such way it may be said, as was done by the brethren during the existence of "The School of the Prophets."

President Young deemed it wise to organize this body as a council of the Priesthood, where important matters could be deliberated upon, with the faith, that "in the midst of counsel there would be wisdom." Being essentially private, admission was by ticket, and it was implied that a person unsupplied must remain in that position; first came curiosity, then jealousy and suspicion, and the Bishops were finally besieged by applicants under every conceivable and flimsy excuse for the coveted admission; this "School" might have been a grand adjunct to the responsible Priesthood as intended, but increase made it continuously less caluable, secrecy became impossible, and the body became so unwieldly that it perished of its own weight; men cared little for all meetings which were free and open, they wanted to be there, "of every tree in the garden thou mayst freely eat, but of the tree of knowledge thou shalt not eat, or thou shalt surely die."

When the time came for the dedication of the Temple at St. George, special instructions went out as to who should be admitted into that holy house, and known characters were to be rigidly excluded. This was the word of the Lord manifested through His servant Brigham. When the great day arrived (for it was a great day), the rush was tremendous, every kind of specious argument had been used with those who had the power of granting entree, and when the President arose in his appointed place with his heart attuned to the prospective ceremonies and with intense longings perchance for some special manifestation of divine approval, his eyes rested upon some whose right to be there to him was questionable at least, and so the fire of righteous indignation rested upon him as with uplifted arm he raised his cane and struck the stand before him, leaving the imprint thereof as his testimony to this day—HIS PROTEST AGAINST A VIOLATED LAW. If these visitors had been full of devotion, and inspired of love for truth and right; if they had been in constant attendance at the services of the sanctuary; if they had been "honest and of good report," remonstrance would have perished by virtue of inspirational testimony, but they were intruders and violators of law. It had been said to them, "Of every tree in the garden thou mayst freely eat, but of this tree, thou shalt not eat, or thou shalt surely die."

When by the mercy and blessing of Providence the Salt Lake Temple was rushed to its completion, general instructions were in order as to those who should be privileged to enter therein. Notwithstanding the fair and generous arrangement made, when it became public it was the signal for loud remonstrance, men and women who had not desired to be known as Mormons for years, posed among the aggrieved; they had absented themselves from every other meeting, had ceased partaking of the sacrament, had paid no tithing, had made no donations to the Temple itself, yet they "moved heaven and earth" almost, to secure a privilege to which

they were not entitled. Every one is familiar with the fact of relaxation, with the idea that even nominal membership was valid for the one desiring, as an act of mercy, as a tender of armistice, as a presenting of the flag of truce, as a manifestation of divine consideration, and Gospel privilege. This was unique, it belongs alone to the dispensation of "the fullness of times;" and while the results upon human perversity may not have been as salvatory as the Priesthood could have wished, it furnishes a modern manifestation of that rebellious spirit which counted as valueless all the trees and fruit of Eden, save that which appeared to be fair and desirable for use, and implied a reflection on the wisdom of the Giver of the law.

Who has not been struck with the continuous necessity for rebuke and regulation among the youth of Israel? Refer for instance to the often expressed wish of the authorities that round dancing should not be encouraged in our social parties, first, because it was introduced originally by that class whose interest lay in stimulating the passions of men, that society adopted it mainly for its sensuous character, and then after being assured of its drift and results, the better element so frowned upon it, that restriction is now more complete abroad than was even asked by the best of Israel. Second, because the introduction and excess of this class of dances, utterly wasted away the essentially social and preservative features of these gatherings. Fathers and mothers who had been the proud associates of the young when they "went forth in the dance" were compelled by the continuous mad self-gratification of their juniors to retire, and now it is rare to see that delightful unity, familiarity and enjoyment of the early days unless in a few country places; and as a matter of fact, where a Bishop in the carrying out of counsel has limited this thing, many of his young people have run "from Dan to Beersheba" to indulge in that discountenanced and forbidden by our leading men. Every other dance save a round one has been looked upon as "flat, stale and unprofitable," in other words, in contrast with the "forbidden fruit," all other was valueless, insipid and without attraction!

Boys with cigarettes and tobacco, and girls with tea and coffee, men with liquor and stimulants, all seem to have had greater longing for these things, because of the objections and counsel to abstain; and this perversity has often culminated in disaster from another source, viz., that of the increased opportunities for promiscuous gatherings; at parties, at the lake, at excursions, and in the less restrained social circle, many undesirable associations have been formed, and with the giddiness and vanity of youth, conquest has been permitted, the affections have been enlisted and probably engagements made, but was it ever known under these circumstances that remonstrance or counsel was of much avail? Was a disappointed father or fretting mother able to persuade a daughter to give up such society or alliance, at the behest of parental authority or tears? Did the claims of religion, the presentation of a commandment, or a picture of the future ever lead a young girl to consideration or sacrifice? Or spite of all, was not her preference selfish and her disobedience perfect? Did she not think there was no other one on the footstool of Deity worthy of her person or her love?

Let the blighted hopes, the ruined lives, the bitter sorrow, the broken hearts, the living death or sunken grave, tell the story of a host—once as pure as the snow, as loving as the angels and dearer to home than life or wealth, yet victims of folly, sin and a determined violation of a sacred law. "Of every tree in the garden thou mayst freely eat, but of the tree of knowledge of good and evil, thou shalt not eat," or failing, "thou shalt surely die!"

It may be that surprise at this exhibit

would be out of place, the Latter-day Saints have come out of the world in theory, but they bear within them the seeds of generations past; tradition, superstition, ignorance and false education made them what they are, and yet enough of the divine afflatus rested upon them to see in part; and so submitting themselves to the processes of a new and higher training, they and theirs are moving upward, slowly probably but surely; they are learning the value of law, they see some of the fruits of obedience, and lapses perchance become more glaring in the clearer light, but the question is easier asked than answered, "If the righteous scarcely be saved where shall the ungodly and the sinners appear?"

There may be impatience on the part of teachers, and when their hair whitens there may be lamentations, yet it is hardly possible to tell fairly what has been accomplished. One generation cannot tell all the story, or redeem mankind from the operations and influences of many; there are evidences though which demonstrate progress, but that is not the present purpose.

That the world is saturated with this opposition to restraint is evident; even when submission to the will of society as expressed in law prevails, there is a rejection of the higher; men will not brook interference or correction; to tell them that they are in error insults, it reflects upon their judgment and intelligence, as they think; truth may be proclaimed as with the tongue of an angel, and it may carry with it its own peculiar testimony, but this is rejected, for as it was said "men love darkness rather than light;" and good authority declared of men in His day, "Ye will not come unto me that ye might have life, or that ye might have it more abundantly."

The philosophy of the heavens urges, "Do this and live;" to this the few respond, but of the mass it may be said, as of those of old, "Ye do always resist the the Holy Ghost, as your fathers did, so do ye." The divine philosophy being rejected of the world, cannot human philosophy devise some means of utilizing this drift of the ages, this feature of nearly universal man, which rebelling against authority and deriding law, defers "a consummation devoutly to be wished?"

If it is concluded that the pointing out of duty incites rebellion, that the giving of a commandment provokes disobedience, that wicked men look upon the dictation of authority as an interference with their liberty and independence; and that revealment reflects upon their judgment; might not a reversal of long-tried and measurably unsuccessful methods become a new experiment in morals, religion and law?

Could poor human nature be redeemed by insisting upon wrong-doing, upon disobedience, as by making commandment defer to human folly, and ask for a certain course of action in life if the opposite was desired, and was known to be most beneficial?

Taking humanity in its perversity, would it be possible to draw from sheer opposition and rebellion, any determination to follow the opposite? This ironical suggestion might not work in Israel, would it work elsewhere? Would men improve if left free from all restraint? Would liquor be any more drank if reachable everywhere? Would true religion be more in demand if its absolute character were less insisted upon? Would "words of wisdom" be more strictly observed if people were compelled to use the articles tabooed? Would round dancing be less prevalent if it was made obligatory? Would pleasure be as attractive as now if enforced by law? Would sin be "as a sweet morsel in the mouth of the wicked," if the commandment to be righteous was once reversed? Would men and women rush to a place if the invitation were universal? Would the Gospel be more universally received if divested of a "Thus saith the Lord?"

These are questions in a suggestive philosophy looking to the good of the unregenerate, and they may be ridiculed or put off with a sneer, but prohibition will continue to haunt the man who sees but that alone; the tree forbidden is uppermost in the mind of Eve; the locked and secret room in Bluebeard's castle was the only one to the tyrant's wife, and undue curiosity unsealed the Temple doors to many a faithless and rebellious soul.

"Stolen waters are sweet," said the old writer, and things forbidden, withheld, denied to the rebellious mind are "more precious than the finest gold." "What we have we prize not" is founded on close observation of restless humankind, whose giant waves are murky by reason of self-seeking and self-sufficiency, but where earth's saviors float that sea is made translucent by the smile of God.

The obedient inhale and live in an atmosphere of trust; they have the spirit, and the promises are theirs; they know there is virtue even in imperfect and limited righteousness—the righteousness of faith, and where desire is to learn the lesson, there is assistance and "strength according to their day." The disobedient, the self-willed, like Don Quixote, fighting windmills and thinking they were giants, see but the fantasies of their own creation, a reproduction of themselves on a giant scale, like "the spectre of the Brocken," after all but an illusion of the fancy, a chimera of the brain.

Turning thus the telescope of research upon history, or the microscope upon individuality, is it not realized that there are infinitudes to be made familiar, that eternity will be man's opportunity, that "nothing is hid but it shall be revealed, and things done in secret will be as if announced from the housetop," for the "spirit discerneth all things even the deep things of God." Explanation, investigation, the acquisition of knowledge and intelligence is the privilege of the sons of God; mysteries will be made plain. crooked things will be made straight to that one who in the fear of God and love of the truth, becomes consecrated and aspires to the glory which is supreme.

The disobedient will pass through the fires of tribulation in this life and the life to come, until purged, purified and fitted as "vessels of honor for the Master's use."

The word of the Lord to Daniel is the word to studious Israel, "Go thy way for the words are closed up and sealed till the time of the end; many shall be purified and made white and tried, but the wicked shall do wickedly, and none of the wicked shall understand, but the wise shall understand. But go thou thy way till the end be, for thou shalt rest, and stand in thy lot at the end of thy days.

H. W. Naisbitt.

Contributor, Vol. 16, pages 366-373.

WHAT BETTER EPITAPH!

"She made home happy!" These few words I read
Within a churchyard, written on a stone;
No name, no date, the simple words alone
Told me the story of the unknown dead.

A marble column lifted high its head,
Close by, inscribed to one the world has known,
But ah! that lonely grave with moss o'ergrown,
Thrilled me far more than his who armies led.

"She made home happy!" Through the long, sad years
The mother toiled, and never stopped to rest
Until they crossed her hands upon her breast,
And closed her eyes no longer dim with tears.
The simple record that she left behind
Was grander than the soldier's, to my mind.

SAFE SUGGESTIONS

(Selected)

WOMEN AS SWEETHEARTS

"Be just as earnest and straightforward as in your honorable dealings with men." Is not this the duty of women as well as of men? When a woman sees a man loves her, her first study should be to know her own heart—to decide whether or not she can accept his love. If she can not, there is but one honorable course to pursue. If a man truly loves a woman, the longer she encourages him to do so, the stronger will that love become, and more painful will the disappointment be when he finds his affection is not returned. We often see women leading men on in the delusive hope of winning the coveted prize, when they do not mean it shall be so. What kind of a wife will such a woman make for the man she does marry? Many a bitter heart-ache has been caused by women's thoughtless, selfish playing with men's hearts. And many men have been driven to ruin by it, who otherwise might have become useful and honorable members of society. When will woman learn not to abuse her power to win the affections of man?

Among both men and women there is too much striving to please before marriage when all is life and merriment before the cares and trials of life commence, and they see only the amiable side of each other. But afterward, when each is finding out the every-day life of the other, and life has begun in earnest, when there is need of all the love, and kindness, and patience they can bestow—how different! O! if people would but have patience, strive to please, and show love when most necessary.

There is one thing more I would warn every woman to avoid if she values peace of conscience and the respect of all sensible men and women. When a man has honorably offered you his best and purest love, when you know he is willing and anxious to trust his life's happiness to you; that he prefers you above all others, because in his eyes you are the fairest and best; and perhaps you have led him on to tell you all this, and encouraged him to think that the dearest wish of his life was soon to be gratified, while all the time your heart told you it could not be; how can you publish it to the world and make it a subject of jest and ridicule? Think of his bitter disappointment, of his aching heart, and imagine yourself in his place, even though no one knew it. Would it be pleasing? If you cannot love him, you ought, at least, to respect him. It is mortifying and humiliating enough to have his heart and hand refused, be it ever so private. But when a woman tells it—bah! he's glad he didn't get her.

An Old Maid.

WAIT.

Wait, husband, before you wonder audibly why your wife don't get along with the household affairs, "as your mother did." She is doing her best, and no woman can endure that best to be slighted. Remember the long, weary night she sat up with the little babe that died; remember the love and care she bestowed upon you when you had that long spell of sickness. Do you think she is made of cast iron? Wait—wait in silence and forbearance, and the light will come back into her eyes—the old light of the old days.

Wait, wife, before you speak reproachfully to your husband when he comes home late, weary and "out of sorts." He has worked hard for you all day, perhaps far into the night; he has wrestled hand in hand with care and selfishness and greed and all the demons that follow in the train of money-making. Let home be another atmosphere entirely. Let him feel that there is no other place in the world where he can find peace and quiet, and perfect love.

The best way to get even is to forget.

THE FAIR FIEND.

Beware a fiend in angel form,
A demon in disguise,
Who spreads his snare for human souls,
The foolish and the wise.

He wears a mask—a winning mien,
And seems a friend, not foe;
Appears descending from above,
While rising from below.

His favorite weapon is a smile;
He ne'er was known to frown;
He never yet used violence
To throw a victim down.

But oh! beware this demon fair,
This fiend in angel guise,
Whose deadliest dart, a loving look
From soft and siren eyes.

More fatal far than golden lure,
Than Bacchanalian bowl,
Than all beside that charms the will
And wantons with the soul.

Resist—repel this foeman fell,
And drive him to his lair,
But never thou the gauntlet hurl,
Never this demon dare.

Should he in strife the stronger prove,
One way is open—flee.
'Tis no disgrace when overmatched;
Retreat means victory.

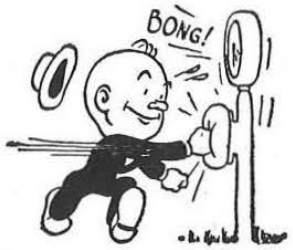
Recruit thy worn and shattered strength,
And in some future fray
Thy might shall make thee conqueror—
The demon thou shalt slay.

Well known this universal foe;
World-wide his evil fame;
The human heart his battle-ground;
Temptation is his name.

Orson F. Whitney.

(For the Improvement Era.)

The Simple Man



You never hear him boasting loud,
His name is seldom in the press;
He never tries to sway a crowd,
He doesn't talk about success.

He doesn't think that wealth and fame
Are all that really are worth while,
Nor crave the popular acclaim
Before he'll condescend to smile.

He merely goes along his way
And daily does the best he can;
And those who know him learn some day
The greatness of the simple man.

—Anon.



The Gossipers.

TRUTH

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

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The Origin Of Polygamy And Monogamy

EDITORS NOTE: The following chapters on the "Origin of Polygamy and Monogamy" are taken from a treatise on the "History and Philosophy of Marriage; or, Polygamy and Monogamy Compared," by James Campbell, a Christian Philanthropist. Two editions of this book were printed in Boston. The third edition was published by Joseph Hyrum Parry and Co., at Salt Lake City, Utah, in 1885, and was very warmly received by that polygamist community.

In prefacing his work the author states in part: "This little book disdains disguise, and paints humanity as it is. We have inherited our monogamy, or the marriage system which restricts each man to one wife only, and have practised it as a matter of course, without any special examination or inquiry: so that we really know but little concerning its origin or its early history; while we know still less of the system of polygamy."

"It is attested and proved by competent authority, which no one doubts, that polygamy, or that social system which permits a plurality of wives, has always prevailed in most countries and in all ages of the world, from time immemorial; thus its great antiquity alone should entitle it to sufficient respect to be heard, at least, in its own defense."

"If the advocates of polygamy are in the minority in the Christian world, let the common rights of the minority be granted them,—freedom of debate and the privilege of protest; and let their solemn protest be listened to with respect, and be spread upon the current records of the day. And, on the other hand, if those who practice this ancient system do constitute the majority of mankind, it cannot be either uninteresting or unimportant to inquire what has made it so nearly universal, and caused it to be adopted by so many different nations, and even different races of men, among whom are, no doubt, some persons who are justly distinguished for their wisdom, their piety, and their humanity."

After the introduction of the book extracts were published in the Millennial Star. In his comments the editor said:

"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 History and Philosophy of Marriage; or Polygamy and Monogamy compared,' is one of the most remarkable works of the age, discussing subjects which are rarely touched, but which lie at the bottom of social happiness and national prosperity. The writer is not an Oriental nor a Latter-day Saint, but a New Englander, and as such his work may secure attention in some quarters where otherwise it might not. We may not agree with all his premises nor all his conclusions, but there is much in the work which should be approved, and for the benefit of our readers we purpose to present liberal extracts in the pages of the Star. It will be impossible for any person, who has not reflected upon the subjects discussed in the work, to rise from a perusal thereof without the conviction that there are more things in heaven and earth than are dreamed of in the philosophy of modern civilization or the popular religious systems of the day, erroneously called Christian."

CHAPTER IV.

ORIGIN OF POLYGAMY.

PREJUDICES TO BE OVERCOME.

Having thus fulfilled my promise to analyze and demonstrate the fundamental laws of love and marriage, I shall now attempt, with equal candor and simplicity, to trace the origin and indicate the moral characteristics of the two social systems of monogamy and polygamy, and to apply to them the same tests of philosophical analysis and comparison. And here allow me again to say that it is necessary to arm ourselves with patient candor, or we cannot appreciate the truth and justice of any fair analysis of these systems. As we have been brought up under the system of monogamy, we have inherited the prejudices of that system; and, having been taught to look upon the opposite one with detestation and contempt, we are, on that account, but ill qualified to judge between them. Let us remember that, whether our prejudices are right or wrong, they are prejudices only. We have not stopped to reason; we have been content to cherish our opinions on this subject without examination and without reason. We have always accustomed ourselves to believe that polygamy originated in barbarism; that it is perpetuated by barbarians only, and that it panders to the basest and most depraved of human passions. But let us now think for ourselves. For one, I claim that right. I dare to question the superior purity of monogamy; and on behalf of the despised and persecuted system of polygamy, I venture to appeal from the rash decisions of prejudice to the solemn tribunals of divine and natural law; and in support of this appeal I cite the facts of sacred and profane history, and plead the inalienable rights of man.

POLYGAMY IS NOT BARBARISM.

If European monogamists have hitherto surpassed all other men in civilization and social happiness, it is not on account of their monogamy, but, no doubt, on account of their Christianity. Even a perverted Christianity, a corrupted Christianity, a Roman Christianity, is better than idolatry or Mohammedanism. What, then, may we not hope when Christianity shall become free and pure, and restored to its pristine simplicity and glory?

An idolatrous nation practising monogamy has never been able long to exist. History does not furnish one example. Such nations soon become so incurably corrupt as to incur the wrath of God, and are swept from the face of the earth. Neither civilization nor barbarism; military power or pusillanimity; tyranny or freedom; monarchy, aristocracy, or democracy; literature, art, wealth, genius, or stupidity has ever been able to save them. Many such States and nations have started in the race of glory and perpetual empire; but each of them has come to premature

decay. Such were the different States of ancient Greece and ancient Italy, many of them distinguished for having produced men of the most brilliant genius and the most renowned experience in the various arts of peace and war, and several of them achieving extensive conquests and becoming vast empires; yet they very soon collapsed and went to ruin. And such was the fate of the many scores or perhaps hundreds of the petty States of all Europe before the establishment of Christianity. They rose, they flourished, they became licentious, they fell. Wave after wave of the purer races of the polygamists of Asia rolled over them, and assumed their places; and as these, in turn, fell into their social habits, and adopted their monogamy, and became corrupt, they also became extinct, and were succeeded by newer and purer immigrations. On the other hand, the polygamists of Asia have preserved their social purity, and along with it many of their nationalities, through every age, notwithstanding their idolatry and Mohammedanism. Such are the nations of China, Japan, Persia, and Arabia, whose living languages and existing laws date back to the very earliest records of antiquity. An intelligent Christian nation practising polygamy has never yet existed, simply because the two institutions have hitherto been falsely deemed incompatible and irreconcilable. The Gnostic heresy had so soon corrupted the springs of Christian learning, and the Grecian and Roman hierarchies had so soon usurped the seats of Christian authority, that the freedom and simplicity of the pristine faith were perverted, even before such an experiment could be made, as I shall fully demonstrate in the next chapter; and now it is most probable that if such an experiment shall ever be made, it will be somewhere upon the continent of free America.

"Westward the course of empire takes its way;
The four first acts already past,
A fifth shall close the drama with the day,—
Time's noblest offspring is the last."

Polygamy is not barbarism, for it has been maintained and supported by such men as Abraham, Moses, David, and Solomon; whose superiors in all that constitute the highest civilization—knowledge, piety, wisdom, and refinement of mind and manners—the world has never known, either in ancient or modern times. Yet polygamy, though it be not barbarism, has almost always and everywhere prevailed, where a simple, natural, and inartificial state of society subsists. Its origin is coeval with that of the human race. It is mentioned before the flood. It is mentioned soon after the flood. As soon as mankind were multiplied upon the earth, it was discovered that the number of the women exceeded that of the men; and also that the amorous passions of the men were stronger than those of the women. Polygamy brings both these inequalities together, and allows them to correct each other. It furnishes every woman who wishes to marry, a husband and a home; and gives every man an opportunity of expending his superabundant vitality in an honest way.* * * *

POLYGAMY TAUGHT IN THE BIBLE.

The sacred Scriptures represent the *wisest and best men that ever lived, as practising polygamy with the divine blessing and approval.* David had seven wives before he reigned in Jerusalem, "and he took more concubines and wives out of Jerusalem, after he was come from Hebron," for God "gave him the house of Saul and the wives of Saul into his bosom."* When God reproved Abimelech, king of Gerar, for his intended adultery with Sarah, wife of Abraham, he did, at the same time, approve of his polygamy; for Abimelech said, "In the integrity of my heart and innocency of my hands have

*2 Sam. iii. 2-5, 14; v. 13; xii. 8.

I done this." "Said he not unto me, She is my sister? and she, even she herself, said, He is my brother." And God said, "I know that thou didst this in the integrity of thy heart:" "now, therefore, restore the man his wife." "And God healed Abimelech and his wife and his maid-servants." God could allow him to live in open polygamy, without reproof, and "in the integrity of his heart," but could not allow him to commit adultery, even ignorantly.† Solomon was reproved for multiplying the number of his wives to an unreasonable and ostentatious degree, but more especially for having taken them from heathen nations; for "they turned away his heart after other gods:" but these are the only reasons assigned for his reproof, there being no intimation that polygamy was wrong in itself. But it is unnecessary to cite other examples from the Bible. No one familiar with that book has ever denied that polygamy is taught in the Old Testament, and yet most Christians suppose it to be forbidden in the New. Have we any right to such a supposition? Are we right in entertaining any supposition on this subject? If it is forbidden in the New Testament, have we not a right to demand the most unequivocal and undoubted proofs of such prohibition? Is the God of Abraham and Isaac and Jacob the Christian's God, or is he not? Is it not possible that this supposition is an error? And, if it be an error, is it not possible that it has been one means of lessening our reverence for the Old Testament, and thereby undermining our confidence in the Bible as a whole? If this supposition be an error, has it not been tending to make infidels of us all? I copy the following paragraph from an essay of the Rev. S. W. Foljambe, recently delivered by him, at a Sabbath-school Teacher's Convention at Boston, with my most hearty commendation:—

"It is sad to believe that infidelity in some form prevails throughout our State, yet we cannot doubt that it is even so, generally covert with an outward profession of regard for Christianity, but nevertheless real, accompanied by a disregard and disbelief of the scriptures of the Old and New Testament. I refer to this not as any proof that Protestantism or Christianity is or can be a failure, or that the Scriptures are in any real danger, but as indicating a responsibility resting on us to maintain and defend the equal authority and inspiration of the Holy Scriptures; that "all scripture is given by inspiration of God;" that its writers, whether Moses or David, Isaiah or Paul, Ezekiel or John, were 'holy men of God who wrote as they were moved by the Holy Ghost.' Is it not true, that, among many who hold to the truth and reality of a divine revelation, there has come to be a feeling that in some way the New Testament has superseded the Old, and that the Old has ceased to be 'profitable for doctrine, for correction, for reproof, for instruction in righteousness'? Now, if this can be demonstrated, what is there to prove that in a still more advanced stage of spiritual life, as is claimed by many, the New Testament itself may not be superseded by some wiser interpretations of the meaning and purpose of Christ's life, and the Gospels of Matthew and of John be superseded by the gospel of Strauss or Renan; or the interpretations of Paul as to the person and work of Christ be superseded by the interpretation of Parker and of Music Hall?

"It seems to me that our Lord is explicit on this point, that the Jewish Scriptures were not and could not be superseded by any later revelation even by himself: 'Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil;' and again —'Had ye believed Moses, ye would have believed me, for he wrote of me;' and he is continually quoting them as authority, showing that there is no inconsistency between the two revelations. Together

†Gen. xx.

they form one continuous and connected divine word. True, the Scriptures are composed of books that are cumulative and progressive, but they are interdependent. The internal meaning of the two parts is entirely harmonious. The divine Spirit is in them both. They never contradict, but always interpret, explain, and illustrate each other."

But let the inspiration and perpetual authority of the Old Testament be fully admitted, yet the modern Christian may say, "We do not live under the First Covenant, nor observe the ceremonies of Moses; but we live in the New Dispensation, under the full light of the gospel: Christ has fulfilled the ritual and emblematical ordinances of the law, and set them aside; and it is presumed that the ancient marriage laws have been set aside among the rest, and superseded by the purer system of monogamy." But this assumption cannot be supported either by sufficient testimony or by valid reasoning. The social system of polygamy had existed before the time of Moses, and had no dependence upon the ceremonial law which was instituted in his day. That law only confirmed it as a pre-existent institution. Marriage laws cannot be regarded as merely ritual and emblematical: they are moral and fundamental, guarding the dearest rights and punishing the deepest wrongs of mankind. They are, therefore, equally permanent with those laws protecting life and property, those inculcating obedience to parents and rulers, and those maintaining the sanctity of oaths. All these, together with the marriage laws, existed before the time of Moses, and have survived the time of Christ. They are among those "laws" that Jesus came not to subvert but to ratify;* * * * Hence the marriage system of polygamy never formed a part of that ceremonial dispensation which was abrogated by the New Testament; nor has it ever been proved that the New Testament was designed to affect any change in it; but the presumption is that this new dispensation has also left it, as it found it,—abiding still in force. If any change were to be made in an institution of such long standing, confirmed by positive law, it could obviously be made only by equally positive and explicit ordinances or enactments of the gospel. But such enactments are wanting. Christ himself was altogether silent in respect to polygamy, not once alluding to it; yet it was practised at the time of his advent throughout Judea and Galilee, and in all the other countries of Asia and Africa, and, without doubt, by some of his own disciples.

The Book of the Acts is equally silent as the four Gospels are. No allusion to it is found in any of the sermons or instructions or discussions of the apostles and early saints recorded in that book. It was not because Jesus or the apostles durst not condemn it, had they considered it sinful, that they did not speak of it, for Jesus hesitated not to denounce the sins of hypocrisy, covetousness, and adultery, and even to alter and amend, apparently, the ancient laws respecting divorce and retaliation; but he never rebuked them for their polygamy, nor instituted any change in that sytsem. And this uniform silence, so far as it implies anything, implies approval. John the Baptist was thrown into prison, where he was afterwards beheaded, for reproving King Herod on account of his adultery: and we cannot doubt, that, if he had considered polygamy to be sinful, he would have mentioned it; for Herod's father was, just before that time, living with nine wives, whose names are recorded by Josephus, in his "Antiquities of the Jews;"* but John only reproved him for marrying Herodias, his brother Philip's wife, while his brother was living. He administered the same reproof to Herod that Nathan had formerly done to David, and for similar reasons. The apostles always denounced the sins of fornication

* Antiq. Jud., book 17, chap. 1, § 3.

and adultery, but never denounced polygamy, nor intimated in any way that it was a sin. In all the long and painful catalogues of sins enumerated in the first, second, and third chapters of Romans, many of which relate to the unlawful indulgence of the armorous propensities, polygamy is not once named. It is the very place where it is morally certain that it would have been named if it were sinful; and, that it is not there named, we are fully warranted to believe that it is not sinful.

MONOGAMY OF BISHOPS AND DEACONS

The only portions of the Sacred Writings which seem to disapprove of polygamy are found in the epistles of Paul concerning the qualifications of bishops and deacons. These passages have been variously interpreted by various commentators. Some suppose that it forbids these officers of the church from contracting a second marriage after the death of the first wife; others that it forbids any but married persons being inducted into these sacred offices—that they must be the husbands of one wife, at least,—but that it does not forbid them taking more. But the commonly received opinion, and the one to which I am myself inclined, is, that in choosing men for these offices, such men should be chosen who are not much inclined to amorous pleasures, and each of whom has one wife only. They should be men of peculiar temperance and sobriety. This implies that polygamy was still practised in the primitive Christian churches; for otherwise it would have been superfluous and irrevelant to mention this as a special qualification in a candidate for one of those offices. And even this recommendation applies only to candidates, and not to those who have been already ordained. In confirmation of these views I here cite the authority James McKnight, D.D., one of the most learned commentators on the New Testament.

"As the Asiatic nations universally practised polygamy, from an inordinate love of the pleasures of the flesh, the apostle ordered, by inspiration, that none should be made bishops but those, who, by avoiding polygamy, had showed themselves temperate in the use of sensual pleasures. . . . It may be objected, perhaps, that the gospel ought to have prohibited the people, as well as the ministers of religion, from polygamy and divorce, if these things were morally evil. As to divorce, the answer is, all, both clergy and people, were restrained from unjust divorces by the precept of Christ. With respect to polygamy being an offense against political prudence, rather than against morality, it had been permitted to the Jews by Moses, and was generally practised by the Eastern nations as a matter of indifferency; it was, therefore, to be corrected mildly and gradually, by example rather than by express precept, without occasioning those domestic troubles and causeless divorces which must necessarily have ensued, if, by an express injunction of the apostles, husbands, immediately on their becoming Christians, had been obliged to put away all their wives except one."—Commentary on 1 Tim. iii. 2.

This testimony is specially valuable as being extorted, by the force of truth, from an avowed advocate of monogamy. Although it is highly colored by that system, yet these four points are distinctly admitted. 1. That polygamy was commonly practised by the primitive Christians. 2. That it had been expressly permitted in the Old Testament. 3. That it was not prohibited in the New Testament. 4. That it was from political and prudential considerations, and not from any immorality in it, that candidates for the ministry were recommended to abstain from it. Hence, we conclude that this recommendation of the apostle was made out of respect to the prejudices of the Greeks and Romans, under whose laws

they were then living, and who practised a corrupt and licentious monogamy, which I shall describe in the next chapter. It was doubtless for similar reasons that the same apostle recommended to the Corinthian Christians not to marry; but no one except a Shaking Quaker or a Roman Catholic can believe that such a recommendation was intended to apply to all persons, at all times and places, or that it was proper then, on any other ground than the notorious corruption of Corinthian morals.

Now polygamy is either right, or it is wrong. If it is wrong, it is contrary to the will of God. If it is contrary to the will of God now, it always has been, ever since the fall of man; for God has not changed, human nature has not changed, and the mutual relation of the sexes has not changed. If it is contrary to the divine will, God would certainly have expressed decided disapprobation of it in his word, and denounced those who practised it. But on the contrary, it was, by the Mosaic law, expressly sanctioned, and, under certain circumstances, expressly commanded, as fully appears from Deut. xxii. 28, and xxv. 5. In the former passage it was commanded that if any man (whether married or unmarried) had had illicit intercourse with an unbetrothed virgin, then he *must marry* her, and must not put her away all his life. In the other passage it was commanded that when a married man died without issue, his brother *must marry* his widow. And this command is positive, whether the surviving brother have a wife already, or not; and even if several such married brothers should die, and leave no offspring, the surviving brother would be obliged, by this law, to marry all the widows; and in each case, the first-born children would succeed to the inheritances of their mothers' first husbands, but the younger children would belong to their own father. This was a law in Israel long before the ceremonial law of Moses, as we learn from the 38th chapter of Genesis, where it is stated that Onan the son of Judah was required to marry the widow of his brother Er, and because he took a wicked course to prevent having offspring by her, he was put to death by the immediate act of God. The entire Book of Ruth, also, constitutes a beautiful illustration and commentary of this ancient law; and it is mentioned in the New Testament in such terms as to imply that it was still in force in the time of Christ (Matt. xxii. 24-28).

POLYGAMY APPROVED OF GOD.

I sum up the divine testimony thus: If polygamy is now a vice and a sin, like adultery or lying or stealing, it always has been and always will be a sin; and God would never have approved or commanded it: but we have seen above, that he has commanded it in two cases at least, viz., in case of the married man's illicit intercourse with an unbetrothed virgin, and in case of the married man's brother's widow; and in these cases, therefore, it cannot be a sin. In further proof of its innocence, let it be remembered that it was practised without rebuke by Abraham, when he was styled "The Friend of God;" by Jacob, when his name was changed to Israel on account of his piety and his faith; by David, when God himself "gave testimony, and said, I have found David the son of Jesse a man after my own heart;" and by many others whose names will be held in everlasting remembrance, being preserved in Holy Writ, long after those of modern pseudo-religionists, who now denounce polygamy as barbarous and sinful, shall have perished in oblivion.

CHAPTER V.

ORIGIN OF MONOGAMY.

MONOGAMY IS THE DISSOLUTE DAUGHTER OF PAGANISM AND ROMANISM.

I have demonstrated that monogamy is not commanded in the Bible, and that it is not the doctrine of Christianity. I shall

now account for its origin, by proving that it i s the joint offspring of paganism and Romanism. The social system of European monogamy is proved to be derived from the ancient Greeks and Romans (especially from the latter), by the early histories of the nations of Europe, and by an uninterrupted descent of traditional customs from them to our own times. It is one of those pagan abominations which we have inherited, which the Roman Church has sanctioned and confirmed, and from which we find it so difficult to emancipate ourselves.

IMPURITY OF ANCIENT GREEK AND ROMAN MORALS.

The ancient Greek and Roman notions of marriage and of chastity were in some respects different from ours, but only as Christianity has made them different. We are ready to admit, at least in theory, what Christianity requires, that the laws of chastity are binding upon men and women equally, and that no person can innocently indulge in amorous pleasure except with his own wife or her own husband. *But among them this rule of chastity applied to the female sex alone.* The other sex claimed and exercised their freedom from it, without concealment or palliation, and at the same time without the loss of moral character or of public estimation. To be grossly addicted to whoredom and seduction was no dishonor: it was only when convicted of Sodomy that they were pronounced unchaste.

Marriage was not expected or intended to preserve the public purity, or to secure domestic happiness, but was rather designed to perpetuate their heroic races, to preserve their rich patrimonial estates, and to maintain the ascendency of their aristocratic families. For these purposes they guarded the chastity of their wives with vigilant jealousy and punished their adultery with severity; but the men placed themselves under no such restrictions either in law or in fact, but they habitually sought their own pleasures away from home, in the public haunts of impurity, at the house of an Aspasia, of a Leona, or of a Messalina, or at some other establishment of their numerous Cyprian and Corinthian dames; or, if they could not pay the extravagant prices demanded by these celebrated beauties, they could at least resort to their public temples, and gratify their lust among the prostitutes kept their.*

THEIR MARRIAGES NOT PERMANENT.

The monogamy of the ancient Romans, from and after the time of two hundred years at least before the Christian era, did not require their marriages to be permanent. The principle of a life-long relationship between the husband and wife, which both Moses and Christ have insisted upon, formed no part of their social system. Marriage, among them, was not so much a religious ceremony inculcating and requiring solemn vows of binding obligation, as a civil compact, instituted for purposes of mere present convenience or family aggrandizement. It originated in policy rather than in love. They were not, of course, destitute of the passion of love,

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* "The Greeks had but little pleasure in the society of their wives. At first, the young husband only visited her by stealth: to be seen in company with her was a disgrace."—Bulver's Hist. of Athens, book i. ch. 6

"In the times of Corinthian opulence and prosperity, it is said that the shrine of Venus was attended by no less than one thousand female slaves dedicated to her service as courtesans. These priestesses of Venus contributed not a little to the wealth and luxury of the city."-Anthon's Classical Dict., art. Corinthus.

Strabo, in his great work on Geography, in speaking of the temple of Venus in Corinth says, "There were more than a thousand harlots, the slaves of the temple, who, in honor of the goddess, prostituted themselves to all comers for hire, and through these the city was

for they were human beings; but that passion was permitted to influence them but little in contracting their marriages. They systematically degraded their love into lust. Their monogamy required it. Whenever they loved a woman they would manage to enjoy her favors without marriage. Seduction, adultery, and whoredom were rather the rule than the exception among them; but marriage was for other and more important purposes than those of love. It was rather an alliance of interests than of affections, and an affinity of families rather than of hearts.

And as policy made marriages, so policy often unmade them. If a man could, at any time, form a new alliance which would give him more wealth or influence, he always felt himself at liberty to divorce his wife, and form that new alliance. It was not uncommon, among them, for a man to have had half a dozen different wives, in, perhaps, as many years.

CONSEQUENCES OF THEIR FREQUENT DIVORCES.

Imbecility and barrenness, the usual penalties which Nature inflicts upon the violators of the marriage laws, came upon them. Their children were few and short lived, and in order to maintain their family influence, and transmit their names and their wealth to future generations, which it was their great ambition to do, they were obliged to resort to the expedient of very frequent adoptions, by taking the children of distant relations, or of those allied to them by marriage, and calling them their own. And such were the frequency of their divorces, and the intricacy of their relationships caused by their numerous adoptions, that it has been almost impossible for the best historians and biographers to give us any intelligible account of their families. Such authors as Gibbon, Anthon, Keightley, and Merivale, who are usually accurate in other respects, are found utterly at fault, when they undertake to state the relationship which the most eminent personages of Roman history bear to one another.

THE MONOGAMY OF THE CAESARS.

In order to give some just conception of Roman monogamy at that time when it first came in contact with Christianity, and when it began to impose its social system upon the other nations of Europe (for these two events are quite synchronous), I will now, as briefly as possible, give some account of the domestic life and manners of the six imperial Caesars, who governed Rome at that period. In this account I shall enumerate their many marriages, and their numerous divorces and adoptions, and state their exact relationship to each other. By this means, I hope to be able to explain the complexity of Roman affinities, which has baffled the apprehension of so many acute and learned historians, and at the same time to exhibit the original nature and true spirit of Roman Monogamy. "Ex pede Herculem;" from the Caesars let us learn the Romans.

I should hesitate to pollute my pages with these delineations of Roman manners, if the nature of my treatise did not require it. But it is necessary to the plan and scope of this work that the annalytical examination of the origin and early history of our present marriage system should be conducted with philosophical exactness,—an exactness that requires explicit facts, which I have spared no time nor labor to search out, and which I am not at liberty to withhold, however revolting they may be. In order that modern monogamists

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crowded, and became wealthy."-Book 8, p. 151

"Gravely impressing upon his wife and daughters that to sing and dance, to cultivate the knowledge of languages, to exercise the taste and understanding, was the business of hired courtesan, it was to the courtesan that he repaired himself for the solace of his own lighter hours."-Merivale's Hist. of the Romans.

may clearly see the justice or the injustice of the boasted claims of their system to superior purity and virtue, it is very proper that they look to the rock whence they were hewn and to the hole of the pit whence they were digged.

The single family of the Caesars is selected as an example, not because it is the worst example which those times produced, for, on the contrary, there is abundant evidence that Sylla and Catiline and Clodius and Sejanus, and the emporers Domitian and Commodus and Caracalla, and many others of their contemporaries, exceeded the Caesars in profligacy; but the domestic history of the latter family is given, because it is the most authentic, and the most familiar to all classical and historical scholars. Caius Seutonius Tranquillus, commonly called Seutonius, is the principal authority for the facts cited; and his testimony is confirmed by all the other authorities of his own age, and fully allowed by those of every subsequent age. As he was born A.D. 70, very near the time of those whose lives he records; as he has maintained a reputation for candor and impartiality; as he was private secretary to the Emporer Hadrian, and had access to the secret archives of the Caesars, and often alludes to their handwriting,—no one has ever questioned either his authenticity or his credibility.

1. Julius Caesar.—Caius Julius Caesar, the dictator, married successively four wives, whose names were, 1. Cossutia, 2. Cornelia, 3. Pompeia, and, 4. Calpurnia. Cossutia was a wealthy heiress, and was married for her money; but she was divorced before Caesar was eighteen years of age (which was, according to Roman law, during the first year of his majority), upon the occasion of the triumph of the party of Marius, to which Caesar had attached himself; when the ambitious youthful politician and future conqueror was permitted to marry Cornelia, the daughter of Cornelius Cinna the consul, and the friend and colleague of Marius; by which alliance Caesar brought himself at once into public notice, and began to aspire to the highest offices of state. Cornelia died young, after having given birth to Caesar's only legitimate child, a daughter named Julia; who was married to Pompey the Great, at the formation of the first Triumvirate, but who died without issue. Pompeia, Caesar's third wife, was divorced, in favor of Calpurnia who survived him. He repudiated Pompeia in consequence of the affair of the infamous Clodius, who had introduced himself into Caesar's house, disguised in female apparel, for the purpose of assailing the virtue of Pompeia, at the festival of the Bona Dea, when, by law and by custom, it was deemed the greatest sacrilege for any male to be found upon the premises. Caesar at once divorced his wife, but brought no charge against Clodius; but he was tried for the sacrilege upon the accusation of Cicero. When Caesar was called as a witness, and was asked why he had put away his wife, he answered with the proud remark, that his wife's chastity must not only be free from corruption, but must also be above suspicion. Yet Caesar himself, who made this memorable remark, was excessively addicted to gross sensuality, and was the father of several illegitimate children. Suetonius says that he committed adultery with many ladies of the highest quality in Rome; among whom he specifies Posthumia the wife of Servius Sulpitius, Lollia the wife of Aulus Gabinius, Tertullia the wife of Marcus Crassus, Mutia the wife of Pompey the Great, Eunoe the wife of Bogudes, Cleopatra Queen of Egypt, and Servilia the mother of Marcus Brutus, to whom he presented a pearl costing six millions of sesterces (equal to two hundred thirty-two thousand, one hundred and seven dollars); at the same time seducing her daughter Tertia. Yet in another paragraph Suetonius says the only stain upon Caesar's chastity was his having committed Sodomy with Nicomedes, King of Bithynia; which proves what has before

been said, that the Romans did not consider fornication, or even adultery, as constituting unchastity in men, but only in women; and that they expected and permitted licentiousness in the most respectable men, as a necessary part of their social system of monogamy. It is evidently with similar opinions of their social system that Dr. Liddell thus sums up the character of Caesar:—"Thus died 'the foremost man in all the world,' a man who failed in nothing that he attempted. He might, Cicero thought, have been a great orator; his 'Commentaries' remain to prove that he was a great writer. As a general, he had few superiors; as a statesman and politician, no equal. His morality in domestic life was not better or worse than commonly prevailed in those licentious days. He indulged in profligate amours freely and without scruple; but public opinion reproached him not for this. He seldom, if ever, allowed pleasure to interfere with business, and here his character forms a notable contrast to that of Sylla," &c.

2. Augustus.—He was the grand-nephew and adopted son of Caesar, being the grandson of his sister Julia, wife of Marcus Atius. Their daughter, named Atia (sometimes written Attia or Accia), married Caius Octavius, and became the mother of Augustus and his sister Octavia. His name, at first, was identical with that of his father, Caius Octavius; but Julius Caesar, having failed of any direct male heir, adopted him in his last will and testament, as his son; and, upon the publication of the will, he assumed his adopted father's family name: twenty years afterwards the additonal name or title, Augustus, was conferred upon him by vote of the Senate, and then his full name became Caius Julius Caesar Octavianus Augustus.

Like his great-uncle, Augustus had four wives, named, 1. Servillia; 2. Claudia; 3. Scribonia; and, 4. Livia Drusilla, whom he successively married and successively divorced, except the last, who survived him. And like Caesar he had but one child —a daughter—also named Julia, who was the daughter of his third wife Scribonia. This wife he divorced soon after he obtained supreme power, and at the same time married Livia Drusilla. She was already married to Claudius Nero: she had borne her husband two sons, and was then six months advanced in pregnancy with her third child; but Augustus demanded her on account of her beauty and accomplishments, and her husband durst not refuse the demand. She was therefore divorced from Nero, and married to Augustus. Her child was born not long afterwards, and died at birth. She was at this time twenty years of age, and highly educated. She had already travelled in foreign countries, and, to the fascinations of rare personal beauty, she added the charms of a cultivated mind.

Augustus's only child, Julia, was married three times. Her first marriage was to Marcellus, her cousin, only son of Octavia, her father's sister. Marcellus died young, much lamented, and left no issue. Augustus had, some time before, compelled Agrippa, commander-in-chief of the army, to divorce his wife Pompeia, and marry Marcella, his sister Octavia's daughter; but now, on the death of Marcellus, he commanded Agrippa to divorce his niece, Marcellus's sister, and marry his daughter, Marcellus's widow. By this second marriage, Julia had five children, three of whom were sons, the youngest of which was born after his father's death and his mother's third marriage, and was named Agrippa Posthumus: the other two sons were called Caius and Lucius. This final marriage of Julia was to Tiberius Nero, the stepson of Augustus, and was without issue: it will be alluded to again under the notice of Tiberius. Julia was one of the most dissolute women of that dissolute age. And there can be no doubt that the age and the monogamous system were even more dissolute than the women,

and caused them to become so when they were not so. The chastity of the Roman matrons and virgins was prized and honored as highly by themselves, and by their husbands and fathers and brothers, as it has ever been among any people in the world; as the legends of Lucretia and of Virginia and others can testify. The ordinances of God and of Nature in behalf of female purity were enforced among them, both by their ancient traditions and by their current laws; and all combined to cause them to preserve their chastity to the last possible extremity. But that extremity had, with many of them, been reached. The unbounded license of the other sex, permitted by public opinion to be practised with the utmost impunity; the scant and insufficient opportunities for lawful marriages, and the frequent, unjust, and arbitrary divorces from those marriages; in fine, the whole theory of monogamy,—finally drove the women to desperate recklessness and ruin. It had been Julia's happy lot to be the wife of two honorable men, both eminent for their manliness,—Marcellus and Agrippa. She had also been the happy mother of five healthful children. And now, while still young, she found herself hastily and forcibly united to a man against his will; and that man a monster and a beast. It is not strange that she fell, nor that, in her fall, she dragged down many others with her. Her exalted rank easily seduced some of the noblest men of Rome to become her paramours. "And she became at length so devoid of shame and prudence as to carouse and revel openly, at night, in the Forum, and even on the Rostra. Augustus has already had a suspicion that her mode of life was not quite correct, and when convinced of the full extent of her depravity, his anger knew no bounds. He communicated his domestic misfortune to the Senate; he banished his dissolute daughter to the Isle of Pandateria, on the coast of Campania, whither she was accompanied by her mother Scribonia. He forbade her there the use of wine and of all delicacies in food or dress, and prohibited any person to visit her without his special permission. He caused a bill of divorce to be sent her in the name of her husband Tiberius, of whose letters of intercession for her he took no heed. He constantly rejected all the solicitations of the people for her recall; and, when, one time, they were extremely urgent, he openly prayed that they might have wives and daughters like her." Her confidential servant and freedwoman, Phoebe, having hanged herself when her mistress's profligacy was made known, Augustus declared that he would rather be the father of Phoebe than of Julia. This treatment of his daughter, and this remark concerning her, is another confirmation of the different regard had in those times to the unchaste conduct of women and of men; for Augustus himself was a seducer and an adulterer, and was as profligate as his uncle Julius. Suetonius declares, that he constantly employed men to pimp for him, and that they took such freedom in selecting the most beautiful women for his embraces, that they compelled "both matrons and ripe virgins to strip for a complete examination of their persons." He also says, upon the authority of Marc Antony, that at an entertainment at his house, "he once took the wife of a man of consular rank from the table, in the presence of her husband, into his bedchamber, and that he brought her again to the entertainment with her ears very red and her hair in great disorder," plainly implying that every one could see that he had ravished her.

But it is the judgment of that distinguished scholar and historian, Dr. Liddell, that in these "and other less pardonable immoralities there was nothing to shock the feelings of Romans;" and Keightley thus sums up his character. "In his public character, as sovereign of the Roman empire, few princes will be found more deserving of praise than Augustus. He cannot be justly charged with a single

cruel, or even harsh action, in the course of a period of forty-four years. On the contrary, he seems in every act to h ave had the welfare of the people at heart. In return, never was a prince more entirely beloved by all orders of his subjects; and the title 'Father of his Country,' so spontaneously bestowed upon him, is but one among many proofs of the sincerity of their affection." "He was surrounded by no pomp; no guards attended him; no officers of the household were to be seen in his modest dwelling; he lived on terms of familiarity with his friends; he appeared like any other citizen, as a witness in courts of justice, and in the senate gave his vote as an ordinary member. He was plain and simple in his mode of living, using only the most ordinary food, and wearing no clothes but what were woven and made by his wife, sister, and daughter. In all his domestic relations he was kind and affectionate; he was a mild and indulgent master, and an attached and constant friend.

3. Tiberius.—Tiberius was the son of Claudius Nero and Livia Drusilla. He was not at all related by blood to the Julian family, but belonged by birth to the ancient Claudian gens; being allied to the former family only by marriage and adoption. His mother married Augustus when he was five years of age; he himself married Julia, Augustus's only daughter, when he was thirty; and Augustus adopted him as his son when he was forty-five: so that he was at once the step-son, the son-in-law, and the adopted son of Augustus. His name, at first, was Tiberius Claudius Drusus Nero; to which, after his adoption by Augustus, he added simply Caesar. Augustus, with his characteristic prudence, as soon as he perceived that direct heirs in the male line were likely to fail him, began to make provision for the perpetuation of his name and fortune, as well as for the preservation of the peace of the empire, by making sons by adoption. He first adopted his two oldest grandsons, Caius and Lucius Agrippa, in their early childhood; but they both died during the lifetime of Augustus, and left no issue,—Lucius at the age of nineteen years; and two years afterwards, Caius, at the age of twenty-four. Drusus Nero, the younger brother of Tiberius, and the favorite step-son of Augustus, had also died before them; but he had left two sons, Germanicus and Claudius. These with Tiberius, and his only son Drusus, by his first wife Vipsania, and Agrippa Posthumus, the only remaining son of Julia, were all the males allied to Augustus. Upon the death of Caius, therefore, A.D. 6, Augustus adopted both Agrippa Posthumus and Tiberius, and caused Tiberius at the same time to adopt Germanicus: so that all the males of the family then became Caesars, except Claudius Nero; but he was considered foolish, and was not included. Tiberius, as has been observed, was, at this time, forty-five years of age; and each of the three young men, Agrippa, Germanicus, and Drusus, was about nineteen.

Tiberius was married twice; first to Vipsania, eldest daughter of Agrippa, and after divorcing her, as usual, he married Julia, Agrippa's widow. It is but justice to Tiberius, to say that both the divorce and the marriage were hateful to him, and were consummated only upon the order of Augustus. He had lived happily with Vipsania, who was the mother of his only son, and who was then pregannt with her second child, while Julia was also pregnant with her fifth child by Agrippa.

Upon the death of Augustus, Tiberius commanded his step-brother Agrippa Posthumus to be put to death, and assumed sole command of the empire. His first order was but a sample of his government; for he soon became one of the most odious tyrants that ever cursed the world. His vices were of the most infamous character, and comprised all that are alluded to in the first chapter of Paul's Epistle to

the Romans, and for which the ancient city of Sodom was destroyed by fire. In order to give loose rein to his worse than beastly propensities, he retired from Rome to that lovely sequestered island in the Bay of Naples, which was then called Capreae, and which in modern Italian is now named Capri. "But," says Keightley, "this delicious retreat was speedily converted by the aged prince into a den of infamy, such as has never, perhaps, found its equal; and it almost chills the blood to read the details of the horrid practices in which he indulged amid the rocks of Capreae." Like all the other Caesars, Tiberius left no son. His son Drusus was married, and had a son and a daughter; but he was poisoned by his own wife Livilla, and died during his father's lifetime. The grandson named Tiberius, and the grand-daughter named Julia, both survived him. His adopted son Germanicus, after achieving an excellent reputation as a man and a military commander, had also died, about five years after the accession of Tiberius, at the age of thirty-four years, attributing his death to slow poison secretly administered by the command of his adopted father. Germanicus left nine children; but all the sons were destroyed before the death of Tiberius, except one, named Caius, but commonly called Caligula. Tiberius therefore left two male heirs only,—Caius Caligula, his grandson by adoption, and Tiberius, his grandson by birth.

4. **Caligula.**—Tiberius, by his last will, had appointed his two grandsons his joint and equal heirs; but Germanicus, the father of Caligula, had always been greatly beloved by the people, while Tiberius had been hated. The will was therefore unanimously set aside, and the sole power conferred upon Caligula. Thus was the line of the Caesars still continued by adoption. Caligula was born A.D. 12, and became emperor at twenty-five years of age, A.D.37. He was married four times. His wives' names were, 1. Junia Claudilla; 2. Livia Orestilla; 3. Lollia Puallina; and, 4. Milonia Caesonia. The first died, the next two were divorced, the last survived him. Soon after the death of Junia, which was some time before he attained the supreme power, he took Ennia, the wife of Marco, as his favorite mistress, promising to procure a divorce from her husband, and to marry her himself when he should attain the empire; and Marco appears to have acquiesced in this arrangement, selling his wife's virtue and the honor of his house for such rewards and emoluments as Caligula was pleased to accord to him. But in the second year of his administration, instead of fulfilling his engagements to Ennia and her husband, he neglected and disgraced them; so that they both committed suicide.

Caligula then took his own sister Drusilla, and lived in incest with her, having forced her husband, Lucius Cassius, to divorce her for that purpose; but, in order to cover the affair, he caused her to be married to one of his attendants, Marcus Lepidus, his cousin, with whom he was at the same time practising the still more horrid and unnatural crime of Sodomy. Upon the death of this sister, which occured during the same year, he mourned for her with the most extravagant grief, and caused her henceforth to be worshipped as a goddess; building a temple and consecrating priests in her honor. His own solemn oath ever after was, "By the divinity of Drusilla."

He next married Livia Orestilla; and in this strange and cruel manner. He had been invited to the wedding-feast of Caius Piso, a man belonging to one of the noblest families of Rome, whose bride was this same Livia. Caligula accepted the invitation; the marriage ceremony took place, and the feast was at its height, when, struck with the beauty of the bride, he resolved to appropriate her to himself, and saying to Piso, "Do not touch my wife," he took her home with him. The

next day he caused proclamation to be made for the information of the Roman public, that he had purveyed himself a wife after the manner of Augustus. It is not strange that under such circumstances he did not find her an agreeable consort, for her affections had been given to Piso, and with him only could she be happy. He therefore divorced her again, within three days of her marriage, but would not permit her to have her former husband.

The occasion of his marrying his next wife, Lollia Paullina, was equally strange, but quite different. He heard some one extol the beauty of her grand-mother, and was inflamed with passion to enjoy hers. She was already married to Memmius Regulus, and was then away from Rome, in a foreign province, with her husband; but Caligula sent orders to Regulus to divorce his wife, ordered her home and married her. He lived with her about a year, when he divorced her for her barrenness; and then married his last wife, Caesonia, with whom he had already been having illicit intercourse for many months, and who was now far advanced in pregnancy. She was a woman of infamous character, and had had three illegitimate children before; but he married her, and she was very soon delivered of a daughter, which was Caligula's only child.

During most of this time, since the death of Drusilla, he was living in incest with both his other sisters, Agrippina and Livilla, while at the same time he would prostitute them to his male favorites, the ministers of his more heathenish lusts. Suetonius says, that, in addition to these incests and adulteries already specified, he debauched nearly every lady of rank in Rome; whom he was accustomed to invite, along with their husbands, to a feast: he would then examine them, as they passed his couch one after another, as one would examine female slaves when about to purchase; and after supper he would retire to his bedchamber, and then send for any lady present that he liked best.

During his administration public prostitutes paid twelve and a half per cent of their fees into the imperial treasury; and in order to increase this branch of the revenue he opened a brothel in his own palace, filled it with respectable (?) women, and sent out criers into the forum to advertise it, and invite the people to resort to it.

Caligula was slain by the officers of his own guard, in the twenty-ninth year of his age, after governing the Roman world less than four years. During the first year of his administration he had first adopted and then murdered the younger Tiberius Caesar, then about seventeen years of age, who left no issue; and a few hours after his own death his wife Caesonia was slain, and also their infant daughter, who had its little brains dashed out against a wall: so the last of the Caesars seemed to have perished. But there was one old man left, who, if he was not a Caesar, was certainly related to all the Caesars, and it was determined to make him a Caesar, and raise him to the supreme power. This old man was Claudius Nero.

5. Claudius.–He was the uncle of Caligula, and the nephew of Tiberius. His name at first had been Tiberius Claudius Drusus Nero, to which he now added that of Caesar. He was married six times. His wives' names were, 1. Aemilia Lepida; 2. Livia Medullina Camilla; 3. Plautia Urgullinilla; 4. Aelia Paetina; 5. Valeria Messalina; and, 6. Agrippina. Of these, the first, third, and fourth were divorced, the second died, the fifth was executed, and the last survived him. Aelia Paetina, the fourth, was divorced soon after Claudius obtained the empire, in order to make way for Messalina, whose principal recommendation was that she had already become pregnant by him. They were accordingly married: the child was born, and was a

boy, whom they named Britannicus. She afterwards bore him a daughter called Octavia. Messalina's lust and cruelty were so unbounded, that her name has become the synonyme of every thing most vile and detestable in the female character. She has been called the Roman Jezebel; but the comparison is an injustice to the Samaritan queen. She was as much more wicked than Jezebel as Roman monogamy is more impure than Jewish polygamy. Her husband's chief officers became her adulterers, and were allied with her in all her abominations. She cast an eye of lust on the principal men in Rome, and whom she could not seduce to gratify her vile propensities she would contrive to destroy. She was so excessive in her sensuality, that she often required the services of the strongest and most vigorous men to satisfy her lusts; and often for that reason chose gladiators and slaves: but such persons would not always venture to incur the risk of discovery, and then she would make her stupid husband the unwitting broker of her adulterous pleasures. As an example of this mode of procedure, in such cases, it is recorded that "when Mnester, a celebrated dancer, refused to yield to her solicitations or her threats, she procured a written order from Claudius, commanding him to do whatever she should require. Mnester then complied. The same was the case with many others, who believed they were obeying the orders of the prince when they were yielding to the libidinous desires of his wife."

But she was not content with being infamous herself, she determined to make others so; compelling many respectable married women to prostitute themselves, even in the palace, and in the presence of their husbands, who were powerless to prevent it, for she brutally destroyed those who would not acquiesce in their wives' dishonor. Meantime her own excesses were unknown by Claudius; for she caused some one of her maids to occupy her place in his bed, and purchased by rewards, or anticipated by murder, those who could give him information. At length her enormities were discovered and brought to light in this manner,—a manner so strange and unnatural, that the grave historian Tacitus expressed his doubts whether posterity could be made to believe that any woman could be so wicked. Messalina had set her heart upon Caius Silius, the consul elect, who was esteemed the handsomest man in Rome. In order to obtain sole possession of him she drove his wife Junia out of his house; and Silius, knowing that to refuse her would be his destruction, while by compliance he might possibly escape, yielded to his fate. But the infatuated adulteres became so reckless that she disdained concealment and came openly to visit him, heaping wealth and honors upon him, and transferring the slaves and the treasures of the prince to his house. Silius then saw that he was so deep in guilt that either he or Claudius must perish, and proposed to Messalina to murder her husband and seize the supreme power. She hesitated; not from regard to her husband, but from the fear that when Silius should be invested with the empire he would cast her off. She therefore proposed, as an amendment to his plan, that they should be married first, and then murder the prince and seize the empire afterwards. This plan was agreed to; and while Claudius was absent from the city to perform a sacrifice at Ostia, when he was building the new harbor there, they were publicly married, in due form, and with much ceremony. But their own attendants were shocked. They informed the prince; and the whole plot was discovered and the guilty parties put to death.

Claudius then took for his sixth and last wife his brother's daughter Agrippina; and as such a union was regarded as incestuous by the laws and customs of the Romans, Claudius first repaired to the senate-house, and caused a new law

(continued on page 155)

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

One reason given for the persistent hostility to the Mormons was the dislike caused by the acrimonious controversy over polygamy or plural marriage. Joseph Smith, the founder of Mormonism, claimed to have received a revelation and a command ordering him to re-introduce plural marriage and restore the polygamous condition tolerated among the pre-Judaeic tribes. Polygamy now became a principle of the creed of the Latter-Day Saints, and, though not enforced by the laws of the Mormon hierarchy, was preached by the elders and practised by the chiefs of the cult and by many of the people. The violation by the Mormons of the monogamous law of Christianity and of the United States was brought to the attention of Congress, which prohibited under penalty of fine and imprisonment the perpetuation of the anti-Christian practice, refusing, however, to make the prohibition retroactive. The Mormons appealed to the Supreme Court, which sustained the action of Congress, and established the constitutionality of the anti-polygamy statutes. The Latter-Day Saints, strangely enough, submitted to the decrees of Congress, unwittingly admitting by their submission that the revelation 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."

(Ref. Catholic Encyclopedia Vol. X, Mormons P. 570-574.)

ALL THIS–AND HEAVEN TOO!

Recently in London, England, during an interview with the press, sister McKay made it plain that there is no difference between the present Mormon people and the people of the world. Said she, "we are just like you"!

According to press reports the world cannot say enough good things about the Mormon choir and people generally. The photographers pursued an interesting course in selecting the most worldly looking girls, those with the most make-up on, to take pictures of. They as well as the rest of the people of London were surprised to find the Mormon people without any distinctive looks, practices or principles; and were delighted to find that the

Mormons, at last, had joined hands with the world.

The saints who fully understand the gospel, have been watching this process of decay for many years with sadness of heart; and, although, world popularity seems to be desirable on the part of most Mormons, they know that a terrible price has been paid for it. Perhaps the lay-members of the Church feel very exultant over this change in the feelings of the world toward the Mormon people, but the leading authorities who are acquainted with the full plan of salvation, fully realize that at present the Mormon victory is shallow and shameful.

The early leaders of the church saw the handwriting on the wall. Even in their day the clamour was for world popularity. They were constantly teaching the saints the need for a reformation, and reminding them of the terrible and deadly effects joining with the world would have on their lives.

The Prophet Joseph Smith in reflecting on the condition of the world said:

> I prophecy in the name of the Lord God of Israel, anguish and wrath and tribulation and the withdrawing of the Spirit of God from the earth await this generation, until they are visited with utter desolation. This generation is as corrupt as the generation of the Jews that crucified Christ; and if He were here today, and should preach the same doctrine He did then, they would put Him to death."—D.C.H. Vol. 6, p. 58.

Let us pause here in our discussion and note an interesting excerpt from the Lord's teachings relative to world popularity.

> The time cometh that whosoever killeth you will think that he doeth God service.* * * *If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own: but because ye are not of the world, therefore the world hateth you. Remember the word that I said unto you, the servant is not greater than his Lord. If they have persecuted me, they will also persecute you.—John, ch. 15.

> Think not that I am come to send peace on earth: I came not to send peace, but a sword.—Matt. 10:34.

As to other doctrines Christ taught, Elder Jedediah M. Grant revealed the following:

> What does old Celsus say, who was a physician in the first century, whose medical works are esteemed very highly at the present time. His works on theology were burned with fire by the Catholics, they were so shocked at what they called their impiety. Celsus was a heathen philosopher; and what does he say upon the subject of Christ and his Apostles, and their belief? He says, "The grand reason why the Gentiles and philosophers of his school persecuted Jesus Christ, was, because he had so many wives; there were Elizabeth, and Mary, and a host of others that followed him."—J.o.D. 1: 345.

Back to the subject of present day popularity. After the saints have been once enlightened and have received the Holy Priesthood there is but one way in which they can become friendly with the world. The early leaders outlined this way plainly. Brigham Young was forceful in denouncing the spirit that encouraged surrendering vital principles for world popularity. Said he:

> Hatred and persecution has been the lot of every man that ever lived upon the earth holding the oracles of the Kingdom of Heaven to deliver to the children of men. Wicked men, Satan, and all the powers of hell and

hate are at war with every holy principle that God wishes to place in the possession of his children.—J.o.D., 8: 13.

When the spirit of persecution, the spirit of hatred, of wrath and malice ceases in the world against this people, it will be the time that this people have APOSTATIZED and joined hands with the wicked, and never until then; which I pray may never come.—Ib. 4:327

When Mormonism finds favor with the wicked in this land, it will have gone into the shade; but until the power of the PRIESTHOOD is gone, Mormonism will never become popular with the wicked.—Ib. 4:38.

You may calculate when this people are called to go through scenes of affliction and suffering, are driven from their homes, and cast down, and scattered, and smitten, and peeled, the Almighty is rolling on his work with greater rapidity.—Dis. of B. Young, p. 538.

When we see the time that we can willingly strike hands and have full fellowship with those who despise the Kingdom of God (the world), know ye then that the PRIESTHOOD of the Son of God is out of your possession.—J.o. D., 10: 273.

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.—D. of B. Young page 341.

President Heber C. Kimball foretold the future when he said:

The Almighty through his prophets foretold that the nation would make war upon this people, and that he would then come out of his hiding place and pour out his judgment upon those that rebelled against him and who persecuted His people, and set themselves against his house. Then it shall go forth like a mighty whirlwind upon the face of the whole earth.

I have never prayed for the destruction of this government, but I know that dissolution, sorrow, weeping and distress are in store for the inhabitants of the United States because of their conduct toward the people of God. Then the judgments will go forth to the nations of the earth.—Des. News, Sept. 18, 1861.

Again in what is considered one of his last sermons, President Kimball uttered this solemn warning:

There are many here today who, unless they repent, will never see my face again after my eyes are closed in death. * * * I have not one word of reflection to make against you, yet you are living at a poor dying rate.—J. o.D., 12:190.

President Taylor made it clear in his day that it would be impossible to join hands with the world and still count ourselves as saints; said he:

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.—Des. News, Oct. 8, 1885.

Prior to this he concurred with the following published statement:

The principle of plural marriage, a-

gainst which the main force of the opposition was being hurled, had been a divine institution from before the foundation of the world. There had been some talk about President Taylor issuing a revelation abolishing that system of marriage. When a revelation of that kind is given it will be when the Lord has no use for the Latter-day Saints, and this will never transpire, for He has promised to give them the Kingdom and to sustain them.—Des. News, April 6, 1885.

President Wilford Woodruff offered his solemn protest against the saints giving up any principle of their holy religion, especially referring to plural marriage. Note his sound reasoning:

I desire to testify as an individual and as a Latter-day Saint that I know that God has revealed this law unto this people. I know that if we had not obeyed that law we should have been damned; the judgments of God would have rested upon us; the Kingdom of God would have STOPPED right where we were when God revealed that law unto us.—J.o.D., 24:244.

Again:

The reason why the Church and Kingdom of God could not progress if we did not receive the Patriarchal law of marriage is that it belongs to this dispensation as well as baptism for the dead, and any law or ordinance that belongs to this dispensation must be received by the members of the Church, or it cannot progress. The leading men of Israel who are presiding over Stakes will have to obey the law of Abraham, or they will have to stop. —W. W. Journal.

Thus we can plainly see the pitfalls the Prophets and early leaders saw if and when the saints began to court the friendship of the world. No one was more specific on this point than Pres. G. Q. Cannon. Said he:

You can no more cause these Latter-day Saints, while they remain such, to mingle with the world and be one with them, than you can cause oil and water to mingle. There is no affinity between the two.* * * We belong, because of our obedience, to the gospel of the Lord Jesus Christ, to what is known as the Church of Christ, while those who have not embraced this gospel and entered into covenant with God, belong to the other Church—that is the Church which is called in the revelations of God, the whore of all the earth, or the mother of abominations. That is the distinction which exists between the Latter-day Saints and the rest of mankind.—J.o.D., 25:362-3.

The direst persecutions we ever had to suffer, occured before the doctrine of polygamy was taught or believed in. There is nothing short of complete APOSTACY, 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, when we can float along the stream and do as the world does, then and not till then will persecution cease, or until the adversary is bound.—J.o.D., 22:373-4.

The late President Joseph F. Smith could see the approaching danger and gave as the three most prominent reasons the following; 1. Flattery by prominent men of the world. 2. False educational ideas. 3. Sexual impurity. He then offered this solemn warning:

If the time or condition should ever come to pass that a man, possessing human weaknesses, shall lead the Church, woe be to the Church; for it will then become like the Churches of the world, man-made and man-led, and have no power of God or of life eter-

nal and salvation connected with it; only the wisdom, the judgment and intelligence of man. I pity the world because this is their condition.—Gospel Doctrine, pp. 138-9, 7th Ed.

In the year 1885, while President Taylor was on the underground, the saints continually asked for relief from persecution. The Deseret News was doing a great service in fighting off the spirit of apostacy and calling the saints to stand true to the faith. Among other things the following was written, which should forever end the controversy as to how far the saints can compromise and still keep the favor of heaven:

> The chief object of the crusade is to get the Church to apostatize. That arrived at, nothing more would be necessary for the satisfaction of the enemies of the work of God. That accomplished they would be jubilant and hell would rejoice.
>
> 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 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 stability, for his work MUST, according to his unalterable decrees, GO FORWARD, for the time of the second coming of the Saviour is near even at the doors. Therefore the Saints HAVE NO ALTERNATIVE but to stand by the truth and sutsain 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 this fact.

We observe from the foregoing statements that: 1. There is nothing short of complete apostacy that will save us from persecution and cause the world to speak well of us. 2. Some of the signs of this apostacy are: (a) Throwing away of the Holy Priesthood; (b) the chief features of the gospel being obliterated; (c) when we can float along the stream and do as the world does.

As to all the chief features of the gospel being changed or obliterated we list a few:

1. Conferring of the Priesthood. (Ordinations to office only.)
2. Men do not receive the Oath and Covenant of the Priesthood.
3. Lack of continuous revelation; and the leaders no longer Prophets, Seers and Revelators.
4. Change in the Missionary system to win the friendship of the world.
5. The Law of Gathering.
6. The United Order.
7. Tithes and Offerings.
8. Celestial or Plural Marriage.
9. Temple Endowments Altered.
10. The Garments Changed.
11. Twelve Apostles do not preach abroad but remain home and occupy political offices.
12. High Council of Church to Function and Preside at Home Permanently.
13. Seventy to preach abroad and not to preside at home.

14. Elders to be standing ministers, but now do the duties of Priests and Teachers.—Do Ward teaching.

15. Bishops—duties are temporal, directing and presiding over the Aaronic Priesthood only, but now preside over and direct the Melchisedek Priesthood.

16. Duties of Priests, Teachers, Deacons changed.

17. Prayer: the Church has lost proper understanding of this principle.

18. Do not have the manifestations of the Spirit.

19. Finally, they deny the necessity of the Church being set in order as specifically indicated in section 85, of the Doctrine and Covenants.

(For a discussion of these points see TRUTH, Vol. 18, No. 3, pp. 81-87.)

Another deadly effect of throwing away the Priesthood and obliterating all the chief features of the gospel, was the abandoning of the sacred system of plural marriage. The Prophet Heber C. Kimball saw the present day, when the Church would repudiate the Lord's principle of marriage. Said he, as related at the October Conference, 1901, by his son J. Golden Kimball:

> You men and women that lift up your voices against that holy principle (plural marriage) that has been introduced among this people, the time will come when your daughters will walk these streets as common harlots, and you cannot help yourselves.

Comments Elder J. Golden Kimball:

> I think some have been guilty of lifting up their voices, and if there is any one thing that some people are glad and happy is done away with it is that principle.—Des. News, March 1, 1902.

The above was uttered at the Conference in 1901, eleven years after the signing of the Manifesto, and even then the prophetic utterance was being fulfilled. Six months later, at the April conference, Elder M. F. Cowley, a member of the Quorum of Twelve, referring to this prophecy stated:

> You know, President Kimball once prophesied to this people, and especially to the mothers, that if they spoke disrespectfully of a certain principle of the gospel and fought against it, the day would come when their daughters would turn aside and lose their virtue, and become objects of immorality upon the streets of Salt Lake City. I want to say that that prediction, sorrowful though it may seem, has had its fulfillment.—Des. News, Aug. 9, 1902. Also Conference report.

This prophecy is certainly having a direct fulfillment at the present time. A Social Welfare board operated by the Latter-day Saint Relief Society is kept busy looking after children born out of wedlock among the beautiful Latter-day Saint girls. During the recent war when so many soldiers were stationed here in Mormon communities, it was common for these gentile soldiers to comment on the beauty of the young mormon girls and how eagerly responsive they were to the pettings and sexual seductions of the soldiers.

In commenting on this wave of world popularity which has swept the Mormon people out to sea, the leaders offer the shallow and untenable excuse that at present the world better understands the Mormon motives, and the world is becoming more enlightened regarding the gospel of Jesus Christ. In other words: "We have not changed, but the world has". We agree that the world has changed—but for the worse. We think even the Mormons, in their sober moments, must agree with us.

The real reason for the present period

of peace and world popularity is that the Church has surrendered all the chief features of the gospel. They have turned from the will and cry of the Lord to the "flesh pots of Egypt". As the early leaders warned:

> As already stated, were the step so much desired on the outside, to be taken, there would probably be but little need of any further opposition, because the Church would be shorn of its strength, HAVING SURRENDERED ITS INTEGRITY because of earthly opposition. Its adherents would no longer be distinctive, but would be like the rest of the world, whose hate would turn to affection (as the leaders today joyfully claim to be the case), because of the love it has for its own. The Saints might have the meagre satisfaction of having ALL MEN SPEAK WELL OF THEM, but it would be overshadowed by the miserable reflection that they were subject to the woe and misery consequent upon their getting into that lamentable situation.—Des. News, 1885.

Another indication that the world has not changed only for the worse, is their treatment of the Latter-day Saints who have not been willing to throw away the Holy Priesthood, or to obliterate all the chief features of the gospel. Their treatment of these people can only find a parallel in the shades of "Pharaoh, Herod, Missouri, Ohio and Nauvoo". Today a Mormon polygamist cannot get a fair trial in the State of Utah. He cannot believe in the practise of this sacred principle without having his children taken from him.

Another sad effect this world popularity has caused is that the Church itself, in order to prove worthy of this worldly acclaim, has turned upon its own, and is now and has been for thirty years past the persecutor of its own flesh and blood who have refused to abandon the fulness of the gospel.

Many of the Mormon people feel this world popularity is the result of they (the mormons) living better lives. This, of course, is against all the laws of God and nature. The more pure a person is, the greater will be his persecution in this world. As President Cannon stated: "You can no more cause these Latter-day Saints, while they remain such, to mingle with the world and be one with them, than you can cause oil and water to mingle. There is no affinity between the two."

We think the Church position would be more tenable if they were to tell the TRUTH and stick to it, rather than try to change the ordinances and break the everlasting covenants. In accusing God of abrogating and changing eternal laws, they but add insult to injury.

The First Presidency and the Quorum of the Twelve in December 1891, specifically stated their reasons for abandoning plural marriage. The record states:

> We formerly taught to our people that polygamy, or celestial marriage, as commanded by God through Joseph Smith, was right; that it was a necessity to man's highest exaltation in the life to come. * * * To be at peace with the government and in harmony with our 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.—Contributor, Vol. 13:196-7.

As a fitting conclusion to these comments we are reminded of the words of the able writer, Heber M. Bennion. In reflecting upon the present plight of the Latter-day Saints he said: "Let us give a few moment's attention to Lehi's vision of the Iron Rod, the Word of God, as re-

corded in 1st Nephi, 12th Chapter. He saw many cling to the rod and follow the strait and narrow path until they came to the tree of life, and after partaking of the precious fruit were ashamed of the finger of scorn pointed at them by those in the great and spacious building in the attitude of mocking at those partaking of the fruit, in consequence of which many fell away and 'wandered in by and forbidden paths,' but Lehi says: 'We heeded them not.' Are we doing likewise? When the Gentiles mock at the imperfections of the Book of Mormon, do we heed them not, or do we apologize for the illiteracy of the translator? When they mock at the Adam-God doctrine, do we heed them not, or do we repudiate it as merely the doctrine of Brigham Young? When they mock and point the finger of scorn at the doctrine of plural marriage, and legislate against it, do we heed them not? or do we wiggle and twist and squirm out of it? and proclaim that polygamy is dead and buried, never to be resurrected? Is this also merely a doctrine of Brigham Young? as the Josephites say it is. Are we so fearful of persecution and imprisonment and martyrdom that we will cower and surrender every principle that God has revealed to distinguish us from the people of the world, in order to be in perfect harmony with Babylon? Where is the 'great and terrible gulf' dividing us from Babylon today? (I Nephi, 12-18.) We sing 'Up, Awake Ye Defenders of Zion, the foe's at the door of your Homes, Let each heart be the heart of a Lion, Unyielding and proud as they roam.' 'Thou wear a lion's hide? Doff it for shame and hang a calfskin on those recreant limbs.'

"It runs in our minds like an instinct that as our pioneer mothers crooned this hymn above the hum of their spinning wheels it ran ***'firm'*** as he roamed, instead of 'proud'. However, we recognize the sense of eternal fitness in changing the adjective and we might recognize the same fitness in substituting the noun 'peacock' for 'lion.'

" 'Her warriors are noble and brave'—about as brave as a jackrabbit, and as noble as his namesake. 'Remember the wrongs of Missouri, Forget not the fate of Nauvoo, when the God-hating foe is before you, stand firm and be faithful and true.' Instead of remembering these robbings and mobbings we are in danger of forgetting them altogether, and also the souls under the altar crying night and day, 'How long, O Lord, Holy and true, will thou not avenge our blood on them that dwell on the earth—' danger of forgetting to teach our children and our children's children to never cease praying for this vindication.

"We are about as true to our colors, the 'Red, White and Blue,' as is the chameleon. We sing 'Our faith on Jehovah is founded,' but we cry Good Lord and Good Devil as though we were fearful as to whose hands we would fall into. Where is the faith of Daniel and his three brethren, Shadrick, Machack and Obednego? How long can we carry water on both shoulders?"

PEACE OF HELL.

This warfare will not cease. "But", says one, "when this present excitement passes over, will we not have a time of peace?" God forbid that there should be peace on such terms as our enemies would have us make; for peace means surrendering the Kingdom of God; * * * WHEN WE ARE READY TO SURRENDER THESE THINGS, THEN THERE WILL BE PEACE, BUT IT WILL BE THE PEACE OF DEATH, IT WILL BE THE PEACE OF ***HELL***, IT WILL BE THE TRIUMPH OF SATAN, AND THE DESTRUCTION OF EVERYTHING THAT IS PURE AND HOLY, AND GODLIKE, UPON THE FACE OF THE EARTH.

—George Q. Cannon, J.o.D., 24:376.

THE CHURCH AND THE WORLD

Avarice, Pride, Fashion, Apostasy!
The Flirts!
Church and Mammon Conquetting!
They All Do It.
Is the Church of God a Pronounced Exception?

The Church and the World walked far apart,
On the changing shore of time;
The World was singing a giddy song,
And the Church a hymn sublime.
"Come, give me your hand", cried the merry world,
"And walk with me this way;"
But the good Church hid her snowy hand,
And solemnly answered, "Nay.
I will not give you my hand at all,
And I will not walk with you;
Your way is the way to endless death,
And your words are all untrue."

"Nay, walk with me but a little space",
Said the World with a kindly air;
"The road I walk is a pleasant road,
And the sun shines always there:
Your path is thorny and rough and rude,
While mine is flow'ry and smooth;
Your lot is sad with reproach and toil,
But in circles of joy I move:
My path you can see is a broad, fair one,
And my gate is high and wide;
There is room enough for you and for me,
To travel side by side."

Half shyly the Church approached the World,
And gave him her hand of snow,
And the Old World grasped it and walked along,
Saying in accents low,
"Your dress is too simple to please my taste,
I have gold and pearls to wear;
Rich velvets and silks for your graceful form,
And diamonds to deck your hair."

The Church looked down at her plain, white robes,
And then at the dazzling World,
And blushed as she saw his handsome lips,
With a smile contemptuous curled.

"I will change my dress for a costlier one",
Said the Church with a smile of grace;
Then her pure white garments drifted away,
And the World gave in their place
Beautiful satins and shining silks,
And roses and gems and pearls,
And over her forehead her bright hair fell,
Crisped in a thousand curls.
"Your house is too plain", said the proud Old World,
"I'll build you one like mine;
With carpets of Brussel and curtains of lace,
And furniture ever so fine."

So he built her a costly and beautiful house,
Splendid it was to behold;
Her sons and her beautiful daughters met there,
Gleaming in purple and gold.
And fairs and shows in the halls were held,
And the World and his children were there,
And laughter and music and feasts were heard
In the place that was meant for prayer.
She had cushioned pews for the rich and the great,
To sit in their pomp and pride;
While the poor folks, clad in their shabby suits,
Sat meekly down outside.

The angel of mercy flew over the Church,
And whispered, "I know thy sin",
Then the Church looked back with a sigh,
And longed to gather her children in;
But some were off at the midnight ball,
And some were off at the play:
And some were drinking in gay saloons,
As she quietly went her way.

Then the sly World gallantly said to her—
"Your children mean no harm,
Merely indulging in innocent sports."
So she leaned on the proffered arm,

And smiled and chatted and gathered flowers,
As she walked along with the World;
While millions and millions of precious souls,
To the horrible gulf were hurled.
"Your preachers are all too old and plain",
Said the gay World with a sneer.
They frighten my children with dreadful tales,
Which I do not like them to hear.
They talk of judgment, fire and pain,
And the horrors of starless nights,
They talk of a place that should not be
Mentioned in ears polite.

I will send you some of a better stamp,
Brilliant and gay and fast;
Who will show how people may live as they list,
And go to Heaven at last.
The Father is merciful, great and good,
Loving and tender and kind;
Do you think he would take one child to Heaven
And leave the rest behind?"
So she filled her house with gay divines,
Gifted and great and learned;
And the plain old men that preached the cross,
Were out of her pulpits turned.

"You give too much to the poor", said the World,
Far more than you ought to do;
Though the poor need shelter and food and clothes,
Why need it trouble you?
Go take your money and buy rich robes,
And horses and carriages fine;
And pearls and jewels and dainty food,
And the rarest and costliest wine.
My children they dote on all such things,
And if you their love would win,
You must do as they do, and walk in the ways
That they are walking in."

Then the Church held tight the strings of her purse,
And gracefully lowered her head:
And simpered: "I've given too much away;
I will do, sir, as you have said."
So the poor were turned from her door in scorn,
And she heard not the orphan's cry;
And she drew her beautiful robes aside,
As the widows went weeping by;
And they of the Church and they of the World,
Walked closely, hand and heart;
And only the Master who knoweth all,
Could tell the two apart.

Then the Church sat down at her ease and said—
"I am rich in goods increased;
I have need of nothing and naught to do,
But to laugh and dance and feast.
And the sly World heard her and laughed in his sleeves,
And mockingly said aside—
"The Church has fallen, the beautiful Church,
And her shame is her boast and pride."
Then the angel drew near the mercy seat,
And whispered in sighs her name;
And the Saints their anthems of rapture hushed,
And covered their heads with shame;

And a voice came down through the hush of heaven,
From him who sat on the throne:
"I know thy work and what thou hast said,
And how thou hast not known
That thou art poor and naked and blind,
With pride and ruin enthralled;
The expectant bride of a heavenly groom,
Now the harlot of the world.
Thou hast ceased to watch for that blessed hope,
And hast fallen from zeal and grace;
So now, alas, I must cast thee out,
And blot thy name from its place."

—Author Unknown.

History and Philosophy of Marriage.

(continued from page 144.)

to be passed legalizing marriages between uncles and nieces, and then formally espoused her. Agrippina, the new imperial consort, was sister to the late emperor Caligula; and besides having lived in incest with him, she had been married twice before. By her first husband, Cneius Domitius Ahenobarbus, she had a son, named Lucius, who was nine years of age at the time of her marriage with Claudius, and three years older than his only son Britannicus. To promote the interests of her own son Lucius, and to destroy Brittannicus, was now the ruling passion of Agrippina; to gratify which she paused at nothing. Yet she was not, like Messalina, naturally inclined to licentiousness; but in order to win the influence and assistance of powerful men for promoting her ambitious designs in behalf of her son, she stooped so low as to prostitute herself to their lusts, when they could not be purchased by any other means at her command. At first she managed to have Octavia, the sister of Britannicus, divorced from Silanus, to whom she had been betrothed, and married to her son Lucius, and, in a year or two afterwards, to have Lucius adopted by Claudius as his son. Three years afterwards she procured poison from the notorious Locusta, and put her husband, the Emperor Claudius, to death, in the sixty-fourth year of his age, after he had governed Rome a little less than fourteen years.

6. Nero.—Agrippina carefully concealed the death of Claudius until secure measures had been taken for setting aside Britannicus, and for the succession of her son; when the death was announced and the new emperor proclaimed. Nero was successively the grand-nephew, the step-son, the son-in-law, and the adopted son of Claudius; and, by adoption, the great-grandson of Tiberius; being son of Agrippina, daughter of Germanicus, adopted son of Tiberius. He was also, by birth, the grand-nephew of Augustus, by the collateral female line; his father, Domitius Ahenobarbus, being son of Antonia Major, eldest daughter of Octavia, sister of Augustus. His name, at first, was Lucius Domitius Ahenobarbus; but upon his adoption by Claudius, into the Julian family, he took the name of Nero Claudius Caesar.

He was married seven times. The names of his consorts were, 1. Octavia; 2. Poppaea Sabina; 3. Octavia again; 4. Poppaea again; 5. Statilia Messalina; 6. Sporus; and, 7. Doryphorus. It will readily be seen, from this list, that his marriages and divorces were more numerous than his brides, and that the last two names are those of males.

Nero had no affection for his first wife, the chaste and modest Octavia, whom he had married from policy, and not for love: and his mother, the ambitious Agrippina, who loved power so much, was pleased with this indifference; for she hoped to maintain an undivided influence over him, and through him to rule the world. But in the second year of his administration he conceived a violent passion for an Asiatic freedwoman named Acte; a passion which his preceptor, the celebrated philosopher Seneca, and his other councillors of state, encouraged; permitting him to take her as his acknowledged mistress, without rebuke, hoping that this attachment would keep him from a life of promiscuous licentiousness and from debauching women of rank. But Agrippina was furious; not because Acte was a low-bred woman (though this was the excuse for her opposition), but she felt that her own power would be diminished by her: and she threatened that if he did not give her up, she would herself abandon him, and would set up Britannicus; and, as the daughter of the beloved Germanicus, would appeal to the army against her son, in Britannicus' behalf. This was a powerful argument, and Nero knew that his mother was capable of any thing to maintain her power; but he resolved, that, instead of

giving up his mistress, he would murder his innocent brother. He procured poison from Locusta and gave it him, but it proved too weak; he then sent for Locusta again, and reproached her and beat her, and bade her prepare a stronger dose. She obeyed him; and, having proved the potency of the venom upon a kid and a pig, he had it given to Britannicus, in some cold water, at dinner. Its effect was instantaneous, and the poor boy dropped down dead. Nero carelessly remarked to the company that he had been subject to fits from infancy, and would soon recover. Agrippina and Octavia were struck with terror, and said nothing; the latter, young as she was, having learned to suppress her feelings, and the former perceiving that her son was fast becoming her superior both in cruelty and in craft.

Nero next became enamored of Poppaea Sabina, a lady of great beauty and of noble birth, who had been divorced from her first husband, Crispinus, and was then married to her second, Marcus Otho; but Otho was sent out as governor of the distant province of Portugal, and Nero gave himself up to the enjoyment of his adulterous passion. Then Agrippina became more furious than ever, for she saw, that if he should divorce Octavia, and marry Poppaea, her own influence would be gone forever. But she set at work in a different manner than before; for such was her insane love of power, that, in order to retain her influence over her son, she began herself to pander to his vices, diverting and distracting his mind with a succession of beautiful ladies, offering her purse, and the use of her own apartments for his private assignations, and even attempting to seduce him to unnatural incest with herself; and nothing but the fear of the army and of the people prevented them from the consummation of that abominable crime. Still the influence of Poppaea increased; and so did Agrippina's hatred and jealousy of her, until at length Nero resolved upon the crime of matricide, which he effected in the most barbarous manner. He first attempted to drown her, in a manner that might appear accidental, by sending her to sea in an unseaworthy vessel laden with lead; the deck of which was to give way at the proper time, and the vessel itself fall in pieces. She went on board, and the deck fell, with its freight of lead, as was expected; but she was saved by the devotion of her attendants. He then sent assassins to shed her blood. When they entered her apartment, and one of them drew his sword, she exposed her womb, and cried out, "Strike here:" he obeyed, and thus she perished. But it was only after the lapse of three years more, that he divorced the virtuous Octavia, by whose alliance he had obtained the empire, and who was greatly beloved by the people. He effected her divorce, however, and married Poppaea; but the murmurs of the people were so alarming, that, in a short time, he divorced Poppaea, and married Octavia the second time. But his affections were still unchanged, and he at length induced Anicetus, the assassin that had slain his mother, to make oath that Octavia had committed adultery with him; and, although nobody believed the wretch, this served as a pretext for divorcing her again. She was then banished to the usual place, the Island of Pandataria, where she was soon afterwards put to death, at twenty-one years of age, and her head sent as a present to Poppaea; to whom Nero was then married the second time. Soon after this marriage, to his great joy, she bore him a daughter, his first and only child, which lived, however, but a few months.

It was the next year after the birth of this infant, that Rome was burnt (A.D. 65). The loss of lives, as well as of property, was very great. The streets of the city were narrow and crooked, and the flames spread so rapidly, that escape was difficult. The fire raged six days. Five-sevenths of the city was laid waste. Nero has often been charged with having caused the fires himself; but the charge has never

been proved. He was strongly suspected at the time, and, in order to divert suspicion from himself, he laid the blame upon the innocent Christians. They had become already numerous in the city, and were generally hated and despised. They were put to death, upon this suspicion, with torture and insult; some torn to pieces by dogs, after being sewed up in the skins of wild animals, some crucified, and some wrapped in pitch and set on fire, to serve for lamps in the night. Two years after the great fire, Poppaea came to her death in as brutal a manner as mother, sister, and brother had done before. She was killed by Nero, in a fit of anger, by a violent kick when in an advanced state of pregnancy.

He then celebrated his fifth marriage, with a lady named Messalina; with whom it happened to be her fifth marriage also. Her last husband was Atticus Vestinus, whom Nero put to death in order to obtain possession of his wife. But he soon divorced her, yet that did not break her heart, for she outlived him, and preserved her beauty to captivate the fancy of another emperor, in future years.

Nero was married the sixth time to a boy. His name was Sporus. Nero fancied that his beauty resembled that of his slain Poppaea, whose death he repented and bewailed. He caused Sporus to be made a eunuch, and exhausted the powers of art in trying to make him a woman. He then espoused him, with the most solemn forms of marriage; and it was cleverly remarked by the people, that it was a great pity that his father Domitius had not had such a wife.

His seventh and last marriage was to Doryphorus, his own freedman; but in this case Nero himself was the bride, and his manumitted slave the groom. Nero was a musician and a comedian, and was accustomed to spend a great part of his time in rehearsal and in public performance, as an actor. He chose the crowded theatre as the place in which to celebrate this marriage. He first covered himself with the skin of a wild beast, and in that dress, before thousands of assembled men and women, committed rapes upon persons of both sexes, who were tied to stakes for that purpose. Having thus demonstrated his manhood, he appeared as the bride in his marriage to Doryphorus, to whom he was married in the same solemn form that Sporus had been married to him: finishing the representation by consummating the the marriage in the embraces of Doryphorus, himself imitating the cries and shrieks of young virgins when they are ravished.

Nero died by his own hand, A.D. 68, in the thirty-first year of his age, and the fourteenth of his imperial power. He left no child, either by birth or by adoption. He was the last of the Caesars. That name was henceforth only an honorary title. Can any one regret the extinction of the dissolute and degenerate race? Is it not a happy provision in the laws of God, that "monsters cannot propagate"?

Such was monogamy at the commencement of the Christian era; for it was during the reign of Augustus that Christ was born, and during that of Nero that Paul was beheaded. Such was the social system imposed by Rome upon the nations of of Europe. This is no fancy sketch, nor have the facts here cited been herein exaggerated. My authorities are accessible to every scholar, and I invite criticism and investigation.

"Lo, children are an heritage of the Lord: and the fruit of the womb is His reward. As arrows are in the hand of a mighty man; so are children of the youth. Happy is the man that hath his quiver full of them: they shall not be ashamed, but they shall speak with the enemies in the gate." "Children's children are the crown of old men."

A MODERN JOSHUA

When the Johnson Army of 1857 was camped on Ham's Fork, Captain Van Vliet came to Salt Lake for grain for the command, but there was none for him; the people had made up their minds not to be persecuted any more, and this is what they said and did. Elder Taylor addressed the meeting that the captain attended, and the Elder asked the people, "Would you, if necessary, put the torch to your houses and lay the land in waste and go to the mountains?"

Brigham Young said: "Try the vote."

Elder Taylor—"All you that are willing to set fire to your property and lay it in ashes rather than submit to military rule and oppression, raise your right hand."

About four thousand all voted.

Elder Taylor—"I knew what your feelings would be. We have been persecuted and robbed long enough, and in the name of Israel's' God we will be free!"

The captain was astonished and went home a friend to the people.

While preaching that day Elder Taylor got very earnest, and President Young caught him by the coat-tail as a reminder. Taylor turned around and said, **"Brother Brigham, let go my coat-tail; I tell you, the bullets in me yet hurt."** * * * Well, Elder Taylor was like Joshua, only more so; when he got into debate or in a moral fight he wanted the sun, moon and stars all to stand still and look on while he demolished his adversaries.—Millennial Star, Vol. 56:389.

THE JUST MEASURE OF MAN

Society is full of failures that need never have been made; full of men who have never succeeded when they might have and should have succeeded; full of women who, in the first half of their days did nothing but eat and sleep and simper, **and in the other half have done nothing but perpetuate their follies and weaknesses.** The world is full, we say, of such people, full of men in every trade and profession who do not amount to anything, and with girls and women without any trade or profession who have no desire to amount to anything; and we do not speak irreverently, and we trust, not without due charity; without making due allowance to the inevitable in life, when we say that God and thoughtful men are weary of their presence. **Every boy ought to improve upon his father; every girl grow into a nobler, gentler, more self-denying woman than the mother. No reproduction of former types will give the world the perfect type.** We know not where the millennium is, as measured by the distance of time, but we do know and so do you all, that it is a great way off as measured by human growth and expansion.—Selected.

A CITATION

Influences are at work whose object is to create an impression in favor of the renunciation or temporary suspension of the law of CELESTIAL MARRIAGE. Arguments are being used to that end, in a semi-private way, with a view to GAINING CONVERTS TO THAT IDEA.

Perhaps such pleadings may influence a few people who are not in the habit of probing subjects to the bottom and are not particularly gifted with the power to analyze the motives by which men are actuated. Good Latter-day Saints, however, who have within themselves that needful reason for the hope that inspires them are not affected by the **shallow pretexts of semi-apostates.**

But they should not be so inconsistent as to put forth the FLIMSY CLAIM that their course is sustained by the revelations of the Almighty. They had better acknowledge that their faith in revelation has dwindled to a fine point, **if it ever existed in their breasts, at all,** until it is scarcely discernable. They should at once proclaim themselves AS UNBELIEVERS in the claim that the revelation on Celestial marriage is of divine origin, or else admit that they do not **possess the courage of their convictions.**

But we are not yet through with treating upon the quotations sometimes referred to by the **weak-backed who need a ramrod fastened parallel with their spinal column,** and occasionally manifest a desire to see the stiffening taken out of others. A favorite passage used by such (and the same passage is used today as a basis for the issuance of the Manifesto and the present Church attitude in repudiating the order of plural marriage), will be found on pages 435 of (the Doctrine and Covenants). Here it is:

"Verily, verily I say unto you, that when I give a commandment to any of the sons of men, to do a work unto my name, and those sons of men go with all their might, and with all they have to perform that work, and cease not their diligence, and their enemies come upon them, and hinder them from performing that work; behold it behoveth me to require that work no more at the hands of those sons of men, but to accept of their offering.

"And the iniquity and transgression of my holy laws and commandments, I will visit upon the heads of those who hindered my work, unto the third and fourth generation, so long as they repent not, and hate me, saith the Lord God.

"Therefore for this cause have I accepted the offering of those whom I commanded to build up a city and a house unto my name, in Jackson County, Missouri, and were hindered by their enemies, saith the Lord your God."

It is a little singular that some people will persistently refuse to see the difference between a certain special work and a principle or law. The consistency of the Lord relieving the people from any such obligation as the building of a house when prevented by enemies from accomplishing it is self-evident. When it comes to the abrogation of a law, a principle, a truth, the matter is entirely different. The revelation does not apply even remotely to the present situation.

—Editorial, Deseret News, 1885.

BRAVES OF THE HUNT

Anent the Poem—"Braves of the Hunt"—produced below, the remarks of the late President Joseph F. Smith, on the folly of needlessly taking life, are most timely. Excerpts from the remarks referred to are produced herewith as an introduction to the splendid poem of Henry Herbert Knibbs:

"I never could see why a man should be imbued with a blood-thirsty desire to kill and destroy animal life. I have known men—and they still exist among us—who enjoy what is, to them, the 'sport' of hunting birds and slaying them by the hundreds, and who will come in after a day's sport, boasting of how many harmless birds they have had the skill to slaughter, * * * I do not believe any man should kill animals or birds unless he needs them for food. * * * I think it is wicked for men to thirst in their souls to kill almost everything which possesses animal life. It is wrong, and I have been surprised at prominent men whom I have seen whose very souls seemed to be athirst for the shedding of animal blood. They go off hunting deer, antelope, elk, anything they can find, and what for? 'Just for the fun of it.' Not that they are hungry and need the flesh of their prey, but just because they love to shoot and destroy life."—Gospel Doctrine, p. 334.

Braves! that go out with your guides and gold and the polished tubes of steel,
Playing safe with the hunting pack, the trap and the prism glass;
Slaying the Moose or the Silvertip, e'en as you pause and kneel,
Loosing the power that ye wield for shame . . . . So do our monarchs pass!

Not for the hunger of babes ye hunt, for mother or aged sire;
Not to the Red gods offering the blood of your lust to kill;
Not with the strength of your brawn and thew matching the fury fire
Of the beast that fights for the life it loves. Nay! but with sneaking skill

Ye speed the sting of the spreading slug, giving your lust a name;
Sport! To shatter the buoyant life, to sever the silver thread!
Then ye stand with a gun in hand, grinning your pictured shame;
"See at my feet the mighty thing that I, yea, that I struck dead!"

When ye have toiled on the foot-worn trail till the hunger pinch is keen;
When ye have stood as a man with men earning your wage through strife
Of the outland ways, ye have fair excuse to kill—and the kill be clean;
Then perchance will the boast be lost, fostering life with life.

Sport! To slay with no cause to slay—not even the pride of hate!
Courage? Then stand to an even chance, facing a foeman's gun
Out in the open, eye to eye, for Honor or Kin or State,
Oh, ye who slink in the woven blind seeking to kill—for fun!

Would that ye lay by the wounded thing that crawls to the brush to die;
Would that ye knew the biting pain and that lingering thirst of hell,
Writhing down to the darksome pit as ye vainly implored the sky,
Asking It if there once was God that made ye and loved ye well.

Perhaps, when the Hand that fashioned all shall strike, and the earth be dumb,
Out of the dim and the voiceless vast—back to their own again,
Herd and band and the mated beasts, fearless and free shall come,
Knowing naught of the ancient fear of a tribe that were named as men.

The Prophet Joseph Smith stated: "One of the reasons why God withdrew his Spirit from the earth was because the people were so ready to take the life of animals."—Palantic, p. 46.

"For, behold", said the Christ, "the beasts of the field and the fowls of the air, and that which cometh of the earth, is ordained for the use of man for FOOD and for RAIMENT, and that he might have in abundance: * * * And wo be unto man that sheddeth blood or that wasteth flesh and hath no need."—D. & C., 49:19, 21.

TRUTH

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

VOL. 21 NOVEMBER, 1955 NO. 6

A Thanksgiving Proclamation

One of the rarest documents pertaining to early Utah history, and richest in its social and spiritual aspects, we are presenting herewith. It is the first Thanksgiving proclamation, issued under the authority of the United States government, perhaps west of the Missouri river. It was issued by Brigham Young, the then Governor of the Territory, under date of December 19, 1851. The day designated for the festive observance was January 1st, 1852—New Years day.

Brigham Young was appointed Governor of the Territory, September 20, 1850, but did not receive news of the event until January 27, 1851; hence the document referred to was his first Thanksgiving proclamation as Governor.

History reminds us that the observance of a day of prayer and thanksgiving had taken place in the United States more or less sporadically since the "earliest harvest thanksgiving in America was kept by the Pilgrim Fathers at Plymouth in 1621." The event was frequently repeated during that and the ensuing century. "Congress recommended," says a leading biographer, "days of thanksgiving annually during the revolution, and in 1784 for the return of peace—as did President Madison in 1815." Such a day was appointed by President Washington in 1795 for the general benefit and welfare of the nation. New York observed the day annually since 1817; but it was not until 1863, eleven years after Governor Young's proclamation—that the last Thursday in November was thereafter annually designated a Thanksgiving Day by Presidential Proclamation.

While the document to follow was issued by Brigham Young, ostensibly as Governor of the Territory, it may be assumed to have emanated from the great leader as a Priesthood message issued by authority of the Kingdom of God, of which, at the time, he was the visible head. The first government to be set up in these valleys after the arrival of the Saints was that of the Kingdom, its laws being enacted by the body of legislators

"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."

known as the "Grand Council" or "Council of Fifty." (See Priesthood Items—Musser and Broadbent, p. 8 et seq., also Roberts Comprehensive History of the Church, 3:275-7.)

For some years, it is understood, the members of the Grand Council of the Kingdom of God were also members, by election, of the Legislature of Utah; the one body in effect, originating legislation and the other ratifying it and giving to it the force of civil law.

One promise Brigham Young made to the Saints upon their arrival in the valley was that if they would strictly serve the Lord from that time on, they would never again have to come under any other government than that of the Priesthood of God. Said he, on a later occasion:

> I have had visions and revelations instructing me how to organize this people so that they can live like the family of heaven, but I cannot do it while so much selfishness and wickedness reign in the Elders of Israel.

However, the Saints had not reached a height in spiritual vision, where they could appreciate the advantage of remaining under the direct rule of heaven, and they clamored for statehood that they might be as others. For this reason the Kingdom of God ceased to function openly as it had previously done.

So much then, in introduction of this splendid document. Its frank, honest, clear, practical and eminently religious expression is strongly characteristic of its author. The counsel it contains will be appropriate for all time and it forms a splendid basis for resolutions with which to begin the New Year. Had the spirit of that proclamation been lived by the Saints there would be a different story now to tell: the "House of God" might have been set in order and Zion redeemed and the Saints living in the Millennial reign. But the document itself:

TERRITORY OF UTAH

PROCLAMATION

FOR A DAY OF PRAISE AND THANKSGIVING

It having pleased the Father of all good, to make known his mind and will to the children of men, in these last days, and through the ministrations of his angels, to restore the holy Priesthood unto the sons of Adam, by which the gospel of his son has been proclaimed and the ordinances of life and salvation are administered; and through which medium the Holy Ghost has been communicated to believing, willing, and honest minds; causing faith, wisdom, and intelligence to spring up in the hearts of men, and influencing them to flow together, from the four quarters of the earth to a land of peace and health; rich in mineral and vegetable resources; reserved of old in the councils of eternity for the purposes to which it is now appropriated, a land choice above all other lands; far removed from the strife, contention, divisions, moral and physical commotions, that are disturbing the peace of the nations and kingdoms of the earth.

I, Brigham Young, Governor of the Territory aforesaid, in response to the time-honored custom of our fathers at Plymouth Rock, by the Governors of the several States and Territories, and with a heart filled with humiliation, and gratitude to the Fountain of all good, for His multiplied munificence to his children, have felt desirous to, and DO PROCLAIM THURSDAY, the first day of January, eighteen hundred and fifty-two, A DAY OF PRAISE AND THANKSGIVING, for the citizens of this our peaceful Territory; in honor of the God of Abraham, who has preserved his children amid all the vicissitudes they have been called to pass; for His tender mercies in preserving the nation undivided, in which we

live; for causing the gospel of His Kingdom to spread and take root upon the earth, beyond the power of men and demons to destroy; and that He has promised a day of universal joy and rejoicing to all the inhabitants who shall have been purified by fire, and rest in peace.

And I recommend to all the good citizens of Utah, that they abstain from everything that is calculated to mar or grieve the spirit of their Heavenly Father, on that day; that they rise early in the morning of the first day of the New Year, and wash their bodies with pure water; that all men attend to their flocks and herds with carefulness; and see that no creature in their charge is hungry, thirsty or cold; while the women are preparing the best food for their households, and their children ready to receive it in cleanliness and with cheerfulness; then let the head of each family, with his family, bow down upon his knees before the God of Israel, and acknowledge all his sins, and the sins of his household, call upon the Father in the name of Jesus for every blessing that he desires for himself, his kindred, the Israel of God, the universe of man; praying with full purpose of heart and united faith, that the union of the United States may be preserved inviolate against all the devices of wicked men, until truth shall reign triumphant, and the glory of Jehovah shall fill the earth; then in the name of Jesus, ask the Father to bless your food; and when you have filled the plates of your household, partake with them, with rejoicing and thanksgiving; And if you feel to make merry in your hearts, sing a song of thanksgiving, and lift up your hearts continually in praise and acknowledgment of the unbounded mercies you are momentarily receiving. I also request all good and peaceful citizens, that they abstain from all evil thinking, speaking, and acting on that day that no one be offended by his neighbor; that all jars and discords cease; that neighborhood broils may be unknown; that tattlers and strife may not be remembered; that evil surmising may be forgotten; that all may learn the truth and have no need of priests to teach them; that all may be well and have no need of doctors; that all may cease their quarrels and starve the lawyers; that all may do as they would be done unto, so that perfect love which casteth out all fear may reign triumphant; and there shall be nothing to disturb the quiet of an infant in all the Territory of Utah; that there be no contention in the land; and that the same peace may extend its influence to the utmost bounds of the everlasting hills, and from thence to the habitation of every man and beast, to the ends of the earth, till the leopard shall lie down with the kid, the lion shall eat straw like the ox, and the babe shall lay his hand upon the cockatrice's den, and find peace to its soul.

I furthermore request, that when the day has been spent in doing good; in dealing your bread, your butter, your beef, your pork, your turkeys, your molasses, and the choicest of all the products of the valleys of the mountains, at your command, to the poor; that you end the day in the same order and on the same principle that you commenced it; that you eat your supper with singleness of heart, as unto the Lord, after praise and thanksgiving and songs of rejoicing; remembering that, you cannot be filled with the Holy Spirit, and be preparing for Celestial glory, while the meanest menial under your charge or control, is in want of the smallest thing which God has given you power to supply; remembering that that menial is dependent on you for its comforts, as you are dependent on your God for your constant support. Retire to your beds early, that you may be refreshed, and arise early again and so continue until times and seasons are changed; or, finally, I say unto you, let the same process be continued from day to day until you arrive unto one of the days of Kolob (where a day is one thousand of our years) the

planet nearest unto the habitation of the Eternal Father; and if you do not find peace and rest to your souls by that time, in the practice of these things, and no one else shall then present himself to offer you better counsel, I will be there, and knowing more, will tell you what you ought to do next.

(Seal) Done at the Executive Office, Great Salt Lake City; In witness whereof I have hereunto set my hand, and caused the seal of the Territory to be affixed; this nineteenth day of December A. D. one thousand eight hundred and fifty-one, and of the Independence of the United States the seventy-sixth.

By the Governor

(Signed) BRIGHAM YOUNG.

W. Richards,
Sec. Pro. Tem.
Appointed by the Governor.

(Copied from pp. 35-37, Executive Proceedings, Elections and Commissions, 1850 to 1854).

(Re-printed from TRUTH, Vol. 3, No. 8, pp. 125-127).

"I've fought the battle all my life
Of outward foes and inward strife;
The strife which flesh and spirit feel
As keenly as the barbed steel;
For ah! my soul has longed to be
A perfect thing for God to see!
And feels impatient for the time
When I the heavenly heights shall climb,
The good, in all the ages past,
My eyes in Love I've ever cast,
Would imitate, admire, and aim
Their glorious pinnacles to gain."

—Hannah T. King.

Good habits pay better dividends than bad habits, and they're just as hard to break as the bad ones.
When in doubt, do the friendliest thing.

PRESIDENT JOHN TAYLOR

Truth deems it a distinct honor to remember the birthday anniversary of President John Taylor—PROPHET, SEER, REVELATOR, and third President of the Church of Jesus Christ of Latter-day Saints. He was born November 1, 1808, and died a martyr in exile July 25, 1887.

We feel that a more fitting tribute in writing could not be paid him than was expressed at the time of his death over the signatures of his Counselors, George Q. Cannon and Joseph F. Smith, under the heading "Particulars of the death of President John Taylor." As a token of our high esteem we take pleasure in reproducing the afore mentioned tribute as published in the Millennial Star, Vol. 49, pages 524-526:

Once more the Latter-day Saints are called upon to mourn the death of their leader—the man who has held the keys of the kingdom of God upon earth. President John Taylor departed this life at five minutes to 8 o'clock on the evening of Monday, July 25, 1887, aged 78 years, 8 months and 25 days.

In communicating this sad intelligence to the Church, over which he has so worthily presided for nearly ten years past, we are filled with emotion too deep for utterance. A faithful, devoted, and fearless servant of God, the Church in his death has lost its most conspicuous and experienced leader. Steadfast to and immovable in the truth, few men have ever lived who have manifested such integrity and such unflinching moral and physical courage as our beloved President who has just gone from us. He never knew the feeling of fear connected with the work of God. But in the face of angry mobs, and at other times when in imminent danger of personal violence from those who threatened his life, and upon occasions when the people were menaced with public peril, he never blanched—his

knees never trembled, his hand never shook. Every Latter-day Saint always knew beforehand, on occasions when firmness and courage were needed, where President John Taylor would be found and what his tone would be. He met every issue squarely, boldly, and in a way to call forth the admiration of all who saw and heard him. Undaunted courage, unyielding firmness were among his most prominent characteristics, giving him distinction among men who were distinguished for the same qualities. With these were combined an intense love of freedom and hatred of oppression. He was a man whom all could trust, and throughout his life he enjoyed, to an extent surpassed by none, the implicit confidence of the Prophets Joseph, Hyrum and Brigham, and all the leading men and members of the Church. The title of "Champion of Liberty," which he received in Nauvoo, was always felt to be most appropriate for him to bear. But it was not only in the possession of these qualities that President Taylor was great. His judgment was remarkably sound and clear, and through life he has been noted for the wisdom of his counsels and teachings. His great experience made his suggestions exceedingly valuable, for there has scarcely been a public movement of any kind commenced, carried on or completed, since he joined the Church, in which he has not taken part.

But it is not necessary that we should, even if time permitted, rehearse the events of his long and busy life. To do so would only be to give a greater part of the history of the Church, for with it his biography is inseparably interwoven.

The last time President Taylor appeared in public was on Sunday, February 1, 1885. On that occasion he delivered a lengthy discourse in the Tabernacle, in Salt Lake City. Rumors had been floating around for some time that his arrest was contemplated. In fact, while returning from a trip to the settlements in Arizona, he was advised in California that he was in great danger, and it was suggested that perhaps it would be better for him not to return to Salt Lake City. He listened to these cautions, but still resolved to take the risk, and came back and fearlessly went about his business for some time. But on the evening of Sunday, February 1st, he concluded to withdraw himself from the public performance of his numerous and important duties. In taking this step he did so more to preserve peace and to remove all possible cause of excitement, than from any desire for personal safety. He perceived that there was a determination on the part of men holding official positions here to raise an issue and, if possible, involve the Latter-day Saints in serious trouble. He had not broken any law. He knew he was innocent, and that if he were arrested and could have a fair trial, nothing could be brought against him. He had taken every precaution that a man could take under his circumstances to make himself invulnerable to attack. He was determined that, so far as he was concerned, he would furnish no pretext for trouble, but would do everything in his power to prevent the people over whom he presided from being involved in difficulty.

From that date, upwards of two years and a half ago, when he left his home in Salt Lake City, he had not had the opportunity of crossing its threshold again. To home and its joys, its delightful associations and its happy reunions he had been a stranger. He has lived as an exile —a wanderer in the land, to the development and good government of which he has contributed so much! While living in this condition, one of his wives was stricken with disease, and though his heart was torn with anguish at the thought of her condition, and with anxiety to see her and minister to her deep distress, her residence was closely watched by spies, and when she was in a dying condition, was even searched with the hope of en-

trapping him! Thus she was deprived of the privilege of looking upon his beloved face, and he had not even the sad consolation of witnessing or taking any part in her funeral ceremonies.

During the two years and a half that President Taylor has been living in this condition, he has been cut off from all the society and loving ministrations of his family. But though this was so hard to bear at his time of life, he never murmured. He was always full of courage and hope, cheering everyone with whom he was brought in contact, and lifting his companions, by his noble example, out of despondency and discouragement. With the same courage with which he stood by the Prophet of God, and with a walking cane parried the guns of the mob when they vomited their sheets of flame and messengers of death in Carthage Jail, he confronted the difficulties and the trials which he had to meet when compelled to leave his home and the society of those whom he loved. His demeanor throughout this long ordeal has been most admirable. Every one who has seen him has been impressed by his equanimity and stately bearing. Always distinguished for his courtesy and dignity of character, at no period of his life did he exhibit those traits to greater advantage than he has during his exile. He has never condescended even to speak evil of those who so cruelly persecuted him.

By the miraculous power of God, President Taylor escaped the death which the assassins of Carthage Jail designed for him. His blood was then mingled with the blood of the martyred prophet and patriarch. He has stood since then as a living martyr for the truth. But to-day he occupies the place of a double martyr. President John Taylor *has been killed by the cruelty of officials who have, in this Territory, misrepresented the government of the United States.* There is no room to doubt that if he had been permitted to enjoy the comforts of home, the ministrations of his family, the exercise to which he had been accustomed, but of which he was deprived, he might have lived for many years yet. His blood stains the clothes of the men who, with insensate hate, have offered rewards for his arrest and hounded him to the grave. History will yet call their deeds by their right names; but One greater than the combined voices of all historians will yet pronounce their dreadful sentence.

It is now some months since President Taylor was attacked by disease. It came upon him by degrees, manifesting itself in the beginning by a swelling of the limbs for the want of proper exercise. He fought disease with his characteristic pluck and determination. He would not yield. He would neither allow himself or anyone else to think that his sickness was serious. He would not permit his family to know his real condition, as he did not wish them to have any anxiety on his account, and it was almost against his express wishes they were told how sick he was. When messages were sent by him to them, they were always of a reassuring character. Up to the last day or two he was able to sit in his chair, and until quite recently he was able to assist himself in getting in and out of bed. The strength he exhibited and his tenacity of life have been very wonderful; for though so strong, he had partaken of scarcely any nourishment for the past six weeks. So peacefully did he pass away, and so like a babe falling asleep that a brief period elapsed before those who stood around his bed were sure that his spirit had taken its flight.

As the sad intelligence which we now communicate will spread through these valleys and mountains, sorrow will fill the hearts of all at hearing of the last days of their beloved and venerable President. We know how deep has been the

sympathy that has filled the hearts of the Saints for him in his advanced years in thinking of his condition and of his being compelled to live as an exile from his family and the people. The expressions of esteem and love which have come to him from all parts of the land have deeply touched him and caused him great pleasure in thinking how much his welfare was desired by all the Saints throughout the earth.

His constant desire was to do everything in his power to relieve the Latter-day Saints from the oppressions under which they suffer. Every pulsation of his heart beat with a love of Zion and a desire for her redemption. We desired, and the desire was general, we believe, throughout the Church—that he might live to emerge from his exile and be once more a free man among the people whom he loved. But this has been denied us. He has gone to mingle with the holy and the pure, and to quote his own eloquent words, written concerning his own dear friend, Joseph the Seer:

"Beyond the reach of mobs and strife,
He rests unharmed in endless life;
His home's in the sky, he dwells with the Gods,
Far from the furious rage of mobs."

And though we have lost his presence here, his influence will still be felt. Such men may pass from this life to another, but the love which beats in their hearts for righteousness and for truth cannot die. They go to the enlarged sphere of usefulness. Their influence is extended and will be more widely felt, and Zion will feel the benefit of his labors, as it has the labors of others who have gone before him. The work of God will roll forth. One after another of the mighty men—the men who have spent their lives in the cause of God—may pass away, but this will not effect the purpose of our great Creator concerning his latter-day work. He will raise up others, and the work will go on increasing in power, in influence, and in all true greatness, until it will accomplish all that God has predicted concerning it.

We feel to say to the Latter-day Saints: Be comforted! The same God who took care of the work when Joseph was martyred, who has watched over and guarded and upheld it through the long years that have since elapsed, and who has guided its destinies since the departure of Brigham, still watches over it and makes it the object of His care. John has gone; but God lives, He has founded Zion. He has given His people a testimony of this. Cherish it in your heart of hearts, and live so each day that when the end of your mortal lives shall come, you may be counted worthy to go where Joseph, Brigham and John have gone, and mingle with that glorious throng whose robes have been washed white in the blood of the Lamb.

This is the earnest prayer for all Saints, and for all the honest in heart, of your unworthy servants in Christ.

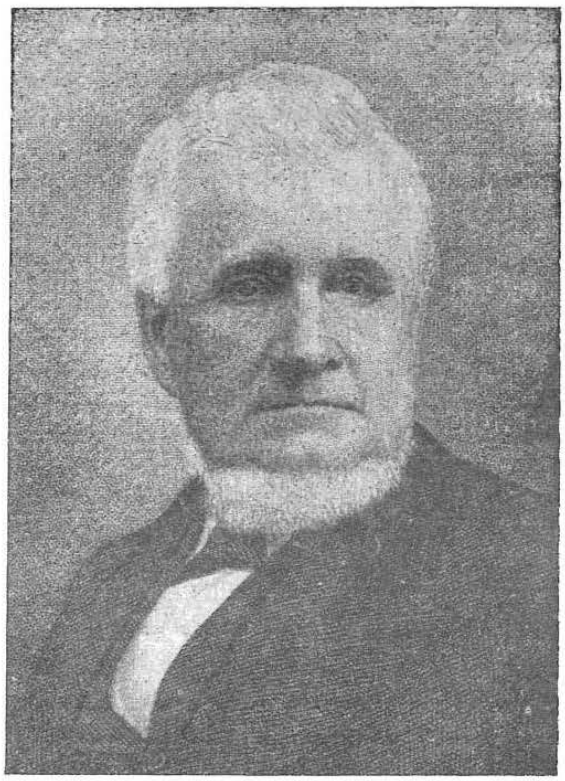
George Q. Cannon.
Joseph F. Smith.

Every effort is being made by the enemies of the Saints to capture Presidents Taylor and Cannon. On the 17th of February the Gardo House was visited by Marshall Dyer and his assistants, with the hope of finding the brethren there. While the search was being made, Marshall Dyer engaged in conversation with Mrs. Schwartz, President Taylor's sister, in the course of which he asked her why President Taylor did not give himself up. "Oh yes," replied the lady, severely; "give himself up and be murdered, and then have his murderer promoted, as Thompson was!" "Who promoted Thompson?" demanded Marshall Dyer, angrily. "Dyer," was the prompt response.

ADDRESS DELIVERED BY PRESIDENT JOHN TAYLOR

MARCH 5, 1882

(Journal of Discourses, 23: 28-38)



THE DISPENSATION OF THE FULLNESS OF TIMES—RESTORATION OF THE GOSPEL—DUTIES OF THE PRIESTHOOD—THE FUTURE OF ZION—INCONSISTENCY OF THE SAINTS' PERSECUTORS—INCIDENTS OF CHURCH HISTORY, ETC.

We are living in peculiar times; we are operating in an eventful era; we are associated with a peculiar dispensation, and we have a labor to perform which in many respects differs from that of all other ages or times. The dispensation that we are connected with is called in Scripture the dispensation of the fulness of times in which, it is recorded, God will gather together all things in one, whether they be things on the earth or things in the heavens. There are ideas associated with this dispensation that are in many respects distinct, and dissimilar from those that have been enunciated and proclaimed in former ages and dispensations; and inasmuch as the present dispensation is to embrace everything that has been connected with all past dispensations—all the prominent features as well as the minor ones that characterized the Church and kingdom of God in former days, that were essentially necessary to its growth and development—must re-appear in connection with the work of God in this our day. If the manifestations and developments of other dispensations have been made known to us, we have had revealed to us doctrines, theories, organizations and systems that have existed among the whole of them; because it is emphatically the dispensation of the fulness of times. If they had anything that was peculiarly characteristic in the in the days of the ancient Patriarchs, we have the same revealed to us. If they had anything prominent and important in the dispensation of Noah, we have it, and if Noah was called upon to preach the Gospel to the world in his day, before its destruction, so are we.

If in the Abrahamic or Mosaic dispensations God revealed important principles, we have a clear knowledge of those things made known to us, and the reasons, the whys and wherefores, pertaining to them. If they had anything among the ancient Prophets and men of God, we have the same principles developed. If in the days of Jesus they had manifestations, revelations, doctrines or organizations, those things are made known to us. Or if the people upon this continent, to whom God revealed his will—either the people that came from the Tower of Babel, or

those who came from Jerusalem during the reign of Zedekiah—if anything was revealed to them, we have had it revealed unto us. And this is why certain things exist pertaining to organizations, etc., referred to by Brother Hatch.

We have here on the ceiling of this building pictured to us, Moroni making known to Joseph Smith the plates, from which the Book of Mormon was translated, which plates had been hidden up in the earth; and in connection with them was the urim and thummin, by which sacred instrument Joseph was enabled to translate the ancient characters, now given unto us in the form of the Book of Mormon; in which is set forth the theories, doctrines, principles, organizations, etc., of these peoples who lived upon this continent. People talk about their disbelief regarding these things. That is a matter of no moment to us. I do not intend to bring any argument upon this question, caring nothing about what people believe. We know certain things, and knowing them we regard them as matters of fact. If we were to take the world and its ideas and theories, we should find that there is hardly one person in every thousand who believes the Bible. The Christian world professes belief in the Bible; that is, they *believe it when shut, but not when open.* Consequently, I do not propose this afternoon, at least, to address myself to infidels, whether they go under the name of Christian or any other name. I am speaking of certain principles to a people who believe them to be true; and I wish to refer more particularly to some events associated with the dealings of God with his earthly children.

When John was on the isle of Patmos, certain things were revealed to him that were to transpire in the last days, and he prophesied of them. While wrapped in prophetic vision, gazing on the purposes of God as they were to be unfolded in later times, among other things he saw an angel flying in the midst of heaven, having the everlasting Gospel to preach unto them that dwell on the earth, to every nation, kindred, tongue and people; saying with a loud voice, Fear God and give glory to him, for the hour of his judgment is come. This was a declaration made by this ancient Apostle and Prophet of God while banished for his religion, as certain men to-day would, if they could, banish us. We now declare to the world that this part of the visions of John has been fulfilled; that the angel has come and appeared to man upon the earth, conferring upon him this heavenly charge, namely, the responsibility of opening up a new Gospel dispensation; and we declare that God himself took part in it, and that Jesus, the Mediator of the new covenant, accompanied him, both of whom appeared to Joseph Smith, upon which occasion the Father, pointing to the Son said, "This is my beloved Son, hear him." Following this the Gospel was to be preached to every nation. What Gospel? The same Gospel that was preached to Adam, and to the Patriarchs and men of God of every age; the Gospel of salvation and deliverance from sin through the atonement of Jesus Christ, the resurrection from the dead, life immortal and all the blessings associated therewith. And when this Gospel was first proclaimed in this age, who knew anything about it? Nobody; it was not and had not been among men for centuries. The world of mankind had been left without direct communication from the heavens, and as a natural consequence while grovelling in the dark, they followed the devices and desires of their own hearts; they were governed by man-made systems, and bowed to the dictum, to the notions, the theories and follies of men. There was no Apostle, no Prophet, no inspired men of God, holding His Holy Priesthood to say, Thus saith the Lord, this is the way, walk ye in it.

In connection with this I may allude

to an incident in my personal experience, to show the state of the world religiously some forty or fifty years ago. Not being then acquainted with this Church, a number of us met together for the purpose of searching the Scriptures; and we found that certain doctrines were taught by Jesus and the Apostles, which neither the Methodists, Baptists, Presbyterians, Episcopalians, nor any of the religious sects taught; and we concluded that if the Bible was true, the doctrines of modern Christendom were not true; or if they were true, the Bible was false. Our investigations were impartially made, and our search for truth was extended. We examined every religious principle that came under our notice, and probed the various systems as taught by the sects, to ascertain if there were any that were in accordance with the word of God. But we failed to find any. In addition to our researches and investigations, we prayed and fasted before God; and the substance of our prayers was, that if he had a people upon the earth anywhere, and ministers who were authorized to preach the Gospel, that he would send us one. This was the condition we were in. We knew all that the Methodists knew then, and all that they know now. We knew all that the Presbyterians knew then, and all that they know now. We knew all that the Episcopalians knew then, and all that they know now. We knew all that the Roman Catholics knew then, and all that they know to-day; for we made ourselves conversant with the doctrines and examined them thoroughly, as well as the theories of all men who pretended to have knowledge of Gospel light. We prayed earnestly; and in answer to our prayers, the Lord sent us Elder Parley P. Pratt, who gives an account of this in his autobiography which has been published since his death. Brother Pratt, in relating the circumstances, says that Brother Heber C. Kimball came to his house one night after he had retired; that Brother Kimball requested him to get up, which he did, and then began to Prophecy to him. He told him there was a people in Canada who were seeking for a knowledge of the Gospel, and they were praying to God to send them a minister who should reveal to them the truth. Brother Kimball then commissioned him to repair to Canada, telling him that the Lord would bless him and open up his way. Just previous to that time the Saints had been engaged in building the Temple in Kirtland, Ohio, and were all very much embarrassed as to means, Brother Pratt with the balance having devoted everything he had to spare for that purpose. Among other things that Brother Kimball told him was, that where he was going he would find means to relieve himself, and that many of the people would embrace the Gospel, and that it would be the means of introducing the Gospel to England. And furthermore, said he, your wife who is now childless shall have a son. In the course of time she did have a son, and they named him Parley. I do not know but that he may be present; but I was going to say, I knew him before he was born. (Laughter.)

I speak of this to show that there was at that time nobody, of whom we had any knowledge, from whom we could obtain any information with regard to the Gospel of the Son of God, or that could teach us the doctrines Jesus and His Apostles taught, as contained in the Scriptures. Brother Pratt came and found us, and he came in answer to our prayer; at least, that is my faith in regard to the matter. And were all these things accomplished? Yes: I was baptized myself and others, and I baptized many others in that country; and it was the means also of sending the Gospel to England. John Goodson, who apostatized long ago, John Snyder, a good, faithful man who was one of the committee of the Nauvoo House, and who died in the 17th Ward of this City, Isaac Russell, and Joseph Fielding, uncle to Brother Joseph F. Smith, were of our number, embraced the Gospel, and were af-

terwards called to accompany Brother Heber C. Kimball and Orson Hyde to England for the purpose of opening up the work in that land; and I was the first person that wrote a letter to England on the subject of the Gospel; I did it at the request of Brother Fielding, who got me to write for him to a brother and brother-in-law of his who were ministers in England. These were the men that helped to introduce the Gospel into England in that early day. I speak of this for the information of many of you.

When Brother Pratt came to me I was, perhaps, as well read in the letter of the Bible as I am to-day, and as soon as he commenced to talk about Prophets, I said, Yes, we believe in them. And he talked about Apostles and I remarked, Yes, we have been looking for such men, but we cannot find them. He talked about the organization of the Church as it was anciently; and about the gift of tongues and the gift of healing, etc., and we were delighted with his message, it was something we were seeking for, and it was all new to us. We had heard rumors about the Mormons, just as people hear rumors now-adays of us; and the rumors we heard were not of the most complimentary character, any more than are those that are circulated about us to-day, or those that were circulated about Jesus and the former-day Saints. You know, the pious, hypocritical clergy of that day put the Savior down as the vilest creature that ever lived, and influenced the populace against him; for said they, if he heals the sick, give God the glory, for we know that this man is a sinner; and when he cast out devils, this same class attributed it to the power of Beelzebub, the prince of devils; and they spoke of him as being a bastard, and cast all manner of reflections upon him. The Savior in speaking to his disciples gave them to understand that inasmuch as they had persecuted him, *they would also persecute them;* and said he, further, when they persecute you in one city, flee to another; and he also told them *to be exceeding glad when they were persecuted for righteousness' sake.* What, to be lied about by adventurers and political demagogues who seek to rob and plunder you? Yes; that is a good and favorable sign. If we were guilty of the infamies that they seek to lay at our door, that would be another matter. But whilst we are not as good as we might be, we do know that what they say and publish to the world about us, which has had a tendency to arouse the feelings of the general public against us, are infernal falsehoods. "Blessed are you when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice and be exceeding glad," etc. In this we but share the lot of the honorable of other ages, the men of God who stood the abuse of their fellow man, and who, in many instances, were persecuted much worse than we are. Our present assailants have not learned how yet; but they are trying upon a small scale to introduce the inquisition, and may, by and by, in some degree, succeed in carrying out their nefarious objects. This is their work, if they can stand it we think we can. There are thousands of honorable men who will look down with contempt upon all such unprincipled and mendacious efforts.

After the Lord had spoken to Joseph Smith, and Jesus had manifested himself to him, and after Moroni had revealed to him the hidden plates containing the history of the ancient inhabitants of this continent, which, in the wisdom of God, have been translated into our own language in the form of the Book of Mormon, and which, in connection with the Bible, is to be the means of confounding false doctrines, the one being corroborative of the other in principle and doctrine and in relation to the designs and purposes of God—after this it was necessary that the Priesthood held by men in former days should be restored in these latter days,

that people now, as men in those days, might be authorized to act in the name of the Lord. Hence John the Baptist, who held the keys of the Aaronic Priesthood, came and laid his hands upon the heads of Joseph Smith and Oliver Cowdery, using these words: "Upon you, my fellow-servants, in the name of Messiah, I confer the Priesthood of Aaron, which holds the keys of the ministering of angels, and of the gospel of repentance, and of baptism by immersion for the remission of sins; and this shall never be taken again from the earth until the sons of Levi do offer again an offering unto the Lord in righteousness." After having been ordained to this Priesthood which is after the order of Aaron, it was necessary that they should have another Priesthood which is after the order of Melchisedek, and after the order of the Son of God. And consequently Peter, James and John came and conferred that Priesthood. Why did they come? Because they were the last who held the keys of that Priesthood. After this order of Priesthood was introduced, the organization which we possess to-day was gradually effected, which is as full and complete, perhaps, as ever existed upon the earth. How perfect it was in the days of Enoch we are not told, but everything that they had revealed to them pertaining to the organization of the Church of God, also pertaining to doctrine and ordinances, we have had revealed to us, excepting one thing, and that is the principle and power of translation; that, however, will in due time be restored also. And if they in their day built a Zion, we have one to build in our day, and when this shall be done and everything is in readiness, the Zion which the people of Enoch built and which was translated, will descend from above, and the Zion of the latter days which this people will build, will ascend by virtue of this principle and power, and the former and the latter-day Zion will meet each other, and the dwellers in both will embrace and kiss each other, so we are told in the revelations of God.

We are indebted to no one excepting God, our heavenly Father, for the organization which we possess; and as a little circumstance with regard to its practical working occurs to me, I will mention it. Among other places, we sent to Bear Lake a copy of the form of petition which we are now presenting to Congress. I think it was on Wednesday that it was sent out from here, and on Saturday night it was returned with thousands of signatures. That is the way we do things here. In a few days we had some fifty thousand signatures, and I presume before this there are some ten or twenty thousand more from the more distant settlements. What does it manifest? Union and sympathy one with another, all testifying to one thing, which I was very glad to see. ***People have said that we know that polygamy is not a principle of our religion; but here are petitions signed by some seventy or eighty thousand, all of whom testify to their faith in regard to this principle. I think the testimony of seventy or eighty thousand persons living right among it, and most of whom are born in it, ought to be as strong as that of a few quidnuncs who know little or nothing about it.***

The Gospel was then revealed, what for—for you and me, or for this man and that man? No; it was for the benefit of the world; it was in the interests of humanity; and it was to be proclaimed to every nation, kindred, people and tongue, by men commissioned of God to do so. That duty belongs to the Twelve especially, to either do so in person or see that it is done. I have traveled myself tens of thousands of miles, and so have my brethren, visiting the nations of the earth in their most prominent cities declaring to them the principles of the Gospel as God has revealed them. And could we find men upon the earth that could successfully oppose us? I declare before God I never found one, taking the Bible as a standard;

neither can any one be found to-day that can do it, and that is the trouble.

In that day, we are told, the meek shall rejoice in the Lord; and the poor among men shall rejoice in the holy one of Israel. God has had his people scattered among the nations, and his testimony was to go forth to all lands; and it becomes the duty of the Twelve, the Seventies, the High Priests and Elders to carry this message and present it to them in the spirit of the Gospel, not to cram the truth down the throats of men, as certain individuals would cram their peculiar views down our throats. But when we were sent forth we were sent to teach, and not to be taught. We could not learn anything from them about the Gospel, for they did not know it. They could not teach us, hence the Lord in sending out the first Elders, told them they were sent to teach and not to be taught. We went in the midst of opposition and persecution, mobbings and drivings, and were subjected to every insult, indignity and infamy that wicked and corrupt men could invent, and we have put up with such things all the time, and many have had to lay down their lives in the conflict, and they will, as others formerly did, when the time comes, gain a better resurrection. And we are still struggling on, in the face of a general opposition, trusting in our God to sustain us, while we shall continue to sow the precious seed of the everlasting Gospel, and maintain in our own midst the principles of life eternal, and freedom, liberty and equality to the human race. And our sons who have grown up are now doing what we have done; and they too are full of the Spirit, full of life, light and intelligence, having, as we had and still have, the interests of humanity at heart, as they move among the people as messengers of life and salvation. Our course is onward; and are we going to stop? No. Zion must be built up, God has decreed it and no power can stay its progress. Do you hear that? I prophecy that in the name of the Lord Jesus Christ. For Zion must and will be built up despite all opposition, the kingdom of God established upon the earth in accordance with the designs and purposes of God. That is true, and you will find it to be true if you live long enough, and if you die you will find it to be true; it will make no difference. "But shall we not be persecuted?" Yes, and does not Jesus say, Blessed are ye when men revile you and persecute you, etc.,—*would you be deprived of that blessing. "But we have had enough of it." O, have you? no matter, you will have to put up with it.* "But," say you, "have we not certain constitutional rights?" Yes, on paper, but when you get through with them, the paper does not amount to much; it is like pie-crust, easily broken. We do not pay much attention to these things. Honorable men will be governed by constitutions, and laws, and principles, but dishonorable persons will not. Therefore, we have to do the best we can, taking a righteous course that we may be entitled to the blessings of God. "What will be the result of this?" I care nothing about what the result may be, it is a matter of very little importance to me. "Do you expect such things?" Yes, and have done for years; I have never expected anything else associated with the Gospel. When I first embraced it I considered it a life-long affair; and when I came to look at it squarely in the face, if I could have satisfied my conscience by getting along without it, I would have done so; but I could not, and I apprehend that many of you have been in the same situation. I believed it was true, and so did you; and after I was baptized and had hands laid upon my head for the reception of the Holy Ghost, I knew it was true by the operations of the Holy Spirit upon my heart. And this is the common experience of all Saints. Some people seem to think that we are going to throw away our religion at the "drop of the hat." I do not know of any such feeling among this peo-

ple. There have been men who learned to endure things quite as bad as those which afflict us. My mind runs back to Daniel who was a man that feared God. There was a set of political plotters in his day—and probably a fair share of religious ones associated with them—who conspired against him, for Daniel was a man of God in great favor with the king; and the only way they could accomplish their plans was by laying a trap to catch him through an edict of the king. They did it by getting the king to issue a proclamation that no man should ask a petition of any God or man for thirty days, save of the king, that if he did he should be cast into the den of lions. This was done expressly to catch Daniel, but the king was not made acquainted with the secret. Their request was granted and the decree established by the king's signature, which then could not be changed, according to the law of the Medes and Persians, which altered not. When Daniel heard of this, we are told that he went into his house, and the windows of his chamber being open towards Jerusalem, he bowed down before his God, and prayed and gave thanks to him, as aforetime, three times a day. He did not falter, although he knew the nature of the decree and the laws which governed it; but he knew too that the God whom he served was able to deliver him. They watched him, of course, and finally complained against him; and he was adjudged guilty of violating the law. The law had to take its course, although the king, when the thing was made known to him felt very sorrowful, and set his heart on Daniel to deliver him. He did not feel like some feel towards us; although there have been praiseworthy efforts made by a few to maintain constitutional principles, and we recognize them as the sentiments and feelings of honorable men, who wish to see correct principles maintained in our land. There was no appeal in Daniel's case; or as a certain class of Christians to-day would say, "Daniel had to go." They cast him into the den of lions. The king went to the den early the following morning, feeling much concerned about him, and he cried out, "O Daniel, servant of the living God, is thy God whom thou servest continually, able to deliver thee from the lions?" Daniel spoke up and said, "O king, live forever. My God hath sent his angel, and hath shut the lions' mouths, that they have not hurt me." Now, he dared to do that which showed there was some manhood in him. We have another example in the three Hebrew children, who refused to bow down to a golden image that had been set up. *Shall we call it monogamy?* (Laughter.) The conditions were that if they did not bow down to this golden image, they should be cast into a burning fiery furnace. They did refuse to obey this royal decree, saying, "Our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver us out of thine hand, O King. But if not (said they), be it known unto thee, O King, that we will not serve thy gods, nor worship thy golden image which thou hast set up." This, of course, was considered a great indignity on their part to refuse to bow down to this God. These three men were cast into the furnace and their persecutors in their animus and religious zeal, heated it to such a degree—evincing in this respect the same feeling we see manifested toward us in a different form—that the men who cast Shadrach, Meshach and Abed-nego into the furnace were themselves destroyed by the flames. And it seems the King himself was curious to look into the furnace to know of their fate, and in doing so, to his astonishment, he beheld four persons in the midst of the flames, one of whom appeared to be like unto the Son of God. Nebuchadnezzar then called to these three men to come out, which they did; and even the smell of fire was not found upon their clothing, nor was a hair of their heads singed. Such was the faith of those young men, and such their conduct that all honor-

able men could approve and appreciate the nobility of their course, and even the Gods could admire them; and their integrity to God was the means of their being promoted to the favor of the King, and to distinction in the land. Let us hope that the descendants of those people in these days, in the trials that they have to pass through, which are now being enacted in Russia, in Europe, and in other places, and apparently commencing in this land, may be found as true to their integrity as were these noble examples of manhood and faith in God.

But to return to the Christian's idol. The pious, zealous, religious and hypocritical in our day, uniting with political demagogues, have set up a God for us to worship, which they boastfully represent as the embodiment of everything that is pure and virtuous, embodying the enlightenment and civilization of the nineteenth century. Their god is overlaid with gilt and tinsel, but inside it is pregnant with the social evil with its twin adjuncts foetecide and infanticide. Like a great Moloch it is crushing out female virtue, trampling upon innocence, and prostituting and destroying millions of the fair daughters of Eve. Yet this loathsome, filthy, debauched, degraded monster is held up for our veneration and worship by its corrupt Christian devotees as the essence of everything that is great and grand, noble and praiseworthy; and we are called upon to fall down and worship this loathsome monster under the threat of unconstitutional pains and penalties, and the violation of every principle of liberty and protection guaranteed under the Constitution.

Shall we worship this unnatural, lascivious Moloch? Shall we bou down before the shrine of this foetid, corrupt and debauched monster? No! We will worship the Lord our God, yield obedience to his behests, and, if we are faithful, live our religion and keep his commandments, the God whom we worship will deliver us out of the hands of our enemies, and we shall triumph over all our foes.

There have been men living nearer our own times who could meet the inquisition with its fagot, rack and thumbscrew, and in the midst of their sufferings could commit themselves in all serenity and calmness into the hands of God; and we can surely do the same. If the rulers of this nation can afford to tamper with the sacred rights of the people guaranteed by the Constitution of this great nation, and ruthlessly tear down the temple of freedom erected at the cost of so much blood and treasure, instead of anticipated glory, they will bring destruction upon the nation and ruin and infamy upon themselves. The sacred bulwarks of freedom once tampered with, the floodgates of anarchy and confusion will be thrown open and dissolution and ruin will follow in their train in rapid succession. It is for us to sustain and maintain the principles guaranteed in that sacred palladium of human rights—the Constitution of the United States, and to contend inch by inch in every legal and constitutional manner for our own rights and human freedom, leaving misrule, anarchy, violations of law and the trampling under foot of the rights of man and constitutional guarantees to religious fanatics and clamoring demagogues; and if they can afford to tamper with those sacred guarantees, we certainly can afford to have them do it. It is for us to seek more exalted ideas, to abide by constitutional law, to maintain inviolate the principles of human freedom, and to contend with unwavering firmness for those inalienable rights of all men—life, liberty and the pursuit of happiness; and to seek continually to our God for wisdom to accomplish so great, noble and patriotic a purpose.

One of the first things I ever heard preached by the Elders of this Church was that the world would grow worse and

worse, deceiving and being deceived. Should we be surprised at its coming to pass? Another thing that I have heard from the beginning is, that people would persecute us, commencing with neighborhoods and villages, and then it would extend to cities and counties, and then wo States, and then to the United States, and afterwards to the world. We have got about fifty millions of people on our backs now—and it is a pretty heavy load to carry, too; but the Lord will see us through. We are acting in the interests of humanity: we are proclaiming salvation to a fallen world, and in this we are carrying out the word and will of God made known and manifested directly to us. We are warning the people of their position, and we will continue to send forth our missionaries for this purpose until God says, it is enough. And if they persecute us in one city, we will do as Jesus told his disciples, we will flee to another, searching out the honest in heart. Persecution has been our lot from the beginning, and it has followed us to this day. I am reminded of a circumstance that occured in Missouri, which I will mention to show the kind of feeling that Joseph Smith was possessed of. Some 25 years ago, in Far West, a mob—one of those semi-occasional occurences—had come against us with evil intent, placing themselves in position to give us battle; and there were not more than about 200 of us in the place. We had one fellow who was taken with a fit of trembling in the knees, and he ordered our people to retreat. As soon as Joseph heard this sound, he exclaimed, "Retreat! where in the name of God shall we retreat to?" He then led us out to the prairie facing the mob and placed us in position; and the first thing we knew a flag of truce was seen coming towards us. The person bearing it said that some of their friends were among our people for whose safety they felt anxious. I rather think it was a case in which the wife was in the Church but not the husband, and the mob wished these parties to come out as they, he said, were going to destroy every man, woman and child in the place. But these folks had a little "sand" in them, as the boys say; they sent word back, that if that was the case they would die with their friends. Joseph Smith, our leader, then sent word back by this messenger, said he, "Tell your General to withdraw his troops or I will send them to hell." I thought that was a pretty bold stand to take, as we only numbered about 200 to their 3,500; but they thought we were more numerous than we really were, it may be that our numbers were magnified in their eyes; but they took the hint and left; and we were not sorry. (Laughter.) The Lord, through simple means, is able to take care of and deliver His people, but they must put implicit faith and confidence in Him; and when they are crowded into a tight place they must not be afraid to make sacrifice for the sake of maintaining the truth, and all will be well with us whether living or dying, in time or in eternity.

Well, what shall we do? We will serve the Lord; we will live our religion; we will be true to our covenants, keep his commandments and be one, and we will sustain one another, and not sustain men among us who have it in their hearts to cut our throats; let them alone to pursue their own course, and let them draw their sustenance from their own kith an kin; and let us pursue the even tenor of our way, operating together as a band of brethren; and if any have sinned, let them sin no more; and inasmuch as this people are found faithful to God and true to themselves and their fellow-men, I will risk the results of what our enemies may do to injure us. We are in the hands of God, and this nation is in His hands, and he will do with us and them according to the pleasure of His will.

Brethren and sisters, God bless you, and God bless the honorable of the earth, and may the wrath of the wicked be made to praise Him, and the remainder may He restrain. Amen.

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

Meaning of The Law

John Taylor

If it had been obeying the law, for us to have taken our wives that we then had (in Nauvoo) and been sealed to them, for time and eternity, we would gladly have done that; but when we were told to take other wives IN ORDER TO OBEY THE LAW, it was a hard task, but the Prophet Joseph Smith said the Lord required it of us.—New and Everlasting Covenant of Marriage, p. 18.

Charles W. Penrose

Speaking to the Saints in Centerville, he showed that the revelation that had been the subject of attention, (Sec. 132) was only one published on Celestial Marriage, and if the doctrine of Plural marriage was repudiated so must be the glorious principle of marriage for eternity, the two being indissolubly interwoven with each other.—Mill. Star., 45:454.

IT IS WRITTEN

Because of recent occurences which have been called to our attention, we deem it advisable and timely to re-print an editorial from TRUTH, Vol. 3, No. 6, pp. 93-97. The editorial was written by Joseph W. Musser.—Editor.

The following communication from a reader of TRUTH is self explanatory:

Editor of TRUTH:

Is there any reason why members of the Church should not be allowed to read the Doctrine and Covenants and discuss the revelations in Priesthood and Sabbath School classes, when such revelations bear upon the subjects being considered? I have been invited to stay away from Sunday School in my ward unless I stop bringing up teachings contained in the Doctrine and Covenants. Isn't that the law book of God to this generation? If it is why should we not use it as a base authority? I am told that certain Stake Presidents have denied certain members the right to study the book. I wish TRUTH would comment on this im-

portant subject. What does the Lord expect of us?—"A STUDENT."

While it is not possible, in our limited space, and perhaps it would not be advisable even if space were available, to comment on all the subjects submitted to us by readers of TRUTH, occasionally we are impressed with the wisdom of noticing questions of fundamental import. Our correspondent, judging from his statement, feels righteously indignant over the treatment accorded him in the institutions of the Church, and the subject he mentions is of great importance to all seekers after truth.

Complaints similar to the one mentioned have come from members of the Church in widely separated sections. It has not been long since a certain High Priest, a very faithful Latter-day Saint, was up for questioning before the Presidency of one of the Stakes adjacent to Salt Lake City. The brother persisted in justifying his interpretation of Gospel requirements, through the revelations of the Lord as contained in the Doctrine and Covenants. His inquisitor, with no attempt to correct the brother's interpretation of scripture—evidently unable to do so—with unbecoming emphasis said substantially as follows:

> Brother ----, in the name of Jesus Christ, and as your Stake President, I counsel you to FORGET THE DOCTRINE AND COVENANTS and accept President Grant as your law-giver.

Another brother in an adjoining State was excommunicated from the Church (at least in form) for refusing to cease reading the Doctrine and Covenants and teaching its contents. His president, he reports, enjoined him from reading the Book for three years, saying, "By that time perhaps you will have better sense than to believe all those things."

In another part of the same State a member of a Bishopric was called up before his associates for questioning with reference to his views on Present Church teachings. He fortified himself with the standard Church works, and on meeting with his brethren, asked, "Where are your books?" The response was, as reported, "We haven't any. We don't believe in them. It is only a question whether or not you will harmonize yourself with the Church officials, accepting all they say and do without question." Needles to say, he was dropped from the Bishopric.

A similar prohibition is reported by brethren from the California branch of the Church.

Were the sources of this information at all questionable in character, we would not feel justified in mentioning them; but in each case the brethren involved are men of known honesty and integrity; neither their loyalty to the work, nor their standing in the Church had ever theretofore been questioned. Nor are we blind to the possibility that these alleged breaches do not correctly reflect the views of the leaders of the Church. Yet the present attitude of the leaders in forcing loyalty under all circumstances, arouses the suspicion that actions of their subordinates, such as have been related, meet with their approval. It is notoriously true that members generally throughout the Church, who insist on using the Standard Works of the Church—the Bible, Book of Mormon, Doctrine and Covenants, and Pearl of Great Price,—and particularly the Doctrine and Covenants, as their guide in gospel doctrines, are criticised, castigated and, in many instances, are invited to remain away from Sunday School and Priesthood classes, and some from Sacrament meetings, by those who are in authority.

There are many indications that the Church is catholicizing its policy. Formerly the Saints were taught to seek

knowledge both by faith and from the best books (D. & C., 88:118; 90:15). The Doctrine and Covenants is one of the best books we know of—it is the law book of God to this people. But today they are admonished to leave such books alone and let the interpretations of scripture contained therein come through their leaders. This is catholicism pure and simple. It is understood by the Protestant World that the Catholic Church, for centuries, has frowned upon its laity reading the scriptures and interpreting them in the light of their own wisdom and understanding. On this point, however, we are aware of the fact that Catholic authors point to the advice of Pius VII to the Bishops of England, April 18, 1820, to "encourage their subjects to read the Holy Scriptures, because nothing can be more useful, more consoling, or more animating. They serve to confirm the faith, to raise the hope and to inflame the charity of the true Christians."—Rt. Rev. Monsignor John S. Vaughan.

Yet while this encouragement to the laity of England to read the "Holy Scriptures", appears genuine, it must not be forgotten that the scriptures referred to were those edited by the Catholic Church and not the scriptures generally accepted by the Christian world:

> The attitude of the Catholic church against Bible Societies (Societies then engaged in distributing the Bible among the people generally) is one of immutable opposition. As the divinely appointed custodian of and interpreter of Holy writ, she (the Catholic Church) cannot, without turning traitor to herself, approve the indiscriminate distribution of Scripture.—Catholic Teachings, by Thomas C. B. Healy, 182, et seq.

> "These crafty Bible Societies", says Pius IX, "which renew the ancient guile of heretics, cease not to thrust their Bibles upon ALL men, EVEN THE UNLEARNED—their Bibles which have been translated against the laws of the Church, and often contain false explanations of the text. Thus, the divine traditions, the teachings of the Fathers, and the authority of the Catholic Church are rejected, and every one IN HIS OWN WAY interprets the words of the Lord, and distorts their meaning, thereby falling into miserable errors."—Bible Questions, by Rudolph G. Brandas.

> Pius X (q.v.), in his encyclical Pascendi gregis, 1907, has taken a position against all freedom of Biblical and theological discussion by condemning "modernism" (q.v.) forbidding all meetings of the clergy for theological discussion except in rarest cases and under severe restrictions, and ordering the appointment of "councils of vigilence" in every diocese to condemn, without giving reasons, all meetings and teachings containing the scent of "modernism."—The New Schaff-Herzog, Encyclopedia of Religious Knowledge, 10:73.

Is the Church, in its present policy, adopting the Catholic attitude? Unmistakably it would seem so. This is a serious situation; when men are denied the right to read and teach the commandments of the Lord given for the guidance of His Church, and accepted by the Church as its guide, there is something radically wrong. Naturally the Saints have deep respect for the positions occupied by their leaders; it is right they should have. But men are human and often err and should only be followed as they, in their turn, follow the Lord, their head.

Brigham Young, in unmistakable language, pointed to the danger in the Saints reposing too great confidence in their leaders. TRUTH has heretofore published the statement, but it is germane to the present subject, and we repeat it:

How easy it would be for your leaders to lead you to destruction, unless you actually know the mind and will of the Spirit yourselves. That is your privilege.—J. of D., 4:368.

And again:

I am more afraid that this people have so much confidence in their leaders that they will not inquire for themselves of God whether they are led by Him. I am fearful (lest) they settle down in a state of blind SELF-SECURITY, TRUSTING THEIR ETERNAL DESTINY IN THE HANDS OF THEIR LEADERS WITH A RECKLESS CONFIDENCE THAT IN ITSELF WOULD THWART THE PURPOSES OF GOD IN THEIR SALVATION, and weaken that influence they could give to their leaders, did they know for themselves, by the revelations of Jesus, that they are led in the right way. Let every man and woman know, by the whispering of the Spirit of God to themselves, whether their leaders are walking in the path the Lord dictates or not.—Discourses of Brigham Young, 209.

Joseph Smith said, commenting in a case where Elder Pelatiah Brown had been censured for erring in doctrine:

I did not like the old man being called up for erring in doctrine. It looks too much like the Methodist, and NOT like the Latter-day Saints. Methodists have creeds which a man MUST believe or be asked out of their church. I WANT LIBERTY OF THINKING AND BELIEVING AS I PLEASE. It feels so good not to be trammelled. It does not prove that a man is not a good man because he errs in doctrine. —History of the Church, 5:340.

In His wisdom, God has fortified His word and laws by written records that cannot change with the ravages of time and through the instability of men. Oral traditions undergo many changes in course of time. This is clear from the fact that an orally expressed rumor can scarcely ever be re-told without variance. The written record is firmly fixed but the mouth-to-mouth report is as capricious as a child's whims. Our first parent, Adam, we are told, stood up before his righteous posterity in the "Valley of Adam-ondi-Ahman', and "predicted whatsoever should befall his posterity unto the latest generation." And we are told, "These things are all written in the Book of Enoch, and are to be testified to in due time."—D. & C., 107:56-7. Thus, we see that record keeping began early. Of what value would Adam's teachings be to the present generation, had they been transmitted only by word-of-mouth?

The law book of God to the Church—the Doctrine and Covenants—is comparable in this day to the tablet on which the Ten Commandments were written by the finger of God. The first copy of this tablet was destroyed but, realizing the necessity of a written code, God made a duplicate, and those commandments have formed a basis for the laws of civilized nations for all time. They are in force today; and they are now—thanks to written records—as definitely in force, as they were the day on which they were given. So sacred were the laws of nations that the decrees of Nebuchadnezzar and Darius compelling heathen worship, and which were written, that not even the king dare annul them until after heaven acted. "If it please the king, let there go a royal commandment from him, and let it be written among the laws of the Persians and the Medes, that it BE NOT ALTERED, * * *" The written laws of the Medes and Persians were considered unalterable even by the king.

Lehi had not been out of Jerusalem long before the word of the Lord came to him to the effect that in order to preserve his race in the truth he must obtain and

take with him the Jewish records then in the hands of custodian Laban. An example of the necessity for "written law" is found in Nehemiah, 8:14-15, when Ezra expounded the law to the Israelites from the written parchments.

In the ministry of Jesus Christ the necessity for "written law" was paramount. "Think not" said he, "that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill." –Matt. 5:17. Life eternal was predicated on a belief in the written word. "But these are written that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name."–John, 20:31. Repeatedly the Lord referred his questioners to the "written law."

> And, behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life? He (Jesus) said unto him, WHAT IS WRITTEN IN THE LAW? How readest thou?–Luke 10:25,26.
>
> And he beheld them, and said, What is this then that is WRITTEN, The stone which the builders rejected, the same is become the head of the corner. –Ib. 20:17.
>
> Then opened he their understanding, that they might understand the Scriptures, and said unto them, Thus it is WRITTEN, and thus it behoved Christ to suffer, and to rise from the dead the third day.–Ib. 24:45,46.

After Jesus had spent forty days in the wilderness with his Father, in fasting and prayer, the record says, "he was an hungered." Three major temptations were placed before him by Satan and the reply in each instance was prefaced with, "IT IS WRITTEN."–Matt. 4:1-12.

In entering a decree to kill all male infants of a certain age in order to destroy the child Jesus, Herod relied upon the report of the "chief priests and scribes of the people", that Christ was to be born in "Bethlehem of Judea: for thus IT IS WRITTEN by the prophets * * *"–Ib. 2: 4, 5.

When Jesus Christ appeared to the Nephite Saints after the crucifixion he taught them many things pertaining to the Gospel; but observing a missing link in the record, he upbraided the historian saying: "How be it that ye have not WRITTEN this thing, that many saints did rise and appear unto many, and did minister unto them? And it came to pass that Nephi remembered that this thing had not been written. And it came to pass that Jesus commanded that it should be written; therefore it was written according as he commanded. And now it came to pass that when Jesus had expounded all the scriptures in one, which they had written, he commanded them that they should teach the things which he had expounded unto them."–3 Nephi 23:11-14.

That the people are to be judged, not by the oral word, but by that which is WRITTEN, is rendered clear in the words of Jesus Christ to the repentant Nephites:

> For behold, out of the books which have been WRITTEN, and which shall be WRITTEN, shall this people be judged, for by them (the written record) shall their works be known unto men.–Ib. 27:25.

From the above it is clear that "that which is "WRITTEN" is paramount. God's laws are absolute; they cannot be contravened by human enactments. He said:

> And these things ye shall not do, except it be required of you by them who desire it, that the scriptures might be fulfilled; for ye shall do according to that which is written.–D. & C., 24: 14.

Early in its career the Church was giv-

en written laws to guide its members. We read in the History of the Church, 2:243-251, that a "Committee was appointed by a general assembly of the Church on the 24th of September, 1834, for the purpose of arranging the items of the doctrine of Jesus Christ for the GOVERNMENT OF THE CHURCH." The Committee consisted of Joseph Smith, Jr., Oliver Cowdery, Sidney Rigdon and Frederick G. Williams. On August 17, 1835, the work of this committee was presented to a "general assembly of the Church", and following is the title page and preface of the first edition of the Doctrine and Covenants—the law book of God to this people:

DOCTRINE COVENANTS

of

The Church of the Latter-day Saints:
Carefully Selected
From the Revelations of God,
And Compiled by
Joseph Smith, Junior,
Oliver Cowdery,
Sidney Rigdon,
Frederick G. Williams,
(Presiding Elders of Said Church)
Proprietors
Kirtland, Ohio,

Printed by F. G. Williams & Co.
For the Proprietors.
1835.

PREFACE

Following the word "Preface", we excerpt from the statement of the Committee, headed by Joseph Smith, the Prophet, the following:

> The first part of the book will be found to contain a series of lectures as delivered before a theological class in this place, (Kirtland) and in consequence of their embracing the IMPORTANT DOCTRINE OF SALVATION, we have arranged them into the following work.
>
> The second part contains items of principles for the REGULATION OF THE CHURCH as taken from the revelations which have been given since its organization, as well as from former ones. * * *
>
> We do not present this little volume with any other expectation than that we are to be called to answer to EVERY PRINCIPLE advanced, in that day when the secrets of all hearts will be revealed, and the reward of every man's labors will be given him.

Surely no lover of truth can mis-interpret the above statement. The book of Doctrine and Covenants was compiled by the Prophet of God to be a guide to the Saints. The Lectures on Faith, (now eliminated from current editions) formed a part of the volume. The items contained in the book were given for the "REGULATION OF THE CHURCH", then why should the Church at the present time object to the use of that book in the Sabbath School and Priesthood classes?

In the "Preface" section of the Doctrine and Covenants, we find:

> Behold, this is mine authority, and the authority of my servants, and MY PREFACE UNTO THE BOOK OF MY COMMANDMENTS, which I have given them to publish unto you, O inhabitants of the earth. Wherefore, fear and tremble, O ye people, for what I the Lord have decreed in them shall be fulfilled. * * * Behold, I am God and have spoken it: these COMMANDMENTS are of me, and were given unto my servants in their weakness, after the manner of their language, that they might come to understanding, * * Search these commandments FOR THEY ARE TRUE AND FAITHFUL,

and the prophecies and promises which are in them SHALL ALL BE FULFILLED.

These, then, are the written commandments of God—they comprise the Law Book of God to the Church. As the Civil laws are published to the people of all sects, so the ecclesiastical laws are given for the guidance of the Church of the First Born.

It matters not that some laws contained in the Doctrine and Covenants are "ill-favored" by the people, still they are the laws of heaven. It matters not that the nation has declared its repugnance to certain laws pertaining to salvation, and which are included in that book, and which MUST be obeyed if the blessings are to be obtained—those laws are of God and are eternal. This fact was made clear by the late President George Q. Cannon. He said:

> But the Prophet Joseph not only received the ministration of angels, but actually had revelations from God, which are WRITTEN in the Book of Doctrine and Covenants, and which are NOW the word of God TO THE CHURCH.—J. of D., 26:242.

President Wilford Woodruff stated:

> I hold in my hand our testament, (Doctrine and Covenants). The testator is dead, has been dead for a great many years. He sealed his testimony with his blood. That testament IS IN FORCE, has been in force upon the world from the day of his death; and not only from that day, but from the time THESE REVELATIONS were given to the inhabitants of the earth. That testament contains a volume of the most important revelations God ever gave to man. Fifty years ago, or nearly so, when He gave some of these revelations, the Lord said to Joseph Smith, "If you believe my words you will go and prune my vineyard while the day lasts; if you believe these revelations I have given you, you will take hold and build up this kingdom.—Conference Report, April 6, 1880, p. 7.

We rejoice in the fact that these matters were treated on and made clear at the recent semi-annual conference of the Church. Several of the speakers touched the subject lightly, stating that the Saints should abide in "the faith of their fathers", that they should "be guided by the revelation of the Lord," etc., but it remained for President Rudger Clawson, of the Quorum of Twelve, to give the word of the Lord to this generation in plainness. Said he in part:

> The Doctrine and Covenants justifies the deepest consideration and study. Four or five years of intensive study of this book—Doctrine and Covenants—would be the equivalent of a University Education, in the higher brackets. We cannot give too much attention to this book. It covers EVERY PHASE of the Gospel of Jesus Christ.

Joseph Smith said:

> There is a law, irrevocably decreed in heaven before the foundations of this world, upon which ALL blessings are predicated; and when we obtain any blessing from God, it is BY OBEDIENCE to that law upon which it is predicated.—D. & C., 130:20, 21.

President Clawson re-affirmed this law. He read from Section 132, showing that Celestial (or plural) marriage was a part of the Celestial law and MUST be obeyed by those who are candidates for Celestial glory. He read from Section 88:22-24, as follows:

> For he who is not able to abide the law of a celestial kingdom, cannot a-

bide a celestial glory; and he who cannot abide the law of a terrestrial kingdom, cannot abide a terrestrial glory; he who cannot abide the law of telestial kingdom, cannot abide a telestial glory; therefore he is not meet for a kingdom of glory. Therefore he must abide a kingdom which is not a kingdom of glory.

Thus the importance of the Law Book of God to the Church is made clear. Every law contained therein MUST be obeyed. There is not one law for the leaders and another for the "rank and file". Little wonder it is that President Clawson, understanding the law as he does, should admonish the Saints to inform themselves on it by becoming conversant with the revelations of the Lord as contained in the Doctrine and Covenants. He said, "the Saints are eager for the word of the Lord", and so they are, but many of them are being denied the right to seek for it in the channels the Lord has provided for the purpose.

We say to our correspondent, therefore, to fear not the ukase of men, but abide by the revelations of God as contained in the Law Book of God to the Church. Man cannot change them and GOD WILL NOT.

Our duties, though ever present, are plain. The "more sure word of prophecy" —the revelations of the Great Supreme, have made them so. We live, if we live aright, by every word that proceedeth from the mouth of God. But the words of the Lord, though abundant, never conflict. TRUTH IS ONE; HIS WORD IS TRUTH, AND BY IT ARE WE SANCTIFIED. By adherence to it shall we continue to be saved and sanctified forever. * * * To consider first the kingdom of God and His righteousness is the highest interest of every human being. To this rule there is no exception. That which is less than this is of the earth, earthy.—G. Reynolds

DISCOURSE BY PRESIDENT BRIGHAM YOUNG

delivered at Lehi City, August 9, 1874.

THE UNITED ORDER IS THE ORDER OF THE KINGDOM WHERE GOD AND CHRIST DWELL—ETC.

There are a few ideas and reflections that I wish to give to the people. I shall have to make my remarks brief in order to be prepared for our journey northward. You hear a good deal from time to time, and you think a good deal, about the condition of the Latter-day Saints, and what we are trying to do with them concerning the United Order. I wish you to understand that this is no new revelation; it is the order of the kingdom where God and Christ dwell; it has been from eternity and will be to eternity, without end, consequently we have nothing particularly new to offer you, but we have the commandments that have been from the beginning. With regard to those who wish to have new revelation they will please to accommodate themselves and call this a new revelation. On this occasion I will not repeat anything particular in respect to the language of revelation, further than to say—Thus saith the Lord unto my servant Brigham, Call ye, call ye, upon the inhabitants of Zion, to organize themselves in the Order of Enoch, in the New and Everlasting Covenant, according to the Order of Heaven, for the furtherance of my kingdom upon the earth, for the perfecting of the Saints, for the salvation of the living and the dead.

You can accommodate yourselves by calling this a new revelation, if you choose; it is no new revelation, but it is the express word and will of God to this people.

How many do you think would like and have hearts to enter into this Order? Let me ask you a question. You sisters as

well as the brethren who have read the Bible and the Book of Doctrine and Covenants, whether you have read the Book of Mormon and the sermons or not, who is there among you who does not know and understand that the people called the Saints of the Most High, or the disciples of the Lord Jesus, must be of one heart and of one mind? I do not think there are any of you who do not know, feel and understand this just as I do, and yet perhaps you do not realize it. We can see that it does not sit upon the hearts and take hold of the affections of the people; it does not break up every particle of the fallow ground of their hearts so that they can receive this into their affections and bring forth fruit to the glory of God. If those now before me, brethren and sisters, who profess to be Latter-day Saints, were of one heart and of one mind in the sense of the Scripture that is given to us, revealed in days of old and in our day, we never should have to say to them—Pay your Tithing; but the feeling of every heart, and the language of every one who has come to years of discretion would be if there is a Temple to be built—"What can I do to forward this Temple? Do you want my work? I have abundance for my family to eat, they are capable of clothing themselves with a little help from me, I can spend all my time;" and the sisters would say—"We can make the stockings and the shirts, and we can make up the cloth, if you will give it to us, for the hands, and we can make their hats and, if necessary, we can make their shoes." If this was in the hearts and affections of the people it would no longer be Tithing alone, but the inquiry would be—"What do you want? We have abundance."

We ask nothing but the labor of the people, and if the Latter-day Saints felt the importance of the mission that is upon them, and of fulfilling the requirements of heaven that are resting upon them, you would see Temples rising here like magic; it would be nothing but a breakfast spell for us to build a Temple. How do you think those feel who do understand the mind and will of the Lord, and view the condition of the Latter-day Saints as it really is? Unless you see it by the Spirit, you know nothing about it.

We can say to the Latter-day Saints, it is the mind and will of God that we organize according to the best plans and patterns and system that we can get for the present. We can do this, and thus far give to the Latter-day Saints the mind and will of the Lord; but we can not make a man or a woman yield to the will of God unless they are disposed to. I can plant, I can water, but I cannot give the increase; I cannot cause the wheat and corn to grow. It is true I can break up and prepare the ground and cast the seed therein, but I cannot cause it to grow, that can only be done by the people having willing hearts, ready minds, and a disposition to go forth with a firm determination and a willing hand to build up the kingdom. I will do my part—I have done it. Brother Erastus Snow has made certain eulogistic remarks about my career in the Church, but I will say this with regard to Brother Brigham—I do not know anything about what he has earned, I never inquired about that or about what he deserves. All I have to do is to take good care of everything that the Lord gives me, improve upon every means of grace and every talent he gives me, improve upon the visions of the Spirit and speak the word of the Lord to the people. My mind has been and it is to-day, that there is not an Elder in all Israel that can do his duty in declaring the things of God to the nations of the earth unless he declares those truths by the power of revelation. He must speak by the power of God or he does not magnify his calling. The theory of our religion will not answer the purpose of saving us. I can call upon the people, but will they organize themselves? Some inquire, "Is this exactly the order that the Lord requires? It is just exactly

what the Lord requires.

I will say to you with regard to the kingdom of God on the earth—Here is the Church of Jesus Christ of Latter-day Saints, organized with its rules, regulations and degrees, with the quorums of the holy Priesthood, from the First Presidency to the teachers and deacons; here we are, an organization. God called upon Joseph, he called upon Oliver Cowdery, then others were called through Joseph, the Church was organized, he with his two counselors comprised the First Presidency. In a few years the Quorum of the Twelve was organized, the High Council was organized, the High Priests' quorum was organized, the Seventies' quorums were organized, and the Priests' quorum, the Teachers' quorum and the Deacon's. This is what we are in the habit of calling the kingdom of God. But there are further organizations. The Prophet gave a full and complete organization to this kingdom the Spring before he was killed. This kingdom is the kingdom that Daniel spoke of, which was to be set up in the last days; it is the kingdom that is not to be given to another people; it is the kingdom that is to be held by the servants of God, to rule the nations of the earth, to send forth those laws and ordinances that shall be suitable and that shall apply themselves to the Church of Jesus Christ of Latter-day Saints; that will apply themselves to the mother Church, "the holy Catholic Church;" they will commend themselves to every Protestant Church upon the earth; they will commend themselves to every class of infidels, and will throw their protecting arms around the whole human family, protecting them in their rights. If they wish to worship a white dog, they will have the privilege; if they wish to worship the sun they will have the privilege; if they wish to worship a man they will have the privilege, and if they wish to worship the "unknown God" they will have the privilege. This kingdom will circumscribe them all and will issue laws and ordinances to protect them in their rights—every right that every people, sect and person can enjoy, and the full liberty that God has granted to them without molestation.

Can you understand me? This Church of Jesus Christ of Latter-day Saints is organized for the building up of this Church alone; it is not for the building up of Catholicism, it is not for promoting any or all of the dissentients from the Mother Church, it is alone for the Church of Jesus Christ of Latter-day Saints and for no other body of people. When we organize according to these laws and ordinances we make this people one, but we do not bring in the Methodists, Presbyterians or Calvinists, they are independent of themselves. But the kingdom of God, when it is established and bears rule, will defend the Methodists in their rights just as much as Latter-day Saints, but it will not allow them to infringe upon the rights of their neighbors; this will be prohibited. These sects may want to afflict the Saints just as now; they may want to persecute each other just as they now do; they may want to bring everybody to their standard just as they do now. But the kingdom of God, when it is set up upon the earth, will be after the pattern of heaven, and will compel no man nor woman to go contrary to his or her conscience. They would compel us to go contrary to our consciences, wouldn't they? I recollect when there were but few Methodists, when they were poor, and when there was scarcely a college-bred minister on the continent of America in the Methodist Church. I recollect them in their infancy, but what would they do now? Then they were persecuted, and thought they bore a great deal for Christ's sake. Perhaps they did.

Now I want to give you these few words—the kingdom of God will protect every person, every sect and all people upon the face of the whole earth, in their

legal rights. I shall not tell you the names of the members of this kingdom, neither shall I read to you its constitution, but the constitution was given by revelation. The day will come when it will be organized in strength and power. Now, as the Church of Jesus Christ of Latter-day Saints, we work our way along the best we can. Can you understand this?

A few words upon the organization of this United Order. We regret that we are not in a capacity to make our own laws pertaining to our domestice affairs as we choose; if we were in a State capacity we could do so. The legislature could then pass laws by which we would have the right to deed our property to the Church, to the Trustee-in-Trust, if we chose, or in any other way the people would like to deed their property to God and his kingdom. But we can not do this now, we are not a State. We are in the capacity of servants now, where we have to bow to the whims and caprices of the ignorant, and to the prejudice of wilful, ignorant sectarianism; consequently we are under the necessity of getting up our constitution or the articles of our association so that they will agree with existing statutes and be legal, that we can carry on business as we wish without being infringed upon on or molested by anybody.

Some have complained, and say—"This does not incorporate the whole, we want articles of agreement under which we can give all that we have got." Let me say to you that our articles of confederation, agreement or association will allow us to deed every particle of property that we have got to this co-operative institution—our houses, farms, sheep, cattle, horses, our labor, our railroad stock, bank stock, factories, and everything that we have we can deed to the trustees of this association. Whatever you have here in Lehi that you wish to deed over to those you have selected to be a board of trustees you can deed to them to take the supervision of it, and then you will put it out of the hands perhaps of unruly froward children and spendthrifts, and do good by so doing. And if you can put in every particle of your property, and have this governed and controlled by the best men you have here, why not do this just as well as to deed it to George A. Smith, the Trustee-in-Trust? Does not this answer every purpose? It does. Look at the reason of it if you wish to. If it is the word and the wish and the will of the organization here to deed only part of the property, I expect they will take the liberty of doing so; but this would not suit me. If I had property here in this place I should wish to deed every particle of it to this association. I wish to deed every particle of my property in Provo, just as quick as there is an opportunity, and have it done in a way that it will be beneficial to the people. I am laboring under a certain embarrassment and so are many others, with regard to deeding property, and that is to find men who know what to do with property when it is in their hands. I will relate a circumstance here, which I related to some of the brethren the other day. There was a very excellent good man in this Church who found it very hard to get along with his large family. He received a very fine present, for which he was very thankful to the donor; but after it was given to him, he said he did not know what to do with the elephant now that he had got it. He called his present an "elephant" on his hands; he could not plow with him, he could not ride him to meeting, he could not harness him to a carriage, and in fact he could not do anything with him, the "elephant" was too large for him to handle. When this factory at Provo can go into the hands of men who know what to do with it, it will go; when my factory in Salt Lake County can go into the hands of men who know what to do with it, it will go. There is my beloved brother James W. Cummings, who has worked my factory ten or twelve

years; he counts himself A No. 1 in all financial business. I have offered the factory to him and his workmen on the co-operative system, in the order that we wish to adopt. I said to him—"Take it and manage it, you are welcome." Said he—"If I only had plenty of money to furnish it I suppose I could do it." Have I not furnished it without money? Yes, I had not the first sixpence to begin with. I furnished my factories, and I have built what I have built without asking how much they cost, or where I was to get the the money to do it. When we find somebody that knows what to do with property, somebody who knows how to handle the "Elephant," we will give them charge of it. If I had him I would make the "elephant" get down on his knees to me and keep him there until I allowed him to get up, and then teach him to get up with his burden on his back, and carry it where I said. As quick as we can find men who know what to do with the "elephants" we will put the "elephants" into their hands; but here, as elsewhere, you will find, in all these business transactions, that the greatest difficulty will be to find men who know what to do with money or means when they have it. Can you understand this? I want to say to you who have a little money, a farm or other property, seek first to know where God wants you to put that property. That is the word of the Lord to you. Hearken and hear it, men and women, seek to know where God wants you to put it, and if it is into a factory where you will not get a farthing for ten years, put it there, and in the end the Lord will bring out more means to you than if you let it out at twenty four per cent. You will make by it. "How do you know, brother Brigham?" I know by my own experience; my character and my life have shown that from the first time I had fifty cents after I came into the Church my first desire was to know what to do with it. In the days of Joseph where we lived and worked, it was harder then to get fifty cents than it is for a poor man to get a hundred dollars now, but if Joseph came along, and said—"Brigham, have you got fifty cents?" "Yes, I have." "I want it." "You can have it always and forever." If it was a hundred dollars, or two hundred dollars, he had it, and had it freely, and I never asked for it again. And if ever I could work at home and get fifty cents in money to buy a little molasses for my family to sop their johnny cake in, if Joseph wanted it he always had it, and I got rich by it, and I can say so of all who take the same course; while the covetous, those who are striving continually to build themselves up in the things of this life, will be poor indeed; they will be poor in spirit and poor in heavenly things.

You have heard me say, a great many times, that there is not that man or woman in this Church, and there never was and never will be, who turn up their noses at the counsel that is given them from the First Presidency, but who, unless they repent of and refrain from such conduct, will eventually go out of the Church and go to hell, every one of them; and I expect one thing will be true that Joseph said when living. A gentleman came to see him and asked him a great many questions, and among the rest he said—"I suppose you calculate that you are just right, and that you "Mormons" are all going to be saved and everybody else will be damned." Said Joseph, "Sir, I will tell you this one thing, all the rest of the world will be damned, and I expect that most of the "Mormons" will be unless they do better than they have done." The man did not stop for an explanation. What Joseph meant by being damned was that people will go into the spirit world without the Priesthood, and consequently they are under the power of Satan, and will have to be redeemed, or else they will be forever under his power. That is all there is about that.

Now Latter-day Saints, I want to say

this to you, when a man lifts his heel against the counsel that we give him, I know that man will apostatize, just as sure as he is a living being, unless he repents and refrains from such conduct. Brother George A. Smith has been reading a little out of the revelation concerning celestial marriage, and I want to say to my sisters that if you lift your heels against this revelation, and say that you would obliterate it, and put it out of existence if you had the power to nullify and destroy it, I say that if you imbibe that spirit and feeling, you will go to hell, just as sure as you are living women. Emma took that revelation, supposing she had all there was; but Joseph had wisdom enough to take care of it, and he had handed the revelation to Bishop Whitney, and he wrote it all off. After Joseph had been to Bishop Whitney's he went home, and Emma began teasing for the revelation. Said she—"Joseph, you promised me that revelation, and if you are a man of your word you will give it to me." Joseph took it from his pocket and said—"Take it." She went to the fire-place and put it in, and put the candle under it and burnt it, and she thought that was the end of it, and she will be damned as sure as she is a living woman. Joseph used to say that he would have her hereafter, if he had to go to hell for her, and he will have to go to hell for her as sure as he ever gets her.

You sisters may say that plural marriage is very hard for you to bear. It is no such thing. A man or woman who would not spend his or her life in building up the kingdom of God on the earth, without a companion, and travel and preach, valise in hand, is not worthy of God or his kingdom, and they never will be crowned, they cannot be crowned; the sacrifice must be complete. If it is the duty of a husband to take a wife, take her. But it is not the privilege of a woman to dictate the husband, and tell who or how many he shall take, or what he shall do with them when he gets them, but it is the duty of the woman to submit cheerfully. Says she—"My husband does not know how to conduct himself, he lacks wisdom—he does not know how to treat two wives and be just." That all may be true, but it is not her prerogative to correct the evil, she must bear that; and the woman that bears wrong—and any number of them do in this order—patiently, will be crowned with a man far above her husband; and the man that is not worthy, and who does not prove himself worthy before God, his wife or wives will be taken from him and given to another, so the women need not worry. It is the man who has need to worry and watch himself, and see that he does right. Where is the man who has wives, and all of them think he is doing just right to them? I do not know such a man. I know it is not your humble servant. If I would only be dictated by women I should make a hell of it; but I cannot be, I can humor them and treat them kindly, but I tell them I shall do just what I know to be right, and they may help themselves the best they can. I do not say that in so many words, but that is what I mean, and I let them act it out.

It is time to close this meeting. I say to the brethren and sisters, peace be with you, and may God bless you. If you walk humbly before Him so as to enjoy his Spirit, it will lead into all truth. I have one little sermon to the Bishops, Bishop Young and all the rest of them, and to the Elders. I want to see a pattern set for this holy order, and I give to each one of them a mission to go and call together five, ten, twenty or fifty families, and organize a complete organization, and show the rest of us how to live.
Journal of Discourses, Vol. 17:154-160.

Words are wonderful things; they can be sweet like the bee's fresh honey and, like the honey bee, they can have terrible stings. On all angry words keep a lock, a bar and seal, for the wounds they make are often slow to heal.—E. L. Carter.

"Habit" is hard to overcome. If you take off the first letter it does not change "a bit." If you take off another you have a "bit" left. If you take off another the whole of "it" remains. If you take off another it is "t" totally used up. All of which goes to show that if you wish to be rid of a "habit" you must throw it off altogether.

SERVICE

"What we have done for ourselves alone, dies with us. What we have done for others and the world remains and is immortal."

Not some, nor little good, dear Lord,
Help me to do this day.
But to the utmost test of strength
Assist my feeble way.

Not one nor two good words, kind Friend,
Persuade my tongue to speak,
But fill my soul with glorious thought,
For I am very weak.

Not one good deed, but many, Lord,
Permit this day to see.
Crowd every hour with noble toil
And each one draw to Thee.

Booker T. Washington once said: "The longer I live and the more experience I have of the world, the more I am convinced that, after all, the one thing that is most worth living for—and dying for, if need be—is the opportunity of making some one else more happy and more useful. We need not be afraid that we shall go too far in serving others. There is no danger that any of us will ever go too far in the work of active love. There is no likelihood that any of us will become too beautiful, too kind, too helpful to his neighbor."

Another writer has said: "I shall pass through this world but once; any good thing, therefore, that I can do, or any kindness that I can show, let me not defer it or neglect it, for I shall not pass this way again."

That men should develop the spirit of service was the burden of the Lord's word. He spent his entire earthly life in teaching men that God required the services of all men upon the earth. Great men, since his time and before, have given much to the world. Their lives have always portrayed the excellencies of true service. These men were not concerned about rewards. Their aim in life was to make other lives more beautiful and useful. Perhaps many died without reaping the harvest of their service here. They have not lived nor died in vain. In the spirit world their eyes will open on a blessed vision of ripened harvest from their sowing on earth. There they will have "glory added upon them forever." So it is with all. When we are in the service of each other we are in the service of God. If faithful, we shall be classed among the noble and great, and we shall dwell in His presence forever.

SOLITUDE

The art of thinking is the art of being one's self, and this art can only be learnt if one is by one's self. . . . Solitude produces an exilaration of consciousness of our innermost, whatever that may be. It never fails of this result. . . . How can we secure solitude when our path is beset with a variety of undesirables? There is no answer to this question if we do not really crave solitude. But if we do, solitude will come, for no magnetism is as strong as a man's wish to be let alone. . . . The day you will notice with satisfaction that you are glad to be kept waiting because this gives you a chance to be left alone, you will know that you really have solitude, and you will not have to seek it or pray for it any more. Solitude will be where you are.—**Dimnet.**

TRUTH.

What can be than truth more pleasant?
What more beautiful to view?
Essence of the Omnipresent,
Never fading, ever new.

'Tis the source of every pleasure;
Every joy it purifies.
Lovely truth! Thou art a treasure,
One whose virtue never dies.

Truth engenders peace and union;
Then we can in all confide.
O, what pleasant, sweet communion,
When it is our constant guide.

Truth is sacred. Though temptation
In the world is often found;
In our hearts no violation
Of this gift should e'er abound.

Truth is richer than the ocean,
With its gems of glistening pearl;
These serve only the promotion
Of the comforts of this world.

What is wealth? It fails to render
All the joys we might receive;
It requires a mental splendor,
Such as truth alone can give.

Truth will lead our souls to heaven,
If its dictates we obey:
'Tis a boon the Lord hath given
To direct us in the way.

Truth is something worth revering,
Emanating from above.
Why should it not be endearing?
God is truth, and God is love.

Dorcas Sprague.
"Deseret News."

Nature is wise: in devising a mortal's hinges she knew he would have little occasion to pat himself on the back.

Be always displeased at what thou art, if thou desire to attain to what thou art not; for where thou hast pleased thyself, there thou abidest.

QUARLES.

ANGER!

Oh, anger is an evil thing,
It spoils the fairest face,
It cometh like a rainy cloud
Upon a sunny place.
One angry moment often does
What we repent for years;
It works the wrong we ne'er make right,
By sorrow or by tears.

It speaks the rude and cruel word
That wounds the feeling breast;
It strikes the reckless, sudden blow,
It breaks the household rest.
We dread the dog that turns in play,
All snapping, fierce and quick;
We shun the steed whose temper shows
A strong and savage kick.

But how much more we find to blame,
Where passion wildly swells,
In hearts where kindness has been taught,
And brains where reason dwells.
The hand of peace is frank and warm,
Soft as a ring-dove's wing,
And he that quells an angry thought
Is greater than a king.

Shame to the lips that ever seek
To stir up jarring strife,
When gentleness would shed so much
Of Christian joy through life.
Ever remember, in thy youth,
That he who firmly tries
To conquer and to rule himself,
Is noble, brave and wise.

Die when I may, I want it said of me by those who knew me best, that I always plucked a thistle and planted a flower where I thought a flower would grow.

—Abraham Lincoln.

The first and best victory is to conquer self; to be conquered by self is, of all things, the most shameful and vile.

—Plato.

NEEDED FOR SELF-DEFENSE.

Let's all be good sports and earnestly hope that all the boys and girls who are running for office have a dandy time. That's all that more than half of them will have when the votes are counted. They're going to be like the fellow who ran for sheriff in a Montana county. He was defeated ignominiously. Out of a total of 3,549 ballots cast, he got 53. The next day after the election he was seen walking down Main Street with two huge six-shooters hanging from his belt.

"Look here, Jake, you were not elected," protested a citizen. "You ain't got no right to carry guns."

"Listen, pardner," Jake replied, "a man what ain't got no more friends than I've got in this county, needs to carry guns!"

A FABLE FOR APPEASERS

"A Woodman went into the forest and begged of the Trees the favor of a handle for his axe. The principal Trees at once agreed to so modest a request, and unhesitatingly gave him a young ash sapling, out of which he fashioned the handle he desired. No sooner had he done so than he set to work to fell the noblest Trees in the wood. When they saw the use to which he was putting their gift, they cried, "Alas! alas! We are undone, but we ourselves are to blame. The little we gave has cost us all: **had we not sacrificed the rights of the ash, we might ourselves have stood for ages.**"—Selected.

A "traitor" is one who deserts our party. One who leaves his party and joins ours is a "convert."

Our Favorite Poem

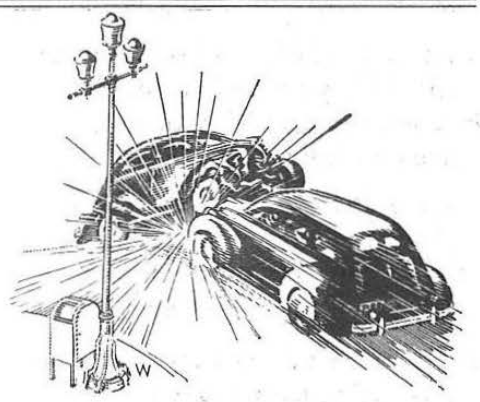


There are husbands who are pretty,
There are husbands who are witty,
There are husbands who in public are as
smiling as the morn;
There are husbands who are healthy,
There are famous ones and wealthy,
But the real angelic husband—well, he's
never yet been born.

So the woman who is mated
To the man who may be rated
As "pretty fair," should cherish him
forever and a day;
For the real angelic creature,
Perfect quiet in every feature,
Has never been discovered—and he won't
be, so they say.

—Thos. Bailey Aldrich.

"A Fool There Was"



Joe didn't listen, look, or stop;
They dragged his car off to a shop.
It only took a week or two
To make his car look good as new.
But though they hunted high and low
They found no extra parts for Joe.



TRUTH

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

VOL. 21 DECEMBER, 1955 NO. 7

Evils Which Ought to Be Eradicated

In 1857 President George Q. Cannon published an editorial bearing the above caption. We quote a few excerpts from the same.

"SINCE the establishment of this journal in San Francisco, we have been compelled, in self-defense, to dwell more frequently than has been pleasant to us upon the crime and abominations which abound on all hands among self-styled Christian communities. In taking this course we have neither been impelled by the desire to extenuate our belief and practices, as a people, by publishing the wickedness and corrupt habits of others, nor have we sought, by exposing their iniquity, to divert attention from and screen our own conduct; but have taken this means to show those individuals who have been so eager in devising and publishing plans for the complete eradication of 'Mormon iniquity' (Polygamy) that they already had sufficient corruption and vice on hand to occupy their whole attention for a great length of time to the utter exclusion of Utah and her affairs. This species of recrimination, we are well aware, is not argument; it does not clear us from the charges that are hurled against us; but it shows in striking colors the contemptible inconsistency of the individuals who are so loud in their protestations against us and our practices. If the eradication of vice and iniquity, and not hatred to 'Mormonism' (Polygamy) and the 'Mormons,' was the motive that prompted them, how extensive a field they have immediately around them in which they can use all their talents and influence to a good advantage. But will they do this, will they make any effort, commensurate with the amount of benefit to be obtained, to cleanse their own borders from abominations that are rapidly dragging them down to destruction? No; they will not do it. We might publish column after column, pile proof upon proof and exert ourselves from now until doomsday, to attract attention to the dreadful array of evils that so threateningly environ them, but it is of no avail. If their attention should be directed to these things

"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 only remark that is made, is that they are 'necessary evils,' evils that must be tolerated. But let anything be said or published about 'Mormonism' (Polygamy) and the practices of the people of Utah, and how quickly the cry is raised, and loud expressions of horror and indignation heard from all quarters,—all then feel interested. Why is this? Is it because the Latter-day Saints are really more corrupt and guilty of more base crimes, in the territory of Utah, than are practiced in the communities in which such individuals reside? This cannot be; for though our journals are accused of suppressing the crimes committed within the borders of that Territory, it is a failing that can never in truth be attributed to our numerous enemies. No crime could be committed that would escape their lynx-eyed vigilance, and when they have not had real crimes to dilate upon, embellish and publish, they have never been backward in manufacturing imaginary ones. But even if all the crimes and misdeeds of which the 'Mormons' (Polygamists) are accused should be reckoned, and a full list drawn out, how infinitely trifling it would be in comparison with those of monthly occurrence in what are termed civilized communities—communities favored with Christian influences. To prove this we have but to refer to a short article that appeared last week in the *Placer Press*. The editor of that journal took up the first six papers he could lay his hands on, and found the following 'headings,' which are sufficiently explicit to show the nature of the articles they accompanied:—" Here follows a list of crimes which include Murder, Rape, Robbery, Suicide, Assault, etc. The editorial continues:

"Men, before they commence railing against the 'Mormons' (Polygamists) and invoking destruction upon them, ought to reflect upon these things, and endeavor to ascertain whether they cannot devote their time and talents to better advantage at home." (Brackets ours.)
Writings from the Western Standard, p. 451.

In recent months our thoughts have been drawn to the renewed efforts on the part of the Utah authorities to destroy the practise of "Mormon plural marriage" in certain communities in the State. The press and the Christian world generally are applauding this effort to wipe out "these disgusting and immoral practices." Citizens, courts and governments dealing with the common sins and violence of Christian people show considerable wisdom, justice and mercy. Not so in their dealings with "Mormon polygamy." We make notice of this fact to show what shifts men are reduced to in their anxiety to kill polygamy. Men who can act and write sensibly and logically upon other subjects, get completely befogged when they touch upon this all absorbing subject. There are men for whom no proposition is too wild, impracticable or anti-republican to publish as a means of checking polygamy.

During the last ten years there have been several attempts in the form of crusades to completely annihilate those few sincere and devout "Mormons" who have clung to the practise of the "Mormon marriage system", commonly called polygamy. We have been astonished as to how precise in every detail history seems to be repeating itself. The prosecution has and is using the same tactics which the gentiles used in earlier times to enmesh early Mormon polygamists in the toils of the law. These conditions have always arisen whenever the Lord has made an effort to establish His divine work among mankind. In 1857 President George Q. Cannon touched upon this vital subject in an editorial called "The Intolerance of Error." We quote extensively from the same.

"It is a singular fact that in all ages of the existence of the Church of Christ upon the earth; all opposing influences which have been brought to bear against that Church have been of an unjust, intolerant, truthless and sanguinary charac-

ter. The finer feelings of human nature are pained and the fountain of our sympathies is stirred up, at the bare contemplation of the vast amount of wrong which the people of God have suffered at the hands of wicked and unreasonable men. Beginning with the murder of the righteous Abel and extending through all ages of the Church, the blood of good men has flowed to satisfy the demands of hellish rage and worldly hate. Men can compromise with each other and freely tolerate their mutual errors, and consider the diversity of their faiths as a matter of no consequence whatever; but, when those errors are opposed to the Truth as revealed from heaven, all toleration, sympathy and good feeling are at an end. Isaiah must be sawn asunder, Zachariah slain between the temple and the great altar, Jesus crucified, Stephen stoned, Paul beheaded, and Joseph and Hyrum shot; the saints must be imprisoned or scattered over the face of the land, their property confiscated or destroyed, their dearest rights invaded, and their affections mocked at and laughed to scorn.

Why is this so? Why must the most gifted of the prophets be doomed to the most cruel of deaths? the Son of God to the extreme of ignominy and torture? It is because there neither is nor can be any sympathy or affiliation between the spirit of the world and the Spirit of God. Satan is well aware that should the truth prevail upon the earth, his kingdom would fall. There would be no room for man-made creeds, sectarian religious organizations, or priestcraft. There would be no room for evil affections, strifes, and blood. Seeing that these things are so, it can be no marvel, that efforts were made in Missouri and Illinois to exterminate the saints of God, and that a determined effort is now being made to bring distress upon them, with the view of resulting in their overthrow and extinction; for this is the end intended. If we did not know 'Mormonism' to be the truth of the Almighty God, and that it is bound to prevail against all oppositions of priestcraft and error, we should be of all people the most miserable. Hated of men, despised, persecuted, the sword hanging over our heads suspended as it were by a single hair, misrepresented by nearly all who speak of us, our situation would be pitiable, did we not know that God is the author of our faith and the Rock of our defence. As it is, we rejoice. We have not a doubt of the invincibility and ultimate success of 'Mormonism.' The means taken to accomplish this result we know to be honorable, honest and right, and consequently, the unusual amount of lies which are now circulating among the public against the 'Mormons,' excite but our pity and disgust. These may stir up persecution, but that only serves to cement us together all the closer, and to winnow out the chaff and other stuff from our midst." * * * What afflictions and trials are yet in store for us we know not, neither do we particularly care; for we do know this Work to be of God, and that the gates of hell will not be permitted to prevail against it. We are satisfied that evil men and evil times will wax worse and worse, and that the saints will have to become more and more spiritual as wickedness increases, or they will not be able to stand. We are satisfied that the blood of prophets and good men will yet flow, in order that all the righteous blood which has been shed since Christ may come upon this generation. We therefore pray, that the saints may cultivate those dispositions of mind which will enable them to be benefited by whatever occurs, and that all things may work together for our good and the glory of God; and then when we have overcome and taken our seats with Abraham, Isaac and Jacob, we will know that our light afflictions have worked out for us a far more exceeding and eternal weight of glory."—Ibid, p. 484-6.

If it is any comfort to the saints to review a few of the persecutions their fathers and grandfathers experienced at the hands of biased and prejudiced char-

acters, who outwardly claimed to be the guardians of law and order, and the supreme protectors of innocence, but who secretly used their positions of trust and responsibility to cloak their own sins and vices, we follow with a few news items and an editorial comment on the same gathered from the records of the year 1886, —Millennial Star, Vol. 48.

The United States officials in Salt Lake City, accused of lewd and lascivious conduct, instead of proving themselves innocent of the offenses charged against them, are making desperate attempts to make it appear that a conspiracy was entered into between the police and certain lewd women by which the said officials were seduced from the path of virtue.

The efforts of the local authorities of Salt Lake to punish lewd and lascivious persons who resort to houses of ill fame, are again being weakened by the interference of Judge Zane and his assistants, who are taking every technical advantage to screen the perpetrators of such infamous deeds from the legal and just consequences of their crimes. Notwithstanding the plainness of the Territorial law against such offenses, there is but little hope of its thorough enforcement against United States officials who, while persecuting the "Mormons" for their **fidelity to their wives and children, have been guilty of the grossest sexual crimes.**

Judge Zane is still using his judicial authority to defeat the ends of justice in the cases of lewd and lascivious conduct which are being prosecuted under Territorial law. In the case of Assistant Prosecuting Attorney Samuel H. Lewis, who had been tried and convicted in the justice's court for lewdness, and sentenced to imprisonment for three months and to pay a fine of $299, an appeal was taken to Judge Zane who ordered the case dismissed. It looks as if United States judges can see no crime in Utah worth punishing but that of Biblical Patriarchal marriage.

Vandercook, the Deputy U. S. Marshal, whose lewd and lascivious conduct was about to be exposed and punished by the local authorities of Salt Lake, has succeeded, by the judicial help of Judge Zane, in getting an appeal to the Supreme Court of the United States. This will have the effect of keeping back the threatened exposure for three years at least, while Vandercook can go on in his work of persecuting the "Mormons" for their **alleged immorality.**

Notwithstanding the adverse attitude of the U. S. District Court, the local authorities of Salt Lake County are continuing to make arrests for lewd and lascivious conduct, but as fast as transgressors are proven guilty and sentenced in the justice's court, they appeal to the U. S. District Court and are set at liberty.

Houses of ill-fame and the social evil were unknown in Utah until introduced by the so-called civilization that seeks to reform the "Mormons," and holds up its **pious hands in horror of plural marriage.** Every effort of the Latter-day Saints to put them down has been met and nullified by the opposition of the United States Courts. Recently, several respectable "Mormon" citizens undertook a course of detective work, by means of which conclusive evidence was obtained against a number of men who frequented a house of ill-fame. Unfortunately for the cause of morality, many of those offenders proved to be United States officials who have been conspicuous in the recent persecutions of the "Mor-

mons," and as our readers are aware, the United States Courts have come to their rescue, and set these male prostitutes at liberty as fast as the local courts could convict them. Not satisfied with this, B. Y. Hampton, one of the prime movers in the detective work, has been indicted on a trumped-up charge of "conspiracy," and has recently been tried and condemned by a packed jury as a reward for his unselfish labor in exposing vice. Justice has been travestied, the lascivious officials detected in their lewd crimes are set free, and the man who discovered and revealed their infamy is to be punished. This is another phase of the moral crusade in Utah.

On the morning that Mr. Hampton was sentenced in the Third District Court, a well-known non-"Mormon" attorney, who is a strong advocate of the enforcement of the Edmunds law, was asked by a spectator, "If I were arrested on any charge, do you think I could get a fair trial?" "No; you're a Mormon," was the prompt reply.

B. Y. Hampton has been sentenced by Judge Zane to one year's imprisonment in the county jail for his successful efforts in exposing the sexual corruptions of Federal officials. The detective means he adopted to discover their lewd practices were construed into a conspiracy to lead them astray from the paths of virtue. The discoverer of crime is punished and the perpetrators go free. This is the kind of justice Utah is enjoying at present. The counsel for Mr. Hampton asked the Judge to exercise his discretion and punish by fine instead of imprisonment. The certificates of two prominent physicians were presented to the court, stating that Mr. Hampton's health was so precarious that imprisonment would probably prove fatal. The vindictive judge, however, seemed to rather enjoy this view of the case, and pronounced the sentence of imprisonment. Mr. Hampton has given notice of an appeal to the Supreme Court of the Territory, which is virtually the appeal of a lamb from one wolf to three, with about as good a prospect of obtaining justice.

Governor Caleb West has refused to pardon B. Y. Hampton, sent to jail for one year on a trumped up charge of conspiracy, because he had succeeded in exposing the sexual vices of those individuals who were loudest in their denunciations of "Mormon" immorality. This refusal, in view of the recent pardon of several thieves, has a very peculiar aspect, and leads one to believe that the new Governor has singular convictions or lacks the courage to do what is right, agreeable to the oft reiterated promise made by him when he first went to Utah. The petition was signed by a great number of honorable citizens.

A recent decision of the Supreme Court of the Territory has put a stop to the efforts of the police officers in Salt Lake to punish those who visit houses of ill-fame. It will be recollected that a number of the men who most loudly denounced the "Mormons" were discovered to be guilty of the vilest practices, and were arrested. But the Gentile courts stepped in and would not allow these men to be tried, and the Supreme Court of the Territory has also forbidden justices of the peace to try the cases. Thus, while "Mormons" are sent to jail, Gentiles who are guilty of the vilest practices are protected by the very courts in which "Mormons" are sure to be convicted.

Judge Zane now declares that in unlawful cohabitation cases not only is sexual intercourse not a necessary

element of the offense, but that if a man has a legal wife, and associates with or recognizes a plural wife, even though he does not live with her, he is guilty of unlawful cohabitation; and that if the circumstances of the association bear a semblance of its being in the marriage relation, a verdict of guilty must be found. It would seem that in this malignant crusade in Utah, all usual forms of legal procedure are to be reversed, when the defendant is a "Mormon," and all judicial safeguards for the protection of the accused swept away. What a farce it is, in a trial involving the property and liberty of a man, when rumor and common repute are allowed to take the place of ordinary legal evidence.

We follow the foregoing news items with an editorial from the Millennial Star, Vol. 48, p. 472.

THE PROOF ACCUMULATING.

Better opportunity for displaying the true character of the Latter-day Saints was never afforded than at the present time. One by one the lies forever being forged against them are proven to be as false as they are malicious by the most unequivocal testimony—unequivocal for the reason that those most instrumental in circulating the falsehoods are they who furnish the testimony which proves them vile inventions. "None so blind as those that will not see," says the old adage; and one peculiarity of the persecution of the Latter-day Saints is that those who instigate and applaud it seem blind as bats as to the results of their own course. There is no desire here to convey the impression that they are bringing upon their heads swift retribution, which will be unerring and just because administered by Infinite Wisdom, but that those who most loudly declaim against the "Mormons" as unmitigated falsifiers, themselves furnish the proof of "Mormon" innocence of the charges.

The Latter-day Saints allege they are denied justice. Their enemies declare this to be absolutely false. Yet the arrest of a "Mormon" brings such certain conviction that it is rare an attempt is made to undergo the farce into which court trials of "Mormons" in Utah and Idaho have degenerated. So palpable was the injustice done Apostle Snow that the Supreme Court of the United States, rather than give a decision in his favor, escaped through the technical claim that it had no jurisdiction, even going so far as to throw out a case on which it had previously rendered a decision adverse to the Saints and left them at the mercy of judges, who from public stands, have proclaimed their bitter and unrelenting animosity to the "Mormon" people. Against this decision one of the greatest of constitutional lawyers in America, (a man whose career and ability place him above suspicion) has entered a solemn protest, and asserts that the people were entitled to a decision on a question of such grave and constitutional importance; and any American lawyer will admit that the opinion of Geo. Ticknor Curtis, to paraphrase a saying of Shakespeare, should outweigh a whole theatre of such men as the judges composing the Supreme Court, even of the greatest Republic on earth.

B. Y. Hampton was sent to jail in Utah because he succeeded in revealing to the public the filthy and abominable practices of the men most fierce in their denunciations of "Mormon" immorality—the men who were officers of the courts in which Latter-day Saints were convicted. Disguise it however much may be done under the charge of conspiracy, the fact is notoriously undeniable that his only crime was an earnest and successful endeavor to expose to the contempt of honest men the true character of these individuals. A petition was recently presented to Governor West asking for Mr. Hampton's pardon, signed by "Mormons" and Gen-

tiles. Pardon was refused. Besides being sickly, as evidence in court proves, Mr. Hampton is a man whose word is equal to the bond of any Gentile in Utah—a man who never caused the people, among whom he lived, one cent for police expenses, (a man denounced in the open court as unworthy to be believed under oath, though his evidence was subsequently sought for by the very attorney who declared he was not to be believed,) yet his pardon was refused, while thieves have been pardoned by the present, and thieves and assassins by the preceding Governor.

Latter-day Saints are sent to jail in the interest of morality, as is declared, while incestuous brutes, would-be abortionists, seducers, and adulterers are free as the air and released by the very courts which gives to a "Mormon" the full penalty of the laws. Yet in the face of such undeniable and unequivocal acts of injustice, which the history of the charges of "Mormon" falsehood both in court and out proves, the claim of "Mormons" that they are not being dealt with justly is still denied.

It is charged the "Mormons" are not to be believed under oath. This charge is as widely circulated as the name of the Latter-day Saints is known. The world is told they are required to swear that they will not hesitate to lie in behalf of those of their own faith. The judges in open courts have testified to the lax sentiment pervading "Mormon" communities with regard to the sanctity of testimony given under oath. Yet these "Mormons" who, according to their maligners, are such unmitigated liars, are they who furnish the testimony by which every "Mormon" has been convicted of unlawful cohabitation. If they were tried justly, as is claimed, then there was evidence; and the evidence, to convict, must have been good and unimpeachable, and it came from "Mormons." How does this agree with the oft repeated declaration that the "Mormons" are not to be believed under oath? How can the word of such unmitigated and daring falsifiers be taken as sufficient to convict, when justice (that justice which demands that ninety-nine guilty should escape rather than one innocent man should suffer) is done? Again, if they are so untrustworthy, how is it possible that a judge, who has again and again, in court and out, lamented the decided tendency of "Mormons" to a lack of veracity, can take the word of such people when they declare they will obey the laws? Any "Mormon" can secure immunity from prison and harassing and expensive trials in the future if he will only give his word that he will obey the laws as construed by the courts. Every time the judge accepts the word of a "Mormon" in a matter where such grave and important issues (as he claims) are at stake, he gives himself "the lie as deep as to the lungs" in the assertions he has made and still persists in making regarding the general untruthfulness of the Saints. The test of loyalty to the United States is made by the judge disloyalty to God. Because "Mormons" refuse to break solemn oaths made before high heaven, they are denounced as traitors and liars. How much confidence could be had in a man who would violate his oath? Yet this is the test of loyal citizenship according to the policy of the Utah and Idaho courts. Of what value is an oath to support the Constitution of the United States, or anything else, if it is to be broken whenever a superior power threatens pains and penalties for refusing, and when this violation is made the test of citizenship? Could anything be more conclusive than that the very judges have proven themselves falsifiers regarding "Mormon" character? They have furnished undeniable proof of the sanctity of obligations incurred by a "Mormon," of his high value of an oath, and of his general character for probity, by their eager willingness to take the bare word of a "Mormon" for his faithful performance of the duties of of a citizen regarding marriage. Truly "the legs of the lame are not equal."

For fifty years the charge of treason and disloyalty has again and again been made against the Saints; and this charge, like the growing tide, while receding regularly on its incoming flow, has, nevertheless, risen steadily until it does now seem to be at the full. Year by year, with increasing vehemence, this charge has grown and spread like a rising storm and is now bursting in a wild torrent of passionate hatred. Yet, not a single instance of disloyalty has been proven against the Saints. Driven (some three, and some five times) from their homes, they have never resented, though protection has been denied them. During a dauntless and unparalleled march, in the very heat of persecutions, they gave the best of their men to go and fight for a country which, if not powerless, still refused them possession of the homes they had made. They planted the American flag on Mexican soil after being driven from America. There has never been a day nor an hour when there was necessity for the American government to spend one farthing in quelling anything rebellious or disloyal to government. The justice denied them on their white assailants was also refused in battling Indians, and in making good losses sustained in quelling Indian outbreaks. Since 1831 the men by them most esteemed have been driven, persecuted, harassed and killed with but brief intervals, until the present day, and through these men the people at large. Notwithstanding the persistent and determined efforts of maligners, malcontents and apostates to incite the Saints to open rebellion, they have as persistently refused and have maintained a peace that is unrivalled in the annals of persecutions. Hounded to death by vexatious persecutions year after year, day after day, and in the face of an almost unbroken succession of defeats in appeals made to the Supreme tribunal of a country they have helped to build up and beautify, and to preserve which many of their friends and ancestors have given their hearts' blood, they still maintain an attitude of peace, and with a persistence that is heroic in the fortitude with which wrong is endured, keep turning again and again to the courts which refuse redress. They still ask for justice at a source that has almost invariably denied it. They still appeal to the better and nobler sentiments of their country—a country which, with the recurring years, closes its heart to their demands for the rights of American citizens. And this is a disloyal people! Father of All, if this be disloyalty to one's country, where in the pages of history can the finite eye, where in the unrecorded deeds of the world, find an instance of loyalty?

Little by little, line by line, day by day, these maligners of the Latter-day Saints keep adding to the testimony which proves they have deliberately lied. And still it grows. They force the "Mormons" to a notorious exhibition of the very virtues denied them. And this testimony grows mountain high. But the mountain will fall as sure as God Omnipotent reigneth, and it will bury to the lowest depths those whose course has made it to tower heaven high, so that all the world could, but would not behold it and believe.

Our readers can notice with what accuracy history seems to be repeating itself. During the 1944 crusade, the attorney for the 15 polygamist defendants, offered to the court a list of 800 names gathered from court records, of "caught in the act cases" of nearly every sexual sin. These men and women were fined from five to fifty dollars and turned loose. The court disregarded the record placed before it and sentenced these "Mormon polygamists" to a term not to exceed five years in the penitentiary.

As an interesting sidelight on this list of names, it was reliably reported from several business men in Salt Lake City, that when this list was presented to the judge, more than we want to believe honorable men in high stations were shaking from fear that the court would entertain

enough interest in the names to make them public.

So with this present crusade in Salt Lake County. On the page before the statute on unlawful cohabitation, is the statute regarding the sin of ADULTERY. The statute claims it to be a felony and punishable up to three years in the State penetentiary. How many times could we imagine this dreadful sin is being committed in Salt Lake County? How often are people being punished for it? How many men and women are being sent to prison for this offense against decent society? Let the record speak for itself!

We close with an editorial on "VICE AND CRIME—THEIR REMEDY," written by George Q. Cannon, March 13, 1857. We use this editorial as an indictment against present day society in Salt Lake City.

"During the past year we have had frequent occasion to advert, in strong and pointed language, to the vice and crime which so plentifully abound in this city. We have not done so for the purpose of recriminating, but that the attention of the press and people might be directed to the wretched state of affairs which exist in their midst. Bitter, unprovoked and uncalled for assaults are repeatedly made upon the morals of Utah. But we wish the inhabitants of this city to contemplate their own situation for awhile, and leave the affairs of Utah to be attended to by her own people. Every man who will open his eyes to what is daily and nightly transpiring before him as he walks the streets of San Francisco must be aware that the most debasing and damning corruption exists in rank abundance here. Those who are so loud in their expressions of abhorrence at the state of society which exists in the neighboring territory of Utah, have an extensive field spread out before them in their own midst, for the exercise of all their philanthropy and for the employment of every spare moment of their time. In speaking of the vice which exists in San Francisco, one of the leading dailies in a late article says:—

'The condition of this city's morals is truly startling. Go where you will, you cannot turn a corner, you cannot walk the length of a block, without meeting vice, brazen faced, clad in silks and velvets, covered with jewelry, in the broad daylight, flaunting through our streets, brushing against our wives, sisters and daughters, and leading our young men into temptation, to which they are but too prone to yield. Cards of invitation are issued from a magnificent brothel on 'Waverly Place,' and that gilded antechamber of darkness is thronged by hundreds, who drink the wine and eat the delicacies bought with the wages of sin and degradation. The notorious "Matron" of the same brothel daily drives through our streets in her superb equipage, proclaiming to us and to our children that the rewards of sin in San Francisco are fine houses, fine furniture, fine dresses, fine horses, fine carriages; indolence, affluence and luxury, on the one hand,—and honesty, Christianity, hard work and poverty on the other! That is the daily sermon that the street preaches to our young men and women, our boys and girls. Nor is this the worst phase of this form of vice. Our citizens cannot return in the evening from their places of business, nor with their families from the church, the lecture room, or other place of amusement, to their residences on the upper streets of the city, without having thrust before their eyes indecent gestures, and having their ears assailed by the more indecent, filthy language of the brothel. No thoroughfare from the upper part of the city is free from it. On Pacific street, one's life is hardly safe. Jackson street is the head-quarters of the most degraded Chinese; Clay street from Stockton street to Brenham Place, is but little better; Sacramento street is all but impassable in some places. Can one not stand in the door of the Baptist Church, on Washington street, and almost toss a biscuit into the brothels on the other side of the street? This same Washington street, our most frequented, our least disrespectable thoroughfare, would be a disgrace to any city. * * * Familiarity with anything that is at first pleasing, sometimes begets dislike; so, familiarity with anything which is at first

loathsome and horror-inspiring, begets a a morbid curiosity to see more of it, and sometimes a kind of pleasure in its presence. If this be so, and we think the experience of human nature has proven it, what then are we to expect of our young men and women? If daily and nightly they are to pass through such scenes of depravity as are exhibited on our most public thoroughfares,—if they are to meet vice everywhere, in all our public places, richly fed, richly clad, gliding through our streets in elegant carriages, what can we expect, but that they will lose that respect and reverence for the pure and virtuous, without which, as a community, we are lost. * * * Extirpate this blighting vice we cannot. But we can drive it from its disgusting exhibitions on our public thoroughfares, from the sight and the hearing of our wives, sons and daughters. We owe it to our city to wipe out this disgrace upon her name; we owe it to the future of our young men, who are our strength and hope, and of our young women, who are our pride and glory,—and finally, and above all, we owe it to our character and duty as a civilized and Christian community.'

"Who can read these statements and not arise from the perusal convinced, that, as sure as the Lord reigns, such iniquity and corruption cannot long exist without his indignation and judgments being poured out upon the people who will permit them? Were the one-thousandth part of such evils to exist in Utah, the people would arise in their might and sweep it from the face of the land. They would not be content with driving the disgusting exhibition of vice from their public thoroughfares, nor would they sit down quietly and allow such things to go unchecked, with the remark, '*extirpate this blighting vice we cannot.*' Such admission should never pass the lips of honest, virtuous, Christian men. The penalty imposed by the Lord for such crimes is DEATH; and He has a people, who, rather than sit down and say that 'we cannot extirpate it' would rise in their majesty and extirpate both the vice and its perpetrators from the earth,—and they are the Latter-day Saints of Utah.

"Who, that believes in the justice of the Almighty, can imagine He is going to suffer the present state of things which exists throughout all the cities of Christendom, as well as San Francisco, to exist forever? Why should the world be surprised that a message is again committed unto men to go forth and proclaim to all the inhabitants of the earth, as Noah did to the ante-diluvian world, that, unless they speedily repent, judgments and calamities will be visited upon them until they are destroyed? God is holy; he is pure and he is just. He cannot look upon sin with any degree of allowance; but has repeatedly said that his vengeance would be terribly poured out upon the wicked. Can men consistently expect that He, holding supreme power and possessing all these attributes, will never destroy the rank and glaring iniquity that abounds, and those who practice it? To indulge in such expectations is folly of the most dangerous kind, and will be attended with the most dreadful results. Vice and crime will be wiped from the face of the earth, and if the people of San Francisco have become so abandoned and corrupt that they can not extirpate it from their midst, they will be wiped out and destroyed with it. If the people would but arouse themselves to a consciousness of what is passing around them, they might perceive in the gathering together of the Latter-day Saints from the different communities and countries where they have been residing, as wise a design as the entrance of Noah and his family, with the animals which they had selected, into the ark, or the flight of Lot and his daughters out of Sodom. Noah built the ark and entered therein, and Lot fled from the cities of the plains, that they might not be mingled with the wicked when the threatened destructions came upon them. And for this purpose, also, do the Latter-day Saints forsake the lands of their nativity and congregate together. The people with whom they were living when the truth found them, were not willing, and therefore thought themselves unable, to extir-

pate the blighting crimes of whoredom and adultery. Hence, they could not dwell with them and escape the inevitable consequences which must, sooner or later, follow such evils. In the instance of Noah, it was the will of the Lord that a righteous family should be preserved who would be the progenitors of a posterity that would do His will and execute His laws. In the instance of the Latter-day Saints a people are selected for these same purposes; and they will fulfill them. The prophet, in speaking of the last days, says, that 'the law shall go forth from Zion;' one item of that law is, that DEATH SHALL BE THE PENALTY OF ADULTERY and its kindred crimes. Abominations and whoredoms cannot exist among the people where it is enforced. Were this law to be respected in San Francisco, either the present deplorable state of society would be remedied, or the people exterminated.

"Journalists and men of San Francisco, when you speak of 'Mormon corruption,' remember that this is the law the 'Mormons' are willing to abide. Among them virtue must be respected, or the man who violates it must DIE. Instead of meddling with the affairs and railing at the society in Utah, attend to the welfare of the community of whose interests you profess to be guardians. Instead of writing vaporing articles about the necessity of reform and your inability to remove vice, advocate the passage of such a law and its enforcement. And when you have done this you will never have occasion to publish the shameful avowel that there is a blighting vice which you can not extirpate."

Not a day passes over the earth but men and women of no note do great deeds, speak great words, and suffer noble sorrows. Of these obscure heroes, philosophers, and martyrs, the greater part will never be known till that hour when many that were great shall be small and the small great.

TRUE HEROISM

There have been a great number of convictions recently in the United States court in Salt Lake City for offenses under the Edmunds law. In many instances these convictions have been brought about by the testimony of the accused parties themselves, who have taken this course to save their families from the insulting and cruel cross-questioning of the prosecuting officers. An instance of this was recently given in the trial of John P. Ball, as reported in the Provo Enquirer. He was charged with the usual offense of supporting and acknowledging his wives, and the prosecution called up as their first witness a girl—13 years old—named Isabel Ball, daughter of the victim selected for the penitentiary. It seemed a cruel and even heartless act for any lawyer though he might be a U. S. prosecuting officer, to call up and compel a girl of tender years to testify against her own father. This was done, however, in the trial of John P. Ball. The poor girl had only stated her age when the question was asked—What is your father's name? The child could not answer; she cried piteously, in which she was joined by another sister who also had been summoned to appear and swear her father's liberty away. The prosecution—representing the great and humane government of the United States—did not relent, however, but the father of these little girls did. He could not sit there and witness such an exhibition of cruelty without at once coming to the rescue, if the judge on the bench—the representative of "American justice"—could do so without emotion. Mr. Ball called a halt, took the stand and offered the testimony the prosecution needed in order to secure his conviction. The affectionate father proposed to take the chances of a life's imprisonment rather than see his children subjected to such an ordeal as the prosecuting attorney was determined they should undergo. The consequence was that Judge Zane waived his charge and the packed outfit, called

a jury, rendered a verdict of guilty without leaving their box.

Millennial Star, Vol. 48, p. 191.

IN DEFENSE OF PLURAL MARRIAGE.

ELDER LAMBERT SPEAKS FOR HIMSELF.

—o—

It is a common rule in the courts of civilized nations, before sentence is passed upon a prisoner, to ask him if he has anything to say. In Utah this custom has been followed by the judges who have been sentencing our brethren to pains and penalties for the alleged offense of living with, and acknowledging their wives, and refusing to cast them off like many of our persecutors do their mistresses. Our brethren often accept this invitation in a similar spirit to that which actuated Paul when he was allowed by king Agrippa to speak for himself touching the things whereof he was accused of the Jews, but unlike Paul they know beforehand that nothing they can say, compatible with honor, will move their obdurate judges or lessen the punishment previously determined upon. By the recent decision of the Supreme Court they have not even Paul's privilege of appealing to Caesar, that is if the said Court may be called by that imperial title. Our modern Caesar has no jurisdiction when the liberties and property of Latter-day Saints are in question.

We notice that this privilege of speaking for themselves is being more grudgingly given to our brethren of late, and they are subject to illnatured and peevish interruption from the judge, although what they say may be quite relevant to the matter in question. The notorious Judge Jeffreys, whose name has become a synonym for judicial cruelty and injustice, used to manifest a similar impatience, and subject his prisoners to like interruption when they said anything in their own defense. It is a peculiarity of tyrannical judges of all times. The trouble is our brethren on such occasions have given expression to some unpleasant truths which has roused the ire of their judges, and made them impatient of the plainness of speech adopted by their conscientious prisoners.

Among those who have recently had the opportunity of speaking for themselves before a Utah judge, impatiently waiting to inflict the extreme penalty of an unrighteous law, was Elder George C. Lambert, our predecessor as assistant editor of the Star, and who, since his return home from his mission to this country, has been upon the editorial staff of the Deseret News. Brother George proved equal to the occasion, and gave expression to sentiments which we reproduce as fairly illustrative of the spirit animating our brethren who prefer imprisonment to dishonor. While making the following statement he was frequently interrupted by Judge Zane.

"With your honor's permission I would like to say a few words before receiving the judgment of the court.

For the first time in my life I stand convicted of an offense. Never before have I even been accused of any breach of law or order.

I have been convicted of unlawful cohabitation with my wives. I congratulate myself that my offense is not more heinous—that no such charge can be sustained against me as was some time since preferred against the man who arrested me, and who still retains his liberty—that of indulging in illicit intercourse *outside of the marriage relation.* I would far rather go to prison or even suffer death than be thus guilty. Nor am I an exception in this respect, for such is generally the case among the Latter-day Saints. Their religion enjoins the strictest chastity, and they are taught to defend virtue with their lives.

According to a certain high judicial opinion the common offense of the Latter-day Saints consists in great part if not chiefly in flaunting their polygamous opportunities or relationship in the face of the world. Of this I am not guilty. I have lived a very quiet, unobtrusive life. The Prosecuting Attorney, Mr. Dickson, was for many months one of my nearest neighbors, and his assistant, Mr. Varian, has lived within a few rods of my home for a much longer period; yet I venture to say their moral sensibility was never shocked by anything I ever said or did; in fact, I doubt whether they ever knew anything about my domestic relations until an apostate neighbor informed upon me quite recently.

You may not regard it as any palliation of my offense, but I may say that, although I would much prefer to retain my liberty and be able to labor for the support of my family, I have never sought to evade this issue. I have met it squarely, and when wanted for trial offered the testimony upon which I was convicted.

And now, your honor, I stand here to receive my sentence, with only this to add: In marrying two wives I believed I was obeying a divine requirement. No appeal has been made to my reason to convince me that I am in error, and force is not likely to do so. I have never deceived nor illtreated my wives, and they have never complained of their lot. In marrying them and treating them as honorable wives I am not conscious of having injured any one, and yet for this I am convicted. Though my life has not been perfect, I can say as Paul said when before his accusers: 'I have lived in all good conscience before God until this day.' And in the language of another apostle I may add: 'Whether it be right in the sight of God to hearken unto man more than unto Him, judge ye!' "

Millennial Star, Vol. 48, p. 362.

"One today is worth two tomorrows."

INDESTRUCTIBILITY OF THE WORK OF GOD.

Notwithstanding the many disappointments the credulous opponents of "Mormonism" have had in regard to its downfall and the breaking up and dispersion of the people of Utah, we still notice that our cotemporaries in this city are as sanguine as though every prediction they had made on this subject had been fulfilled, that the time has at last arrived when this stubborn system must yield and be completely overthrown. Numerous, long leaders have been written, filled with exulting peans at the supposed near approach of this devoutly-wished-for consummation. If the dissension of six thousand at Great Salt Lake City will not prove the destruction of this system, then the concentration of a large body of military and the appointment of a military Governor, with power to do as he and his minions may see proper, they think, will certainly effect it. All agree, however, that the hope of years is about to be fulfilled, and "Mormonism" to be completely annihilated. We have repeatedly had occasion to refer to the numerous predictions which have been made from the rise of this Church until the present in regard to its downfall. As all know who have any knowledge of our history, they have ever proved total failures; but not a whit less discouraged or credulous than at first, our opponents still continue to utter them. If they would reason calmly and dispassionately upon the subject, they might be shown that such hopes are groundless and that it is folly to indulge in them. Even if the dispersion or destruction of the people of Utah were permitted, and the predictions of our neighbors on these points were to prove correct, "Mormonism" would not be destroyed thereby. Men deceive themselves when they allow such an idea to take possession of them. The principles of "Mormonism" are true, and truth is eternal; they are, therefore, indestructible. Earth and hell, with all their forces united, cannot blot them out

of existence. They may drive, persecute and even kill their adherents; but this will not affect the potency of the principles. God has said, by the mouth of his prophets, that in the last days he will make a new and everlasting covenant with his people; that He will set his hand again the second time to gather them together from all nations; that He will reveal his gospel from the heavens by the administration of an holy angel; that it will be proclaimed as a witness unto all nations, and then shall the end come; that in those days His kingdom will be established on the earth never more to be thrown down; that it will break in pieces and consume all other kingdoms,—and that the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High. These predictions must be fulfilled. They cannot fail. God has pledged himself, by the most solemn covenants and promises, to bring about all these events, and has revealed his truth in the manner and at the time promised for this purpose. This truth is what men call "Mormonism." To destroy and extirpate this sytem, then, from the face of the earth, men have not only to destroy its present believers and practicers, whom they term "Mormons," with the Scriptures and every other particle of truth there is upon the earth, but they must seal the heavens above them, arrest the flight of angels and close the mouth of Jehovah—the fountain whence truth emanates. These are a few of the labors they have to perform before they can terminate the progress of "Mormonism." Driving and dispersing the Latter-day Saints will only scatter these principles wider. As for destroying the people, so long as they adhere to "Mormonism," that is impossible; there will always be some spared from the most trying and fiery ordeal that may be instituted, who will have the necessary priesthood and authority to carry forward the work of God according to the given pattern.

The threats which are so freely made, and the prospects of difficulty and destruction that many of the presses of the day are continually pointing out, have no terrors for the people of Utah. While their neighbors in this and the adjacent States are filled with excitement on the subject of the "Mormon problem," and dilating largely on the dissensions and difficulties there exist in that Territory, they are quietly attended to their business, seeking with all their might to fulfill the prophecies and words of the Lord. They have full confidence that He, who has delivered them from so many troubles and difficulties, will not now desert them, if they put their trust in him. His will will be done in relation to the Territory of Utah, its government, and everything connected with it and its inhabitants, the efforts of its enemies to the contrary notwithstanding. The "Mormons" know this and are contented and undisturbed.

George Q. Cannon

Writings from the Western Standard, p. 419

BE JUST.

All are not just because they do no
wrong,
But he who will not wrong me when he
may,
He is the truly just. I praise not those
Who in their petty dealings pilfer not,
But him, whose conscience spurns at
a secret fraud,
When he might plunder, and defy surprise.
His be the praise who, looking down with
scorn
On the false judgment of the partial herd,
Consults his own clear heart, and boldly
dares
To *be,* not to be *thought* an honest man.

It is not sufficient not to intend to do wrong; we must intend to do right, and carry out our intentions also. Not to think is in such cases a crime.

Too Many Wives?

Newsweek, November 21, 1955

No tenet of the Mormons has caused them as much trouble as polygamy. It was in 1843 that Joseph Smith, founder of the Mormon faith, first announced in Nauvoo, Ill., that a "revelation" gave sanction to the practice. Nine years later in Salt Lake City, Brigham Young and his aides openly proclaimed plural marriage as part of their faith, thereby bringing down upon devout church members the wrath of their neighbors and the Federal government as well.

Contrary to general belief, sex was no major motivating force in the proclamation of the plural-marriage doctrine. To the Mormon faithful, polygamy was divinely ordained and the number of a man's wives and children definitely added to his stature and glory in heaven. Further, it was prevailing Mormon belief that God intended every woman to be a wife and mother, and in the pioneer Utah Territory there were more female than male converts.

As the territory opened up, Federal laws cracked down on "polygs" and "cohabs" (cohabitants, as they were called). Juries—from which Mormons were barred—handed down indictment after indictment, leaders were jailed, other Mormons fled to Mexico without their prolific families, and representatives to Congress could not take their seats without an antipolygamy oath.

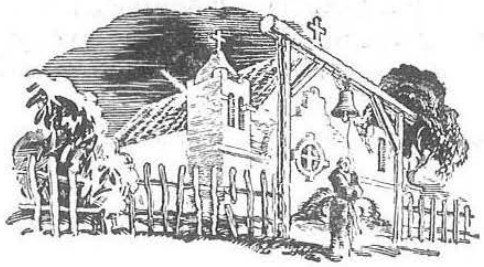
Surrender: By 1890, the Church of Jesus Christ of Latter-Day Saints had had enough: The Mormons officially abandoned polygamy as a doctrine. But a Fundamentalist sect continues to believe in and practice plural marriage. In 1944, a Federal-State drive against the Fundamentalists resulted in 50 arrests. About a year ago, officials arrested most of the male population of the little town of Short Creek. The drives had little effect; men served their jail terms and returned to their wives and children.

This week, state and county officials in Salt Lake City, in nearby Bountiful, and in most of Utah's major urban spots were off on another polyg crackdown but were not faring very well. In three weeks they had rounded up only four men: Louis A. Kelsch, 49; Carl Eugene Jentzch, 54; Albert Edmund Barlow, 52, and Heber C. Smith Jr., 39. The accused were said to have a total of sixteen wives and at least 95 children among them. Kelsch was in prison for polygamy from 1945 to 1947. He admitted that he has five wives and 31 children.

The polyg hunters were getting little cooperation from sympathetic Utahans. Citizens were irked by the fact that the drive against the Fundamentalist sect was being financed by a $20,000 appropriation made by the 1954 legislature—a secret appropriation never revealed to press and public. Secondly, many a Utah Mormon takes quiet pride in his polygamous forebears and is inclined to be lenient toward the Fundamentalists.

Furthermore, reasonable estimates of the male Fundamentalists run as high as 2,000. Adding in the average number of wives and children, Utah polygamists may well number 20,000. As State Attorney General, E.R. Callister admitted last week: "Utah's jails aren't big enough to hold them all."

A Famous Prayer



Lord, make me an instrument of Thy Peace. Where there is hatred, let me sow love; where there is injury, pardon; where there is doubt, faith; where there is despair, hope; where there is darkness, light; and where there is sickness, joy. O Divine Master, grant that I may not so much seek to be consoled as to console; to be understood as to understand; to be loved as to love; for it is in giving that we receive; it is in pardoning that we are pardoned; and it is in dying that we are born to eternal life.

EDITORIAL

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

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

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EDITORIAL THOUGHT

Once started upon the policy of suppressing by force those of a different religion, Christianity did not stop with the persecutions of the pagans; bad and un-Christian as that was, **still more serious results occurred from the persecutions inflicted upon so called heretics in the Church, by those who were considered orthodox.** * * *

We shall conclude this chapter by a melancholy truth, which obtrudes itself on the reluctant mind; that, even admitting, without hesitation or inquiry, all that history has recorded, or devotion has feigned, on the subject of martyrdoms, **it must still be acknowledged that the Christians, in the course of their intestine dissensions have inflicted far greater severities on each other than they have experienced from the zeal of infidels.**

—From "Antiquity of the Gospel".

PRESIDENT HEBER J. GRANT AND POLYGAMY

The following editorial was written by Joseph W. Musser, and published in TRUTH, Vol. 3, No. 4, September, 1937. The personalities involved have passed to the other side, yet the issues of their time are also the issues of our time. At the moment they are again prominently before the people. These issues will remain with us until a righteous government shall be established in this land and the Church of Jesus Christ of latter-day Saints shall again walk in the path of the Lord.—Editor.

A correspondent has mailed us a news clipping from the Salt Lake Tribune of July 26, purporting to give an interview with President Heber J. Grant, dated London, July 25. President Grant is in Europe attending the Centennial celebration commemorating the introduction of the Gospel in the British Isles one hundred years ago. The United Press reports President Grant as "one of the few churchmen still living who practiced polygamy," and quotes him as saying:

> I was 21 when I married my first wife, and was 28 when I married my second and third—one one day and the other the next. My family now numbers 90, including the husbands of my nine liv-

> ing daughters. Three of my 12 children have died, but I have 47 grandchildren and 11 great-grand children. One wife is living, but the others have been dead many years. We never believed polygamy was wrong and never will, but one of the cardinal rules of the church is to obey the law. So long as polygamy is illegal we ourselves will strictly enforce the law.

"It must be news to a large part of the present Church membership," says our correspondent, that President Grant is actually a polygamist, both in belief and practice. I have been discredited many times by members of the Church for asserting the facts as Brother Grant now relates them. I venture that at least two-thirds of the younger portion of the Church population today believes that Brother Grant never had but one wife and that he is responsible for the present revolution among Church members against the principle of plural marriage as taught in earlier days. I think more of President Grant for his frank confession; however, since in taking his plural wives in 1885 he was breaking the law of the land, and since in 1899, as I now recall, he plead guilty in the Third Judicial District Court to a charge of polygamous living, and paid a fine, I am at a loss to understand his statement that it is 'one of the cardinal rules of the Church to obey the law,' and that he has set himself up now to 'strictly enforce the law.' It must be true, then, that in taking his plural wives he was acting in opposition to the 'cardinal rules of the Church,' and if so how does he explain the fact that he retained his standing as a leading official in the Church? Is his present attitude for law enforcement a sort of 'deathbed repentance?'

"I think these matters should be commented on by your Editorial department in your usual lucid and fearless way."

Our correspondent is but one of many with whom the present situation is a puzzle. Little wonder that many of the Saints today are in a quandry over the strange situation. TRUTH has, on different occasions, shown that President Grant entered the Patriarchal order of marriage, sustained the principle and repeatedly defied the law prohibiting its practice, but many of the Saints have characterized the statements as false, some of them holding to the theory that plural marriage is inherently wrong and that President Grant was given to the Church by the Lord to expose the error and set the Saints right. It is common for our Bureau of Information missionaries to convey the idea to their listeners that polygamy was introduced among the Latter-day Saints by Brigham Young for the sole purpose of more quickly populating the western wilderness, and that work being accomplished the need of the practice ended. They further assure their audiences that Patriarchal marriage is not an essential part of "Celestial marriage," and that the practice has gone forever. Many of the Saints today attribute the marriage relations of Abraham and others of the ancient Saints, to their ignorance and to the "dark ages" in which they lived. It is an indisputable fact that an apologetic attitude exists toward the principle of plural marriage, in the minds of many members of the Church and among some of its leaders—an attitude that obviously assumes the early leaders of the Church to have been sensually minded and wholly mis-directed in their marriage teachings. This apology for what many of the more solid Saints regard a principle of salvation is increasing to an appalling degree. Jesus Christ said:

> Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels.

We are impressed that President Grant, in granting the interview noted missed a

most splendid opportunity. Instead of the flabby, negative statement, "We never believed polygamy was wrong"—a statement at once suggestive of doubt as to whether the principle is really right—the President might have risen to the occasion, and in the majesty of his purported position of a Prophet and the mouth-piece of God to man, acclaimed to the world through the United Press:

I am a polygamist. Celestial or plural marriage is an institution of heaven; it is an eternal law which the Gods themselves have subscribed to, and without strict adherence to which NO MAN receives the highest exaltation in the Celestial heavens. The law has been restored to the worthy among the Saints in this dispensation, never again to be taken from the earth. This nation (of England) and all the so-called Christian nations of the world, are under condemnation for rejecting God's law of marriage and for aiding in persecuting the Saints for their adherence to it.

Such a testimony, coming from so widely advertised a character as President Grant, upheld by his counselor J. Reuben Clark, "former Ambassador to Mexico," would have registered around the world. Something positive and unmistakably clear would have drawn fire and forever established the aged President as a man of courage and unfaltering sincerity.

If one questions our statement of the present attitude of many of the Saints toward plural marriage he has but to refer to a recent address of Dr. Frank L. West, Church Commissioner of Education, and Assistant Superintendent of Y.M.M.I.A., at a session of the "Leadership Week," at the Brigham Young Academy, as reported in the Deseret News, Jan. 27, 1937. The News quotes Dr. West as follows:

"The modern Christian home with MONOGAMOUS IDEALS based on confidence, loyalty and love represents not only the BEST in the experience of the race, it is sustained by religious sanction and founded upon inherent nature and the needs of the parents, the children, and state."

This can mean nothing less than that monogamy is the ideal in marriage toward which the Saints should strive—monogamy, with its thousand evils, its poignant jealousies, its breeding of double-life; its divorces, its birth-control tendencies—a system adopted by a pagan world to circumvent the purposes of the Lord in the patriarchal life of heaven, is held before the Saints as an ideal for the "modern Christian home" to pattern after! And that by a Latter-day Saint educator! Since the Deseret News, the official organ of the Church, carried the article without expressing its disapproval of the sentiment, we reasonably assume that Dr. West expressed the present views of the Church as established by many of it's leaders. Little wonder that the Saints under the influence of such teachings, should paganize their marriage ideals, and apologize for a principle for which the Prophets of God suffered unspeakable indignities, including robbery, imprisonment, banishment and death!

In finding himself in a mental quandary regarding these matters, our correspondent has much good company. In a letter under date of July 9, 1929, addressed to the President of the Church, Bishop Heber Bennion wrote as follows in explanation of his own state of mind because of the situation:

> When President Penrose was in Old Mexico twenty-five years ago, he told the underground girls there to be of good cheer—that in the near future they would be permitted to return to live in Utah and take the name of their husbands (children also). And it came true. But about ten years ago he said in conference that President Woodruff turned the key and after that all plural marriages were null and void. And

you (Heber J. Grant) and President Smith later endorsed his remarks without reservation, and (you) STILL CONTINUE to sustain these polygamous brethren in their high positions in the Church. I admit my inability to understand.

TRUTH has endeavored to clarify some of these phases, and we feel some headway has been made. However, we are impressed that the situation justifies another brief recital of the facts in the matter.

It has been nearly forty-seven years since President Wilford Woodruff signed his famous Manifesto which resulted in discontinuing the practice of plural marriage under Church sanction. In that time much has transpired; bitter feelings have been aroused; acrimonious speech indulged in; good men and women severed from the Church and made outcasts for believing in the principle and expressing such belief. Men have lost their faith in the integrity of the leaders—become cold and indifferent toward the Gospel, while others have submitted to calumny and bitter persecution rather than surrender the truth. Fathers have arrayed themselves against sons and mothers against daughters; friend against friend and neighbor against neighbor. Sacred covenants have been broken and ugly wounds inflicted.

Prior to the issuance of the Manifesto men were sent to prison for believing in and practicing plural marriage, at the instance of corrupt, Mormon-hating officials, who were sent from Washington to control the civil affairs of the Territory. These officials were despised by the Saints—leaders and members alike—while since 1890 men have become victims of the same unholy hatred and persecution, but now it comes from within; officials of the Church acting as spies and furnishing evidence to convict both men and women for living in polygamy. Such has been the hate hurled at the Saints adhering either in belief or practice to the ancient order of marriage, that the fruits of the Spirit as spoken of by Paul—"Love, peace, long suffering, gentleness, goodness, faith, meekness and temperance"—have been woefully lost sight of among the Saints.

The Church membership is divided into two distinct schools of thought. Those following the Gospel truths as interpreted by the Prophet Joseph Smith and his successors to and including the late President Joseph F. Smith, may be termed "Fundamentalists" in so far as that term applies to the unchangeableness of the principles and ordinances of the Gospel; while those following the present thought—that of yielding to world ideals and customs, in order to be at friendship with all people, may, for want of a more correct name, be termed "Modernists," signifying the right and tendency of the leaders to change the ordinances as modern thought suggests.

These two schools are in conflict, and inevitably must be. Expressing the position of the "Fundamentalists" Joseph Smith said:

> God purposed in Himself, that there should not be an eternal fulness until every dispensation should be fulfilled and gathered together in one, and that all things whatsoever, that should be gathered together in one in those dispensations unto the same fulness and eternal glory, should be in Christ Jesus; therefore HE SET THE ORDINANCES TO BE THE SAME FOREVER AND EVER, and set Adam to watch over them, to reveal them from heaven to man, or to send angels to reveal them.—Joseph Smith's Teachings, 113-114.

Brigham Young said:

> Some of you may ask: "Is there a single ordinance to be dispensed with? Is there one 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. No matter if we esteem them non-essential, or least or last of all the Commandments of the House of God, we are under obligation to observe them.—Discourses of Brigham Young, 341.

As a practical demonstration of this position that the ordinances shall not be changed, the late President Joseph F. Smith, responding to a request by many of the Saints for a change in the Garments of the Holy Priesthood, said:

> The Lord has given us garments of the Holy Priesthood, and you know what that means. And yet there are those of us who mutilate them, in order that we may follow the foolish, vain and (permit me to say) the indecent practices of the world. * * * They should hold these things that God has given unto them sacred UNCHANGED AND UNALTERED from the VERY PATTERN which God gave them.—Imp. Era, 9:813, 814.

The so-called "Modernists" may be represented in the actions of the present leadership who did authorize a change in the garments "from the very pattern which God gave us," until today the real garment has fallen into discard and has become a loathsome thing to many of the Saints. Authorization for such changes was expressed for the Church by Elder Stephen L. Richards, of the Quorum of Twelve, at the April Conference of 1932, 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, April 10, 1932.

Now, then, to the point broached by our correspondent, as to the changed attitude of President Grant on this vital subject. In his earlier career as a member of the Quorum of Twelve, he was a decided "Fundamentalist." He married numerous wives polygamously. Three of them, his statement admits, he married before the Woodruff Manifesto of 1890—one in the year 1878 and two others on consecutive days in 1885. At this time (1885), the Deseret News of April 6, quotes him as saying:

> "No matter what restrictions we may be placed under by men, our only consistent course is to keep the commandments of God. We should, in this regard, PLACE OURSELVES IN THE SAME POSITION AS THAT OF THE THREE HEBREWS WHO WERE CAST INTO THE FIERY FURNACE. If we are living in the light of the Gospel we have a testimony of the truth, and we have but ONE choice, that is to ABIDE IN THE LAW OF GOD, no matter as to the consequences. It is some times held that the Saints are in error because so many are opposed to them. But when people know they are right it is wrong for them to forego their honest convictions by yielding their judgment to that of a majority, no matter how large. (Whether in the Church or out). When a man knows himself that he is honest, he needs care but little as to what the world may think or say concerning him. *** There will be opposition to the Latter-day Saints until the whole social fabric of the world is revolutionized. In seeing these things we are only witnessing the fulfillment of that which has been prophesied. We may expect to see men who are corrupt (in the Church or out) arise and proclaim this people are wicked. * * * The best and most honorable men of the community, as a rule, had entered in-

> to plural marriage and were the objects of the cruel persecutions that are now being enforced. The speaker concluded by expressing confidence that the cause of truth and righteousness would be vindicated."—Deseret News, April 6, 1885.

In September, 1899, brother Grant was arrested for an infraction of the anti-polygamy laws, plead guilty and was fined $100 in the District Court of Salt Lake County. At this time and for some years subsequent, judging from his public expressions and actions, he was a "Fundamentalist." He has now changed into the so-called "Modernist" class. In the interview referred to Brother Grant is quoted:

> We never believed polygamy was wrong and never will, but one of the cardinal rules of the Church is to obey the law. So long as polygamy is illegal we ourselves will strictly enforce the law.

Had President Grant said it is "one of the cardinal principles of the Church to obey the Constitutional laws of the land, as interpreted by the God of Heaven,' his statement would be correct. The Church is enjoined by revelation from the Lord to obey the Constitutional laws of the land. (See D. & C. 98:4, 5.) The Church, in the same revelation, is also commanded to observe the laws of God. The laws of God and the Constitutional laws of the land do not conflict—never have. The Constitutional law reads:

"Congress shall make no law respecting an establishment of religion, nor prohibit the free exercise thereof."

The law of God in question—Patriarchal marriage—is "an establishment of religion", pure and simple. It was revealed and established in this dispensation before man-made laws were enacted against it. The anti-polygamy enactments are as purely laws of men and opposed to the Constitutional laws of our country as were the laws of Nebuchadnezzar and Darius opposed to the Constitutional laws of heaven in their days. Under those laws men were prohibited from worshipping or praying to other Gods than those set up by man. The Constitutional law of the land in that day, as it is today, was: "Thou shalt have no other gods before me." The Medes and Persians tried to force other gods on the Israelites, their laws thereby contravening God's Constitutional laws. The three Hebrew brethren and Daniel, while under obligation to keep the Constitutional laws, refused to obey those of man's enactment. Their vindication by the Lord is well known. Neither the fiery furnace nor the den of lions could harm them. The Nebuchadnezzars and Dariuses of this day have set up a strange God—man-made image—an imitation marriage system, monogamy, and placed a penalty on the observance of any other system. The true Saints of God gave no heed to this "bastard" law. They were cast into the "fiery furncae" of persecution, many suffering imprisonment and death, but blessed with the promise of a glorious resurrection.

President Grant, it will be seen from his own statement, refused to obey the laws of the land, for, according to his reputed statement, he took his two plural wives in 1885, twenty-three years after the first anti-polygamy law was enacted by Congress, six years after it had been declared Constitutional by the Supreme Court of the United States, and three years after the more drastic Edmunds law was enacted by Congress in 1882. Certainly then it was not a "cardinal rule" with Brother Grant to "obey the law," as he now interprets it. He says, "So long as polygamy is illegal we ourselves will strictly enforce the law." But, at the time mentioned, he not only refused to enforce the law, but openly and publicly DEFIED IT, threatening to take other wives until one brought him a son. Why the change? Has there been a new revelation on the subject to change his atti-

tude? No. The Manifesto didn't change it, for he plead guilty to an infraction of the law nine years after the Manifesto was issued. Has the law of God changed? No. Is it less obligatory today to enter into that order of marriage than it was when President Grant took his last plural wife? No, it is not. God told his servant, President John Taylor: "I have not revoked this law (of plural marriage) NOR WILL I, for it is everlasting and those who will enter into my glory MUST obey the conditions thereof."

Since, then, the Lord does not change, neither His law of plural marriage, then it is certain that the change is in man. BROTHER GRANT HAS CHANGED. Formerly he sustained the law of God in open defiance of the law of man. Now, according to his own testimony, and in accordance with his public acts, he sustains the law of man, and that, sad as the facts are, IN OPEN AND BOASTFUL DEFIANCE OF THE LAW OF GOD! In taking this stand the President has in large measure, succeeded in popularizing Mormonism with the world. The Church has been brought down to a world level in many of its teachings and practices. We were told by the Lord to come out of Babylon, but under the new regime we have not only scattered among Babylon, but have invited her institutions to be established among us.

But what has been the "cardinal rule of the Church" with respect to law obedience? The Saints should get this matter thoroughly in their minds: Eternal principles NEVER change. Men change; leaders change: "For the leaders of this people cause them to err; and they that are led of them are destroyed."—Isaiah 9:16.

Let us briefly review the "cardinal rules of the Church" in this matter:

Joseph Smith said:

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

As a companion article the Church issued a statement on "Governments and Laws in General" of which the following is an excerpt:

> We believe that religion is instituted of God, and that men are amenable to to Him, and to HIM ONLY, for the exercise of it, * * * we do not believe that human law has a right to interfere in prescribing rules of worship to bind the consciences of men, nor dictate forms for public or private devotion; that the civil magistrate should restrain crime, but NEVER control conscience; should punish guilt, but never suppress the freedom of the soul.
>
> We believe that all men are bound to sustain and uphold the respective governments in which they reside WHILE PROTECTED IN THEIR INHERENT AND INALIENABLE RIGHTS by the laws of such governments. * * *
>
> We believe that rulers, states and governments have a right and are BOUND TO ENACT LAWS for the protection of all citizens in the free exercise of their religious belief. * * *—D. & C. 134.

Brigham Young said:

> Law is made for the lawless. Let the Saints live their religion, and there is not a law that can justly infringe upon them.
>
> There is no law against doing good. There is no law against love. There is no law against serving God. * * * There is no law against the principles of eternal life. LIVE THEM, and no RIGHTEOUS law of man can reach you."—Dis. of B. Y. 346-7.

Heber C. Kimball:

The Government of the United States is designing to do away with polygamy. * * * Plurality is a law which God established for his elect before the world was formed, for a continuation of seeds forever. It would be as easy for the United States to build a tower to remove the sun as to remove polygamy, or the Church and Kingdom of God.—Mill. Star 28:190.

John Taylor:

I would like to obey every law of man, but I consider that the framers and enforcers of this unconstitutional law (the law against polygamy), have violated their oaths. We cannot afford to forsake our wives and break up our families to comply with this law, and I WILL NOT DO IT, SO HELP ME GOD.—TRUTH 1:31.

It is said in the Doctrine and Covenants, that he that keepeth the laws of God, hath no need to break the laws of the land. It is further explained in Section 98, what is meant in relation to this. That all laws which are constitutional MUST be obeyed, as follows: (See Sec. 98:4, 5).

That is, taking the nation as an example, all laws that are proper and correct, and all obligations entered into, which are not violative of the Constitution should be kept inviolate. But if they are violative of the Constitution, then the compact between the rulers and the ruled is broken and the obligation CEASES TO BE BINDING.—J. of D. 26:350.

Wilford Woodruff:

The first anti-polygamy law, in this dispensation was the bill enacted by Congress in 1862. Its constitutionality was affirmed by the Supreme Court of the United States (in the George Reynolds case) January 6, 1879, and in April of that year Wilford Woodruff, in an Epistle to the Church, stated:

Now Latter-day Saints, what are we going to do under the circumstances? God says, "We shall be damned if we do not obey the law." Congress says (and the Supreme Court has pronounced it constitutional), "we shall be damned if we do." It places us precisely in the same position that it did the Hebrews in the fiery furnace, and Daniel in the den of lions. * * * Now who shall we obey, God or man? My voice is, we will obey God.

Lorenzo Snow:

Respecting the doctrine of plural or Celestial marriage * * * it was revealed to me, and afterwards, in 1843, fully explained to me by Joseph Smith, the Prophet. I married my wives because GOD COMMANDED IT. The ceremony which united us for time and eternity was performed by a servant of God having authority. God being my helper I would prefer to die a thousand deaths than renounce my wives and violate these sacred obligations. * * * God will not change His law of Celestial marriage. But the man, the people, the nation, that oppose and fight against this doctrine and the Church of God will be overthrown.—Mill. Star, 48:110, 111.

Joseph F. Smith:

"I will, therefore, call the attention of the congregation to a verse or two in the revelation given in 1831, which will be found on page 219 of the Doctrine and Covenants (Section 58):

Let no man break the laws of the land, for he that keepeth the laws of God hath no need to break the laws of the land.

Wherefore, be subject to the powers that be, until He reigns whose right it is to reign, and subdues all enemies under His feet.

Behold, the laws which ye have received from my hand are the laws of the Church, and in this light ye shall

hold them forth. Behold here is wisdom.

The following I quote from a revelation given December, 1833, page 357 (Section 101):

According to the laws and the Constitution of the people which I have suffered to be established and should be maintained for the rights and protection of all flesh, according to just and holy principles.

That every man may act in doctrine and principle pertaining to futurity, according to the moral agency which I have given unto them, that every man may be accountable for his own sins in the day of judgment.

Therefore it is not right that any man should be in bondage one to another.

And for this purpose have I established the Constitution of this land, by the hands of wise men whom I raised up unto this very purpose, and redeemed the land by the shedding of blood.

"Again, in a revelation of page 342 (Section 98):

And now, verily I say unto you concerning the laws of the land, it is my will that my people shall observe to do all things whatsoever I command them.

And that law of the land which is constitutional, supporting that principle of freedom in maintaining rights and privileges, belongs to all mankind, and is justifiable before me.

Therefore I, the Lord, justify you and your brethren of my Church, in befriending that law which is the constitutional law of the land;

And as pertaining to law of man, whatsoever is more or less than these cometh of evil.

I, the Lord God, make you free, therefore ye are free indeed; and the law 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 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, or 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.

"This, as I understand it, is the Law of God to the Church of Jesus Christ of Latter-day Saints in all the world. And the requirements here made of us must be obeyed, and practically carried out in our lives, in order that we may secure the fulfillment of the promises which God has made to the people of Zion. And it is further written, that inasmuch as ye will do the things which I command you, thus saith the Lord, then am I bound; otherwise there is no promise. We can therefore only expect that the promises are made and will apply to us when we do the things which we are commanded.

"We are told here that no man need break the laws of the land who will keep the laws of God. But this is further defined by the passage which I read afterwards—the law of the land, which all have no need to break, is that law which is the Constitutional law of the land, and that is as GOD HIMSELF HAS DEFINED IT. And whatsoever is more or less than this cometh of evil. Now it seems to me

that this makes this matter so clear that it is not possible for any man who professes to be a member of the Church of Jesus Christ of Latter-day Saints to make any mistake, or to be in doubt as to the course he should pursue under the command of God in relation to the observance of the laws of the land.

"The Lord Almighty requires this people to observe the laws of the land, to be subject to 'the powers that be,' SO FAR AS THEY ABIDE BY THE FUNDAMENTAL PRINCIPLES OF GOOD GOVERNMENT, but He will hold them responsible if they will pass unconstitutional measures and frame unjust and proscriptive laws, as did Nebuchadnezzar and Darius, in relation to the three Hebrew children and Daniel. If lawmakers have a mind to violate their oath, break their covenants and their faith with the people, and depart from the provisions of the Constitution WHERE IS THE LAW human or divine, which binds me, as an individual, to outwardly and openly proclaim my acceptance of their acts?

"I firmly believe that the only way in which we can be sustained in regard to this matter by God our Heavenly Father is by following the illustrious examples we find in holy writ. And while we regret, and look with sorrow upon the acts of men who seek to bring us into bondage and to oppress us, we must obey God, for He has commanded us to do so; and at the same time He has declared that in obeying the laws which He has given us we will not necessarily break the Constitutional laws of the land, and we intend to continue to be law-abiding so far as the Constitutional law of the land is concerned; and we expect to meet the consequences of our obedience to the laws and commandments of God like men."—J. of D. 23:69.

Franklin D. Richards, formerly Historian of the Church:

"If, then, we violate no law of God nor right of our fellows, wherein, I ask again, consists the crime of our religious faith? It is in this: that Congress forbids it; just as Darius forbade Daniel praying to God, and because he persisted, cast him into the den of lions; the same as Herod caused all the male children to be slain, hoping to kill Christ our Saviour in His infancy; the same also as Nebuchadnezzar cast the Hebrew children into the flames because they worshipped the living God rather than his idol. Wherein consists the crime of Daniel praying to the God of Israel? Simply because king Darius forbade him doing it.

"What constituted the crime of the Hebrew children in worshipping the God of heaven? Solely because Nebuchadnezzar commanded them to worship the golden image, which they would not do. What is the intrinsic nature of our crime in believing and practicing the eternal covenant of plural marriage as revealed by the Almighty, and as we are commanded to do? Simply and solely this: Congress passed a law making it a penal offense to do so. This is all the criminality there is about it; and the question remains for each one to answer, shall we obey God or man? * * *

"I know some of the brethren feel that it is a very serious thing to be cast into prison. Why, there is many a thing worse than that. It is a thousand times better to go to prison than to deny the principles of the Gospel, and to be forsaken of the Holy Spirit. What did Brother Brigham say before he left us? When Congress passed the law of 1862, I heard him make this remark—rather startling at the time—that a man who would not be willing to pay his fine and take a term of imprisonment for a real good, virtuous woman, was not worthy of a wife at all."—J. of D. 26:337 et seq.

George Q. Cannon:

The people of the world do not believe in breeding, but we do. So the people of the world will die out and we will fill the whole earth. I admit

that those raising children by plural wives are not complying with man made laws, but in the sight of God they are not sinning as there is no sin in it.–Smoot Investigation, Vol. 1:9.

Rudger Clawson:

Your honor; * * * I have only this to say why judgment should not be passed upon me; I very much regret that the laws of my country should come in conflict with the laws of God, but whenever they do I shall invariably choose to obey the latter.–Celestial Marriage, p. 17.

We have already quoted the position of Heber J. Grant and will close this part of the statement by a quotation from the Deseret News, June 5, 1885:

Influences are at work whose object is to create an impression in favor of the renunciation or TEMPORARY SUSPENSION (a term used by the authorities today) of the law of CELESTIAL MARRIAGE. Arguments are being used to that end, in a semi-private way, with a view to gaining converts to that idea. * * *

But they should not be so inconsistent as to put forth the flimsy claim that their course is sustained by the revelations of the Almighty. They had better acknowledge that their faith in revelation has dwindled to a fine point, if it ever existed in their breasts at all, until it is scarcely discernable. They should at once proclaim themselves as unbelievers in the claim that the revelation on Celestial marriage is of divine origin, or else admit that they do not possess the courage of their convictions.

(The article then quotes D. & C. 124: 49-51, and continues:)

It is a little singular that some people will persistently refuse to see the difference between a certain special work and a principle or law. The consistency of the Lord relieving the people from any such obligation as the building of a house when prevented by enemies from accomplishing it is self-evident. When it comes to the abrogation of a law, a principle, a truth, the matter is entirely different. The revelation does not apply even remotely to the present situation.–Marriage, Ballard-Jensen Correspondence, pp. 72-3.

Now, what in reality is the Lord's attitude?

In defiance of the Morrill anti-polygamy law of 1862, and the action of the Supreme Court in 1879, sustaining it as constitutional, the Lord revealed through Wilford Woodruff, January 26, 1880:

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 shall not return unto me void.–Supplement to New & Everlasting Covenant of Marriage, 46.

In defiance of the Edmunds bill passed by Congress March 14, 1882, in October following, the Lord, through President John Taylor, commanded Seymour B. Young to enter into the plural marriage relation, and abide that law.

The Edmunds law was declared constitutional by the Supreme Court, March 23, 1885, and on September 26, 1886, the Lord said:

I the Lord do not change and my word and my covenants and my law do not, and as I have heretofore said by my servant Joseph: all those who would enter into my glory MUST AND SHALL

> obey my law (the Patriarchal law of marriage–polygamy). * * * 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.–Sup. to N. & E. C. of M. 63.

In 1887 the Edmunds-Tucker anti-polygamy law was passed by Congress, and on November 24, 1889, the Lord, still in defiance of the laws of man, revealed His will to Wilford Woodruff.

President Woodruff recorded the following in his Journal, under date of November 24, 1889:

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

> 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 (plural marriage), 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. * * *
>
> 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. * * *–Ib. 63-65.

That was the "cardinal rule of the Church" in those days. So long as the Saints walked in obedience to the commandments of God and observed His statutes, there was no talk by the leaders of Israel about the necessity of obeying the laws of man which conflicted with the laws of God.

"But," says our modern critic, "the Manifesto signed by a servant of the Lord bound the Church to another policy." Granted–that the Manifesto as it was finally interpreted at the behest of the enemy, bound the Church to another policy; but it was not the Lord who bound the Church to this policy, it was the Saints in connection with their leaders. It has never been shown that the Manifesto is anything but a political document prepared, as the late President Charles W. Penrose once said: "TO BEAT THE DEVIL AT HIS OWN GAME." God had no part in it. For years the impression obtained that the Manifesto was a revelation from the Lord through Wilford Woodruff. The document itself disproves such a theory and recent utterances of Elder Joseph Fielding Smith, of the Quorum of Twelve, stating that it was NOT a revelation, undoubtedly expresses the Church's present position on this point. The Prophet Isaiah saw the time when such a document as the Manifesto would be signed. He said:

> 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 (the truth) shall sweep away the refuge of lies, and the waters (of purification) shall overflow the hiding place.
>
> AND YOUR COVENANT WITH DEATH SHALL BE DISANNULLED, AND YOUR AGREEMENT WITH HELL SHALL NOT STAND; * * *–Is. 28:15-18.

We charge that the Manifesto was a "covenant with death" and "an agree-

ment with hell," and that it was disannulled by the action of the Lord through His servant John Taylor, in appointing men, and ordaining them for the purpose, to continue holding the sealing powers of Elijah. He did that, not as President of the Church, but as President of Priesthood. The Prophet Isaiah saw the situation and, under Divine direction, chronicled it, while the Prophet John Taylor, under the same direction, made adequate provision to disannul the agreement with death and hell when it should be entered into.

That the Manifesto did not stop the practice of plural marriage among the Saints, under Priesthood direction, has been shown in the columns of TRUTH on different occasions. Nor did the leaders of the Church, in a single instance, attempt to enforce the law of the land against polygamy. TRUTH makes the charge and challenges its disproof; that during the past forty-seven years, since the Manifesto was issued, which was supposed to stop polygamy, men have taken plural wives and many of them have occupied, and still occupy, leading positions in the Church. It is right that they should, "for," said the Lord to President John Taylor, when Heber J. Grant, George Teasdale and Seymour B. Young were called to leading positions, "It is not meet that men who will not obey my law (of plural marriage) shall preside over my Priesthood." Never has a man been permitted to preside over the Church in this dispensation who did not obey that law.

No one should be better acquainted with these facts than President Grant himself. And yet, in his declared intention to popularize Mormonism with the world, he vociferously acclaims his loyalty to CORRUPT MAN-MADE laws; he has even proclaimed that "I shall rejoice when the Government officials put a few of these polygamists in the County jail or the State Penitentiary."

He has ordered people, not of his liking, "unchurched" and has boastfully taken part in sending some of his brethren to the penitentiary, for "abiding" the law of God. For twenty-eight years after the Manifesto was issued, it remained a dead letter, so far as the leading brethren were concerned—they took no part in bringing discomfort to the Saints through the laws of man; it remained for the present leader of the Church, who as shown, has lived in open and notorious defiance of the law of man to join with the forces of Babylon in enforcing this iniquituous law, depriving a God-fearing people the right to worship in accordance with the commands of God as they interpret the same, and which worship interferes with no other man's rights.

In a statement of President Heber J. Grant and counselors, dated June 17, 1933, the following is recorded:

> It became evident that no HUMAN POWER could prevent the disintegration of the Church exept upon a pledge by its members to obey the laws which had been enacted prohibiting the practice of polygamy.

This is the justification as voiced by the present leadership, for the issuance of the Manifesto. But we ask, when did God depend entirely on "human power" for the accomplishment of His purposes. God told Wilford Woodruff that if the Saints would keep His commandments, He would fight their battles. He did not fear "human power." All humanity is under His control. Had the Saints done as God commanded them no "human power" could have troubled them. And if the Saints will now live the laws of God as they have been revealed and are recorded in the Law Book of God to the Church—the Doctrine and Covenants—no "human power" will be able to defeat their efforts.

There is logic in brother Grant's present position. His "Modernist" attitude comes in the natural sequence of events.

Men champion principles nearest their heart. As a "Fundamentalist" President Grant accepted a mission to the British Isles in 1904. At that time he was a polygamist both in fact and at heart. It is a fact that his departure for Europe was hastened by a warrant being issued for his arrest because of his polygamous life —he was a "law breaker." He was then a polygamist and, in a public speech at the University of Utah he openly advocated the principle and defied the laws of the land in opposition thereto. Because of this speech he left for Europe earlier than he was scheduled to leave, getting away from the jurisdiction of the State before his arrest could be accomplished. He had then declared in unequivocal terms that he was a polygamist and that he intended to continue such. He entered the European mission in that spirit. The Lord doubtless blessed him and he experienced great joy in his labors. He was then sustaining the Patriarchal order of marriage, the social order of heaven; and while he may have been unwise in his open and advertised defiance of law, nevertheless he was sustaining that principle—the law of Abraham. It was at this time—while sustaining that principle, in accordance with his understanding thereof—that he received his greatest joy in the work of the Lord. Said he, in his recent "Greeting" to the British Saints, as published in the Deseret News (Church Section), August 21, 1937.

"In my labors in this land as President of the British and European Missions (1904-1906), where I was devoting all my energy to the work of the Master, I got nearer to the Lord and had more joy in my labors than I have ever had BEFORE OR SINCE!"

This tells a story. President Grant, as a member of the Quorum of Twelve, and a law-breaker as pertaining to the unconstitutional anti-polygamy laws, "got nearer to the Lord and had more joy in his labors than he has ever had before or since," notwithstanding he is now sustained a Prophet, Seer and Revelator and the mouth-piece of God to earth! When he enjoyed himself most he was an acknowledged "law-breaker." He is now, according to his statement, a "law-enforcer." In the latter guise he does not enjoy the Spirit of the Lord as he did while upholding the laws of heaven. The Lord says!

> 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 NOONDAY.—D. & C. 95:5, 6.

The present is the noon-day of light and knowledge. It is the dispensation of the fullness of times, when all truths are merging into one, and yet men, claiming to be servants of the Lord, are "walking in darkness." Little wonder it is that the present reputed leader of Israel, having allied himself with the foes of righteousness, does not enjoy his labors as he did when championing principles of life and salvation.

As we have shown in these columns, the order of Celestial or plural marriage is strictly a law of the Holy Priesthood (D. & C. 132:61), concerning which the Church as an organization, has nothing to do except by permission of the Priesthood. In the year 1852, BY INVITATION OF THE PRIESTHOOD, the Church adopted the law as a tenet of its faith. In 1890 it renounced that action. The principle has continued to function as a Priesthood order. So when the statement is made that no plural marriages have been entered into by Church sanction, since the issuance of the Manifesto, that statement is entirely correct. The Church voted to discontinue the practice and has not since voted an annulment of that action, hence all who have PROPERLY entered the practice since the Manifesto

have done so under the sanction of the Priesthood and wholly independent of the Church, as provided for in the action of President John Taylor, President of Priesthood, mentioned in this article. That this work has been carried on in Canada, Mexico and in the United States, President Grant must be well aware of.

With our correspondent, we are pleased that President Grant has come out in the open and acknowledged his belief in and his practice of the sacred principle of marriage; but we still contend that his attitude in helping to enforce the law of man against the law of God, is prompted by the spirit of darkness—IT IS FROM BENEATH. Inevitably the worthy Saints whom we class as "Fundamentalists" will triumph over the foolish notions of those designated as "Modernists," for God's decrees are sure and His eternal laws do not change. God said:

As I have said in former commandments, it is not my will that mine Elders should fight the battles of Zion, for I will fight your battles.

Nevertheless, let no man be afraid to lay down his life for my sake, for he that layeth down his life for my sake shall find it again and have eternal life.

This nation is ripened in iniquity and the cup of the wrath of mine indignation IS FULL and I will not stay my hand in judgments upon this nation or the nations of the earth.—Revelation to Wilford Woodruff, 1880.

How long will the present leaders be parties to the act of giving comfort to the enemy, by advocating and sustaining their their wicked laws?

False friends are like our shadows; they keep close to us while we walk in the sunshine, but leave us the instant we cross into the shade.

Our hasty actions disclose our habitual feelings as nothing else does.

ABIDETH IN THE LAW

That which breaketh a law, and abideth not by law, but seeketh to become a law unto itself, and willeth to abide in sin, and altogether abideth in sin, cannot be sanctified by law, neither by mercy, justice, nor judgment. Therefore, they must remain filthy still.

All kingdoms have a law given;

And there are many kingdoms; for there is no space in which there is no kingdom; and there is no kingdom in which there is no space, either a greater or a lesser kingdom.

And unto every kingdom is given a law; and unto every law there are certain bounds also and conditions.

All beings who abide not in those conditions are not justified.

For intelligence cleaveth unto intelligence; wisdom receiveth wisdom; truth embraceth truth; virtue loveth virtue; light cleaveth unto light; mercy hath compassion on mercy and claimeth her own; justice continueth its course and claimeth its own; judgment goeth before the face of him who sitteth upon the throne and governeth and executeth all things.

He comprehendeth all things, and all things are before him, and all things are around about him; and he is above all things, and in all things, and is through all things, and is round about all things; and all things are by him, and of him, even God, forever and ever.—D. & C., 88:34-41.

Mahomet once said: "You must know that every Moslem is the brother of every other Moslem. You are all equal, enjoy equal rights and have similar obligations. You are all members of a common brotherhood. So it is forbidden of any of you to take from his brother, save what the latter should willingly give."

BRIGHAM YOUNG'S PLAIN TALK.

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

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

TITHING

A Standing Law Unto the Saints Forever; Definition of, as Expounded by

APOSTLE ERASTUS SNOW

At Nephi, May 15, 1878, Following Remarks by

BISHOP L. W. HARDY

(Journal of Discourses, 19:336)

I propose to continue the subject that has been alluded to.

In a very early period of the history of this Church, when in its infancy, the Lord said unto us, in a revelation which is contained in the Doctrine and Covenants, "He that is tithed shall not be burned." In several of the revelations the subject of tithing is referred to in a general way; but the special revelation on that subject was given at Far West, Missouri, in July, 1838, in answer to the question, "O Lord, shew unto thy servants how much thou requirest of the properties of thy people for Tithing." And by this revelation we learned that we were required to consecrate all of our surplus property for the purposes mentioned therein and after doing that, to pay annually one-tenth of our increase. This means increase from every source. For instance, if a man depend only upon the labor of his own hands, then one-tenth of his earnings would be his lawful Tithing. But if in addition to this he possess teams or employ other labor, then the increase of such labor should also be Tithed. Again, if he should be engaged opening up farms, building or making other improvements, thus accumulating a surplus around him, one-tenth of the increase of such property would be due, as Tithing, as well as a tenth of his labor combined. Then again, should part of his surplus property be in such a condition as to enable him to invest it in any branch of business, one-tenth of the profits arising therefrom is due as Tithing; or should he have money loaned out on interest, on every dollar so accumulated the sum of ten cents belongs to

the Lord, in accordance to his law regulating the Tithing of his people; and so on, this law strictly applying to our income derived from every source.

It is not, as some verily suppose, the tithing of what you may have left after deducting all of your expenses; or in other words, after spending all you can. There are some calling themselves Latter-day Saints who try to appease their conscience in the belief that Tithing means the tenth of what may be left after deducting all expenses, which would amount to this: "What we cannot spend we will give a tenth of that as our Tithing." How much, my brethren and sisters, do you think the Lord would get if all of us felt and acted so? This is not the law of Tithing; all who aim to comply with it after this manner deviate from its true reading. We are required to pay the tenth of our increase, or interest, or income, which is our Tithing, and which is necessary for the general welfare in building Temples, sustaining the Priesthood, administering to the poor, etc., while we retain the nine-tenths for the sustenance of ourselves and families, etc.

Brother Hardy expressed himself doubtful whether men who ignored this law of Tithing could save themselves, much less save their dead. I will here say, that when this law of Tithing was revealed, in 1838, the Lord said, "this shall be a standing law unto them forever", and "shall be an example unto all the Stakes of Zion." And we are also told that all who observe not this law should not be found worthy to abide among the people of God. And the Lord further says, "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 might be kept therein, that it may be most holy, behold, verily, I say unto you, it shall not be a land of Zion unto you." This was the word of the Lord to his people at that early day, and it has never changed, but is in force to this day and will remain so forever. Unless certain conditions are complied with, this chosen land cannot be a land of Zion to us.

After this law was given unto us we were driven from Missouri, and we built a temple at Nauvoo. And when that Temple was so far completed that a baptismal font could be established in the basement, and the Latter-day Saints began to have access to the same, the Prophet Joseph instructed the brethren in charge, to the effect that none should be allowed to participate in the privileges of the House of God excepting those who shall produce a certificate from the General Church Recorder, certifying to the fact that they had paid up their Tithing.

How many of these old Saints have yet preserved among their old papers certificates of this character, issued by Brother Wm. Clayton? And should any have had access to the privileges of the House of the Lord either on behalf of themselves or their dead, without having complied with this law, thus securing unto themselves, in a legal and proper way, the right of the Temple, they would be like thieves and robbers that enter not into the sheepfold by the door, but climb up some other way. And the time will come when such persons will be treated as thieves and robbers—bound hand and foot and cast out again. This is the testimony I wish to add to the remarks of Brother Hardy.

That we may be more diligent and faithful in the observance of the laws of God than in the past; and that through faith and good works we may be able to see as God sees us, and be Latter-day Saints indeed and of a truth, is my prayer. And by thus placing ourselves in a condition to receive, we will see if he does not fulfill his promise, by opening the windows of heaven and pouring out a blessing such as we can hardly contain. Amen.

TRUTH

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

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PERSECUTION

And what shall I say more? for the time would fail me to tell of Gedeon, and of Barak, and of Samson, and of Jephthae; of David also, and Samuel, and of the Prophets: Who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens. Women received their dead raised to life again: and others were tortured, not accepting deliverance; that they might obtain better resurrection; And others had trial of cruel mockings and scourgings, yea, moreover of bonds and imprisonment: They were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented; (of whom the world was not worthy): they wandered in deserts and in mountains, and in dens and caves of the earth.—Hebrews 11:32-8.

The Spirit of persecution has prevailed in every age of the world, to the great disgrace of the human race, and if there is justice in heaven, to the condemnation of millions; for if the great God proves at last to be the being the bible represents him to be, millions and tens of millions of the human race will make their bed in hell for persecuting and reviling men on account of their religion. It will be said to them, who required at your hand to judge another man's servant; to his own master he stands or falls.

God has made it the prerogative of every individual under heaven, to have, to believe, and to practice any religion which may seem good unto himself, and to stand not accountable to man, but to God, when such religion does not infringe upon the rights of others. Or, it is his privilege to have no religion at all; and it is not the prerogative of man to call him to account therefor, nor yet to slander and persecute him for it. If he worship fifty gods, or if he worship none, what is that to his neighbor, so long as he grants

"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 him the privilege of worshiping according to the dictates of his own conscience, or of not worshiping at all, if he choses.

But notwithstanding this just and unalienable right, which the Creator has granted, in common, to all his intelligent creatures, there has not as yet been found a nation, or a people, in any generation which would grant this right to the saints of God of worshiping as the great God required. Let the nation boast as she might, of her liberties, the excellencies of her institutions, and the perfection of her constitution: the very instant that God began to reveal himself to any portion of the people, that very instant persecution would begin to rage, and those who made the greatest boast of their liberties, would use all their exertions to take away the just rights of others.

All the means that could be resorted to, would be used to prevent men from worshiping according to the dictates of their own conscience, and from serving God according to his law, and his requirements, and yet would boast of their liberties and of their freedom, and how blessed were their privileges. Letting all the world see that if men had privileges, they were not obtained thro' their means.

There is no country, perhaps, in the world, which boasts more of its liberties, than our own; and no people who extol the excellencies of their institutions, as we do. We tell it to the ends of the earth, we proclaim it on the house tops, and we reveal it in the secret places, and send it to the nations afar off, and bid them to come and taste of our liberties; and yet, wonderful to tell, after all our pretensions, a man is not at liberty to worship according to the dictates of his own conscience.

This, the saints of the last days have been made to know, in all places where they have made their appearance. It is demonstrated to a certainty, that there is not a State in this Union, where a man is at liberty to worship God according to the dictates of his conscience; neither is there a society in this nation, that will suffer the saints of God to enjoy their rights undisturbed, not even to escape violence and death, after all our boast of liberty and freedom, and the rights of conscience, which, instead of being protected, are infringed. Governors and rulers will refuse to discharge the duties of their offices, notwithstanding they are bound by the solemnities of an oath to do so; but oaths nor anything else can bind men to do their duty, when the rights of the saints are concerned.* * * *

While we thus ponder upon the passing events, we are forcibly reminded of what the historian Luke tells us, in the Acts of the Apostles, about Herod; he says, "God smote him, the worms eat him; but the word of God grew and multiplied." * * * *

Persecution has been the lot of the righteous since the days of righteous Abel; no righteous people have escaped, or ever will; for the nearer that a person draws to the living God, the farther off the world thinks he gets.—Hence says the Savior, "They that kill you, think they do God service; and they do this, because they know neither the Father nor me."

For this very cause the saints may expect nothing but persecution at the hand of any people; because no other people but them know the Father nor the Son, and for want of this knowledge, they are always ready to persecute, and not only persecute; but to persecute unto death; for "they that kill you think they do God service."

A persecuting spirit always arises from ignorance of the Father and the Son, and this ignorance leads men to seek the lives of the saints; and there is nothing wanting but the power to fulfil their designs.

The Savior says, in speaking of his mission into the world, "Think not that I am come to send peace on the earth: I come not to send peace but a sword. For

I am come to set man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law. And a man's foes shall be they of his own household."—Matthew 10:32, 35, 36.

When the Savior says "I come to *set* a man at variance against his father," &c. the very expression, "set against" supposes that the persons were not at variance before, but on terms of peace and friendship; for he could not set a man at variance with his father, when he was so before.

We are necessarily called upon to view the persons thus set at variance, as being on terms of friendship; having so conducted themselves as to be entitled to each other's friendship and esteem, until they were put at variance by the teaching of the Savior; one or the other of them receiving the Savior in his true character, or any of his disciples whom he had authorized to teach, was sufficient cause to excite the bitterest feelings of the others, not only to object to their religion, but also to justify them in attacking their characters, and destroying them if possible; yea, more than this, their lives also.—No doubt it was in that day as in this; the very instant an individual or individuals received the gospel, though their characters were without blemish, yet their former associates had their recollections greatly brightened; they could call to remembrance a great many things which they had said, and a great many things which they had done, which were very exceptionable; they could look back for years and call to remembrance blemishes in their character, improprieties in their behavior, and they now recollect that, at that time it made a bad impression on their minds, though they had entirely forgotten it until their recollections had been enlivened. They could also now call to mind that the persons thus transgressing, had always been enthusiastic, versatile, and unsteady minded, and withal weak minded, with an indescribable multitude of evils that were very gross indeed.

There is perhaps in the whole brood of persecutors not one single one who is honest enough to confess that they persecute a man purely on account of his religion; they will hatch up some cause to justify themselves in their wickedness, though they know that it is alone on account of the man's religion; but being unwilling to confess this, they will invent and circulate the basest lies that human nature is capable of, for the purpose of blinding the eyes of the people, or rather of giving a handle to those base wretches who are capable of persecuting a man on account of his religion. For I will venture an assertion which will be found true in the day of God Almighty, if it should not before, that is, that there is not a man nor a woman under heaven who will persecute any people for their religion, that is not a base liar, be they priest or people.

It is most remarkable to see how some people's recollection can be improved when their supposed interest, ambition, or pride, dictates to them the necessity of persecuting some person or persons; their whole ingenuity is put into requisition to find out a justifiable cause for their railing and abuse; and they soon begin to recollect of most marvelous things: they can call to mind with the greatest ease of hearing things (which things by the by were never heard by themselves nor any body else,) which were of an alarming character, and called immediately for their exertion to prevent some great evil. They could also recollect of having seen things (it happened, however, that there were no such things to be seen,) which a sense of duty required them to expose. You would suppose, to hear them talk, that their recollection having been so greatly refreshed, it, by gathering up past things, and the great discoveries they were making at the present time, of things as they actually existed, had transformed them into a bundle of pure consciousness; for they

were so conscientious that they could not rest day or night, until they discharged the duty they were bound to discharge, for the benefit of both God and man.

However, when the matter comes to be examined, and the great bustle a little allayed, it is found out that some people found, as they supposed, that it was their interest to persecute some body on account of their religion, and because they had no truth with which they could injure them, they found it very convenient to hatch up a good bundle of lies; and that is all there is of it.

In every age the Savior's words have been verified, that wherever his religion is embraced, it "sets the father against the son, and the son against the father, and a man's enemies will be they of his own household." The reason of this the Savior gives in a former quotation. "This they will do, because they know neither the Father nor me."

There is no truth plainer than this, that all false religionists, in the world, are unable to tell when a people are doing the will of God: there never was but one religion which had the power to give this understanding to men, and that is the religion of Jesus Christ; this alone is able to do this. All other religions have the direct different tendency; instead of making men acquainted with the will of God, they tend to bewilder the mind, and prevent men from understanding his will, or knowing what he requires of them.

In attending to the history of the former day saints, as written in the scriptures, there seems to be one thing written as with a sunbeam, that is, that in every age when any people began to listen to the voice of God, and give heed to his teachings, and were thereby in some good degree conformed to his image; all the religionists of that day would begin to proclaim against them with great energy, pronouncing it the works of the adversary, and the persons who were thus taught, as being in the very likeness of satan.

This strange fact was so clearly exemplified in the days of the Savior, that the most blind might see, that the nearer any person or persons approached to the likeness of the Deity, the nearer the false religionists thought that they resembled the prince of darkness, and if a person were to be transformed into the very likeness of the Deity, then the false religionists would say that they were the very image of the prince of devils himself.

The Savior of the world, of whom it was said, that he was the brightness of the Father's glory, and the express image of his person, was called by all other sects in religion in his day, the beelzebub, the very prince of devils. So little did they know of either the Father or the Son, that when the express image of the Father was before them, in the person of the Son, they supposed that it was the prince of devils himself.

Those sects and parties knew as much of God, as do the sects of this day. The Presbyterians, the Methodists, the Episcopalians, the Baptist, and the Campbellites, know as little of the Father and the Son, as did the Pharisees and Saducees of the Savior's day, and the Savior has said, that, "If they have called the Master beelzebub, so will they call the servant also."

The saints of the last days may calculate on being scandalized by every evil epithet which malice and ignorance combined can invent, and the nearer they approach to the image of the Savior, the nearer these ignoramuses will think, they will approximate the likeness of satan, and if they should so purify their hearts, as to be in the express image of the person of the Savior, then they may confidently expect to be called beelzebub the prince of devils. * * *

The scandalous conduct of the persecutors of the saints of the last days, the base lies which they have made and circulated in order to stop the progress of the truth, are another comment upon the

Savior's words, "If they call the Master beelzebub, so will they call the servant also." This is what the Master of the house has forewarned us of, and of which he has testified; therefore, we may expect to receive it at the hand of this persecuting, though religious generation. And when it comes we have another testimony of the truth of the Savior's saying, and an additional proof that we are his disciples.

Let us then do as he did before us; let us endure with much long suffering, the contradiction of sinners against ourselves, until he who is our life shall appear, and then shall we appear with him in glory, and where he is, there shall we his servants be also.

S. R.

Messenger and Advocate, pp. 436-438, 477-479.

NOT ALWAYS WISE TO EXPOSE EVIL.

Said Joseph, "Our lives have already become jeopardized by revealing the wicked and bloodthirsty purposes of our enemies; and for the future we must cease to do so. All we have said about them is truth, but it is not always wise to relate all the truth. Even Jesus, the Son of God, had to refrain from doing so, and had to restrain His feelings many times for the safety of Himself and His followers, and had to conceal the righteous purposes of His heart in relation to many things pertaining to His Father's kingdom. When still a boy He had all the intelligence necessary to enable Him to rule and govern the kingdom of the Jews, and could reason with the wisest and most profound doctors of law and divinity, and make their theories and practice to appear like folly compared with the wisdom He possessed; but He was a boy only, and lacked physical strength even to defend His own person, and was subject to cold, to hunger and to death. So it is with the Church of Latter-day Saints; we have the revelation of Jesus, and the knowledge within us is sufficient to organize a righteous government upon the earth, and to give universal peace to all mankind, if they would receive it, but we lack the physical strength, as did our Savior when a child, to defend our principles, and we have of necessity to be afflicted, persecuted and smitten, and to bear it patiently until Jacob is of age, then he will take care of himself." --Teachings of the Prophet Joseph Smith, p. 392.

President John Henry Smith,--* * * Mankind could only be saved by complying with all the laws of the Gospel in their entirety, and those were distinctly set forth in the scriptures. It would be prudent for all to examine the scriptures for themselves and the truths therein contained, and not allow any man to be their conscience keeper, and by this means they would be able to discover who were teaching the doctrines that were embodied in the Gospel of Christ. After referring to the action of the government of America in endeavoring to restrict the Saints in the free exercise of their religious belief, which was not in accordance with the constitution of that country, he prophesied in the name of Jesus Christ, that **no weapon that was formed against the Saints would prosper, but would come to naught,** and would only have the effect of accelerating the progress of the work of God, which would ultimately become the Head and a formidable power in the earth. He strongly advised the strangers to accept the Gospel, and admonished the Saints to abstain from evil practices and live according to their profession.--Mill. Star. Vol. 46, p. 22.

Elder Jacob Gates, "I have prayed that I might be preserved from shedding human blood, and I am glad that God has decreed that the wicked shall slay the wicked. I don't care how mean they are who do this, but it is not a work for Saints. The Priesthood is that power by which the Gods work."--Mill. Star 45:294.

THE WAY OF LIFE AND DOMINION.

BY ELDER JAMES A. LITTLE.

(From the MILLENNIAL STAR, VOL. XVI, pp. 769-774.)

In the morning of creation, when Adam and Eve were still clothed in the glory and beauty of an immortal state, the Lord God said unto them, "Be fruitful, and multiply, and replenish the earty, and subdue it; and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth."—Gen. 1:28. However short and simple this commission may appear when compared with its importance, we learn from this passage that God created Adam, and then authorized him to rule over all the lower orders of creation pertaining to this earth. We learn of no limitation to his authority, but rather that it extended to the subduing of whatever opposed him.

Lucifer, in choosing a channel of communication through which to tempt Eve, selected the serpent, because he "was more subtle than any beast of the field which the Lord God had made." Satan appears to have exercised equal wisdom in selecting the woman as the object of his temptations. From her weakness he probably anticipated success, and he was not disappointed. Be this as it may, it is quite sufficient for us to know that Satan succeeded in his plans, and that the fall of man was accomplished through the disobedience of the woman. Although not directly asserted, yet it appears from the context, that on this account the Lord said to her, "I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee."—Gen. 3:16.

However independent of Adam Eve may be supposed to have been before the fall, after that event the Lord placed her in a secondary position, to share responsibility with, but at the same time under the direction of, her husband.

This placed the man at the head, and left no one between him and his Creator to whom he was accountable for the use he made of his authority. Power and authority are invariably accompanied with responsibility, proportioned to their magnitude and extent. This responsibility was so great upon Adam and Eve, that by breaking through one restriction, they introduced the seeds of mortality in themselves, and implanted the principle of dissolution in all that beautiful creation over which they had been set to rule. From that time death has had power to destroy, and will continue to have until brought into subjection to the principle of life. We have not learned that the Lord has yet deprived men of that authority with which He originally invested them, or released them from any of its obligations.

If, through men, the earth and all things thereon have degenerated, then through their agency must all things be restored to their primitive purity and excellence, death be overcome, and eternal life again pervade all things.

These things open our minds to the practical application of the principle, that mankind are not only responsible for their individual acts, so far as they directly affect themselves, but also for the state or condition of whatever comes within their supervision or influence.

Having shown, to a very limited extent, the great responsibilities which rest upon men, I will endeavour to make plain to the understanding a few things which are necessary for them to do in order to fulfil those obligations in righteousness.

The spirit of man was, in the begin-

ning, and still remains, a perfect organization in and of itself. It possesses the powers necessary for progression in the scale of intelligent organizations. It was organized from the elements of a celestial world, **and is the living, acting principle of man.** The tabernacle of flesh is a portion of grosser material, organized from this terrestrial world, and is indebted to the life-giving power of the spirit for its superiority over the grosser matter with which it is surrounded. The body is given to the spirit as a starting point from which to increase in dominion, and the power of propagating eternal lives. Herein, then, is the foundation of all our glorious hopes for the future, in improving and perfecting the body, that it and the spirit may become perfectly united, blended together in all their operations, and fitted for an eternal union in the worlds to come. This is the starting of that great principle of union, which is to bind together all things on earth and in heaven. **We must first be one within ourselves, before we shall have power to become one with each other, and finally one in Christ, as he is one in the Father, unto the perfecting of our salvation.** From this it is evident, that our first duty is to subdue that evil which the Apostle Paul said was ever present with him, and acquire perfect control over the body, and bring it under subjection to the law of righteousness, under which it was organized, and through the keeping of which, it will be enabled to attain the object of its creation. To accomplish this desirable end, and lay a foundation for an eternal increase, requires a constant exercise of the will, a rigid determination of purpose, and a concentration of action, aided by the enlightening influences of the Holy Ghost. The Lord, in His wisdom, has surrounded us with a chain of circumstances which compel us to exercise our faculties for the attainment of either good or evil, but it is left to us whether we will choose the good, and increase in the organization of life; or the evil, and go down to disorganization and death. These circumstances are necessary for the increase of our powers and faculties, through their being properly exercised. Only a very small portion of mankind have any adequate conception of their inherent powers, because circumstances do not develop them.

The proper use of knowledge already in possession, will not only continually develop the powers of life within ourselves, but will enable us to shed abroad its redeeming influences upon this creation, which through us has become degenerated.

Self government is the first principle of celestial law, the foundation of eternal lives, and the beginning of the means by which we can lay hold of the powers to come, and arrive at those exalted conditions which will fit us for the presence of the Father. Tyranny, avarice, murder, fornication, and adultery, with their many evil effects, including war, pestilence, and plague, which have filled the earth with mourning and sorrow, are the result of perverting to evil purposes those intellectual capacities, varied desires and inclinations, which were given to man for his growth in the knowledge of the principles of eternal life.

None are in the way which leads to a celestial glory, until they begin to restrain themselves, and control for righteous purposes those degenerating influences which have been increasing in strength for many generations, through the transgressions of their fathers, and make that use of every part of their organizations which will tend to increase their strength and power. All things which the Lord created were good when He finished them, and not only so in themselves, but adapted to good purposes. In all the dark catalogue of human passions and propensities, which corrode the hearts of men, and blight the better feelings of their nature, there are none but what, if controlled in righteousness, would become blessings, and tend to ex-

altation. Anger, when subdued and governed, gives determination of purpose, and energy of character. Courage is perverted when used to oppress the weak, or to shed the blood of the innocent. It was designed to stimulate to noble deeds, to succour the oppressed, and to sustain the principles of righteousness and truth. The desire to accumulate wealth and influence serves continually to develop the powers of the mind, in modifying and reorganizing the elements with which we are surrounded. When perverted, this desire leads men to intrude upon the rights of others, and to assume to themselves an undue share of the blessings of life, to the exclusion of equal or superior worth. Men, stimulated by a righteous ambition, will strive for power by doing good, and by being superior to others in everything which tends to perfection and happiness. We often think and speak of attaining to the powers of the world to come, as if it was the work of a few short years, and as though we expected an immediate transition from contact with the crude elements of this "dark and dreary world," into all the great responsibilities and exalted occupations of the next.

This terrestrial globe, in all its various organizations and laws of progression, is in the similitude of the celestial sphere where God the Father dwells. We find, in this state of existence, that men have to acquire knowledge by the slow process of experience, and that whatever they attain to that is great and good, has to be acquired by individual exertion and obedience to the known laws of nature. We appear to be incapable of progressing any faster than these means will admit of. When we are resurrected, if that resurrection is with the just, the circumstances which will then surround us will no doubt be far superior to anything we can now conceive of. We may safely conclude, then, that the attainment of all knowledge, and the possession of eternal kingdoms and crowns, are only to be acquired by what now appears to us, a long course of obedience to the laws of progression. We read in Rom. vi. 16, "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are whom ye obey; whether of sin unto death, or of obedience unto righteousness." From this passage we learn that we are the subjects of anything which we allow to influence our actions, whether it be the spirits of darkness, a mesmeric operator, the love of strong drink, lust, avarice, ambition, and pride, or those life-giving virtues which exalt the soul, make the mind cheerful, the body vigorous and a fit temple for the Holy Ghost to dwell in. When the Holy Ghost dwells within us, it creates a heaven within and round about us, and fits us to dwell in the more refined elements of celestial life.

We read in Doctrine and Covenants xxx. 1., that "the works, and the designs, and the purposes of God cannot be frustrated, neither can they come to naught, for God doth not walk in crooked paths, neither doth he turn to the right hand nor to the left, neither doth he vary from that which he hath said, therefore his paths are straight, and his course is one eternal round." From this passage it is evident that all things have been done according to a certain code of laws which ever have existed and always will; that in past periods of time, it was necessary for those persons who have now arrived at the Godhead, to go through a preparatory work, similar to the one we are now engaged in on this earth. From this principle we may also conclude, that our Father in heaven was once as we now are, a sojourner upon an earth similar to this, where the powers of evil for a time held sway, to afflict, trouble, and perplex Him and His fellow-sojourners, and that He in this way learned to feel for the afflictions and infirmities of His children.

The Redeemer of the world was also a "man of sorrows and acquainted with grief." By experience He acquired a

knowledge of evil, and overcame evil with good, and kept the law of righteousness, through which he obtained His exaltation as "King of kings and Lord of lords," "and sits high and exalted, on the throne of His glory;" as it is written —"He received not of the fulness at first, but continued from grace to grace, until he received a fulness."

It was by no sudden transitions, no miraculous power, that these holy and exalted personages attained to their present positions. They, like us, commenced to drink of some of the smaller streams which flow from the fountain of eternal knowledge. They received the ordinance of baptism, and the Gift of the Holy Ghost, and brought everything pertaining to themselves into complete subjection to the sanctifying influences of the latter. The Holy Ghost is a celestial power, forming a part of the Godhead, an emanation from its personages, and will lead to eternal life all who are willing subjects of its influence. The more perfectly we are subservient to its power, the more it will increase upon us, until we shall be able to control others, by its operations through us, and begin to bear rule in the kingdom of our God.

As is now required of us, so those who have gone before us learned the principles of self government before they acquired dominion over others. While in their low condition, the spirit of their Father rested upon them for their direction, comfort, and consolation, and revealed to them things in heaven and on the earth, as fast as they were capable of receiving and making a proper use of them, for their own benefit, and the building up of their Father's kingdom. In the same manner the Spirit of our heavenly Father will rest upon us, as we purify ourselves from everything that is uncongenial to its nature, to turn the keys of knowledge, open up the fountain of wisdom, make us feel the preludes of eternal joys, and enable us to endure those trials and afflictions which we must pass through in order to be made perfect.

We talk of progression, and pray that we may arrive at perfection, but we never shall until we begin to practise what we believe, and strive to attain to that which we pray for. The way to arrive at this most desirable result is to go diligently to work, and make ourselves, and the will of God concerning us, the great study of our lives; to examine ourselves thoroughly, and endeavor to understand wherein we have departed from the laws of nature in our habits of life, wherein we have introduced unnatural substances into our bodies, whereby they have been injured, and filled with imperfection, and then use every means in our power, and particularly call to our aid temperance, cleanliness, and a cheerful spirit, and by these means endeavor to remove our imperfections, and strengthen the principles of life. In doing these things we fit our bodies for the reception of the Holy Ghost, which will increase upon us in proportion to our exertions to become fit temples for it to dwell in.

The Lord is decidedly a being who will assist those who help themselves. He has brought us into this probation, with the power of choosing what we will serve. All nature, in its various spheres, has been created under fixed laws for its government; and through obedience to these, each part exercises its proper influence over those which surround it. But in addition to this, the Lord has bestowed upon man the power of free agency, to obey or disobey these laws, and thereby to choose life or death.

There is a principle which pervades all the various orders of creation, powerful in its effects, yet so common in its operations that it has as yet received but little attention. This is that power which one organization possesses over another, usually called influence. We live, and move, and are moved upon, by its operations. This principle, like everything else pertaining to man, is capable of be-

ing used by him for good or evil. We see abundant illustration of this principle in the every-day transactions of life. If two persons meet, excited with anger and a desire to injure each other, they come in collision, and the spirit increases in both. On the contrary, if one is possessed of the spirit of kindness and forbearance, and is determined to exercise it, he will at least modify the disposition of the other, and generally bring him under his influence.

It is a true maxim that like begets its like, and men are responsible for the use they make of this power in instilling a good or evil spirit into other persons or beasts who may come within the range of their influence. There are thousands of men who are not fit to have even the control of a brute, for instead of improving its nature by kindness and good treatment, they impart to it their own vicious and vindictive temper, and then abuse it the more for the very evils of which they are the authors. The query naturally arises in our minds, What are such persons good for in this world, who thus become the fountain of evil; or what are they preparing to be in the next? They cannot control themselves nor any living thing upon the principles of righteousness. Instead of improving the small portion of creation which comes under their influence, they corrupt and degrade it. The principle of salvation is not in such men, and what they seem to have will be taken away and given to those who will improve upon it. Those who pervert the blessings of the Lord will be placed among elements for which they have prepared themselves. We are and ever shall be wholly incapable of saving others unless the principle of salvation exists in ourselves.

We are told in the Scriptures that God is the same yesterday, to-day, and forever. This being the case, it is evident there is a certain code of laws governing and controlling all matter, and through which the Lord performs all His operations, and by which He makes those changes and modifications in His creations which He desires for the accomplishment of His purposes. There is an immense variety in the gradations of matter, and also an equal variety of laws by which that matter is controlled. The lesser sphere is governed by the higher, through an infinite succession of intelligencies. Therefore whatever changes are necessary are brought about by the higher law which governs those portions of matter to be operated upon. Consequently there are no miracles, according to the generally received understanding of the word, viz., something done contrary to the established laws of nature. God is a God of order, and not of irregularity and unnatural disturbance. It may be asked, what has this to do with the principles of self-government? I answer, everything. We need not expect the Lord to perform some unnatural act to accomplish our salvation, but in order to attain it He expects men to keep the laws of their sphere, even as He observes the laws of that in which He moves. To keep these laws, is to increase in the principles of eternal life; to break them, leads to disorganization or eternal death.

The Holy Ghost is a natural element. It works in a natural way, and its operations produce natural and unavoidable results. It cannot produce the same beneficial effedts upon those whose bodies are unclean, whose blood is corrupted with the deleterious influences of tobacco, tea, and coffee, or impregnated with the fumes of alcohol, or weakened and enervated by gluttonous habits or undue indulgence in the gratification of lustful desires, as it can upon those whose bodies are pure, whose blood is undefiled, and who are not lavish of the principles of life and vitality—in short as those who keep the laws of nature, as made known by reason and the light of revelation.

It is evident that to secure our salvation requires great individual exertion and self government. The Lord has opened

up the way, shown us the road to travel in, and gives His Holy Spirit to all who will prepare themselves to receive it and obey its influences, that their minds may be enlightened and their understandings quickened, that they may not go astray. If we revert back to the early ages of the world, and consider the perfection and purity of the bodies of Adam, Enoch, Methuselah, and others who lived upon the earth for several centuries in vigour and strength, and then reflect upon ourselves—the weak and effeminate creatures of a few days, or years at the most, we can form some little conception of how low mankind have fallen. There was nothing miraculous or supernatural in those ancient worthies living hundreds of years. They lived because the principles of life were so strong that the elements had not power to overcome them. In those early ages men had not become such adepts as have later generations in perverting the blessings of the Almighty, and turning them to evil. Mankind soon conceived a great variety of evil desires in their hearts, and found means to gratify them. The work of degeneration has progressed from age to age, until in these days the minds of men are the fountains of every debasing desire, millions are begotten in corruption, and born into the world filled with weakness and imperfections from the sins of their fathers. In such the vital principle is but a flickering flame that some slight puff of the elements blows out. Men fall by thousands, death claims them as his own, because the power of life is not in them.

We live in the dispensation of the fulness of times, when all things are to be restored as at the beginning; yes, in that dispensation when men are to be raised up who shall possess that strength of body, and those powers of vitality and life, which characterized the worthies of early times, and which will enable men to live hundreds of years to do the work of the fathers, become saviours upon Mount Zion, and co-workers with the Lord Jesus in subduing everything which opposes the kingdom of God. The query arises, How is this great and wonderful change to be brought about? We must conclude that the evil having come by a natural process, by the same means must also come restoration and salvation. The starting point is in ourselves, and here we must lay the foundation. On the men and women of this generation, who obey the Gospel, devolves the responsibility of commencing this work, by beginning the reformation within themselves, learning their own imperfections, and then acquiring the knowledge of, and putting in practice, the means of remedying them. If parents will follow this course through life, and bring their children up in the belief and practice of the principles of life, and teach them to know themselves, the end of their creation, and to keep diligently the commandments of the Lord, they will grow up far superior to their parents in body and mind. When this is done we may expect, if the children continue the work of the fathers, that not many generations will pass away until men will not only live three score and ten years, but just as long as life may be desirable, and then the transit be easy from a mortal state to immortality and eternal life. Then the visions of eternity will be opened to men, the vail of futurity raised, and they be fitted for the society of angels and just men made perfect.

Through the improvement of man nature would also become renovated, and all things be gradually prepared for the change to a celestial state.



But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith.

Meekness, temporance; against such there is no law.

And they that are Christ's have crucified the flesh with the affections and lusts. If we live in the Spirit, let us also walk in the Spirit.

PERFECTION.

On examining the subject of perfection closely, it will be found that the ancients, such we mean as were under divine influence, had views quite different from those entertained by the men of our day; they set it forth as something of a very God-like nature. Paul says, when speaking of the privileges of the saints, that they were to be heirs of God, and joint heirs with Christ Jesus. This, most manifestly sets forth the nature of perfection as it pertains to the saints.

For a person to be an heir of God, and a joint heir with Christ Jesus, would be to endow him with the powers of the great God; for how can any person be an heir of God, and yet never partake of either his power or glory; where would his heirship be?—a mere fiction, as bad as a Methodist God, without either body or parts. If a person is ever an heir of God, he will partake of his glory; and this he cannot do, unless he first partakes of his power. Or if a person is ever a joint heir with Christ Jesus, he will be so by reason of his partaking of the same power and glory: And the Savior said of himself that, "all power is given unto me, in heaven and on earth."—Now may I not ask, with propriety, can a person be a joint heir with him who has all power in heaven and on earth, and yet have no power in heaven nor on earth. This would be too paradoxical for any rational being to pretend to believe. For any rational being must know, that for a person to be a joint heir with another, requires nothing less than to equally partake of the power, by which that other person partook of, and enjoyed his heirship; for if he did not he never could be heir with him.

A great many persons, for want of proper reflection, have supposed, that an instrument of writing, such as a will, or deed, or some such thing, could make one person another's heir; but a minute's reflection would correct the error; for it is not more the instrument of writing which makes the heir, than it is the power to husband the heirship; for if the legatee has not power to manage the legacy, his heirship is more nominal than real.

We have a most striking instance of this set forth in the scriptures, in the case of Solomon and his son Rehoboam, whom Solomon undertook to make heir of his kingdom. There was nothing wanting in instruments of writing, or in formalities; for every thing was done, that either wind or ink could do; but with all, they could not make Rehoboam Solomon's heir: Could they have given him a few ounces of common sense, it would have tended more to have made him his father's heir, than all the soundings of trumpets, the riding on mules, and the passing of decrees, and the sealing of covenants, did, or could do: and as it was not in their power to give him common understanding: So it was not in their power to make him Solomon's heir.—The very first act of his life, rent his father's kingdom in twain, and the cry throughout the camp of Israel was, "To your tents, O Israel!" and the ten tribes revolted from the house of David, and served them no more to this day.

So much then, for instruments of writing, covenants, deeds and decrees, making one man another's heir. It requires the power, the wisdom, and the sagacity of the predecessor, to make the successor his heir, and nothing short of that could do it.

When the scriptures speak of making the saints "heirs of God, and joint heirs with Christ Jesus;" they surely take into consideration what will be necessary to do it, and if so, the thing proposed to men in the religion of heaven is, to put them in possession of the power, the wisdom and the knowledge, sufficient to make them heirs of God, and joint heirs with Christ Jesus. If a person is to partake of only part of the heirship of Christ, then, part of his qualifications will be sufficient; but if he is to be a joint heir, and be an equal partaker with Christ, then,

nothing short of the same powers which Christ possesses, will enable him to do it.

The query which now arises to the mind, is this, Is the human mind capable of possessing such power, and such authority? If it is, perfection, as far as it relates to man, consists in obtaining it; for without it, no person can be perfect, for where there is one attainment wanting that person is not perfect. And if the human mind is not capable of enjoying and exercising such powers, why say that we are to be heirs of God, and joint heirs with Christ? Surely it would be an insult upon our good feelings thus to trifle with us.

From this view of the subject, which is both scriptural and reasonable, it can be easily seen why the Savior said to his disciples, "Be ye perfect even as your Father in heaven is perfect." Because that, and that only, would crown them with glory, honor, and immortality, and without it, their religion would be vain, yea, worse than vain; for instead of its adding to their happiness, it would make them of all men most miserable.

When perfection, as relates to the saints, is once understood, it throws great light on the whole scheme of things revealed in the bible; and enables us to see the consistency, and propriety of the whole. The object proposed to men in embracing the scheme of heaven, is to make them perfect, and that perfection consists in putting them in possession of the powers of the Deity, by which they heir, and of course govern all things: making them equal sharers in all power, in heaven and on earth. Hence, says the Savior, "Thou hast been faithful in a few things; I will make thee ruler over many things: enter thou into the joy of thy Lord."

Let us keep this in mind, and then see the consistency of the scheme of the heavens by which they propose to save men.

It was said to the apostles, "Go ye into all the world, and preach the gospel to every creature; He that believeth and is baptized shall be saved, and he that believeth not shall be damned. And these signs shall follow them that believe," &c.

By this commission, it will be seen by the candid reader, that it was proposed to those who believed the testimony of the apostles, that they should be put in possession of a power different from that which was enjoyed by the rest of the world, and a power tending directly towards perfection, even, towards the power enjoyed by the Deity, by which they were heirs of all things, and of which heirship the saints were to be made partakers.

Read carefully the account given in the bible, and it will be seen that as soon as the gospel was received, the power which was according to the nature of their heirship, began to be exercised by them, and kept increasing, and increasing, until they had power over water, and over fire, and could command the very elements, the sun, moon, &c. and they would obey them, exercising a power which tended directly to make them partakers of all power, in heaven and on earth; and to make them heirs of God, and joint heirs with Christ Jesus; whose heirship consisted in an identity with the Father. "All mine are thine, and thine are mine; and I am glorified in them," says the Savior to his Father. John, 17: 16. So the saints heirship was to consist in an identity with the Father and the Son "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me." John 17: 21. 'So then, with the greatest propriety, the apostle promised to the saints of his day, that they should be heirs of God, and joint heirs with Christ Jesus. And if so, must be partakers of both their power and glory.

It is, therefore, easily seen, that a religion which does not immediately tend

to put men in possession of power, power supernatural, (so called,) does not in any degree tend to perfection; and if it does not tend to perfection, it does not towards salvation: and all the labor, and pains, which men may spend to establish, and to build it up, is only building a house on the sand, which will fall with awful ruins, in the day when the winds blow, and the rains descend.

Let it here be observed, that when men in the days of old had obtained this power with God, that they could exercise power over the earth, and over the elements, they were said to be perfect: as was the case of Noah, of Abraham &c. And those who had not this power, were never said to be perfect, no, nor never will be by the God of heaven.

Thus it was, that all the saints of former days, made their way towards perfection, in the exercise, and in the increase of power; and as they approached toward the power which Jesus had, when he said, "All power in heaven and on earth is given unto me" in like proportion they approximated perfection; but inasmuch as they did not approximate towards that power, they did not advance towards perfection; for this and this only constitutes perfection before God: and when he speaks of men being perfect he means the perfection which belongs to himself.

There can be nothing more ridiculous to the ear of a correct biblical student, than to hear the men of this generation talking about perfection, and about men's getting perfect, while they deny the very existance of such a thing; for they openly declare that all the powers of the spiritual kingdom have ceased, and are to be exercised no more. Let it be so; but we ask, where is perfection then? we answer no where; for take the powers of the spiritual kingdom away, the enjoyment of which constitutes perfection among men, and surely perfection ceases with them, and there is an end to it, both in heaven and on earth, as far as men are concerned.

A few more words about the former day saints, and the sects of this generation, and I have done for the present. It is this, either the saints of former days were more than perfect (and that is impossible) or else the sects of this day are infinitely short of it. The former day saints could by their faith stop the mouths of lions, quench the violence of fire, escape the edge of the sword, put the armies of the aliens to flight, receive their dead children to life again, heal the sick, cast out devils, speak with tongues, interpret tongues, prophecy, dream dreams, see visions, &c. &c. I say then either the exercise of these powers among the former day saints was more than perfection, or else the sects of these days are no where near to perfection neither are they making the least advances towards it, and which of the two it is, I will leave a candid public to judge.

S. R.

Messenger and Advocate, Vol. 3:406-408.

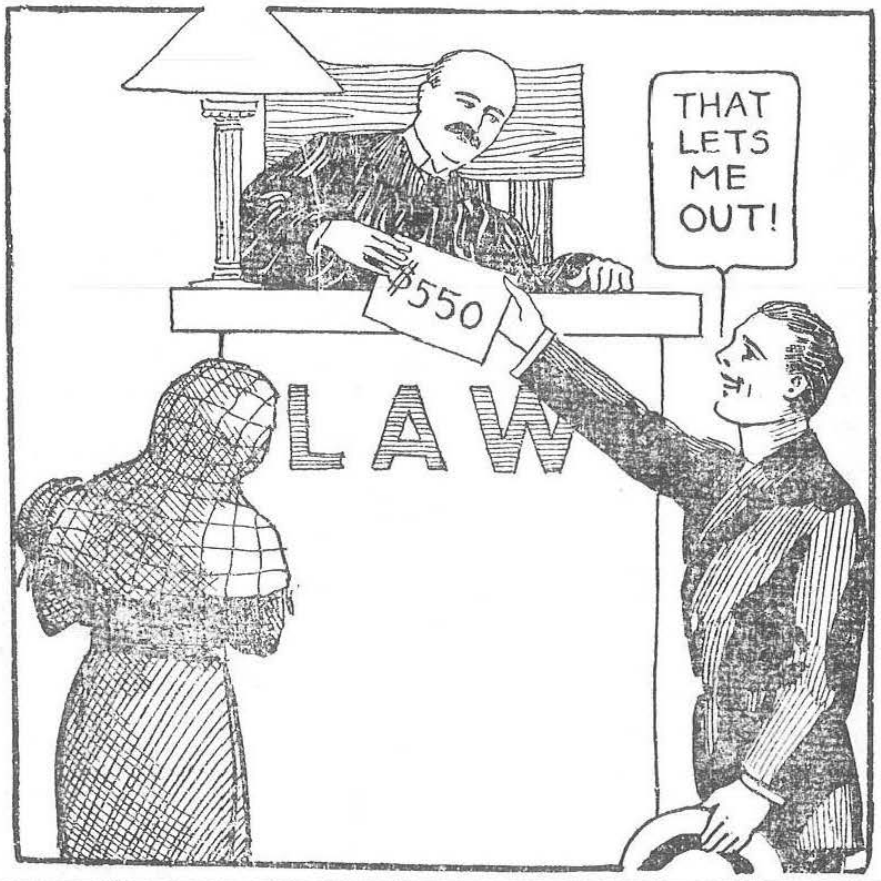
COUNSEL BY PRESIDENT YOUNG.

Amongst other things said he knew the goodness of the people, and the Lord bears with our weakness; we must serve the Lord, and those who go with me will keep the Word of Wisdom, and if the High Priests, the Seventies, the Elders, and others will **not** serve the Lord, we will sever them from the Church. I will draw the line and know who is for the Lord and who is not, and those who will not keep the Word of Wisdom, I will cut off from the Church; I throw out a challenge to all men and women. Have I not always counselled you right? I would rather you would cut me into inch pieces, **than to flinch from my duty, the Lord being my helper. I would rather live with a few men who will serve the Lord, than live with ten thousand hypocrites.** He then exhorted the men and the women never to quarrel, to cease all contentions. If a man abuses you, settle with him with kind words, but never go to law.—Mill. Star, Vol. 14:35.

Evils Which Ought to Be Eradicated

The Man; He Paid the Fine-- The Girl; God Help Her!

The other day in a Chicago courtroom a girl fainted. She fainted when the judge ordered the young man before him—father of her child—to pay a fine of $550 OR spend six months in the city prison.



Her father committed suicide when he learned of her condition. Her mother drove her out.

She had trusted in the law to give her baby a name. The law satisfied itself with a money fine—then did the same that her mother did.

Hampered by disgrace and a nursing babe she is compelled to battle for a living. The man, uncontaminated, is free to repeat, provided he has the $550.

For this same reason young mothers and their babies are frequently found asphyxiated in hall bedrooms of cheap rooming houses.

The laws—or the lack of them—it seems, form too much of an invitation to promiscuous parenthood.

"Many elders of the Latter-day Saints have been commanded, as was Abraham, to enter into plural marriage, and disobedience becomes transgression. Hence it involves a religious principle, and becomes a matter of conscience." —The Compendium, pages 133-4.

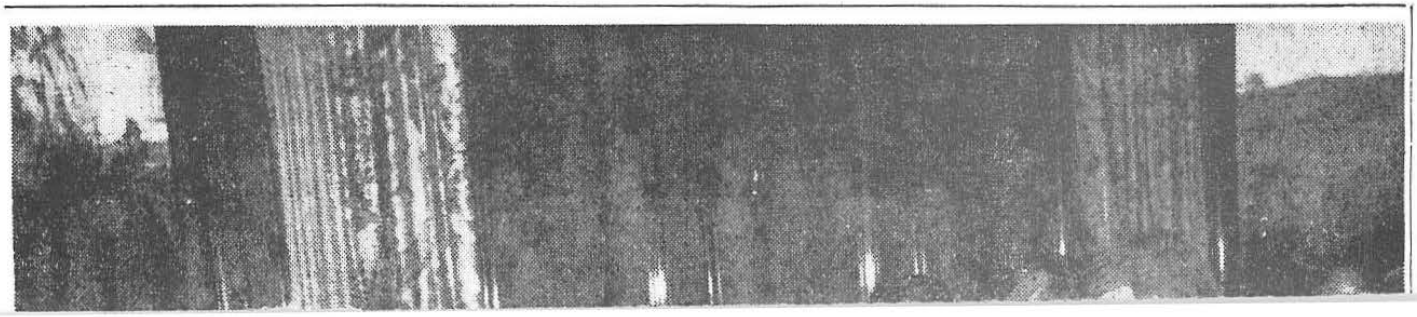
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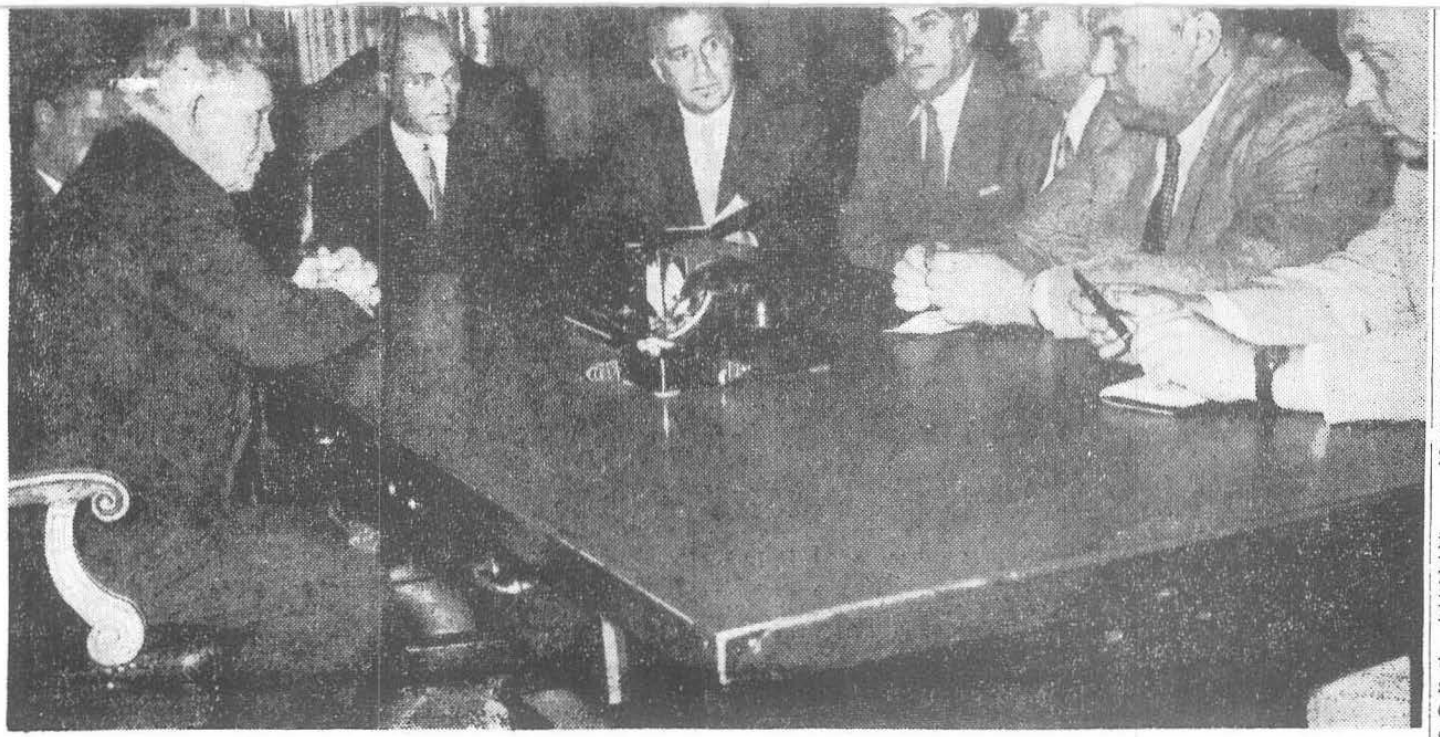
Salt Lake Telegram

VOL. 344 No. 101 WEDNESDAY OCTOBER 26 1955 5.

S. L. Man Arrested In Cohabitation Case



Counts Pend Against 2 Other Men



MEETS WITH RUSSIANS—President David O. McKay of the Church of Jesus Christ of Latter-day Saints discusses freedom of worship in Russia with seven visiting Communist newsmen in an hour-long interview. Also present were President Stephen L Richards and President J. Reuben Clark Jr. of the First Presidency.

Once started upon the policy of suppressing by force those of a different religion, Christianity did not stop with the persecutions of the pagans; bad and un-Christian as that was, **still more serious results occurred from the persecutions inflicted upon so called heretics in the Church, by those who were considered orthodox.** * * *

We shall conclude this chapter by a melancholy truth, which obtrudes itself on the reluctant mind; that, even admitting, without hesitation or inquiry, all that history has recorded, or devotion has feigned, on the subject of martyrdoms, **it must still be acknowledged that the Christians, in the course of their intestine dissensions have inflicted far greater severities on each other than they have experienced from the zeal of infidels.**

A Salt Lake County man, Louis Alma Kelsch, was arrested Wednesday on charges of unlawful cohabitation with five women.

At the same time, warrants were issued against two other men, charging them with similar offenses, but their identities were not disclosed by authorities pending their arrest.

The complaint charged Kelsch with unlawful cohabitation with the women at a residence at 450 E. 4300 South St. between April 30, 1952, and Oct. 25, 1955.

Women Identified

The women were identified in the complaint as Elsie Louisa Meier, Leona Barlow, Elinor Bateman, Susannah Marritt Barlow and Barbara Doe.

In 1944, a Louis A. Kelsch, then 38, was convicted by the state on charges of unlawful cohabitation during a mass raid on members of the dissident, polygamy-practicing Fundamentalist sect.

60 Years Ago

The sect included many members who have been excommunicated from the Church of Jesus Christ of Latter-day Saints, which itself disavowed the practice of polygamy more than 60 years ago.

The Kelsch involved in the 1944 case was sentenced to an indeterminate term in the Utah State Prison after appeals were turned down. Prison records show Kelsch was received at the prison May 15, 1945, and was released on Dec. 15, 1947, on a straight termination of sentence.

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

NEW YEAR, 1956. Once again a New Year dawns. To many people it is an indication that we are another year older—another year closer to the grave—but to some of us it is 365 glorious unused days—an unopened box, wrapped in the glitter of hope and promise, filling us with the feeling of anticipation, the glow that comes with something unknown. But what will we and the world make of them?

We should sing thanks to the High Heavens that we cannot look ahead. Only faith and hope gives us the chance to expect great things to come about. Each of us can dream of doing better . . . can line up in imagination the fine, strong little resolutions that are going to push us forward to heretofore unattained goals. We can conjure up pictures of the rewards that will be ours if we can but fulfill part of the promises we make to ourselves.

A New Year is a turn in the road, another chance, a fresh beginning—and, like clean clothes covering a clean body, it brings at least a temporary sense of refreshment. Push skepticism from you and try to realize that optimism can help us in pushing forward to a better tomorrow.

WHY CELESTIAL MARRIAGE?

On one occasion the Prophet Joseph Smith said: "And if any man preach any other gospel than that which I have preached, he shall be cursed; and some of you who now hear me shall see it and know that I testify the truth concerning them. There is no error in the revelations which I have taught.* * * I will walk through the gates of heaven, and claim what I seal and those that follow me and my counsel."—Hist. of Joseph Smith.

We believe that Joseph Smith still stands at the head of this dispensation and is directing the work of the Lord. This being the case those who are now found adulterating what he taught will fall under the curse above stated. To the true saint there can be no fault found in the revelations Joseph Smith received from the Lord; to find fault or error in them would be tantamount to finding fault with God. It is high time that the Latter-

day Saints cease to accuse God by charging Him with reckless folly in revealing certain eternal principles through Joseph Smith.

When we find fault with the revelations received by Joseph Smith, we are finding fault with God, and are admitting that the plan of salvation is not perfect, but faulty. When we confess this, we confess that we do not have the means to our eternal exaltation.

Most Latter-day Saints in our day are trying with increasing fervor to commit spiritual suicide. They are closing the gates of heaven against themselves by finding fault with God and His revelations. The one particular revelation which the Latter-day Saints generally have abandoned and relegated to the dead letter file is that pertaining to the eternity of the marriage covenant, including the plurality of wives. (D. & C. Sec. 132)

President Heber C. Kimball by prophesy made it plain that not only did the lay members of the Church need to watch their manners relative to this doctrine, but that the First Presidency, the Quorum of Twelve Apostles and all the authorities would go to hell and be damned if they raised their voices to condemn and find fault with the plurality of wives principle. Note his exact words:

> Many of this people have broken their covenants by finding fault with the plurality of wives and trying to sink it out of existence.* * *If you oppose what is called the spiritual wife doctrine, the Patriarchal order, which is of God, that course will corrode you with a spirit of apostacy, and you will go overboard.* * *Some quietly listen to those who speak* * * against the plurality of wives. * * * You may as well deny "Mormonism," and turn away from it, as to oppose the plurality of wives. 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.

The Lord has made it plain that where much is given much is required. To accept a revelation from God means that you must obey it. In giving this great revelation to the Prophet Joseph Smith, the Lord warned him in this manner: "Behold, and lo, I am the Lord thy God, and will answer thee as touching this matter. Therefore, prepare thy heart (what for?) 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."

As before stated, the Lord will not reveal an eternal principle to any of his children unless He fully intends them to embrace and obey the same. When the saints petition the God of heaven for light upon any subject, God expects them to accept the light revealed to them, or He would not offer them the light. With this principle of receiving or rejecting offered light in mind, the Lord must be very grieved and pained to see the Latter-day Saint people twisting and turning in their effort to change the word and will of the Lord. In relation to this Joseph Smith said: "When God offers a blessing, or knowledge to a man, and he refuses to receive it, he will be damned."

Again it has been stated: "Many elders of the Latter-day Saints have been commanded, as was Abraham, to enter into plural marriage, and disobedience becomes transgression. Hence it involves a religious principle, and becomes a matter of conscience."—Compendium, 133-4.

As to this New and Everlasting Covenant, the revelation states: "And as pertaining to the New and Everlasting Covenant, it was instituted for the fulness of my glory." Did Father Adam institute it? Of course not. He received these same instructions by way of revelation when he was upon an earth (not this earth, but another) working out [illegible]

salvation. It was instituted for a fulness of His glory, and He can not receive a fulness unless there is a continuation of the seed of the elect forever. The First Presidency in 1885 spoke on this subject, saying: "It was not Joseph Smith nor Brigham Young; neither was it John Taylor that gave the revelation on Celestial Marriage, it was God himself, and He has said, 'My word shall not return to me void, but it shall accomplish that which I please, and prosper in the thing where to I sent it.' The entire Church and all of its Priesthood, with the Presidency at the head might motion and vote against this principle until doomsday with just one effect, (namely) to vote themselves away from the fellowship of the Holy Ghost, from the possession of their Priesthood, and to find themselves very speedily outside the Church and Kingdom of God; while He would raise up others that would honor and observe his law."—Deseret News, April 1, 1885.

In relation to the seed of the elect, the revelation continues: "And he that receives a fulness thereof must and shall abide the law or he shall be damned, saith the Lord, for they (the wives) are given unto him to multiply and replenish the earth according to my commandment and to fulfil the promise which was given by my father before the foundation of the world, and is for their exaltation in the eternal worlds that they may bear the souls of men, for herein is the work of my Father continued that he may be glorified."—D. & C. 132.

What! the power must be given to bear the souls of men eternally, or the work of God could not be glorified, or He could not receive a fulness! Brigham Young explains further: "We can tell some things in regard to it; it lays the foundation for worlds, for angels, and for the Gods; for intelligent beings to be crowned with glory, immortality and eternal lives. In fact, it is the thread which runs from the beginning to the end of the holy gospel of salvation—of the Gospel of the Son of God; it is from eternity."—D. of B. Y., 302. ***"It is all connected with the exaltation of man, showing how he becomes exalted to be a king and a priest, yea, even a God, like his Father in Heaven. Without the doctrine that this revelation reveals no man on earth could be exalted to be a God."—Mill. Star Sup., Vol. 15.***

The Lord has made his will very plain regarding the marriage covenant. Volumes have been written concerning it, and thousands of faithful people have suffered privation and imprisonment because of vexatious law suits to practice and defend it. Yet in the face of the Word and Will of the Lord, most Latter-day Saints still ask the question WHY? Why cannot God be glorified without the Celestial law? He is all powerful, why couldn't He cause this condition to be consummated with but one woman sealed to a man, as the Church now teaches? Although the Lord has fully answered this question in the revelation itself and through the mouths of His servants who have elaborated upon the subject from time to time, we might here make a point or two which might help to answer this question.

No doubt, females may be more prone to ask this question than males. Often the question is coupled with the remark, "How can you say we have our free agency when the Lord forces such a condition upon us. If we do not obey it we will be damned." Thus for fear of damnation the children of God receive an eternal principle calculated to continue their seeds forever, and as they prod through life they grumble and mumble asking WHY?

President Woodruff speaking of the females suffering because of this law said:

> It has been said that the Patriarchal order of marriage has caused more sorrow to the daughters of Eve than any other principle ever revealed from heaven to men, but this is not true.

> No divine principle brings trouble to those who faithfully obey it. If they who are in it have troubles, it is not the fault of the principle, but because of weaknesses and of the false traditions which surround them. 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.—Life of W. W. pp. 546-7.

As to the question WHY, aside from the reasons the Lord gave in the revelation, He inspired his prophets to elaborate on the same. Brigham Young stated:

> God never introduced the patriarchal order of marriage with a view to please man in his carnal desires, nor to punish females for anything which they had done; but He introduced it for the express purpose of raising up to His name a ROYAL PRIESTHOOD, a peculiar people.* * * This revelation which God gave to Joseph, was for the express purpose of providing a channel for the organization of tabernacles, for those spirits to occupy who have been reserved to come forth in the kingdom of God, and that they might not be obliged to take tabernacles out of the kingdom of God.—J. of D. 3:264-5.

Wilford Woodruff concurred:

> Again, this testament which Joseph Smith left contains a revelation and commandment from God, out of heaven, concerning the patriarchal order of marriage. * * * And God, our heavenly Father, knowing that this was the only law, ordained by the Gods of eternity, that would exalt immortal beings to kingdoms, thrones, principalities, powers, and dominions, and heirs of God and joint heirs of Jesus Christ to a fulness of Celestial Glory; I say, the God of Israel, knowing these things, commanded Joseph Smith, the Prophet, and the Latter-day Saints, to obey this law, "or you shall be damned", saith the Lord.—Mill. Star, 41:242-3.

Heber C. Kimball said:

> 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.

Orson Pratt revealed that:

> It is for this reason (to prevent the wicked propagating) that God will not permit the fallen angels to multiply: it is for this reason that God has ordained marriages for the righteous only: it is for this reason that God will put a final stop to the multiplication of the wicked after this life: it is for this reason that none but those who have kept the celestial law will be permitted to multiply after the resurrection: it is for this reason that God has ordained that the righteous shall have a plurality of wives; for they alone are prepared to beget and bring forth offspring whose bodies and spirits, partaking of the nature of the parents, are pure and lovely, and will manifest, as they increase in years, those heaven born excellencies so necessary to lead them to happiness and eternal life.—Seer, pp. 157-8.

In 1883 Lorenzo Snow stated:

> This New and Everlasting Covenant reveals unto us the keys of the Holy Priesthood and ordinances thereof. It is the grand keystone of the arch which the Lord is building in the earth. In other words, it is that which completes the exaltation and glory of the righteous who receive the everlasting gospel, and without it they could not attain unto the eternal power of godhood and the fulness of celestial glory. Now many may enter into the glory of God and become servants in the house of God in the celestial kingdom of God who are not able to abide this New and Everlasting Covenant; but as we

are told in the Doctrine and Covenants, with them there is an end to their exaltation. They may remain in their saved condition without exaltation, but they enter not into the order of the Gods. They cannot progress through the ceaseless rounds of eternity except they abide in the covenant, and abide the law that governs it, and the Lord will not be mocked in these things.

There is another point of interest relating to this question of why it is necessary to have this plurality covenant in order to become a God. The answer is simple, we have only to look around us at the different races of mankind. Yet it has been said that out of one God has come all races. Without the knowledge this law brings the creation of man becomes an unsolved riddle. Whence came all colors and capacities? Did one woman bear them all spiritually? Did a perfect woman give birth to both the good and evil in order to commence earthly life upon this globe? Consider the different people that have been planted upon this earth, could they all have been born of one mother, though she be given endless opportunity, life and power to bear children? Could it be within the reason of any being to suppose that one mother could bring forth every type, kind, color and capacity of spirits required to people an earth, that it might be capable of filling the measure of its creation? It is folly to even dwell upon such an absurdity! If a man wants to become a God, create an earth and people it, he has to have the means wherewithal to accomplish it. A man can not do it unless he has wives sealed unto him, together with other men and their wives, that they might all produce after their kind and capacity. These eternal sealings, together with the intelligence attained, and the power of endless lives, will enable a man to look after the proceedings and needs of his creations, as other gods have done before him. You cannot attain to the power of endless lives and give birth to millions of spirit children with one wife.

We have but suggested a few reasons why the Celestial Law must be received and obeyed. This law was ordained for the elect from the foundations of the world. It does not pertain to any other class of people. It has been given to the elect of God for the continuation of their seeds forever, and through this line of life and continuation God is sustained as the God of the respective earths He created. Wilford Woodruff referred to this when he said: "Show me the law that a man is living and I will tell you where he is going."

Now, if a man does not desire to become a God, then he has no business fooling around with the fulness of the Gospel of Jesus Christ, for there have been other glories and conditions prepared for the faint of heart who are not capable or desirous of reaching the top. John Taylor stated: "Unless you keep the Celestial law you can not go into the celestial kingdom, anymore than a gentile can. Those saints of God who do not wish to keep the celestial law had better quit today, the sooner the better."—Deseret News, Oct. 27, 1883.

Brigham Young spoke plainly on the same subject; said he: "It is the word of the Lord and I wish to say to you, and all the world, that if you desire with all your hearts to obtain the blessings which Abraham obtained, you will be polygamists, at least in your faith. * * * The only men who become gods, even the sons of God, are those who enter into polygamy. Others attain unto a glory, but they cannot reign as kings in glory."—J. of D. 11:268-9.

Also: "Now where a man in this Church says, 'I don't want but one wife, I will have my religion with one', he will perhaps be saved in the Celestial kingdom; but when he gets there he will not find himself in possession of any wife at all. He has had a TALENT that he has

hid up. He will come forward and say, 'Here is that which thou gavest me. I have not wasted it, and here is the one talent', and he will not enjoy it, but it will be taken and given to those who have improved the TALENTS they received, and he will find himself without any wife, and he will remain single forever and ever." –J. of D., 16:166. (See also Zach. 5:7).

Again: "Now sisters, do not say, I don't want a husband when I get up in the resurrection. You do not know what you want. If in the resurrection you really want to be single and alone and live so forever and ever and be made servants, while others receive the higher order of intelligence and are bringing worlds into existence, you can have the privilege. They who will be exalted cannot perform all the labor, they must have servants, and you can be servants to them."–J. of D., 16:166-7.

These principles are very important to man's salvation, and instead of weeping and feeling that they are enslaved because God has placed this holy law upon them; the saints should consider it a pleasure to receive the law, for through it they are given the power of eternal lives. It is impossible for God to grant his children this eternal gift through any other channel.

Another point of interest. Long before man's spiritual creation it was known that men and women could not become pure enough to become gods living strictly in celebacy or monogamy. Without pure characteristics we cannot become Gods and and have our seeds continued forever. It is impractical to suppose that male and female living together outside of the celestial relationship can develop such purity.

President Kimball referred to this condition in this wise: "I have noticed that a man who has but one wife and is inclined to that doctrine, soon begins to wither and dry up. For a man of God to be confined to one woman is small business." –J. of D., 5:22

Apostle George A. Smith said: "They are a poor, narrow-minded, pinch backed race of men who chain themselves down to the law of monogamy, and live all their days under the dominion of one wife. They ought to be ashamed of such conduct, and the still fouler channel which flows from their practices; and it is not to be wondered at that they should envy those who so much better understand the social relations."–J. of D., 3:291.

All these things God decided and foreordained, and all righteousness became comprehended in this great law. Contrary to people's feelings and false traditions, it was not for sin that the Lord placed this law upon them. The faithful sang loud hosannas in the spirit world when this plan was taught them, and great was their joy that a way had been provided whereby their seeds could be continued forever.

The saints should cease their weeping and mourning because of the celestial law. If their weaknesses are making them unhappy, let them place the blame where it belongs. Is there sorrow in this life? Most certainly. There arise many problems trying to live a celestial law upon a telestial earth. There was sorrow when Jesus Christ knelt in the Garden and prayed, "Father, if it is possible take this cup from me." But it was not possible. His sacrifice was a vital part of the eternal plan, as is the practice of celestial marriage today. He was brutally nailed upon the cross until he died. The saints today sing the hymn, "I stand all amazed at the love Jesus offers me; oh it is wonderful that He should care for me enough to die for me."

It is wonderful that He could perform his work in behalf of the redemption of this earth; but it is terrible when the people today are asked to perform their work in relation to the redemption of the same earth, even though their work never rises

to the point in greatness and suffering that His (Christ's) did.

We wonder if it has ever occured to the Latter-day Saints that this was the only commandment given in this dispensation, where it was necessary for an angel to come with a drawn sword to threaten the life of the Prophet Joseph Smith, if he did not embrace it and teach it to his people. So necessary was its practice to the redemption of Zion that God sent an angel to slay the Prophet if he refused to receive the law. Joseph Smith stated that God revealed to him this principle, and commanded him to have women sealed to him as wives; that he foresaw the trouble that would follow and sought to turn away from the commandment; that an angel from heaven then appeared before him with a drawn sword, threatening him with destruction unless he went forward and obey the commandment.—Lorenzo Snow Affidavit.

Then with anguish of feelings he declared:

> They accuse me of polygamy, and of being a false Prophet, and many other things which I do not now remember; but I am no false Prophet: I am no imposter; I have had no dark revelations; I have had no revelations from the devil; I made no revelations; I have got nothing up of myself. The same God that has thus far dictated me and directed me and strengthened me in this work, gave me this revelation and commandment on celestial and PLURAL MARRIAGE and the same God commanded me to obey 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. O, 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 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. 5:259.

In closing let us again review the words of Joseph Smith as reported by Wilford Woodruff:

> The Saints may be divided, broken up and scattered before we accomplish the work now in view. There are so many fools in the world for the devil to act upon that it ofttimes gives him the advantage. Any person who is exalted to the highest mansion must abide the CELESTIAL LAW (Plural Marriage) AND THE WHOLE LAW, TOO, but there has been much difficulty in getting understanding into the hearts of this generation. Even the Saints are slow to understand. How many will be able to abide the celestial law, endure the trials, and receive their exaltation I am unable to say. "Many are called, but few are chosen." —Life of Wilford Woodruff, p. 198.

FRIENDSHIP.

In friendships power there is balm,
Which can each ruffled passion calm,
Compose each thought, restrain the will,
And bid each trembling fear be still.
Friendship's divine, its springs are love,
And its first source was from above;
Friendship is generous, pure, refin'd,
Sure emblem of a virtuous mind.

Friendship is true and kind; 'tis firm,
Yet would it scorn to crush a worm;
It loves, is gentle, mild, sincere,
Though often met by frown severe;
Wounded, it urges on its way
To brighter realms in endless day;
There will the friends of friendship know
What real joys it can bestow.

—M. A. Walker.

A lie stands on one leg, truth on two.

BIGAMY TO FOLLOW WAR?

A WOMAN SPEAKS.

When the wars are over and things have once more toned down to normal the question as to how the superfluous women are to be disposed of seems to be in the minds of many of our leading writers. Because of this I have, I fear, shocked not a few of my acquaintances by putting to them the direct question: "Should a man have more than one wife?"

The replies, needles to say, have ranged from the truly pathetic to the woefully tragic.

"Impossible?" declared one woman, with uplifted hands.

"Such a state of things could only lead to wholesale disaster."

Yet I, as a woman, say: "Why not?" After all, the law of "one man, one legal wife" is merely a product of our modern civil code; and just as an eastern potentate would feel strangely perplexed at the number of his wives being reduced to one, so a European might feel at his portion being increased to, say, three or four.

Certainly there would be difficulties and complications, but they would be short lived, and each in his turn and in his own special way would sooner or later settle down happily and quite content. We are of all animals the most conservative of habit; and while old ones are ofttimes difficult to drop, new ones are very easily acquired.

If there could be a general shuffle, each one starting with new ideals, new principles, fresh, firmer and more wholesome convictions, loftier aims and nobler objects, I see no logical reason why a gigantic problem should not find adequate solution for the betterment of the race at large.

When this terrible war is over, what is to become of the tens of thousands of women who will be left on their own?

SHOULD PASS NEW LAW.

From all we read and hear, this seems to be a question occupying the minds and pens of our most brilliant thinkers and writers. "You women are in for a terrible time!" a man said to me the other day. I frankly agreed. What, then, is to be done?

To my way of thinking, there is but one solution, unless of course nature steps in and male children predominate; and even then the problem would have to be shelved until matters leveled themselves up as a matter of time.

I would suggest that a law be passed by which a man may be permitted to possess one, two or three legal wives, as the case may be, provided he can guarantee to the authorities he is in a position to support them decently and properly and in keeping with his position.

A few years ago I was permitted the privilege of being a guest in an eastern harem, and during my stay, in which I talked and associated with a fair number of women, I formed several opinions which have firmly convinced me that in spite of our boasted progress the solution to a world wide problem was at any rate in part expressed here.

I would tell you that life in an eastern harem is by no means in keeping with the popular idea of such a place. It is totally different from the place we read about in novels or see upon the stage. Far from it. It is a place where one finds many lessons, which it would do us women good to take to heart and act upon.

The happiest and most restful and contented faces I ever saw in my life were in the harem, and among women possessing many qualities we western women would do well to emulate.

Nature invented or evolved woman for a definite and special purpose; but civilization steps in and decrees otherwise. Nature's object is, therefore, frustrated.

CUDDLE DOGS INSTEAD OF BABIES.

The consequence of the present day muddle as regards the sex question is a vast army of women who with a stately air of decorum and discontent fill the "pensions" in overpowering numbers, who live lives without aim or object, who cuddle and kiss dogs instead of babies, who hoard up much of the wealth of this country, whose mental and physical energies die for want of proper expression, whose bitterness of soul is a disgrace to womanhood, and a poor compliment to an Almighty power who sent them into the world with a definite and sacred mission to carry out.

All this will have to be changed. Woman will have to be transplanted into a new order of things. No longer will it be necessary for her to stand in the market place and shout her grievances while she turns an anxious face toward the world.

After this war is over woman is coming into her own. And the vote is not going to do it. That idea is dead long since. No, woman is going to be the means of her own salvation, aided and supported by her proper and natural partner—man!

Under the new dispensation all will be different. Nature will be paramount in everything. Civilization will look after itself. There is no doubt that we are overcivilized. As the Irishman said: "We must go back a bit, but that'll mean we're going forward!"

Our distinctions do not consist in the positions we occupy, but in the grace and dignity with which we fill them.

Scandal or reproach against the Saints of God is second only to blasphemy against Himself. It is base and vile to defame the bride in the absence of the bridegroom. But, lo, he cometh! for the cry of His afflicted hath reached His ears.

A quiet conscience sleeps in thunder.

A NOTE OF APPRECIATION.

As another holiday season approaches and we face another years activity, we again find it impossible to personally acknowledge the many holiday greetings, nor the intimate expressions of good will coming from the saints and our numerous friends throughout the world.

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 this life to add to their comfort and joy. May faith increase among the honest and pure in heart, that the Lord might bring to pass the redemption of his people. During this period of great trial after having gone so far unto everlasting life, may a ram be caught in the thicket speedily, to relieve the sons and daughters of Abraham of their great anxiety, and to light up the lamp of salvation upon their countenances.

A Prophet Sings

These things shall be! a loftier race
  Than e'er the world hath known shall rise,
With flame of freedom in their souls,
  And light of knowledge in their eyes.

Nation with nation, land with land,
  Unarmed shall live as comrades free,
And through the world's great heart shall throb
  The pulse of one fraternity.

Great minds shall rise with ampler powers,
  A loftier wisdom to impart;
And arts shall bloom of nobler mold,
  And mightier music thrill the heart.

Then want and woe, and sin and shame,
  No more shall triumph 'neath the skies,
And every life shall lift its song,
  And earth be more like paradise.

The Latter-Day Saints'

MILLENNIAL STAR.

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

No. 21. NOVEMBER 1, 1847. VOL. IX.

ON PRIESTHOOD.

To the Editor of the Millennial Star.

Dear Brother,—Before I left in the ship *America* for New Orleans, I have frequently had it on my mind, from circumstances which have come under my notice during my travels in this country in company with Elder Pratt, to write an article for the STAR on the subject of Priesthood, but could not do it for the want of time; but now, that through the providence of God, we have been driven again to this shore, through unfavourable winds, and having a few moments leisure, I improve it for that purpose, hoping that it may be interesting and instructive to the Elders of this country, and also to the Saints.

As my time is limited, and I shall be necessitated to be brief, I shall commence by asking the question—What is Priesthood? Without circumlocution, I shall as briefly answer that it is the government of God, whether on the earth or in the heavens, for it is by that power, agency, or principle that all things are governed on the earth and in the heavens, and by that power that all things are upheld and sustained. It governs all things—it directs all things—it sustains all things—and has to do with all things that God and truth are associated with. It is the power of God delegated to intelligences in the heavens and to men on the earth; and when we arrive in the celestial kingdom of God, we shall find the most perfect order and harmony existing, because there is the perfect pattern, the most perfect order of government carried out, and when or wherever those principles have been developed in the earth, in proportion as they have spread and been acted upon, just in that proportion have they produced blessings and salvation to the human family; and when the government of God shall be more extensively adopted, and when Jesus's prayer, that he taught his disciples is answered, and God's kingdom comes on the earth, and his will is done here as in heaven, then, and not till then, will universal love, peace, harmony, and union prevail. Then the spirit of God will be poured on all flesh; then the lion will lay down with the lamb; then will the earth resume its paradisiac glory; yea, more, it will fulfil the order of its creation, and become celestial, and then will every creature in heaven, on the earth, and under the earth, be heard to sing—"Blessing, and honour, and glory, and power be unto him that sitteth upon the throne, and unto the Lamb for ever and ever."

To bring about this desirable end—to restore creation to its pristine excellency and to fulfil the object of creation—to redeem, save, exalt, and glorify man—to save and redeem the dead and the living, and all that shall live according to its laws, is the design and object of the establishment of the priesthood on the earth in the last days; it is for the purpose of fulfilling what has not heretofore been done—that God's works may be perfected—that the times of the restitution of all things may be brought about, and that, in conjunction with the eternal priesthood in the heavens (who without us, nor we without them, could not be made perfect), we may

bring to pass all things which have been in the mind of God, or spoken of by the spirit of God, through the mouth of all the holy prophets since the world was. When this shall be done, then shall be sung the following song :—

" The Lord hath brought again Zion :
The Lord hath redeemed his people, Israel,
According to the election of grace,
Which was brought to pass by the faith
And covenant of their fathers.
The Lord hath redeemed his people,
And Satan is bound, and time is no longer:
The Lord hath gathered all things in one :
The Lord hath brought down Zion from above:
The Lord hath brought up Zion from beneath ;
The earth hath travelled and brought forth her strength ;
And truth is established in her bowels ;
And the heavens have smiled upon her ;
And she is clothed with the glory of her God:
For he stands in the midst of his people ;
Glory, and honour, and power, and might,
Be ascribed to our God, for he is full of mercy,
Justice, grace, and truth, and peace,
For ever and ever, Amen."

The priesthood in the heavens are uniting with us to bring about these purposes, and as they are governed by the most perfect laws, it is necessary that we also should be governed by the same principle, that our works may agree—that there may be a reciprocity of action, and that God's will (so far as we are concerned) may be done on the earth as it is in heaven. It is this which we have to learn, and this which we must do to fulfil our calling, and render our works acceptable in the sight of God and of the holy angels, and also in the sight of our brethren, who are associated with us in the priesthood in the kingdom of God on the earth.

There are different callings, and offices, and stations, and authorities in the holy priesthood, but it is all the same priesthood ; and there are different keys, and powers, and responsibilities, but it is the same government ; and all the priesthood are agents in that government, and all are requisite for the organization of the body, the upbuilding of Zion, and the government of his kingdom ; and they are dependant one upon another, and the eye cannot say to the ear I have no need of thee, nor the head to the foot I have no need of thee. It is for every one to abide in the calling whereunto he is called, and magnify his office and priesthood, and then will he have honour of his brethren and be honoured of God and of the holy angels.

I have noticed some in my travels, those, who, like the disciples of Jesus of old, evince a great desire for power, and manifest a very anxious disposition to know who among them shall be greatest. This is folly, for honour proceeds not from office, but by a person magnifying his office and calling. If we have any honour proceeding from or through the priesthood, it comes from God, and we certainly should be vain to boast of a gift when we have no hand in the gift, only in receiving it. If it comes from God, he ought to have the glory and not us, and our magnifying our calling is the only way or medium through which we can obtain honour or influence. It is not the being an eye or ear that make these members honourable, but the seeing and hearing; and a well foot is certainly much more valuable to the body than a blind eye, a deaf ear, or a dumb mouth ; and a priest, a deacon, or a teacher, who magnifies his office, is much more honourable than an elder, high priest, or an apostle who does not magnify his calling. It is Gentilism for men to thirst after power, and empty honours, and dignity. True honour, pertaining to the priesthood, comes from God, and a man of God does not feel a disposition to seek after power, nor to lord it over those who may be inferior to him in office. If he does, he has not the spirit of Christ, nor of his mission. Jesus said to his disciples, " The lords of the Gentiles *exercise* authority over each other, but it shall not be so with you ; but he that is greatest among you, let him be servant of all." A man of God feels satisfied to fulfil his office, and when he has done it his conscience is clear ; he stands approved before God, and is satisfied that he has fulfilled his calling. If he possesses power, he exercises it for the good of his fellow-

men—for the good of his brethren, the church, and the world, and he feels a disposition to bless his brethren and to do them good. He, indeed, has authority and rule in his office—but as a father, not as a master; a father governs his house and children, but he does it as a father; he does not wish to exercise authority over his children, for he has the authority to rule, and uses it for the benefit of his children. His family do not obey him because they fear him, but because he is their father, and they love him and know that he rules and directs for their benefit. We love, fear, and serve God, because he loves us. We keep his commandments because they are joyous, and tend to our benefit in time and in eternity; and we obey the counsels of the authorities of the church, because they counsel and direct for our benefit.

To point out all the different laws, powers, and authorities in the church, would be a thing impracticable; and to refer to all the different cases wherein it might be used, is not to be attempted. God has organized a priesthood, and that priesthood bears rule in all things pertaining to the earth and the heavens; one part of it exists in the heavens, another part on the earth; they both co-operate together for the building up of Zion, the redemption of the dead and the living, and the bringing to pass the "times of the restitution of all things;" and as they are thus closely united, it is necessary that there should be a communication between the one and the other, and that those on the earth should receive instructions from those in the heavens, who are acquainted with earthly as well as heavenly things, having had the experience of both, as they once officiated in the same priesthood on the earth. This being the case, it will be seen that it is a thing impossible to make different laws touching every case, but that it requires a living priesthood, and not a dead letter; the letter killeth but the Spirit giveth life; and it is the intercourse and communication of the priesthood in heaven, that gives power, life, and efficacy to the living priesthood on the earth, and without which they would be as dead and withered branches: and if any man has life, or power, it is the power and life of the priesthood; the gift and power of God communicated through the regular channels of the priesthood, both in heaven and on earth; and to seek it without, would be like a stream seeking to be supplied with water when its fountain was dried up; or like a branch seeking to obtain virtue when the trunk of the tree was cut off by the root: and to talk of a church without this is to talk of a thing of naught,—a dried fountain, a dead and withered tree.

The Bible is good; and Paul told Timothy to study it, that he might be a workman that need not be ashamed, and that he might be able to conduct himself aright before the living church,—*the pillar and ground of truth.* The church-mark, with Paul, was the foundation, the pillar, the ground of truth, the living church, not the dead letter. The Book of Mormon is good, and the Book of Doctrine and Covenants, as landmarks; but a mariner who launches into the ocean, requires a more certain criterion; he must be acquainted with heavenly bodies, and take his observations from them, in order to steer his barque aright. Those books are good for example, precedent, and investigation, and for developing certain laws and principles; but they do not, they cannot touch every case required to be adjudicated and set in order; we require a living tree—a living fountain—living intelligence, proceeding from the living priesthood in heaven, through the living priesthood on earth. No matter what was communicated to others, for them, it could not benefit us; and a living dog is better than a dead lion;—and from the time that Adam first received a communication from God, to the time that John, on the Isle of Patmos, received his communication, or Joseph Smith had the heavens opened to him, it always required new revelations, adapted to the peculiar circumstances in which the churches or individuals were placed. Adam's revelation did not instruct Noah to build his ark; nor did Noah's revelation tell Lot to forsake Sodom; nor did either of these speak of the departure of the children of Israel from Egypt. These all had revelations for themselves, and so had Isaiah, Jeremiah, Ezekiel, Jesus, Peter, Paul, John, Joseph, and so must we, or we shall make a shipwreck. Then, while we examine our books, and search them diligently, don't let us put those before the priesthood, but seek to support it in all its branches, that life, and health, and salvation may flow to us through the various branches or channels. I do not wish to be understood as despising those books, for they are good,

and there are a great many useful revelations in them; and God will not deny himself, or contradict, without cause, his former revelations; and every principle of truth is eternal and cannot be changed. But I speak of them as I would of children's school-books, which a child studies to learn to read; but when it has learned to read, if its memory is good, it can dispense with. But I would here remark, that we are most of us children as yet, and, therefore, require to study our books. If there are any, however, who think themselves men, let them show it, not by vain glory or empty boast, but by virtue, meekness, purity, faith, wisdom, intelligence, and knowledge, both of earthly and heavenly things.

To define the power of the priesthood would be impossible, for, as stated before, it governs all things; but it does not here, neither can it at present, further than the laws of God and its authority is acknowledged. Jesus said, all power is given me in heaven and on earth; yet he was rejected, cast out, and crucified. Paul explains this matter. "What is man that thou art mindful of him? or the Son of Man, that thou visitest him? Thou madest him a little lower than the angels; thou crownedst him with glory and honour, and didst set him over the works of thy hands: Thou hast put all things in subjection under his feet. For in that he put all in subjection under him, he left nothing that is not put under him. But now we see *not yet all things put under him.*" He was ordained to that power, but did not then possess it, only in the church, and not until his second coming, and the binding of Satan would he possess it among the nations.

There are different councils and authorities in the church, which are in some measure defined, together with some of their duties, in the Book of Doctrine and Covenants, but which are not generally understood, and whose powers it would be impossible to define, and which I shall not here attempt to do, but briefly to shew, in some few particulars, the relative position which they stand in to each other.

When Joseph Smith was living he was the president of all councils, and all authorities in the church; he stood as prophet, seer, and revelator, and apostle; the chief Apostle of the Church of Jesus Christ of Latter-day Saints. He stood before God as the representative of his church on the earth. In his absence, the Twelve being next in authority, stepped in; not to deprive him of his place, which he still occupies in the heavens, but to fulfil their office and calling, and the relationship which they sustain to the church; but why did not his counsellors occupy his place? Because they were not ordained to that authority, and they, therefore, could not act in it no more than the king's cabinet could reign over the nation after the king's death. On the demise of a king, it is necessary that another should be crowned in his stead, and this must be the rightful heir. It is not enough that he is his companion or counsellor; and here let me remark that there is a material difference between a counsellor and a president. There are some quorums in the church, wherein so much difference does not exist, as the High Council and the Twelve, and with some few exceptions the seventies, high priests, elders, teachers, and deacons, but the bishops have their counsellors, so had Joseph, and so have some of those others. The High Council, however, and Twelve, have not, farther than the whole quorums are counsellors to each other and to their president. And in relation to the Twelve, their president became such, not on account of election or choice, but because of seniority, or age, hence when Thos. B. Marsh was in good standing he was the oldest, and consequently the presiding officer; but when he apostatized the next oldest took it, which was President Brigham Young. He had the same priesthood before and the same authority, but was not the president or mouth-piece of the others, who are all presidents in all the world, without other ordinations, and in this respect differ from the council of Joseph, who had not. The Twelve standing next to Joseph, on his death the charge of the church necessarily fell upon them, and President Young being their president, of course presided, and became the mouth-piece and president, not only of the Twelve but of the church.

There has been, sometimes, a little feeling manifested between the Seventies and High Priests, as to who has the greatest authority, and some of the Seventies have manifested a desire to be united with the High Priests' quorum, thinking thereby to obtain a greater degree of Priesthood. This is folly, for, as I stated before, it is not the office but the magnifying of an office that makes a man honourable. But

in relation to their offices, they are called to move in other spheres, and fulfil other callings, rather than possessing different power and authority. Brother Carter thought that some of the Seventies were out of their place, because they were appointed to preside over conferences, whereas they have as much right to preside, when legally appointed, as an High Priest or an Apostle. The Seventies have the High Priesthood, and many of them have received ordinances in the Temple, qualifying them to build up the kingdom of God, if every other officer was dead or killed, and so have the High Priests. So far, then, as authority is concerned, they both have authority, but it is the especial business of the Seventies to preach to all the world, introduce and spread the gospel; while it is the duty of the High Priests more especially to preside; yet a High Priest is not precluded from travelling and preaching, and introducing the gospel (nor a Seventy from presiding). You have your officers in the army and navy, they may be equal in authority but act in different callings. The military officer, if at sea, while the navy is engaged in a fight with an enemy, would assist with his men to vanquish the enemy; while on the other hand the naval officer would assist the military in storming a garrison and taking possession of territory. They are both engaged in the same cause, and are fighting for the interests of the same kingdom or government; and so it is with the High Priests and Seventies—they are both empowered to do good, and although their callings differ in some respects, they can both act legally in whatsoever situation they are placed by authority. And though it is the especial duty of the Seventies to preach, yet some of the High Priests are much more competent to do it than they; and although it is the especial duty of an High Priest to preside, yet a wise man, who fulfils and magnifies his calling among the Seventies, is much more competent to preside than a foolish or ignorant High Priest, who does not magnify his calling.

In relation to the presidents of churches I would also say a word. It is not always wisdom to appoint the highest officer in a branch to preside. It frequently happens that a priest or teacher is more competent to preside over a branch than an elder; and it is the privilege of the president of the conference to appoint such to preside, with the consent of the church, according to the regulations of the Doctrines and Covenants; and, if he is a man full of the Holy Ghost, he will be able to select such as are most competent.

In regard to the duties of presidents I would say a word. While a man holds the office of president it is his duty to magnify his calling, and to preside over his district or branch, subject to the counsel and direction of those officers who are legally placed at his head. A president of a branch presides over his branch subject to the direction and counsel of the president of his conference. The presidents of conferences are subject to the counsel of the president of the whole church in England, Ireland, Scotland, Wales, and wheresoever he has jurisdiction; and the president over this district is subject to the counsel of the Twelve or first presidency, from which no authority is exempt; and it is the duty of all officers and members to be subject to the counsel of their proper authorities as to the Lord, and in doing so they will be blessed, for to obey is better than sacrifice, and to hearken than the fat of rams. But if a president should fall into transgression, and begin to smite his fellow servants, and eat and drink with the drunken, let him be reported to superior officers, and let him be dealt with as the Book of Doctrine and Covenants point out. But let men be careful how they bring accusations against their presidents without just cause, lest they fall under condemnation and be found among the murmurers and complainers. But if an officer can be sustained let him be sustained under all circumstances while he is worthy to be sustained and remains as your officer; if he cannot, let him be removed and one be appointed that you can sustain, and this will apply unto all presidents. If your presiding elder does wrong, write or speak of it to the presiding elder of your conference, asking his counsel. If the presiding officer of your conference falls into transgression, write of it or send a messenger to the president of England, and if he falls into transgression let the presidents of conferences, or those acquainted with the circumstances, notify the Twelve, and it is the duty of all those officers to investigate such matters; but in the absence of the Twelve, any branch may withdraw their fellowship from any officer, and report him to his quorum or to the Twelve; but as I stated before, such

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branches must be careful how they act, for if they act unrighteously they will fall under condemnation; by asking counsel of your presiding officer you will avoid this difficulty.

In relation to the presidency in England, they fell into transgression, and it placed the whole church in difficulty. The church had been taught to be subject to their counsel, and it was right they should be; so also were all the Elders in England, whether they were English Elders or American. They were all subject to their counsel, and it was right they should be until they were legally displaced; but men placed under them, if they are righteous men, need not do wrong, nor teach wrong principles; if they wish them to do so, they can legally refuse until they have a hearing. If they belong to the High Priests, the Seventies, or the Elders' quorum, they can return to their own quorums and report. Such was the case with Elder Sirrine. When he went to England, he was directed to act under the directions of the first presidency. They wished him to preach Joint Stockism when he arrived, but he informed them that he came to preach the gospel, and could not engage in that. He paid all deference to them as his presidents while there, but as he had received other instructions from the Twelve and his quorum, if he could not follow his instructions from them, he should be under the necessity of returning. He would not interfere with them (the English presidents) but return to his own quorum and the Twelve, and report his reasons for returning. Elders Scovil and Cain pursued the same course and did perfectly right.

I must, however, hasten to a close, as I have extended this article longer than I anticipated when I commenced. Let presidents while they magnify their calling, and maintain their standing and dignity, be kind and courteous to the Elders over whom they preside, and not assume authority because they are called to preside over brethren of their own quorum, or in equal standing with them; for peradventure, their brethren may yet preside over them. Let men deal with others as they would wish to be dealt with in similar circumstances; and, on the other hand, let not members of the same quorum reject the counsel of those of their own quorum who are called to preside, but esteem, honour, and sustain them in their office. Finally brethren, let the officers be sustained in their office, and let every man magnify the calling whereunto he is called. To define all the laws of the priesthood would be impossible, for it is living power, not a dead letter, and although these instructions may be of general use, the living priesthood must regulate its own affairs. Let all seek the spirit of God, humble themselves before the Lord, work the work of righteousness, and study to build up the kingdom of God, and they will have his spirit to guide them into all truth. They will add to their faith knowledge, brotherly love, kindness, charity, and be neither barren nor unfruitful in the knowledge of God and of our Lord and Saviour Jesus Christ; and if we are found faithful in a few things we shall be made ruler over many things, and in due time reap our reward in the kingdoms of our God, and possess thrones and principalities, powers, rule, exaltation, and dominion in the eternal kingdoms of our God, worlds without end. Amen. JOHN TAYLOR.

I had not time to finish this article before I left Liverpool, but completed it in Winter Quarters. J. T.

May 7th, 1847.

We declare, to both Saint and sinner, high and low, that the Lord through His servants, is again proclaiming His laws to the world, forbidding fornication, whoredoms, and adultery, and that punishment will surely follow the transgressor. That people or nation that keeps not these laws, will be swept off from the face of the earth, that it may be cleansed from the iniquity which burdens it. Surely it seems as though the hearts of men were wholly set in them to do evil, and that their sins have filled their bodies with disease and deformity, shrouded their minds in darkness, and defiled the earth with all that is impure and unholy.—F. D. Richards.

TRUTH

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

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The CONSTITUTION of the United States

Probably at no time in the past century has so much been said with respect to the preservation of the Constitution of the United States. Possibly at no time since its adoption has the Constitution been so imperiled as now. The democracy of the United States is being attacked on all sides and its virility and powers are seriously challenged.

In a speech at Oxford, England, the late President Theodore Roosevelt once said: "Rome fell by attack from without, only because the ills within her own borders had grown incurable. What is true of your country (England), my hearers, is true of my own; while we should be vigilant against foes from without, yet we need never really fear them so long as we safeguard ourselves against the enemies within our own households. Free people can escape being mastered by others only by being able to master themselves."

The Constitution, being the organic law of our nation, is the Magna Charta of freedom to the American people. It was established by the blood of men and should be maintained, if necessary, at no less cost; for if the Constitution is broken down, then the boast of liberty is of no avail.

George Washington made this point clear when he said: "The basis of our political system is the right of the people to make and to alter their constitutions of government. But the Constitution which at any time exists till changed by an explicit and authoritative act of the WHOLE people is sacredly obligatory on all."

To the Latter-day Saints the Constitution of the United States is an inspired document. They believe that the Lord established this government as a power under which freedom of conscience might find legitimate scope for action. They also believe that God has decreed that the land of America should ever be a free land wherein the conscience of man might

"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."

find safe sanctuary.

In speaking of the Constitution the Lord, through Joseph Smith said:

"And for this purpose (for the liberty of mankind) have I established the Constitution of this land, by the hands of wise men whom I raised up unto this very purpose, and redeemed the land by the shedding of blood."—D. & C. 101:80.

The Prophet Joseph Smith added:

"The Constitution of the United States is a glorious standard; it is founded in the wisdom of God. It is a heavenly banner; it is to all those who are privileged with the sweets of its liberty, like the cooling shades and refreshing waters of of a great rock in a thirsty and weary land. It is like a great tree under whose branches men from every clime can be shielded from the burning rays of the sun."—Hist. of the Ch., 3:304.

Brigham Young, who succeeded Joseph Smith as President of the Church, added:

"The signers of the Declaration of Independence and the framers of the Constitution were inspired from on high to do that work.* * * The general Constitution of our country is good, and a wholesome government could be framed upon it, for it was dictated by the invisible operations of the Almighty; He moved upon Columbus to launch forth upon the trackless deep to discover the American Continent. He moved upon the signers of the Declaration of Independence; and He moved upon Washington to fight and conquer, in the same way as He moved upon ancient and modern prophets, each being inspired to accomplish the particular work he was called to perform in the times, seasons and dispensations of the Almighty God's purpose in raising up these men and inspiring them with daring sufficient to surmount every opposing power, was to prepare the way for the formation of a true republican government."—Disc. of B. Y. 550-1.

The main purpose of our treating upon this subject at this time, is to point out to our readers and the American people wherein the Constitution has been and is being prostituted and the perils the document faces in consequence thereof; as well as to invite cooperation on the part of the citizens and leaders of the country in restoring to the Constitution that which it has been robbed of through ruthless legislation and through erroneous decisions of the Supreme Court of the United States. We refer particularly to the acts effecting the religion of the Latter-day Saints, better known as "Mormons." Through these acts the main body of the Mormon Church was forced to abandon their very sacred principle of eternal marriage, commonly called polygamy.

In reviewing the history of these acts effecting this principle of the "Mormon marriage system," the late Joseph W. Musser wrote:

"In the year 1843, Joseph Smith, the Prophet of God and leader of the Mormon Church, announced a revelation he had received from the Lord, wherein the actions of Abraham, Isaac, Jacob, and other ancient prophets, in the living of Celestial or plural marriage, were approved, and the practice was enjoined upon the Mormon people. Said the Lord to the Prophet, speaking of plural marriage:

> *I reveal unto you a new and everlasting covenant; and if ye abide not that covenant, then are ye damned; for no man can reject this covenant, and be permitted to enter into my glory; * * * And as pertaining to the new and everlasting covenant, it was instituted for the FULNESS of my glory; and he that receiveth a FULNESS thereof, MUST and SHALL abide the law or he shall be damned, saith the Lord God.—D. & C., 132:4-6.*

"Shortly after arriving in Utah in 1847 this law of Celestial marriage, which, as stated, embraces a plurality of wives, was accepted as a tenet of the Mormon Church, and many of its members entered therein.

Large and honorable families were reared; a bleak and sterile desert was transformed into productive farms and beautiful gardens. The people prospered and were happy. Wives rejoiced in the privilege of motherhood with the companionship of husbands of their choice, and their children, not accidents in birth but always welcome, grew to man and womanhood, clear eyed, strong and virile, with little hereditary or contaminating diseases to mar their existence. Virtue and chastity reigned amidst Israel in these mountains. The principle of plural marriage, far from being the licentious and adulterous system credited to it by biased non-believers, encouraged chastity in both sexes and implanted in the growing community the highest moral ideals known to man.

"But the adversary of truth was not pleased. He worked upon the passions of men and women, arousing in them a hatred toward the new sect called 'Mormons.' True they knew little or nothing from personal knowledge or contact, concerning this despised people, but the people must be corrupt for their envious traducers had so branded them.

"In 1862 Congress, surrendering to the voice of prejudice, enacted a law against the practice of polygamy in the territories over which it held jurisdiction. The law was clearly class legislation. The Saints vigorously protested this law, claiming it was aimed specifically at the Mormons. It was held to be, as it surely was, unconstitutional. The law sought to break up family ties formed in deepest affection and purest motives; to bastardize children and to abandon their mothers, casting them upon the mercy of society as unclean and unworthy.

"The marriage system of the Mormons is a revelation from God. Under this law men and women are married, not 'until death do you part', as is the case with the sectarian world today, but their union, through their faithfulness, continues throughout eternity. The law enjoins upon the Saints the duty of emulating the example of faithful Abraham and other ancient worthies in the living of this principle.

"As stated, the Mormon people held this anti-polygamy law to be unconstitutional. They resisted the same with all the powers at their command; they furnished the means for a test case which was taken through the District and Supreme Courts of the Territory and the Supreme Court of the United States. For this purpose, George Reynolds, then an official in the Mormon Church, submitted himself to arrest and trial as a test case. He volunteered the evidence that convicted him. On January 6, 1879, a decision was handed down by the Supreme Court of the United States declaring the law to be constitutional and affirming the decision of the lower courts. George Reynolds served time in the federal prisons of Nebraska and Utah from June 16, 1879, to January, 1881, for the alleged crime of acknowledging more than one woman as his wives and for caring for their children.

"However, prosecutions under the law of 1862 were not as numerous as the sponsors of the measure had hoped for; as a result the Edmunds Bill was passed by Congress March 14, 1882. This measure prescribed additional penalties against those guilty of living polygamously, changing the rules of evidence so as more easily to convict, etc. The law was purely *ex post facto,* punishing the victim for living with wives taken in marriage before a law was enacted against polygamy, thus showing the animus directing the legislation. This Edmunds law was sustained as Constitutional, by the Supreme Court, in a decision rendered March 23, 1885.

"Continuing their clamor to destroy the Mormon system of religion, additional legislation was demanded by the enemies of the Saints, and in 1887 the Edmunds-Tucker law was enacted, further proscribing the rights and liberties of the Mormon

people, disincorporating their Church, escheating its property and DISFRANCHISING THOSE BELIEVING in as well as those practicing polygamy. This last measure was reviewed by the United States Supreme Court and pronounced constitutional, May 19, 1890, Chief Justice Fuller and Justices Field and Lamar dissenting. During the debate upon the measure, several Senators and Congressmen denounced it as glaringly unconstitutional, and it was permitted to become a law only because of the overwhelming sentiment throughout the country in its favor.

"The fight waged against those several measures exhausted the resources of the Church; its leaders were in hiding. Some had given their lives for the cause and more than 1300 had served time in the federal prisons. The property of the Church had been escheated to the government and the Church was disincorporated. Under these conditions, Wilford Woodruff, as President of the Church, issued what is known as the Manifesto, which received the endorsement of the Church, October 6, 1890. This action, in effect, pledged the Church to discontinue the practice of polygamy."

"However, regarding the action of the government as arbitrary and unconstitutional, and the principle of marriage involved an essentially religious rite, many of the members of the Church refused to vote for the Woodruff Manifesto and, independent of the Church rules, continued the practice of polygamy.

"We are informed the principle is still being practiced in a limited degree. Those living the law of Celestial marriage are doing so solely as a religious tenet. They do it because they believe God requires it. This is true of both men and women. They are not guided by a frenzied emotion, nor are they given over to fanaticism. These people are among the leading citizenry of the intermountain country. They are pious adherents to the teachings of the early leaders of their Church. Save by living this law they firmly believe they cannot receive a fulness of glory. It is not for lust—the gratification of physical desires—these people enter into this principle. This is amply proven by their lives. They raise large families; sacrifice to the limit to educate and provide for them."

The same writer continues with sound reasoning:

"The Constitution provides that 'CONGRESS SHALL MAKE NO LAWS RESPECTING AN ESTABLISHMENT OF RELIGION, NOR PROHIBITING THE FREE EXERCISE THEREOF.' Celestial marriage, which embraces as a necessary element thereof, plural marriage, is an essential part of the religion of all true Latter-day Saints. It is a revelation of God. It was practiced by Abraham, Isaac and Jacob and many others of the ancient prophets. It was revealed to Joseph Smith as a part of the New and Everlasting Covenant of the Gospel in the present dispensation. Since, then, the Constitution was written under the direction of the Lord, and the law of Celestial marriage is a law of heaven, those taking part in depriving the people of their constitutional rights, whether it be individual or national, will necessarily come under the condemnation of heaven. It matters not that the Mormon church, under pressure of force and superior numbers, surrendered to the demands of unjust laws, and pledged itself, as a legal institution, to the discontinuance of the practice of plural marriage. It was the government of the United States which forced the Church into this unconstitutional situation. Nor can the Church, by such a forced edict, prevent its members from living the fulness of the law. It is for each individual to live the laws of God as he understands and interprets them, provided always, that in such interpretation and living he infringes on no other man's rights.

"That marriage is a religious sacrament cannot be successfully denied. It is so accepted by the Roman Catholic church, the Greek church, the Church of England and other religious denominations. The catholics affirm:

> *Yet although matrimony is of its very nature of divine institution, the human will, too, enters into it and performs a most noble part. For each individual marriage, inasmuch as it is a conjugal union of a particular man and woman, arises only from the free consent of each of the spouses; and this free act of the will, by which each party hands over and accepts those rights proper to the state of marriage, is so necessary to constitute true marriage that it cannot be supplied by any HUMAN POWER. * * * To take away from man the natural and primeval right of marriage, to circumscribe in any way the principle ends of marriage laid down in the beginning by God Himself in the words 'increase and multiply', is beyond the power of any HUMAN LAW. —Four Great Encyclicals.—pp. 75-6.*

"This is the Mormon point of view as expressed by Brigham Young:

> 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. * * * Joseph Smith told others; he told me, and I can bear witness to it, that if this principle was not introduced, this Church and kingdom could not proceed.—Journal of Discourses, 11:216.*

"Tyranny is the direct product of injustice. Break the Constitution today with respect to the liberties of one group of citizens, be that group ever so small and inconsequential to the whole, and tomorrow it will be broken from another cause. When the bars of freedom are once lowered for lawlessness to enter, there is no stopping place for mob violence. And that is just the situation today. Back in the sixties and eighties, to satisfy the howling demands of an unruly mob, of religious fanatics and political racketeers, Congress robbed the Mormons of their constitutional right to worship God as their consciences dictated and as God directed. Since that fateful time the Constitution has suffered many onslaughts from those who would like to change our democracy, and revolution is threatening the very foundation thereof. We were warned of this by Abraham Lincoln. Said he:

> *Think if you can of a single instance in which a plainly written provision of the Constitution has ever been denied. If by the mere force of numbers a majority should deprive a minority of any clearly written constitutional right, it might in a moral point of view justify REVOLUTION; certainly would if such right was a vital one.—1st Inaugural Address.*
>
> *(In the Mormon Church case it was by the 'force of numbers a majority' deprived a 'minority' of 'clearly written constitutional rights.')*

"Wilford Woodruff, one time President of the Mormon Church, voiced this warning:

> *The Congress of 1862, and the Supreme Judges of 1879, in their acts and decisions, have taken a dangerous and fearful step; their acts will sap the very foundation of our government, and it will be RENT ASSUNDER, and the God of Heaven will hold them responsible for these things. * * * The Constitution once broken by the rulers of the land, there will be no stopping place until the nation is BROKEN IN PIECES, and no power beneath the heavens can save this nation from the consequences thereof.—Mill. Star, 41: 241.*

"This terrible situation is finding its fulifllment now. The United States has been declared to be 'The most lawless nation in the world.' I quote the words of Judge Alfred J. Tulley, of the Court of General Sessions in New York City. The noted Judge, in inducting into office a new jurist, said:

> *One of the things that you will come to learn is that you have come to the*

bench of the greatest criminal court in the world, and the oldest court of any kind in the United States, at a time when this country is suffering under an indictment which proclaims it to be the most lawless on earth.

You will find that the United States must plead guilty to that indictment.—Literary Digest, Sept. 13, 1924."

On this very subject, J. Edgar Hoover, Director, Federal Bureau of Investigation said:

Crime has reached a pinnacle of appalling heights. It lives next door to us. It rubs elbows with us. Its blood-caked hands touch ours. A lackadaisical attitude now has resulted in a crisis. NO AMERICAN HOME is free of this shadow. Aggravated robbery, theft, arson, rape, felonious assault or murder annually is visited upon one of every sixteen homes in America.

The late Attorney General Cummings in a statement to Congress said, there is "an organized underworld that has more people under arms than in the army and navy of the United States."

Abraham Lincoln saw these troubles coming and warned:

I see in the near future, a crisis approaching that unnerves me and causes me to tremble for the safety of my country. Corporations have been enthroned, an era of corruption in high places will follow, and the money power of the country will endeavor to prolong its reign by working upon the prejudices of the people, until the wealth is aggregated in a few hands and the REPUBLIC IS DESTROYED.

Joseph Smith, discoursing on the evils creeping into the government sounded this warning:

*And now I am prepared to say by the authority of Jesus Christ, that not many years shall pass away before the United States shall present such a scene of bloodshed as has not a parallel in the history of our nation. Pestilence, hail, famine and earthquake will sweep the wicked of this generation from off the face of the land, to open and prepare the way for the return of the lost tribes of Israel from the north country. * * * There are those now living upon the earth whose eyes shall not be closed in death until they see all these things which I have spoken fulfilled.—Hist. of the Church, 1:315.*

The above was spoken in 1833 and is very near a literal fulfillment. Getting back to religious liberty, it can safely be said that religious freedom is fast disappearing. On the subject of religious freedom in Europe and the United States, George E. Sokolsky, in his article, "How long will we have religious liberty?" states, and we quote at length:

"The intensity of nationalism in the modern State causes the dictators to want a oneness in everything. They would unify men and they would kill off every difference of thought and feeling. Therefore they insist upon one religion. But the faith of man is deep in the traditions of his mother. And the love of man for his God is so powerful that it can withstand every assailant. And in the end faith will conquer despotism, belief will conquer arrogance, and religious freedom will again be the keystone in the arch of human rights.

"Religious freedom was a new concept at the time of the French Revolution. It exists nowhere on the face of the earth, except in the newest nation, the United States of America. (Now, even in the United States, the mother of religious freedom, organizations are at work to inspire hatreds. And there are many others at work even more secretly to enslave the mind and the will of a God-loving people.) Brackets ours.

"Everywhere else the individuals right to worship God was limited by the power of the State. Men and women cleaved to their God—and suffered the consequences. Usually men and women who followed their consciences rather than their princes were deprived of civil rights. Even in

England, it was 1829 before a Catholic could sit in Parliament; it was 1858 before a Jew could hold public office.

"After the Protestant Reformation religious intolerance was as deep seated as at any time in European history. It was the ruler, not the citizen, who decided how God was to be worshiped. If the ruler was Catholic, every one who lived in his State had to be a Catholic. If the ruler was a Protestant, every one had to be a Protestant.

"Those who felt God's inspiration independently of the ruler suffered bitter privations. Many were killed; many were exiled. The United States was peopled in its early years by brave and God-loving men and women who hoped to be able to worship God as they chose to worship Him. Puritans, Methodists, Quakers, Catholics, Jews, Huguenots, Mennonites, Ammonites—all sorts of people came to these shores because they believed in the right of each man to pray as he believed it was right to pray to God. Here they built for themselves houses of worship, and when they formed for themselves 'the more perfect union', as they called it, they made religious freedom a cardinal principle of national faith.

"That was the most enlightened act of the American Revolution. For whereas other civil liberties may, at a moment, seem tremendously important, religious freedom opens the soul of man to the inspiration of faith. Without faith in God and, therefore, in himself, man is inevitably enslaved to the dark and poisonous forces of despair and selfishness. Religious slavery is always accompanied by intellectual enslavement. It was casting aside the shackles of religious despotism and arrogance that opened the minds of men and women of the nineteenth century to all the truths of man and nature. But the great advancement upon this earth from the day that religious freedom became an Article of the American Constitution until the end of the Great War was the universal recognition of the truth that God is the Father of many different children—and that each of His children—each one—worships, loves, reveres, calls to Him in a different manner—each according to his faith—each according to his conscience.

"It was Roger Williams, the founder of Rhode Island, who established the first modern state upon this earth in which the State—government—was deprived of the right to meddle with the religion of the individual. The battle for religious freedom has been continuous. Religious prejudice and arrogance gave way slowly, step by step—never quite conceding that faith in God is as personal as the act of marriage.

"Many have confused religious tolerance with religious freedom, but the two are never alike. Religious freedom gives full rein to the individual to believe or not to believe, to have faith or not to have faith, each man as his conscience leads him.

"Religious tolerance admits that others may differ but that the State still determines how and what should be done about God. No man has stated the case against religious tolerance and religious freedom better than Thomas Paine, who said: '*Toleration is not the opposite of Intolerance, but is the counterfeit of it. Both are despotisms. The one assumes to itself the right of withholding liberty of conscience, and the other of granting it.*' Paine was an ardent deist, and he added: '*Were a bill brought into any Parliament, entitled 'An act to tolerate or grant liberty to the Almighty to receive the worship of a Jew or a Turk,' or 'to prohibit the Almighty from receiving it,' all men would startle and call it blasphemy.*'

"And most of the progress between Waterloo and Sarajevo was in the direction not of freedom but of toleration. In most European countries state religions continued to exist and religious minorities

were tolerated by the government. Sometimes these religious minorities were not tolerated and persecutions occured which outraged every sense of decency in men and women in free countries. Bands organized themselves, to ravage and kill religious minorities.

"Nevertheless, before the war, there was hope that religious freedom along with other democratic forms, would triumph over all the earth, that men would kneel to God, each in his own pew, but each as his own mind and heart dictated, There was hope even that the Christian sects might lead the way of God in spiritual freedom. And now– Bitter hatred stalks the world again.

"We are moving back into the age of enslavement. The sun of freedom shone upon us for about a century and now we are again turning into the valley of darkness. Whenever the State becomes supreme, the rights of men decrease before the expanding despotism of the State. Small men, who beg the people to elevate them to power, crack the whip of the despot upon the people's backs when power has become too strong a wine for them.

"And the despots know that a people can not be enslaved as long as the Word of God sings songs of freedom to them. Who can trust in Kings and Princes (and Presidents, Congressmen, Judges,–brackets ours), who has read Samuel and Isaiah? Who can fail to foresee the doom of despotism who has gone into the Temple with Jesus of Nazareth in His revolt against the extortionists of power?

"The despots, then, first oppress religion. Faith in God makes it impossible for men and women to worship the gargoyle portraits of themselves which the despots set up in every highway. Each despot grapples with God and believes that he has conquered because no miracle occurs to blast him off the face of the earth. Yet the miracle is there–the amazing miracle of the faith of man.

"So, wherever we turn today, we listen again to the sons of Belial. They turn upon us in anger and shriek, 'Worship me!' and they erect images of themselves, and they force men to salute them and to cry out their names. And men do their bidding, for they are afraid.

"Yet in their hearts there is a greater passion than fear: it is the passion of love–love of God–love of man. And these mighty dictators who would tear men and women from tradition and belief, and who set themselves up as mighty gods, these imitators of the giants who buy mens bodies–they never can control men's souls. For the soul of man who has faith cannot be killed."

Getting back to the subject of constitutional rights and the perils threatening that document and the people of the United States, we again quote from the writings of Joseph W. Musser.

"Col. William J. Donovan, one time Assistant to the Attorney General of the United States, gave expression to the following:

> *This republic came into being as a concrete expression of that political philosophy which had been developing in Europe for centuries, and which was based on the belief that PERSONAL LIBERTY is not only the most priceless possession of man, but the greatest stimulant to human progress.*

"The Constitution when adopted, was no phantom hope; its mission was clear and definite and its principles sound and lasting. This view is supported by Franklin D. Roosevelt, President of the United States, who gave the following very clear and wholesome exposition of the rights of the people:

> *In the United States we regard it as axiomatic that every person shall enjoy the free exercise of his religion according to the dictates of his conscience. Our flag for a century and a half has been the symbol of the principles of liberty of conscience, of religious freedom and equality before*

*the law; and these concepts are deeply ingrained in our national character. * * * In our inner individual lives we can never be indifferent, and we assert for ourselves complete freedom to EMBRACE, to PROFESS and to OBSERVE the principles for which our flag has so long been the lofty symbol. As it was so well said by James Madison: 'We hold it for a fundamental and inalienable truth that religion and the manner of discharging it can be directed only by reason and conviction, NOT BY FORCE OR VIOLENCE.'*

"It was Jefferson who said, 'The rights of conscience we never submitted, we could not submit; we are answerable for them to our God.' And Blackstone proclaimed,—'That if ever the laws of God and men are at variance, the FORMER are to be obeyed in derogation of the latter.'

"By the acts of Congress mentioned herein a loyal citizenry has been deprived of their 'freedom to EMBRACE, to PROFESS and to OBSERVE' a vital principle of their religion. They are thus deprived of their constitutional rights. And unless and until those rights are restored, in connection with all other rights which have been tampered with, there can be no peace for the Republic. I quote the trite words of Hon. James M. Beck of Pennsylvania, a recognized constitutional lawyer.

If the present disregard of the Constitution involved only a violation of its express limitations upon Federal power, one need not take too hopeless a view of the future. But something more than the letter of the Constitution has perished. What this generation of Americans has witnessed has been the destruction of the BASIC IDEALS of AMERICAN LIBERTY, of which the Constitution was but one expression."

In an editorial on Religious Liberty, published June 30, 1945, the editor of the Deseret News wrote:

"Usually more is said about other freedoms than about freedom of worship, but without religious liberty, the other freedoms would hardly be worth mentioning. Freedom of religion includes the other freedoms. Usually we speak of but four freedoms—of speech, press, worship and assembly. Can we imagine free worship without a free press on which to print the teachings of religion? And can we imagine freedom of worship without freedom of assembly, which permits congregations to gather? Or can we think of freedom of religion without freedom of speech—our means of expressing our views?

"In discussing this subject at one time, Dr. James E. Talmage said:

" 'Happiness is foreign, liberty but a name, and life a disappointment to him who is denied the freedom to worship as he may desire. No person possessing a regard for Deity and a sense of duty toward that power Divine, can be happy if he be restricted in the performance of the highest duty of his existence. Could one be happy, though he were housed in a palace, surrounded with all material comforts and provided with every facility for intellectual enjoyment, if he were cut off from communion with the Being whom he loved the most? To the man who has learned to know his divine Father, freedom of worship is preferable even to life.

" 'The Church holds that the right to worship according to the dictates of conscience has been conferred upon man by an Authority higher than of earth; and that, in consequence, no wordly power can justly interfere with its exercise. The Latter-day Saints accept as inspired the constitutional provision by which religious liberty within our own nation is professedly guarded, that no law shall ever be made respecting an establishment of religion or prohibiting the free exercise thereof; and they confidently believe that with the spread of enlightenment throughout the world, a similar guarantee will be acquired by every nation. Intolerance has been the greatest hindrance to true pro-

gress in every period of time; yet under the sable cloak of perverted zeal for religion, nations while boasting of their civilization, and professed ministers of the gospel of Christ, have stained the pages of the world's history with the record of such unholy deeds of persecution as to make the heavens weep.'* * *

"We in America have many freedoms; and we so little appreciate them at times. What is our attitude toward this most important of all freedoms? Do we properly evaluate it?

"In these days when the price of liberty is so high, dare we be prodigal with freedom? Can we afford to squander our heritage? Dare we fly in the face of Providence, and flaunt our disregard for the Giver of our freedom?

"God is the Author of liberty. We owe him thanks and devotion for this gift. He has given us the religious freedom necessary to worship him. Let us use that freedom generously."

We feel that the rulers and citizens generally of this great nation are vitally concerned for the future safety of the Constitution, together with the progress and welfare of the Republic. Many of them are now expressing grave concern over the departure of certain religious liberties from the lives of the people. It should be an apparent fact, that the great government of the United States, born as it was in the inspiration of heaven, baptized in the blood of its patriot founders and nurtured by the hardihood and sturdiness of religious and social refugees from the old world, should by this time have learned the lessons of religious freedom, the necessity of firmness and fairness, in its dealings with mankind. We hope that in this hour of crisis the government will take the necessary steps looking to the saving of the Constitution. One clear and honest step in this direction would be to return to certain religious minorities their right to serve God as He has commanded them to serve him. This could be done in favor of the Utah and Arizona Fundamentalists by removing from the books certain unconstitutional acts and laws effecting the question of their marriage system.

In closing we again quote from the writings of J. W. Musser:

"If the organic law of the Republic is to carry on and safeguard the interests of mankind, the government MUST return to fundamentals. There must be no more tampering with purely religious rights. Measures now on the statute books of both State and Nation curtailing the exercise of religious liberty, must be blotted off. The Nation must return to its original mission of protecting all men in their inalienable rights. The one lesson must be learned: That no government is strong enough to justify an act of injustice toward its meanest citizen. If the United States is to live on, the wrongs of the nation must be righted so far as it may be humanly possible."

DEFIERS OF THE LAW.

The circumstances in which the Latter-day Saints are at the present time placed, are such as call forth the highest degree of heroism, or, on the other hand, the most craven cowardice. For it is true as the wisest has said, "no man can serve two masters."

A certain law has been given to the Church which must be obeyed, or penalties great and terrible will be the result. For more than thirty years that law has been preached and practiced by the Saints. Our Elders have everywhere proclaimed that God has given this commandment to the Church and that He will sustain those who obey it. A certain law of man is now placed in direct opposition to this law of God, and the question is thereby put straight to every Latter-day Saint (male or female) "which master do you intend to serve—which law will you elect to defy?" One or the other you must ig-

nore. Your enemies have placed you in that unpleasant position, that you are forced to become "defiers of the law;" it is only left for you to choose, which law. For one or the other—God's or man's—you **must** set at defiance.

The Latter-day Saint who has lived his religion—attended to his prayers, his meetings, his every little duty, honestly, conscientiously, humbly, before God—such a Saint will not be long in making up his mind which; but those who have neglected these little duties will find it more difficult. And now if we examine closely into the history of the past, who will we find most honored and honorable—the heroes at whose shrine we all love to fall down and worship? They are those who in their day and time were "defiers of the law."

Christ himself was the greatest of these. The Judge before whom he was tried was anxious to extort a promise from Him that he would renounce His claims and obey the law. But He would not promise, "He opened not his mouth." He suffered on the cross, but Pilate and the "fifty-five millions," (mostly fools, I fancy) did not succeed in grinding the institution to powder, as they thought. No, it was the Roman Empire that was "ground to powder" that time, and the cause of those hated, law defiers, flourishes to this day.

Later on we have a Luther standing up before all the world "defying the laws." All Luther was required to do was "simply to come back within the laws." "Fool" that he was, did he not see more than "fifty-five millions" opposed to him. To the average looker on it must have appeared certain that Luther must do one of three things, "obey the laws, whip the whole Christian world, or emigrate." We all know what Luther did. He went to that Diet of Worms with a firm determination that he could not recant—that he could not obey their laws. And why? **Because their laws were unjust.** As he journeyed on his way to that memorable Diet, the people who "sympathized with the law-breakers" and who, therefore, "were not in sympathy with the prosecution," reminded Luther how much depended on his being firm in his resistance to law. From many a window or door as he journeyed along he heard these words: "He that denies me before men, him will I deny before my Father." Thank God! Luther did not "deny Him," but was firm in his law defying.

And still later we have a Cromwell with his little band of Puritan brethren, "defying the laws." Some of these law defiers did have to emigrate—they came over in the May Flower in 1620. Singular that we should be so proud of these "law breakers," that we are anxious to trace our lineage back to law breaking, Puritan stock! Oliver Cromwell with his cousin John Hampden had the audacity to believe that certain "ship money" laws were unconstitutional. The case was taken to the Supreme Court and decided against Hampden. The law was declared constitutional. But Cromwell with his band of Puritans "defied the law." He used to say, "There is a company of poor men that will spend all their blood, rather than see it settled so." They did "spend their blood," and settled it, not as the Supreme Court had decided; and all the world is to-day glad that Cromwell was a valiant "law breaker," and that the decision of that Supreme Court went for what it was worth.

Something more than a hundred years after Cromwell's time, there grew up a strong band of "law breakers" on this side of the Atlantic, with George Washington at their head. The government had passed certain laws which these people considered unjust. It is true the Courts of the country were against these defiers of the law, but that made no difference. If the government levied too high a tax on tea, those law breakers quietly dumped the tea into the Boston Harbor, and defied the government. Doubt-

less the press of the mother country was busy in those days showing up the follies of resisting the laws; "are not the majority, the great majority by many millions, against you Yankees? What folly for you to think that you can overpower us, with our money, our ships, our men; 'come back within the laws' and let us be friends." The Yankees answered! "See you damned first;" That contest was settled as we all know. And the millions of men and money with injustice on their side, went for nothing, when matched against **Justice** and a few impoverished Yankees. So all history teaches:

"Thrice is he armed who hath his quarrel just, but he quite naked, though locked up in steel, whose cause with base injustice is corrupted."

Latter-day Saints, one thing only be sure of—make sure that the laws you are compelled to defy are unjust laws. If they are, then you are sure of success. Fight on, my brother, though there were a hundred times fifty-five millions against you, so far as your cause is a just and true one, so far, shall the victory be yours. All the millions beneath the sun cannot hinder it. We know in our inmost heart, in spite of all earthly courts to the contrary, that the laws made and operated specially against the Latter-day Saints are cruel, oppressive and unjust. The testimony of a large minority in the Senate, in the House, and also outside the Congress—mostly a democratic minority—was that the Edmunds law was a cruel and heartless piece of special legislation. The Secretary of the Interior (Lamar) one of the chief officers of the present Administration said, in his place in the Senate, when the Edmunds bill was on its passage, that he considered it a cruel and oppressive piece of legislation. We know how cruel it is; we know with what malice it is executed; I hope we sense the dangers and difficulties ahead of us in resisting it, and I hope the examples of the heroes, the law breakers, of other ages, whom I have mentioned, will cause us the clearer to see, that these dangers and difficulties are most certain to be surmounted.—*Justice. (Contributor 7:14-6)*

THE WAR AGAINST POLYGAMY.

The Chicago times has the following in its Washington correspondence dated October 23: (1871)

"It is authoritatively stated that the administration intends to pursue the present policy in Utah until polygamy is broken up in that territory. It is prepared for any emergency in the way of resistance from the Mormons." (Polygamists)

Some of our contemporaries have stated that the United States government is upon trial, and it is to be apprehended that such is the case. The government has the option of doing as it pleases, but it has not the option of accepting or rejecting the consequences of its acts. If it resolves to make iniquitous laws specially to persecute an innocent and law-abiding community, and then pushes things to cruel and bloody extremities under the paltry plea of regard for the law, God is sure to lay His hand heavily upon the government and the nation, and it will not be Chicago alone, nor Missouri and Michigan and Illinois merely, that will feel the weight of His displeasure, but the whole country will be afflicted with sore and grievous judgments until either it repent or it is utterly broken up, as has been the case with mighty nations in all ages. No government, no nation, no empire, no people can oppress an unoffending community with impunity, no matter whether it is done by law perverted, or by law made expressly for the purpose, or in spite of all law. What men sow they will reap. It is a great mistake to suppose that enduring political capital can be made by a crusade against "Mormonism." We say this by way of kindness, and as a friendly warning, which we hope will be regarded ere it be too late.—Deseret News.

(Reprinted Millennial Star, Vol. 33:765.)

WILL THIS BECOME NECESSARY IN UTAH FOR THOSE WHO BELIEVE IN "MORMON PLURAL MARRIAGE?"

THE TATTOOED CHILDREN

Condensed from This Week

Bela Fabian

Former leader of the Democratic Party in Hungary

IT IS HARD to make people in a free country realize what conditions really are behind the Iron Curtain. Perhaps I can do it best by telling you just one fact:

In my native Hungary today there is a boom in tattooing — not of grownups but of children.

Tattooing started in Budapest when the Communists began the deportation of "class aliens": persons regarded as socially dangerous. They are forced to leave the capital, and in many cases may not take with them any children under the age of ten. Instead, the youngsters are placed by the State in children's homes, to be brought up as 100 percent Communists.

The same thing often happens to the children of mothers called up for military service or assigned to labor groups. The Communist agent convinces the mother with no relatives or friends that her child will be better off in a home.

The mothers know it is possible that the child will be recorded under a different name, and that all papers relating to his origin will be destroyed. Yet, secretly, these mothers believe that the Communist reign of terror is bound to come to an end. When it does, they hope to get their children back.

Before their final separation, mother and child have the same symbols tattooed on their arms — a characteristic sign known only to the family.

So widespread has the practice become that even the Party "faithful" are having their children tattooed. Thus the Hungarian Reds themselves confess their basic mistrust of Moscow. Not long ago a group of 300 children of high-ranking Communist functionaries was taken to the Soviet Union "for education in loyalty." Some of these "children of the faithful" were tattooed before they started their journey eastward!

It was no secret that they would never come back. The children would be held in Moscow as hostages to ensure their parents' loyalty.

No one in Hungary trusts the Russians — not even the traitorous few who work with them. The people believe that parental love and family ties will someday prove stronger than the Iron Curtain. The tattooed children of Hungary are a grim pledge to that belief.

42 *This Week (December 2, '51), copyright 1951 by United Newspapers Magazine Corp., 420 Lexington Ave., New York 17, N. Y.*

History Put Herod on Spot

(Editor's Note: This is the first of a series of seven stories on the people in the Biblical report on the birth of Christ, written by a leading authority on the English Bible.)



By Dr. J. Carter Swaim
Director, Department of the English Bible, National Council of Churches

The ancient world had no better way of fixing time than by the reference to the reigning monarch. Luke (1:5) dates the birth of Jesus "in the days of Herod, king of Judea." In a frantic effort to get rid of any who might take his throne, King Herod "killed all the male children in Bethlehem and in all that region who were two years old or under" (Matt. 2:16). But that was not an unprecedented example of his cruelty: he had already murdered two of his own sons, suspected of plotting against him.

Many kings bore the name of Herod, but this one is called Herod the Great. The title was bestowed by the Romans for carrying out in his part of the world the grandiose plans of Augustus. Herod gratified his dreams of magnificence by an extensive building program, which included the reconstruction of the temple in Jerusalem, and the erection of the luxurious quarters for his wives, of whom there were 10 all told—nine at one time. He decreed that on the day he himself died, all the leading citizens should be put to death. This was to insure that there would be mourning in the land! Augustus said he would rather be Herod's pig than his son.

All that Herod did was done with an eye to perpetuating his sovereignty. It was to make his throne secure that Herod slew the infants. But what a strange reversal is here! History has put the Child at the pinnacle. Luke dates the birth of Jesus "In the days Herod, king of Judea" (Luke 1:5). Now there is another point of reference—and one that does not change. Everything now is dated before and after Christ. The reference books even say that Herod became king in 37 B.C.!

Will History Put UTAH ON THE SPOT?

December 3, 1956

Mrs. Vera Johnson Black
Shortcreek, Utah

Re: 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

Dear Mrs. Black:

The Judge of the 6th District Juvenile Court at Cedar City, Utah, has advised that we should now proceed to take into custody the above-named children pursuent to the order of said court made and entered on the 11th day of May 1954. We have made arrangements for their placement in foster homes and this is, therefore, to advise you that representatives of this department will call at Shortcreek on Tuesday, January 10th, 1956, at 9:00 A. M. for the purpose of carrying out the court order.

It will be greatly appreciated if at that time you will have the children prepared with their personal belongings to leave your home.

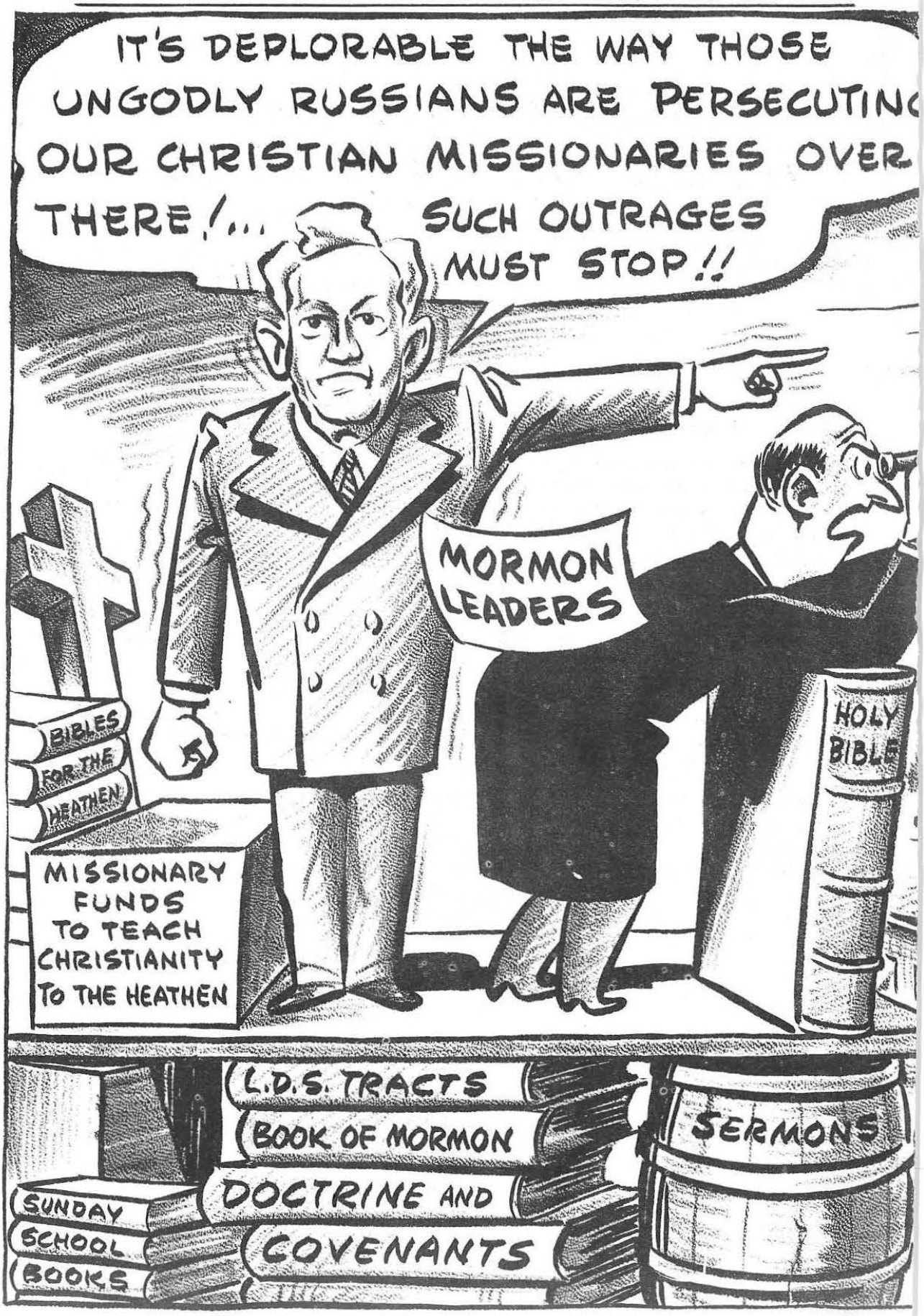
It is our desire that this transition be made with every consideration being given to the physical and emotional comfort of these children. To that end we suggest that you advise the children that they will be going into fine homes and will be treated as nearly as possible the way they should be treated in their own home.

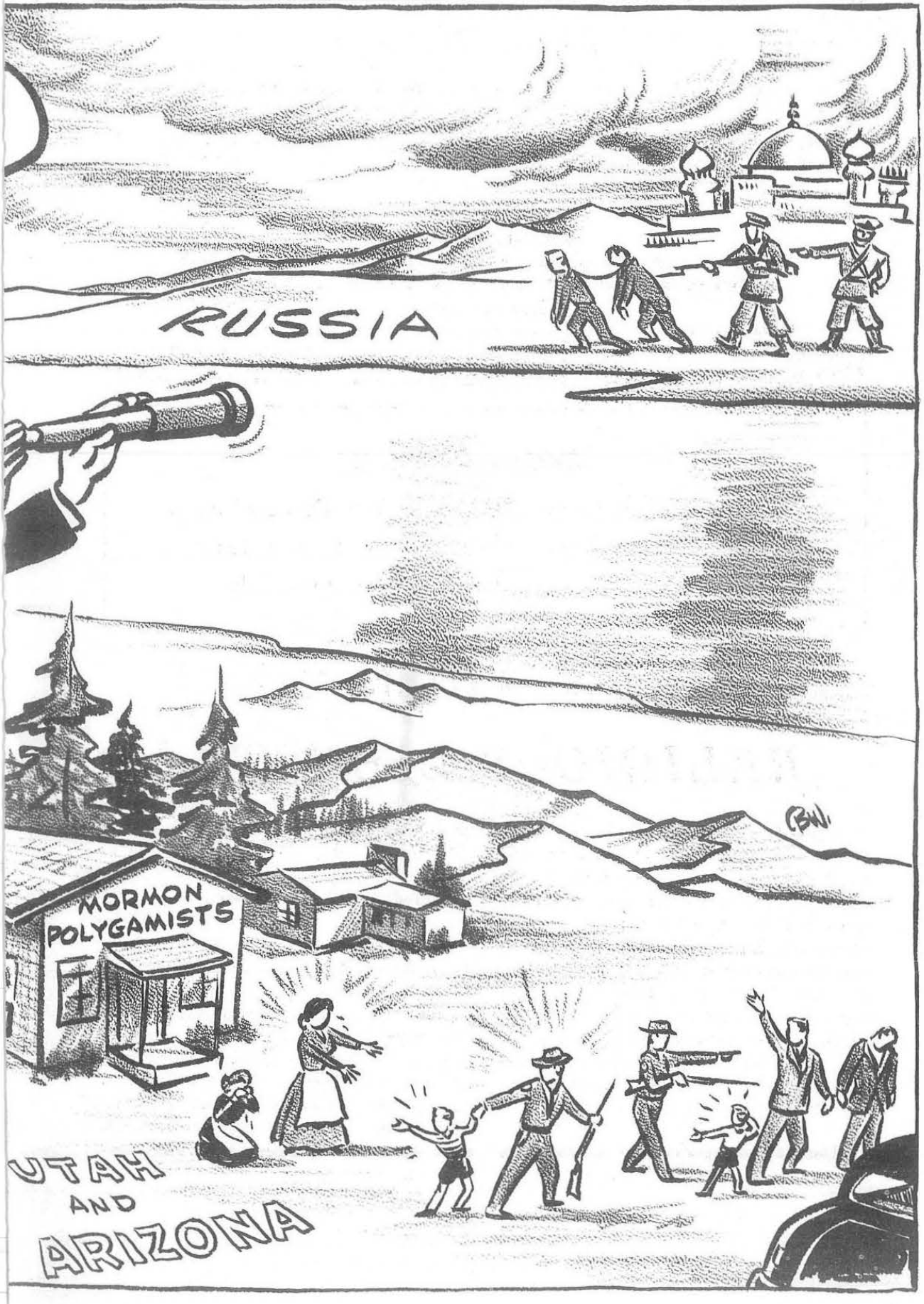
The above action will be carried out unless we are advised by the Juvenile Court that it has changed its order or that it has delayed the execution of the aforementioned order. We presume the court would be willing to delay this action provided you were willing to comply with the terms and conditions thereof by filing the affidavit with which you are familiar. This is a matter, however, that you or your counsel should discuss directly with the Juvenile Court at Cedar City.

Very sincerely yours,

JOHN FARR LARSON, Director
Bureau of Services for Children

JFL:cr
cc: Judge Durham Morris
LaMar Andrus
Horace Knowlton


IT'S DEPLORABLE THE WAY THOSE UNGODLY RUSSIANS ARE PERSECUTING OUR CHRISTIAN MISSIONARIES OVER THERE!... SUCH OUTRAGES MUST STOP!!
MORMON LEADERS
BIBLES FOR THE HEATHEN
MISSIONARY FUNDS TO TEACH CHRISTIANITY TO THE HEATHEN
HOLY BIBLE
L.D.S. TRACTS
BOOK OF MORMON
DOCTRINE AND COVENANTS
SUNDAY SCHOOL BOOKS
SERMONS


RUSSIA
MORMON POLYGAMISTS
UTAH AND ARIZONA

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.

How Long Will We Have RELIGIOUS LIBERTY?

Thursday, January 12, 1956, marked a dark day in modern American history. At that time a humble American mother was hauled into a Utah court and separated from seven of her children because of her religious beliefs. Utah and the nation has accepted this travesty on justice with hardly an audible murmur. We hope that the under-current is churning angrily, and that soon public indignation will rise against such practices. Until that time this good and humble mother must bear her grief patiently.

The day she personally appealed to the Governor of Utah and the State Welfare Commission for a stay of execution, she heard only, "The law can do no wrong!" "The law is just and must be executed!" "We are under oath to execute both law and justice!" This brings us to the melancholy truth that "Law may be written, and law may be executed. Justice may be executed, but justice cannot be written." In the minds of many people the terms LAW and JUSTICE are synonymous. There is nothing further from the truth. It may have been the desire of law makers to frame such laws as would cover every crime and still execute justice. This has not been the case, however, and every day occurences prove the

fact, that human legislation is utterly unable to enact laws providing a punishment for every offense. While the over precise law frequently is as a chain bound around justice.

Law and justice should be inseparable, or rather justice should be an unwearying attendant on law, for in fact the aim of the law is understood to be justice. When this is the case, the guilty meet with the punishment due for their crimes, and the righteous are thoroughly protected, and treated according to their merit; the strong are obliged to respect the rights of the weak, and the weak dwell secure, being assured of redress for oppression.

But here a difficulty arises—how is it possible to make laws to meet every case that may call for adjudication? Because of the mazy labyrinth of legal specification now existing, no human intellect is able to bring such a stupendous and interminable code to rightly bear in every case. Thus the grand end of the law is missed, justice is baffled, the real offender escapes the punishment due for his crimes, and the innocent is without hope for redress. This state of affairs is anything but desirable.

The only method to avoid such injurious and humiliating predicaments is to follow the directions of the most perfect executor of law and justice—God, the Ruler of Heaven and earth. A nation of ungovernable, incorrigible transgressors may make as many written laws as they please, with which to circumscribe one another, and keep one another in check, but a people who would rise in the scale of intelligence, wisdom and happiness, will find that the righteousness which should come with the execution of law will not be complete and satisfying unless the ends of justice are fully met. The righteous pray for such a day to be hastened, though it will be a bad time for the lawyers!

Not only has Vera Black had to meet the criticisms of State and local authorities, but many laymen had advised her to temporarily give up her religious freedom for the safety and well-being of her children. Thus she has been tempted and plagued to chose security in the place of independence. We all 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 the 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 dig nity. 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.

Vera Black has been generally criticised for her fool-hardy course in resisting the State. At present she has been unreasonably deprived of her essential rights as a human being. All she really wanted was to be able to live in dignity. She wanted this more than security.

In her quest for freedom, she has lost her children and been denied the common freedoms guaranteed by the Constitutional law of the land. In her feelings she has resisted the action of the civil authorities, and because of this she has been branded a criminal! Her critics cry, "it is now time that your distinctive religious beliefs should be abandoned,—self-interest demands it, common sense demands it, Christendom demands it! How dare you even think of demurring, and lose sight so far of your self-interest as not to travel in the broad road with the crowd?"

Vera and Leonard Black have been peculiarly tenacious of their right to worship God according to the dictates of their own consciences. Their children have now been taken from them in an effort to force them to relinquish their heaven-born right of practicing the precepts of their religion according to the revelations of God, and in keeping with the spirit of the Constitution of their native 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 or set of men 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 Vera and Leonard Black can no longer have the right to enjoy liberty of conscience!

Due to the complete absence of the freedom of the press in Utah, we feel disposed to point out a few of the pertinent circumstances relating to this case. So far the newspapers have failed to print all the truth. Although national opinion has forced them to print a few of the facts, they have clouded the issues and consistently placed Vera Black in a position of rebellion against the civil authorities. On the other hand the press has extolled the mercy and charity of the State, and that the only end was to see that justice was done. Repeated attempts have been made to have the press print all the truth, to no avail. Because of this condition we feel justified in printing a few facts.

This case was an out-growth of the Arizona crusade in 1953. Leonard Black had one home in Arizona and the other home in Utah. Vera Black lived in the Utah home with her eight children. Leonard Black was placed on probation in Arizona for one year. At the time this family was called into Juvenile Court in St. George, Utah, they had had no marital relations for six month.

Utah, taking advantage of a very prejudiced moment in American history, sought to stamp out the practice of polygamy by taking the children from the parents, unless the parents would adhere strictly to any unjust condition of the court. Vera Black and her children were

brought to trial in the Juvenile court. She was found guilty of being a polygamous wife, and the children were found to be polygamous children. There was no proof that she was at that time practicing polygamy. On the other hand, she made it clear to the court that she was not living in that relationship, and was not able to say whether she would ever resume such a practice. The court found no other complaint about the home, except that the mother had lived in the polygamous relationship.

The judgment of the court was that Vera and Leonard Black should sign a monthly affidavit (see page 284) or their children would be taken from them and placed in foster homes. The parents refused to do this and the children were taken from them. A writ of Habeas Corpus was issued in a Provo, Utah, Court and the children were again placed in the custody of their parents. Both the Habeas Corpus writ and the Juvenile Court decision were appealed to the Utah Supreme Court. The Supreme Court set aside the writ and upheld the Juvenile Court decision. The opinion handed down by the higher court makes it a sin to advocate the doctrine of plural marriage in the home. This decision was appealed to the United States Supreme Court, and a hearing was denied. The lower courts decision being technically upheld, the State moved again to have Vera Black sign the affidavit or give up her children. During the past two and one-half years Vera Black has desisted from the practice of plural marriage. The Juvenile court has had her on probation for this long and found her capable of obeying the law of the land.

Contrary to public opinion and press reports, the affidavit in question had nothing to do with the practice of plural marriage. The affidavit was specifically aimed at the freedom of speech and belief. Vera Black has not been breaking the law for two and one-half years. It was against this unfair affidavit that she has rebelled. In meeting with State and Welfare authorities she made it plain that she was not breaking the law of the land. She was willing to sign a pledge of allegiance to the United States. She had in the past and was willing in the future to actively teach her children to obey the laws of the State of Utah. The affidavit in question, in more simple language states: "I promise, to forever cease teaching my children what I believe." This was the affidavit she refused to sign. Her children were taken from her and placed in a foster home.

A few additional facts relating to this case should be revealed at this time. The affidavit is an arbitrary feature of the Supreme Court decision. It was not necessary to force Vera Black to sign that document every month. This was the policy adopted by the State Welfare Commission, rather than the law. If the Commission had really wanted to help the mother, rather than wipe out polygamy, they could have placed her on probation without the affidavit. The Supreme Court decision is a public document and can be read by lawyer and layman alike. She plead with them to place her on probation rather than force her to sign away the freedoms of speech and belief. The members of the Commission would not relent.

The papers stated that Vera Black was given sufficient notice to appeal for a stay of execution in this matter. She sent her representatives to St. George, and through a prominent attorney there appealed to Judge Durham Morris for a stay of execution. He would not relent and firmly refused to change or alter the decree, or to give a stay of execution.

The newspapers had been trying to get some word as to Vera Black's intentions, and finally phoned Judge Durham Morris and asked him if they had appealed to him for a stay of execution. He answered an emphatic NO, and continued in substance, "I would like to help those people, but no one has come to me about the case." Later when it was apparent

that more than a few people knew the truth, the judge changed his story and admitted that he had been solicited that morning.

Vera Black appealed to the Governor and to the State Welfare Commission for a stay of execution. At both places she was told in substance (as the saints have always been told), "Your cause is just, but we can do nothing for you; the law must be executed." Let us point out again that the freedoms of speech and belief, and not practice are concerned in this issue.

Another interesting point. The Justice of the Utah Supreme Court, who wrote the opinion in the case, when accused that he was prejudiced, stated in substance, "Of course I am prejudiced, who isn't?" Several State officials have openly confessed that taking the children was only a tool in their efforts to wipe out the practice and advocacy of plural marriage. This was the state of affairs in Utah, and in this dark, prejudiced moment in State and national history, the United States Supreme Court refused to hear this case on the grounds that it was merely routine and unimportant!

At present Vera Black—the Mother—is appealing to public decency for help in this dark hour. These questions appear pertinent. Have the foster parents been asked to sign this affidavit? Have all mothers in the State of Utah been asked to sign this affidavit? Vera Black for two and one-half years has proven her capability of obeying the laws of the land; unconstitutional or not. Have the foster parents proven this? Have the members of the Welfare Commission proven this? What if the foster parents should become converted to the practice of plural marriage? Such a conversion is not impossible! What more can any mother do for Vera Black's children than she has done, or can do?

Consider the case of Saul of Tarsus, another persecutor of the saints. The man who held the cloaks of those who stoned polygamous Stephen to death, and who, at the time of his conversion, carried indictments against several of the other Apostles, responded to the voice of the spirit, and became a devout Christian.

What proof does the LAW have that these children are better off, or that the ends of justice are more equally met by taking the children away from Vera Black? Where is the Mormon home where the subject of polygamy is not discussed pro and con? Where is a Mormon or Christian home where the Doctrine and Covenants or the Bible is not the foundation of faith in those homes? Both of these records teach and sustain the practice of plural marriage. As long as there is a Mormon Church, polygamy will be talked about in the home! The State of Utah asked Vera Black to desist from the practice of plural marriage. She severed the dearest ties between man and wife to obey the law. What more could the authorities justly ask her to do?

One Supreme Court Justice admitted that he would like to see the plural-wife doctrine interred in its grave quietly and with dignity. The State has furnished the coffin and the grave. Vera Black has furnished the corpse! Do they now want her to sing her own funeral dirge?

Another interesting thing. Her son will soon be drafted into the United States Armed Forces. If the United States has to fight in another asiatic war, this brave boy will find himself living among polygamous natives, and fighting to preserve their freedom to live as they want to. Several of the Short Creek boys involved in this juvenile dispute fought in the Korean war. It must have been perplexing to them, when they were being entertained in a polygamous family in that far off land, to think of what their polygamous parents and brothers and sisters were suffering in the States!

All this narrows itself down to this truth, and we again quote Mr. Sokolsky:

"Bitter hatred stalks the world again. Even in the United States, the mother of religious freedom, many are at work to enslave the mind and the will of a God–loving people. We are moving back into the age of enslavement. Whenever the State becomes supreme, the rights of men decrease before the expanding despotism of the State. And the despots know that a people cannot be enslaved as long as the Word of God sings songs of freedom to them."

"So wherever we turn today, we listen again to the sons of Belial. They turn upon us in anger and shriek, 'Worship me!' and they erect images of themselves, and they force men to salute them and to cry out their names. And men do their bidding, for they are afraid. Yet in their hearts there is a greater passion than fear: It is the passion of love–love of God, love of man. And these mighty dictators who would tear men and women from tradition and belief, and who set themselves up as mighty gods, these imitators of the giants who buy men's bodies–they never can control men's souls. For the soul of man who has faith cannot be killed."

Vera and Leonard Black have lost seven lovely and beautiful children because they refused to promise by affidavit to forever cease teaching their children what they believe. Who will it be tomorrow? What minority group will come under the ax of State despotism tomorrow? How can the people of Utah sleep at night, knowing that today the believers in Mormon Plural Marriage have been sacrificed on the altar? Who knows what tomorrow will bring? Who will be next to go to the altar because their distinctive beliefs were made a crime by erroneous court decisions? Let us devoutly pray that the people of Utah will awaken before it is too late! It behooves every citizen of this State and the Nation to soberly ask themselves this question: HOW LONG WILL WE HAVE RELIGIOUS LIBERTY?

LIBERTY OF CONSCIENCE.

If I could have entertained the slightest apprehension that the constitution framed by the convention where I had the honor to preside, might possibly endanger the religious rights of any ecclesiastical society, certainly I would have never placed my signature to it; and if I could conceive that the general government might ever be so administered as to render *the LIBERTY OF CONSCIENCE UNSECURE*, I beg that you will be persuaded, that no one would be more zealous than myself to establish effective barriers against the horrors of *SPIRITUAL TYRANNY, and EVERY SPECIES OF RELIGIOUS PERSECUTION*. For you doubtless remember I have often expressed my sentiments, that any man conducting himself as a good citizen, and being responsible to God alone for religious opinions, ought to be protected in worshiping the Deity according to the dictates of his own conscience.–George Washington.

JOSEPH SMITH ON LAWS OF HEAVEN.

As we previously remarked, we do not attempt to place the law of man on a parallel with the law of heaven; but we will bring forward another item, to further urge the propriety of yielding obedience to the law of heaven, after the fact is admitted, that the laws of man are binding upon man.

* * * *

The law of heaven is presented to man, and as such guarantees to all who obey it a reward far beyond any earthly consideration; though it does not promise that the believer in every age should be exempt from the afflictions and troubles arising from different sources in consequence of the acts of wicked men on earth. Still in the midst of all this there is a promise predicated upon the fact that it is the law of heaven, which transcends the law of man, as far as eternal life the temporal.–T. of the P. J. S., 50-1.

THE UTAH MELODRAMA.

–Contributed–

Whether cloaked in the legal disguise of so-called law enforcement or committed for the purpose of extracting a ransom, there is hardly any deed more despicable than that of robbing parents of their children.

Utah justice now plays such a contemptible role as it unveils its own narrow bigotry by ordering the legal kidnapping of the Short Creek children unless the parents sign an affidavit to the effect that they will teach their children that the law of their God is evil while the opposing law of the state of Utah is good and righteous and must be obeyed whatever the sacrifice to their religion may be.

It was not so long ago that Utah winked at the violators of the prohibition law and let them set up a furor that gained for Utah the dubious honor of becoming the deciding state that won repeal of that law. But these people in Short Creek may not raise their voice against a law they detest, but instead they must give affidavit lip-service to it every month on penalty of forfeiting their children.

On Jan. 10th, these children barely escaped the clutches of Utah's "Thought Police" as a passive resistance to this legal kidnapping was offered by men brave enough to stand in the way of Utah's Gestapo. Now it appears that the law will return with an armed posse, and by means of brute force and armed strength accomplish their foul mission.

Little do they realize that they will thereby make religious martyrs of these people second to none in the world's history. The average martyr sacrificed only his life for his faith. These people must sacrifice their children, which are more precious to them than life itself, on the altar of Utah's bigotry or surrender their faith and religion. The shades of Daniel in the lion's den and the three Hebrew children in the fiery furnace, who defied the law in their day for their faith, must look on with great interest at this Short Creek drama.

It is a well known fact that many of the Navaho Indians still live polygamy on their reservation. But do we rush in and rob them of their children because of it? If we should do that, I am sure there would be another Indian war. And why not? The patriots of the American revolution had less to provoke them than this. Yet the people of Short Creek offer only a passive resistance like Mahatma Ghandi. I am not one of them, but if I were, I would want to fight this dastardly thing with every weapon at my command. There is a point where resistance is more honorable than submission.

If the state of Utah has a better way of life for the people of Short Creek, let them find a better way of teaching it than by robbing them of their children.

Jan. 11, 1956.

–NORMAN C. PIERCE


SIGN AWAY YOUR RIGHTS AS A CITIZEN AND THE CUSTODY OF YOUR FAITH OR ELSE YOU'LL NEVER SEE THEM AGAIN!
UTAH SUPREME COURT
I PROMISE, TO FOREVER CEASE TEACHING MY CHILDREN WHAT I BELIEVE...
signed
MORMON POLYGAMIST PARENTS

TEST OATHS past and present.

In view of the affidavit (test-oath) which Mrs. Black has been asked to sign, we feel it would be of interest to our readers, to review some of the more prominent test-oaths used against the Mormon people. These test-oaths were designed by the government to destroy "Mormon Plural Marriage." Since the Woodruff Manifesto the L. D. S. Church has used the spirit of these test-oaths, formerly used against them, to design their own. These are used against non-conforming church members, in an effort to completely obliterate the memory of Celestial and Plural marriage. The same spirit of the Adversary is evident in both Government and Church test-oaths.

During the debate on the Edmunds-Tucker Bill, Senator Vest made the following statement regarding test-oaths:

"As a matter of course this bill will become a law, but I cannot vote for it. I am well aware what the public sentiment of the country is, but that makes no sort of impression on me, with my convictions as a legislator, nor will any amount of criticism on my action. I cannot vote for this bill because in my judgment it violates the fundamental principles of the Constitution of the United States.* * * It is naked, simple, bold confiscation and nothing else. * * * The whole spirit of this test-oath legislation is wrong; it is contrary to the principles and spirit of our republican institutions; and whenever the time comes in the Territories or States of this Union that test-oaths are necessary to preserve republican institutions then republicanism is at an end."

To the statement of Mr. Edmunds "that the Constitution itself incorporated test-oaths, and every Senator, or other officer of the United States, even to the President, was obliged to take such an oath," Mr. Vest replied: "The President of the United States and each member of Congress swears to support the Constitution of the United States; but who ever heard before that that was a test-oath? A test-oath * * * is one that tests the conscience of the party as to a particular act or belief."

TEST-OATH of 1882, written by the Utah Commission under the authority of the Edmunds Law.

Territory of Utah,)
) ss.
County of. . . . .)

I, ... , being first duly sworn (or affirmed), depose and say that I am over twenty-one years of age, and have resided in the Territory of Utah for six months, and in the precinct of . . . . . one month immediately preceding the date hereof, and (if a male) am a native born or naturalized (as the case may be) citizen of the United States and a taxpayer in this Territory, (or if female), I am native born, or naturalized, or the wife, widow or daughter (as the case may be), of a native born or naturalized citizen of the United States; and I do further solemnly swear (or affirm) that I am not a bigamist or a polygamist; that I am not a violator of the laws of the United States prohibiting bigamy or polygamy; that I do not live or cohabit with more than one woman in the marriage relation, nor does any relation exist between me and any woman which has been entered into or continued in violation of the said laws of the United States, prohibiting bigamy or polygamy; (and if a woman) that I am not the wife of a polygamist, nor have I entered into any relation with any man in violation of the laws of the United States concerning polygamy or bigamy.

Subscribed and sworn before me this . . . . . day of . . . . . 1882.

TEST-OATH of 1887, based on the Edmunds-Tucker Law.

* * * * and that I will support the

Constitution of the United States, and will faithfully obey the laws thereof, and especially will obey the act of Congress approved March 22, 1882, (Edmunds law) * * * * and that I will also obey the act of Congress of March 3, 1887, (Edmunds-Tucker Act) * * * * and that I will not, directly or indirectly, aid or abet, counsel or advise, any other person to commit any of said crimes defined by acts of Congress as polygamy, bigamy, unlawful cohabitation, incest, adultery and fornication. And I further swear (or affirm) that I am not a bigamist or polygamist, and that I have not been convicted of any crime under the act of Congress * * * * and I do not associate or cohabit polygamously with persons of the other sex.

Subscribed and sworn before me this ----day of----A. D. 188-.

In addition to signing a test-oath the Mormons were asked the following questions:

"Are you a member of any organization whose laws, revelations or instructions you would obey before you would the laws of the United States against the crimes of bigamy and polygamy?"

"Where the decisions of the courts come in conflict, as regards these crimes, with the instructions or laws of your organization, which would you obey?"

"Do you now regard as binding upon your honor or conscience any oath that you have formerly taken that is in conflict with the one to which you have just sworn and subscribed?"

IDAHO TEST-OATH.

"I do solemnly swear that I am a male citizen of the United States over the age of twenty-one years. That I have actually resided in Idaho Territory for the period of four months, and in this county thirty days next preceding the date of my election (or appointment). That I am not a member of any order, sect or organization which teaches, advises or encourages the practice of bigamy or polygamy or any other crime defined by law, as a duty or privilege resulting or arising from the faith or practice of such order, sect or organization, or that teaches, counsels, encourages or advises any person or persons to commit the crime of bigamy or polygamy, or any other crime defined by law, as a religious duty. That I am not a bigamist or a polygamist, and that I do not cohabit with any woman not my lawful wife. That I do not either publicly or privately, teach, counsel, encourage or advise any person or persons to enter into bigamous or polygamous relations, or into the relation known as 'Plural' or 'Celestial Marriage.' That I regard the Constitution of the United States, and the laws thereof and of this Territory, as inpreted by the courts, as the supreme law of the land, and that I will support and uphold the same, the teachings of any order, sect or organization to the contrary notwithstanding, so help me God."

TEST-OATH of the L. D. S. Church, 1955.

"TO WHOM IT MAY CONCERN:

"This is to certify as follows:

"1. That I am a loyal member of the Church of Jesus Christ of Latter-day Saints, living the gospel to the best of my knowledge, and sustaining the present day program of the Church.

"2. That I accept fully and endorse and endeavor to make a part of my life, the present day teachings of the General Authorities of the Church of Jesus Christ of Latter-day Saints with headquarters at 47 East South Temple Street, Salt Lake City, Utah. I am sincerely in harmony with these teachings, including both the prohibition embraced in them as well as their positive phases.

"3. That I sustain the present day leaders of the Church of Jesus Christ of Latter-day Saints with headquarters at 47 East South Temple Street, Salt Lake City, as the authorized servants of God upon the earth. In doing so I sustain and ac-

cept their teachings as coming from the Lord, and I do so without any reservation upon my part. I regard President David O. McKay as the prophet, seer and revelator of the Lord, and I accept his policies and doctrines upon all subjects.

"4. With respect to the subject of plural marriage, may I say truthfully, wholeheartedly and of my own free will, that I do accept and endorse the present policies and teachings of the General Authorities of the Church of Jesus Christ of Latter-day Saints, with headquarters at 47 East South Temple Street, Salt Lake City. I do not believe in, nor teach, nor in any way advocate the present day practice of plural marriage. I accept the Manifesto as published in the Doctrine & Covenants as the word of the Lord Himself. Therefore, I believe that any person who teaches the present day practice of that manner of life is preaching that which is opposed to the wishes and teachings of God himself, and that he is to that extent in rebellion against God.

"5. I sustain the laws of the state of Utah and the United States of America with respect to the practice of so-called plural marriage, recognizing that the laws of both the state and the nation make such marriages illegal and therefore adulterous.

"6. In view of the fact, that both the laws of the land and the laws of God are opposed to the present day practice of so-called plural marriage, I consider those persons entering into such marriages as as being adulterous in their practices.

"7. It is my intention to live my life in harmony with the present day policies and practices of the Church of Jesus Christ of Latter-day Saints, with headquarters at 47 East South Temple Street, Salt Lake City.

"8. It is also my resolve and intention to have no contact whatsoever with any group teaching the present day practice of advocacy of plural marriage, nor with any other group which the Authorities of the Church of Jesus Christ of Latter-day Saints with headquarters at 47 East South Temple Street, Salt Lake City, Utah, regard as being out of harmony with the Church. I shall remain fully loyal to said church, and agree that no person could be loyal to it and at the same time have any dealings whatsoever with such cults or groups which manifestly are made up of persons who have apostatized from the truth and are therefore in rebellion against the truth."

AFFIDAVIT

STATE OF UTAH)
County of) ss

Vera Johnson Black and Leonard Black being severally duly sworn upon oath depose and say:

1. That we are the parents of the following children: * * * *

2. That we do hereby promise and agree at all times hereafter to comply with the laws of the State of Utah.

3. That we will at all times hereafter refrain from counselling, encouraging and advising the children above named, to violate the laws of the State of Utah.

4. That we, and each of us, will hereafter counsel and advise our said children to obey the laws of Utah.

5. That until we are released from so doing by the Juvenile Court of the Sixth Juvenile District of Utah, we, and each of us, agree to report in person once each three months to the Probation Officer or other designated representative of said Court, at Room 6, Cox Building, St. George, Utah, on the first Monday of the months of March, June, September and December, commencing on the first Monday of March 1956, unless such time and place of reporting be changed by the Court above named.

6. That until we are released from so doing by an Order of the Juvenile Court of the Sixth Juvenile District of Utah, we, and each of us, do hereby promise and

agree to submit to said Court on the first Monday of the months of March, June, September and December, commencing on the first of March, 1956, a written sworn statement stating whether or not we, and each of us, have complied with the conditions covered by this Affidavit.

In witness whereof we have hereunto set our hands at ....
State of Utah, this ....day of ....., 1956.

Subscribed and sworn to before me this .....day of .....1956.

_____
Notary Public Residing at

We conclude with an excerpt from an editorial from the Millennial Star, Vol. 46 pages 185-6. It was written because of a bill proposed in Congress by Representative Luke P. Poland. This bill included the following test-oath:

"I..... do solemnly swear that I am not living or cohabiting with more than one wife, and that I am not a member or adherent of the 'Church of Jesus Christ of Latter-day Saints,' or of any sect or organization whose creed or articles of belief teach and uphold the rightfulness of bigamy, polygamy, or unlawful cohabitation, or any form of plural marriage or concubinage, under any form or pretense whatever; so help me God."

The Editorial said:

"Millions of people besides those living in the United States have admiringly regarded that nation as the home of religious freedom, and supposed that there, if nowhere else in the world, could perfect religious liberty be enjoyed. But, alas! how woefully have they been mistaken if the law-makers of that nation are to be allowed to ride recklessly over the Constitution and disregard its most sacred provisions in their unholy zeal to crush out an unpopular religion!

"It is well known that the American Government was founded on the theory that all its citizens were entitled to liberty and equal rights. It is a historical fact that the country was largely settled by people who fled there from other nations that they might enjoy religious freedom. It is generally understood that the right to worship God as they choose is one of the 'inalienable rights' with which, according to the Declaration of Independence, 'all men are endowed by their Creator.' It is also pretty well known that the first amendment to the Constitution provides that 'Congress shall pass no law respecting an establishment of religion or prohibiting the free-exercise thereof.' And yet in the face of all these facts, a Congressman, grown hoary with his long experience in legislative matters, in his bigotry and wild zeal to serve his political party, coolly and recklessly proposes to tear out the very foundation of the governmental fabric by the enactment of a law to disfranchise citizens for religious belief! Is this what the founders of the nation struggled for? Is this the kind of liberty which the immortal Washington congratulated his army upon achieving when he said, in announcing the treaty of peace: 'Happy, thrice happy shall they be pronounced hereafter, who shall have contributed anything, who shall have performed even the meanest office in erecting this stupendous fabric and empire on the broad basis of independency, who shall have assisted in protecting the rights of human nature and establishing an asylum for the poor and oppressed of all nations and religions!' Is this the liberal government which Thomas Jefferson labored with such zeal to establish, and which he claimed was 'to comprehend within the mantle of its protection the Jew and the Gentile, the Christian and the Mohammedan, the Hindoo and the Infidel of every denomination?' Alas, how has the mighty fallen!

"What would have been thought of such a proposition as that of Poland by the great John Randolph, who declared that 'no part of the Constitution, even if

strictly construed, will justify a conclusion that the general government can take away or impair the freedom of religion?'

"Let such sentiments as Mr. Poland expresses prevail in the United States, and a religion be legislated against, and that proud nation which has been the admiration of the noble and liberal minded in all countries, and which 'might have stood against the world,' will soon find none 'so poor as to do it reverence.'

"If the fundamental principles of the Government are to be departed from in this way, we may soon look for the fulfillment of the prediction uttered by the Prophet Joseph Smith—that the time would come when the Latter-day Saints would have to rescue and preserve from destruction the sacred Constitution of the country, and bear aloft the emblem of liberty when others would seek to trample it in the dust.

"If the Latter-day Saints can be treated in the way proposed because their religion is obnoxious to those in power, so can the Methodists, Presbyterians, Baptists or any other religious body, and the boasted religious liberty of the nation is a sham and delusion.

"The Latter-day Saints do not propose to give up the rights which the Constitution guarantees to them, but to contend for them lawfully and peacefully to the end—not only in their own interest, but in the interest of all people, of every sect and creed—and God will sustain them in so doing. The right will triumph in the end."

Every blessing the Lord proffers to his people is on conditions. These conditions are: "Obey my law, keep my commandments, walk in my ordinances, observe my statutes, love mercy, preserve the law that I have given to you inviolate, keep yourselves pure in the law and then you are entitled to these blessings, and not until then.—Brigham Young.

EDITORIAL THOUGHTS.

From THE JUVENILE INSTRUCTOR, Vol. 9, p. 114; May 9, 1874.

COUNSEL TO THE YOUTH.

It is a very common custom among the Sabbath schools of the sects of the day to ask the children what they will "do for Jesus," or what they will each give to send the Scriptures to the heathen. We also have a question to ask, and we address it to every youthful Latter-day Saint. It is: What will you do for yourself and your own salvation?

God has given every one of you, even the very youngest, an influence, which you can use for good or for evil. Not one of you lives like a hermit of old, hid away in the midst of rocks or deserts. You dwell with your families and friends, and are known unto them and are earning a character for being either a good or a bad boy or girl.

We ask you what you will do to help build up the kingdom of God on the earth? You may think you can do but little. Not so, if you try. The Lord requires every Latter-day Saint to unite in rolling on His work, no matter how young. Youth is not an excuse for refraining from aiding the cause of truth, and we will tell you a few things which you can do, which you will admit are not beyond your powers of body or mind.

You can pray unto the Lord, and seek His blessing and the guidance of His Holy Spirit, daily.

You can obey your parents and the Holy Priesthood in all things they require of you.

You can attend your meetings and Sabbath schools, and there set an example of attention and good behavior.

You can seek information from all good sources, and constantly add to your stores of wisdom and knowledge.

You can be honest and just in all your dealings, and fair in all your play.

You can use your influence to prevent your companions doing or saying that which is wrong, and can shun the company of the evil-doer.

You can be clean in your person, neat in your dress, pleasant in your manners, kind in your behavior and respectful to those to whom you should give honor.

You can consider the comfort and welfare of others, and by little acts of kindness and love make happy those with whom you associate.

And more than all this, you can take an active part in performing some work or duty with zeal and diligence in spreading a knowledge of the principles of the gospel.

You can also refrain from many things. You can refrain from using coarse and vulgar language and from taking the name of God in vain, or speaking lightly of His character or of His revelations and gospel. You can refrain from taking that which does not belong to you, or from keeping that which you know belongs to somebody else.

You can refrain from calling hard names, quarreling or fighting, or from becoming angry and "getting in a passion" when everything does not go as you wish.

You can refrain from drinking strong drink or using tobacco, and can be temperate in your food and manner of living.

You can refrain from being harsh or overbearing to your younger brothers and sisters and companions, or from taking advantage of those who cannot help themselves.

You can refrain from being cruel to, or torturing any of God's creatures, be they birds, beasts or insects.

You can refrain from working or playing on the Sabbath day, and from disobeying God's command wherein He says, "Remember the Sabbath day to keep it holy."

You can refrain from encouraging evil and wicked thoughts in your minds, or from giving way to revenge, malice, envy and other bad passions.

Can you not, with the help of the Holy Spirit, do all this that is good, and refrain from all that we have mentioned that is evil? And if so, will you not be doing something towards the building up of the kingdom of God on the earth and working out your own eternal salvation? —George Q. Cannon, Editor.

THE ANSWER.

She asked an answer to her prayer,
And soft and low it came,
As if, upon the silent air
Some loved one breathed her name.

But she, intent on wonders vast,
And mighty emblem given,
Heard not the answer when it passed,
The still small voice of heaven.

She longed to hear a whirlwind's rush,
To see the hills remove,
To gaze upon the burning bush—
And missed the voice of love.

With troubled heart she went her way
From the still place of prayer,
And knew not, till her dying day,
What glory had been there.

Let not mercy and truth forsake thee;
Bind them about thy neck.
Write them upon the tablet of thine heart;
So shalt thou find favor and good understanding
In the sight of God and man.

There is a future for every man who has the virtue to repent and the energy to atone.—Bulwer.

Nothing is really work unless you would rather be doing something else.

Lest We Forget

The passing of little Susan Elizabeth Holm, five year old daughter of Carl and Marjorie Morrison Holm, prompts this humble recital of facts, now engraved on the unerasable pages of history, showing the boundless mercy of our heavenly Father, notwithstanding the play of adversity incident to the lives of His children. Susan was the recipient of her faithful, capable parents' fondest anticipations. She came to bless their home on July 26th, 1950, and lived normally but within the superabundant love and care of parents, brother, and sisters.

But stranger than fiction are the facts in this beautiful child's life,—to wit—The day of her third birthday, with 'cake and party' planned, was blighted by the famous or rather infamous "raid of July 26th, 1953", on the inhabitants of her home hamlet, Short Creek, resulting in the arrest and jailing of her father; the detention of herself, her mother and family in their home under armed guard and stringent restrictions, blaring announcements that children would be taken from parents, adopted by strangers, and the records destroyed. The emotional strain coupled with exposure and being taken to and from court, so-called, with its procedural soul scaring pronouncements and intermittent detentions, resulted in a fatal blow upon this fair flower in the form of pneumonia.

Quoting the devoted mother, watching over her child, "That long, strenuous week, from Sunday morning early to Saturday, found 162 of us women and children loaded on five large busses—our children crying, our husbands in jail, while we were being rushed away to, we knew not where. We were so confused by the wicked threats and promises, we knew not what fate awaited us. When we were about one hundred miles from Flagstaff, Ariz., Susan became noticably more ill. I appealed several times to the matron in charge on the bus, to do something for her, because her breathing was hard and I was afraid. I could not prevail until Mrs. Stubbs insisted with me that the officer in charge be immediately consulted. When he saw Susan he exclaimed, 'My God! We've got to do something about this.' So the buses were halted; I left my other children in the care of neighbors and taking Susan in my arms was taken hurriedly in a patrol car to the hospital. Susan was so near deaths door, I prayed and covenanted with our heavenly Father to spare her life and I would do better in keeping His laws and commandments. His mercy restored her. The hospital personnel wanted me to take a room in town but I would not leave my child. In four or five days she was well enough to go on. We were taken by plane to Phoenix."

Here Susan and her mother joined 57 other prisoners in a very un-wholesome rest home, which already contained many aged, infirm, and senile patients. During their painful stay in this and other less pernicious places for a twenty month period, Susan was often sickly and very susceptible to colds. It was by all this that emotional scar tissue took the place of normal cells which disease had destroyed, leaving her beautiful little body incapable of resisting other weakening diseases. Notwithstanding her bright spirit, very cheerful disposition, and intelligent sweet responses to parental guidance, she fell victim to Pertussis infection; in spite of meticulous medical care and heaven originated maternal vigilance. The parting took place in the morning of Oct. 18, 1955. The Lord taking the tender flower into His own keeping, leaving loving parents, brother and sisters a void much accented because of the beautiful contribution she had been to their family. "Adieu darling, we're thankful to have had you even this long", breathed the brave parents as they laid her away, a little martyr to the cause of freedom and liberty, waiting in perfect faith the resurrection of the pure and innocent.—Contributed.

TRUTH

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

VOL. 21 MARCH, 1956 NO. 10.

THE DESERET NEWS AND POLYGAMY

Prominent in public print of late, has been the case of Mrs. Vera Black and her children. This is the case where the children by force were taken from their mother, because she entertained a belief in "Mormon Plural Marriage", commonly called polygamy. To "Letters to the Editor" came comments both pro and con. Then the Deseret News decided to editorially make its position known. Under the heading "STAMP OUT POLYGAMY" it praised the action of those who had taken the children from their mother and urged the people of Utah, to assist the authorities in continuing this work.

It must be that the former editors of the Deseret News are hanging their heads in shame and sorrow at the demise of "truth and liberty" in the columns of their paper. "TRUTH and LIBERTY" was the proud motto of the founders and editors of the Deseret News; but it has long since been replaced and behind the present one of "We stand for the Constitution of the United States as having been divinely inspired," the real policy is, "We obey the Law of the Land—right or wrong—constitutional or unconstitutional."

There must be a grief stricken society of Deseret News editors in the heavens, at seeing their paper turn against everything that they stood and fought for, and particularly the principle of "Mormon Plural Marriage", which was introduced to the world in the columns of the Deseret News. The revelation on "Celestial and Plural Marriage" was printed for the first time in a Deseret News Extra, on Sept. 14, 1852. From that time on until the Church of Jesus Christ of Latter-day Saints abandoned this principle, the Deseret News consistently rose to the defense of this divine commandment.

We present several of these editorials as a comparison, after first reproducing the editorial of January 28, 1956, to show the change that has taken place.

"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."

8A DESERET NEWS
Salt Lake Telegram
Salt Lake City, Utah, Saturday, Jan. 28, 1956

We stand for the Constitution of the United States as having been divinely inspired.

Stamp Out Polygamy

Separating children from their parents is a heart-breaking and difficult thing to do. The family is the keystone unit of society, and only extreme provocation can justify its dissolution.

But the contined teaching of children to break the law is an extreme provocation. This practice on the part of parents, as much as abandonment or neglect, justifies the state's intervention both for the welfare of the children and of society.

Some misguided emotional pressure continues to be exerted against the State Department of Public Welfare and the Juvenile Courts for doing their duty in attempting to stamp out polygamy. In so doing, much to their sorrow, state officials have been forced to remove children from the custody of certain parents who continue to defy the law. This action has been taken only after these parents refused to sign affidavits stating that they would teach their children to obey the laws of the state respecting marriage and would themselves discontinue the illegal practice of co-habitation.

Before any criticism is leveled at the State Department of Public Welfare, those inclined to complain should remember that this department is not responsible for the fact that the action removing these children into foster homes had become necessary. The real responsibility lies upon the parents who persist in flouting the law, thus bringing harm to themselves and to their children and to the reputation of this great state. It is only the humanitarianism of the courts that has kept both parents from going to jail, thus throwing the children on the public for support.

What the public needs further to understand is that there was nothing hasty or arbitrary about this action. Two years ago, the individuals involved were legally warned that the state would no longer tolerate their violating the law and teaching their children to do the same. Since then, the Supreme Court of Utah and, in effect, the Supreme Court of the United States have upheld the decision that children should not be reared in such an environment. Under these circumstances, the Department of Public Welfare has had no alternative to placing the children in more acceptable homes.

While continuing to hope that the practice of polygamy can be entirely ended among those who still practice it, the people of Utah should give their full support to the agencies responsible for upholding the law and the welfare of the state.

The first editorial in defense of the principle appeared on May 13, 1857.

POLYGAMY.

The restoration of the Patriarchal order of marriage in these 'latter days,' in fulfillment of the declarations of the holy prophets, seems to create more uneasiness in the minds of some of the political demagogues in the United States, as well as of religionists devoted to the dissemination of those principles of corruption and abomination, which, if they did not originate with, have been fostered by, the 'peculiar institutions' of that church commonly called 'the mother of harlots' and countenanced by priest and people throughout the length and breadth of the land, than any other subject within their knowledge, and many consider it 'a violation of the whole recognized civil, moral and religious sentiment of the

people.'

That the institution is diametrically opposed to the recognized 'civil, moral and religious sentiment' of a large majority of the people of the United States, is readily admitted, and it is not the only institution of Heaven, that is opposed to the doctrines, commandments and practices of many in high places, if it was they would not be so much alarmed for the safety and perpetuity of the institutions of the 'scarlet lady' or of the 'man of sin' they so much respect and revere. The reason no doubt of their being more opposed to the doctrine of plurality of wives than to any other principle of truth revealed for the salvation and exaltation of the children of men, is, that it more immediately comes in contact with their evil and corrupt doings, and is more directly opposed to the damning sin of prostitution, than any other that has come to their knowledge and sets things in their proper light.

Where is there a christian nation, so called, that does not tolerate and protect its citizens in the commission of, every species of debauchery, and prostitution that was ever practiced upon earth? Where is the city or town, of any considerable size that has not its houses of 'ill fame' licensed and protected by municipal regulation for the accommodation of both high and low, rich and poor? And where is the priest or the legislator that does or dare lift his voice against that abominable but favorite institution of the people? If there are any we do not know who they are, nor where they reside. The pastor of a congregation in any of the principle cities of the United States would soon loose his situation if he interfered with or spoke against those establishments of filth and iniquity; and the aspirant for civic honor or promotion, could not expect to obtain either if he uttered one word unfavorable to that popular appendage to civilized society, the brothel.

Such being the 'civil, moral and religious sentiments' of men it is no marvel that they are opposed to a principle that would tend to destroy, what they so much approve of and admire and wish to bequeath to their posterity; and they will unquestionably exert themselves to the utmost and even urge the necessity of Legislative enactment to extirpate polygamy in order to secure the perpetuity of monogamy and its attendant and consequent institutions if it is thought that it will in the least prolong their existence. Congress may even pass the act said to have been on the calendar of the House of Representatives last winter providing for 'the prevention and punishment of polygamy' if the presence of so many 'pretty women' as was reported to be in attendance during the late session does not entirely engross their attention, though the presumption is that those 'visiting ladies' will strongly advocate its passage and call the attention of the Senators and Representatives to the important subject.

Should Congress in the heat of political religious phrensy yield to the importunities of a certain class of people whose institutions are in danger and pass an act to prevent and punish polygamy in the Territories, without some special provisions are made, it will certainly be a hard matter to enforce the law in the Territory of Utah. Special arrangements will have to be made for the accommodation of the Judiciary, more than have been, or it will be a hard matter to get a full bench of the Supreme Court to reside here any considerable length of time, unless the Executive should be more fortunate in making appointments than heretofore. Provisions will have to be made for the establishment of some of the popular institutions of the day, and for the importation of stimulants, or ten to one if they do not leave and raise the hue and cry, that the laws can not be executed.

So far as the people of Utah are concerned, it matters not to them, whether the proposed law for the regulation of

their social relations is made or not; being decidedly more in favor of 'popular sovereignty' than of 'popular institutions,' they will pursue the even tenor of their way as heretofore, let what will come, and practice what they preach without fear of molestation. But should there be any infringement ever attempted to be made on their constitutional rights, they know what those rights are, and dare maintain them.

THE WORLD—ITS VIRTUE AND CONSISTENCY.

What a pious world this is! What a consistent world, too! Perfection, it appears, is so nearly reached, that it is almost hopeless to look for any further improvement—just at present! We did think that there were a few men on the earth at various times in what are called "the days of barbarism," who understood some principles which the world would be the better for knowing and living according to now; but if we are to credit one-half of that which is written in laudation of this age and the people who now live, we must have been sadly mistaken. We thought that such persons as Enoch, Noah, Abraham, Moses, the Prophets, and the Savior and his Apostles, were among the most truly enlightened of all those who ever tabernacled on this earth; but it seems we thought incorrectly! It was reserved for this age and generation to alone enjoy the full blaze of light, the full glory of perfection!—excepting, of course, the "Mormons," who are sufficiently barbarian to entertain respect for those whose names we have cited, and believe that the principles which they taught, were and are full of light, life and salvation for man.

These reflections have been induced by thinking over some highly flavored articles on the "barbarism, abominations, and woeful state of the 'Mormons;'" and the excellence of the people, institutions, and social and moral condition of the rest of the world. It is a little strange that after residing here so many years, we have not been able to see how much lower this community is in the scale of social, moral, and intellectual excellence, than other communities. It is curious that we could not see the perfection which is said to exist in so many other places of which we have considerable knowledge. And stranger still, that the degradation, shame, prostitution, intemperance, and corruption existing there, should not be what they seem, but merely the outcroppings of a glorious system of perfection! How weak-minded the people here must be, when they cannot see that contention, depravity, blasphemy, and their numerous kindred, are but the skin eruptions which mark the healthy state of the body social! How obtuse they must be to prefer peace, virtue, sobriety, and such like practices, taught by holy men in the "barbarous times" when Patriarchs, Prophets, Apostles, and the Son of God himself trod the earth.

We are accused of having a plurality of wives. We have, and we honor, love, and cherish them; but it is horrible in the eyes of this very pious(?) generation. They tell us it is adultery, a sin which, of course, they only know in name! We cannot see it so; do not know, in honorable plural marriage, where the adulteration commences; but this must be because we are slow of intellect. We are but simply honest, and mark our opinion of adultery by adjudging, with common voice, that the adulterer is worthy of death. But this the virtue(!) of the world shudders at. The shedding of blood is an awful thing, unless it should occur in a bar-room, or in a street brawl, or under the influence of liquid poison; then it is a "shooting scrape," or a "stabbing scrape;" or unless it should occur on the battle field; and there it is glory,—the deed is sanctified by its magnitude!

We are told that in advocating plural marriage, we defend the illicit communion of the sexes, "which every civilized

nation repudiates and reprobates." Yes, they do repudiate and reprobate—and practice it. This is where the beauty of consistency appears! This is where the world's sanctimoniousness shows its delicacy! With smooth phrase and honeyed tongue, it reproves the man who drags a daughter of Eve from virtue and innocence down to degradation, death, and destruction, but courts and pets him as the hero of a great and meritorious act, when the scoundrel should be whipped with scorpions to the hell to which he has won a title. "Every civilized nation" shakes its head with mournful motion at the increasing "social evil," laments the decadence of virtue, and cries out against the sin; while it sneaks into dens of infamy, and puts the light of heaven to blush with its abominable orgies and lascivious corruptions. Out upon the hypocritical cant that abuses Utah for her open, honorable advocacy and practice of a principle approved by Heaven, endorsed by the actions of the best men who ever lived on the earth, and commanded by Jehovah; while those who employ such cant are spreading rottenness throughout the land, by daily and nightly polluting the fountains of life. They may reprobate prostitution and illicit intercourse, but while the warm breath of the words floats upon the air, the lips that uttered them are too often seeking the embraces of the wanton and unvirtuous.

Gentlemen, who seem interested in the social affairs of Utah, we will make you an offer. Dry up the fountains of corruption at home; overcome the moral leprosy that clothes the face of the land in horrid ghastliness; stop unvirtuous conduct, and repudiate unvirtuous actions throughout your cities, towns, and villages, by precept and example; make adultery have an end, and adulterers cease their horrible crimes against God and nature; let every man keep to his own wife and to her alone, walking the earth a virtuous man, not a perjured wretch who before Heaven swore to keep himself for one, yet lives forsworn and ridicules the marriage vow. Do these, and we of Utah will own your greatness, your goodness, and your virtue,—your right to teach us and impose restrictions; and you will find an honest, truthful people here, who will keep their vows and will honor all that excel in virtue, goodness, and truth. But while you cry virtue, and practice corruption; while you preach peace, and permit contention and strife to enter even your sacred places, with the land full of hatred and fierce dissensions; while you proclaim that God lives, yet reject his interference, and will not recognize his right to rule; while your precepts point to heaven, and your practices to misery and death, we cannot own, we cannot see, your superior right to drag us again down to the social degradation from which we have escaped.

Utah is unpopular; she is not fashionable; her people do not believe in theorizing on virtue and practicing vice. They seek to square their practice by their professions, and both by the revelations of Heaven. They do not believe in persecuting those who differ from them in matters of faith, because of that faith, while declaiming in favor of freedom and liberty of conscience. And they who exhaust Webster in the use of unsavory adjectives against the "Mormons," may profitably take lessons from us in honesty, virtue, consistency, and genuine piety. "Charity begins at home." Gentlemen, purify yourselves, your domestic and social circles, your cities and towns, and then come with the benefit of your experience to us; but in consistency, do not in the same breath rail against the corruption of Utah, where houses of prostitution do not exist, and lament your own impotence to restrain the flood-tide of vice which is overwhelming you.

A CRIME, OR NOT A CRIME?

A few of the most noted opponents of our people and our faith are in the habit of speaking of plural marriage as a crime; and others, who follow in their wake, echo the word without knowing or caring

how incorrectly it is applied. The pedantic dogmatism of the one part, and the supercilious flippancy of the other, are equally reprehensible where a serious question involving the social peace and happiness of millions of human beings is concerned; and a subject that circumscribes the entire marital relationship, in which three-fourths of the human family are on one side, and one-fourth on the other; which involves the social and moral elevation or degradation of mankind, their physiological condition, and the future of the human race, should not be pronounced upon by prejudice, but with calm reason, nor be sneered away by flippant demagogues, nor crushed out by mercenary priests and their pliant aids.

A crime may be defined, in its broadest sense, to be an act which violates a law divine or human; correctly speaking, it is that which is condemned. The Bible is the basis of all jurisprudence. Christendom professes to know no higher standard of morals, no superior guide in the duty which man owes to his God, to his country, to his fellowman, and to himself. Hence, every human law which can be accepted by intelligent beings throughout Christendom, must be based upon and agree in spirit with the revelations of Divine equity and justice contained in that book. This is simply assuming the grounds which all Christian nations hold to be correct. The human law, then, which pronounces an act a crime, must be in plain consonance with Divine law, inasmuch as that is claimed to be the "higher law," having paramount claims upon the obedience of the creature, because it is a revelation of the will of the Creator.

The Divine command has been given, to be subject to the powers that be; yet when those powers have endeavored to exact of the servants of God obedience to requirements which were contrary to the law of God, and where obedience would have been a crime—a violation of Divine law, the men who made the Bible—wrote it under the inspiration of Heaven—preferred *death* to obeying a human law which conflicted with a Divine law.

Legislators of Christian nations have not only recognized this principle in a general sense, but they have been chary—too much so—of legislating for certain acts pronounced crimes by the Almighty. Adultery and fornication are in the Bible declared to be crimes, the former a crime of the most heinous nature, and punishable capitally. Yet what legislature in Christendom, or what code of laws in any Christian nation, has viewed them in any other light than as civil offences? And what legislative assembly of any nation throughout the entire Christian world would, to-day, make the crimes of adultery and fornication punishable by fine and imprisonment? On what grounds do they abstain from doing so? Ostensibly because they say the woman who might be supposed to receive injury in the one case, is a party voluntarily engaged in the commission of the act; and, because, in either case it is merely a civil offence—the transgression of a rule of morals. The husband can obtain damages for the desertion of his wife, or for her infidelity; the father or guardian for the loss of his daughter's or ward's services, in dollars and cents; yet so far do legislative enactments fail to meet the popular feeling on this point, in not awarding sufficient punishment for these crimes against Divine law, that where the outraged husband or father levels the accursed seducer in death, it is difficult to find a jury who will convict the slayer of the man who has committed upon him and his so deep and irreparable wrong.

But nowhere in the Bible is plural marriage declared a crime. Nowhere in that volume is the least intimation given that it is viewed as such by the Almighty. All illegitimate and illicit sexual intercourse meets the heaviest denunciations in the Divine law. Those who are so guilty are branded as criminals in the Old Testament, and declared liable to weighty punishment; while the New Testament

plainly shows their degraded status here and hereafter. But no part of the sacred volume can be tortured into sustaining the heathenish enactments against plural marriage which disgrace the statute books of so-called Christian nations, derived not from that assumed and real basis of civilized jurisprudence, but from those "Greek and Roman" ancients whose names are so often in the mouths of would-be orators, and who proved their claims to be accepted as exemplars to all Christian nations, by killing the early Apostles and propagandists of the Christian faith.

If legislators are so tender in enacting laws against adultery and fornication, which are declared crimes by the Bible, and admitted to be such in every civilized nation, by what authority do they legislate upon, and pronounce a crime, that which is not so declared in the Bible, and which has been sanctioned and approved by the divine Lawgiver himself?

In a "Land Bill" recently introduced into Congress, by Stewart of Nevada, that solon(?) of the "bankrupt State," in one of the sections of the bill, would make it obligatory upon every citizen of this Territory who desired to enter land, make a conveyance, or in fact do almost anything other than simply exist, to take oath that they are "not now living, or cohabiting, *with more than one woman in the relation of husband and wife.*" Congress has only to pass the act with that clause, to make themselves monuments of eternal infamy and ridicule to all future generations. We may live in crime, as a majority of the rest of the world do, violate with impunity, so far as human enactments go, the law of God, and aid in accelerating the downward course of the human race, and it would be satisfactory to this gentleman and others opposed to us; but we must not live with more than one woman *"in the relationship of husband and wife,"* which is not a crime against the law of God, without suffering pains and penalties.

No matter how many women we live and cohabit with, if there does not exist between us and them "the relationship of husband and wife!" This section might be amended, by introducing a clause conferring a bounty upon every man who did not marry, but ruined a virtuous female, said bounty being increased in proportion to the number of women he was able to debauch and destroy!

Can human law make an act a crime which is not a crime against Divine law? No. As all Christian jurisprudence is based upon the Bible, so no human statute can make an act a crime contrary to the Bible, the source from whence alone the legislators of Christendom derive their knowledge of what is and what is not criminal in the sight of God.

Men may do wrong under certain circumstances, in taking a wife or wives; but as no merely human authority can sanctify marriage in the sight of Heaven, viewing and dealing with it simply as a civil contract, so no human authority can justly pronounce it a crime, nor make it so by any effort or stretch of legislative power.

PLURALITY OF WIVES—ITS CONSTITUTIONALITY.

The fathers of our country, in framing the Declaration of Independence and the Constitution, were inspired with breadth of thought and liberality of view to an unparalleled extent. They did not confine their action alone to the inhabitants of the thirteen States which formed the infant Republic, and to their own time; but designed its influence should extend to unborn ages, and people of every nationality and clime who might come to partake of the blessings of freedom here offered them. In no instruments ever framed are the inalienable rights of men more definitely stated and provided for. The Declaration avers, as a self-evident truth, that "life, liberty and the pursuit of happiness," are the inalienable rights of all

men, and the Constitution secures their possession to all who place themselves under the shelter of its broad provisions. In the language of an intelligent opponent of plurality of wives, "Our civil and political institutions admit Judaism, Mahommedanism, Buddism, Atheism, and all other isms." Hence the weary and tyrant-cursed of other lands could here look for a refuge of liberty, whether fleeing from the despotisms of Europe or the effete governments of Asia; whether claiming to worship the true God, or bringing with them their self-made deities and pantheistic idols. The Chinaman can enact his religious mummeries, which are sacred to him, in the metropolis of the Golden State; and though his neighbors may ridicule him and his faith, the Constitution protects him in his worship, however repugnant it may be to more enlightened minds.

In the very teeth of common sense and reason, "Mormonism" has been declared to be "no religion," by some of its pretensious but bigoted and ignorant enemies. Religion is a system of faith and worship; and whether the world look upon "Mormonism" as true or false, we have calmly, rationally and whole-souledly adopted it, believing that in it, and it only, can we obtain celestial salvation.

In that religion the principle of present and continued revelation occupies the first position. As children of God, we have the same right to expect and receive revelation from Him, that any portion of his children ever had in any age or dispensation, if we accept and abide the conditions which secure that blessing to mankind. We have received, and continue to receive, revelations, guiding us in matters pertaining to our present and eternal welfare; and one of these revelations enjoins upon us the doctrine of plurality of wives. This was not given as a permission, because of certain circumstances existing at the time it was received; but it came as a command, under divine regulations which cannot be trifled with, nor treated as a thing of no moment.

We do not look upon a part of the commandments of God as imperative and essential to salvation, and another part as non-essential. We receive everything from that divine source, which comes to us as a command, as imperative and essential, necessary to be observed by us that we may obtain salvation.

The doctrine of plurality of wives, which we have found sanctioned and commanded in the Bible, and sustained by it, comes to us as a command in the Revelation published at the commencement of this series of articles. That Revelation says:—"*For all those who have this law revealed unto them, must obey the same; for behold! I reveal unto you a new and everlasting covenant; and if ye abide not that covenant, then are ye damned.*" While we will not stop to discuss the incorrect meaning generally received as conveyed in the word "damned," what we have quoted is enough to prove that the command there given is binding upon us, and that we cannot cast it aside without *abjuring our entire faith.*

When the subject is examined in connection with the civil polity of our country, and the extent to which the Constitution shields or repudiates it, the question is not, "Is that revelation true?" but, "Have the people adopted it as a part of their religion?"

With the truth or falsity of any person's religious belief, the framers of the Constitution wisely refused to interfere. The section which covers the ground distinctly says, that "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof."

This was demanded by the admitedly self-evident truth, that "life, liberty and the pursuit of happiness," are the inalienable right of all men. Let the point be once conceded, that any man or number of men have the right to dictate to their fellows what they must believe and reject as religious faith, and the very foundation

of our constitutional right is swept away. *For no tyranny has been so intolerant as spiritual tyranny;* no persecutions have been so barbarous as religious persecutions; no wars have been so devoid of everything human, and so fiendishly cruel, as those waged in the sacred name of religion.

In Congress there are most likely infidels, who regard the Bible as a fable. Shall they have the right to impugn the Bible believer for his faith? There may be Jews in it—there is at least one in the British Parliament—Are they who look upon the Savior as an imposter, to claim the power of legislating for the Christian as to what he must believe? Is it not glaringly evident to what this would lead? The rigid Roman Catholic would, if possible, compel all to be of the same faith as himself. He looks upon the Protestant as a heretic, who will pass from earth to hell, denied even the probationary pains of purgatory with bliss in a prospective future. The intolerant Protestant would sweep Roman Catholicism from the nation; but the Constitution does not give either or any of them the authority to act out their narrow, bigoted views and desires. Does it authorize them to unite and say what the "Mormon" shall believe, so long as he respects the rights and liberties of his fellow-citizens? No, most emphatically no, it does not. That instrument protects us in stabling a horse in our parlor, and worshiping it every day as our god, did we feel so disposed, and wisely protects us; for the faith of the most ignorant savage that prostates himself before a stick or a stone, may be as dear to him, as that of the most enlightened philosopher on earth who adopts a creed that will exalt and ennoble him. No man can be the censor of his fellowman's faith; that, the Creator of man is alone qualified to be.

These views are partly admitted by our enemies, even when treating upon our doctrines and faith. The strongest points which they try to make are, that plurality of wives is not an essential point in our faith, and that many of our people do not believe in the doctrine. In seeking to maintain these points, they concede all that we can claim, in a Constitutional point of view, with regard to the doctrine, though we are inclined to think that they do so unwittingly. They tacitly, and many of the more intelligent, definitely, admit that if it is an essential part of our faith, it cannot be interfered with Constitutionally; and that if the "Mormons" as a people do believe it, the doctrine is not forced upon them, but is understandingly accepted by them and embraced in their religion. This latter would force the same conclusion as the former, that Constitutionally their right to practice that part of their religious faith could not be interfered with. We have advanced sufficient to show that it is an essential part of our religion, inasmuch as it is a command from God to us. With regard to the bulk of the people rejecting an essentiality of their faith, we can simply say the supposition is absurd. All religious organizations claim and exercise the prerogative of expelling members who refuse to subscribe to any or all of their articles of belief; a prerogative which is universally conceded as a right. And this prerogative is claimed and exercised by the Church of Jesus Christ of Latter-day Saints, proceeding on the principle that a man may be entitled to all his rights as a citizen, who yet may not be deemed worthy of communion in a particular church organization. It is not likely, then, that rejection of, and disbelief in a command of God, would not be followed by a loss of membership. The Latter-day Saints, as a people, do most sincerely and honestly believe the doctrine of plurality of wives, recognizing in it a divine injunction, and a means of raising the physical and mental status of the human race, when practiced in righteousness.

It is argued that by the same reasoning murder, theft and other crimes, might be adopted as part of a religious faith, and claim constitutional protection on similar

grounds. This is a shallow sophistry, and betrays a great lack of thought and ordinary sense. The actions resulting from such hypothetical faith, would directly interfere with the rights of others, and if admitted, would render nugatory the Constitutional provisions which secure to all, "life, liberty and the pursuit of happiness." The man who would embrace murder, theft, and similar crimes in his faith, would seek to claim as his right that which would rob his fellow-citizens of their right—the right to live, the right to possess their own property, the right to claim every blessing which would not infringe upon the privileges and rights of others. We are looking at this simply in a social and civil point of view, apart from morality. Plurality of wives does none of these things. It deprives no man of his rights; it robs no woman of her liberty. She is a free agent in refusing or choosing; he is a free agent in accepting or declining. Men and women are not compelled to be "Mormons;" they are not compelled to practice plurality of wives. They are free agents, and in matters of religious faith they are responsible to God. But for murder and theft to claim immunity because of an assumed religiousness, would be to set fundamental truths of the Declaration in opposition to the Constitution, and claim for one party under that instrument, the right to rob others of its protection. In a religious and moral point of view, God has emphatically stamped these offences as crimes by his own voice. Plurality of wives he has sanctioned and approved.

Are our enemies aware, that in persuing the course they have entered upon against us and our religion, they seek not only to violate the Constitution, but to trample upon the Declaration which preceded it? They would prohibit the free exercise of our religion, and they would rob us of that "inalienable right," the "pursuit of happiness," in accordance with our own honest views, not only in time but for eternity. Furthermore, in our failing to accede to their unjust and unconstitutional demands, they would proscribe us, and rob us of "liberty" and "life" itself. They strike at the roots of all that, as American citizens, we have the right to demand and enjoy. They would continue to tax us, and deny us the right of representation; they would rob us of all our hopes of heaven and future happiness; they would take from us all that makes life endurable to man, and finish the work of spoilation, by robbing us of even the miserable existence thus left for us, perhaps shouting to our departing spirits the cold-blooded language of the coward-hearted politician, Martin Van Buren, "Gentlemen, your cause is just, but I can do nothing for you."

If we have exaggerated their evil desires and designs, the blame does not rest with us. The language in which they speak their intentions, is open to a much more severe construction than we have placed upon it. But the end is not yet.—

The main point made in the editorial of January 28, 1956, is: "But the continued teaching of children to break the law is an extreme provocation. * * * The real responsibility lies upon the parents who persist in flouting the law, thus bringing harm to themselves and to their children and to the reputation of this great state."

If this position, as taken by the Deseret News, is right, than something is wrong with the position taken by the Mormon people in 1882, when "Mormon Plural Marriage" was as much against the law of the land as it is today. We present four memorials sent to Congress by the men, women, young men, and young ladies of Utah, or in other words, by the fathers, mothers, sons and daughters of Utah families.

The report is taken from the "Juvenile Instructor, Vol. 17, pp. 72-73, George Q. Cannon, editor. George Q. Cannon was editor of the Deseret News from 1867 to 1873, and again from 1877 to 1879.

In view of the efforts that are now being made at Washington to enact special and proscriptive laws for depriving the Latter-day Saints of their inherent and Constitutional rights, memorials have recently been sent to Congress by the men, women and youth of both sexes, respectively, of our Territory, praying for a commission to be appointed to investigate the libelous and malicious charges made against the Saints, before any other action be taken by Congress. Upwards of 50,000 signatures were attached to these several memorials. The following is that from the men:

Whereas, It is the undisputed right of every person enjoying the blessings of a free government and living under the protection of the American flag, to petition the government which exists by the will of the people; and,

Whereas, We, as Citizens of the Territory of Utah, have been bitterly maligned by those whose reputations are such as will not bear inspection; and by others who, ignorant of the facts relative to Utah, have been fired to clamor for unreasonable and unconstitutional measures against our peace and liberty, to deprive us of the rights we now enjoy under the benign influences of the Constitution; and,

Whereas, In response to this unhallowed demand, Congress is now pressing special legislation against the inhabitants of this Territory—legislation which would paralize the general business of the Territory—legislation which, already, is showing its effect in decreasing the value of real estate; which drives capital away; which will ruin the mining, industrial and manufacturing interests of the entire Territory, and must ultimately result in financial wreck to all classes of citizens.

Wherefore, We, as citizens of the United States, loyal to the flag for whose purity and justice our fathers fought and suffered, do ask that Congress pause before adopting measures which must result in such serious injury to one of the most thriving sections of the Union, and bring lasting disgrace upon a great and mighty nation. We do deny each and all of the charges made against us as a people. That we are not law abiding is untrue; that we are the enemies of good government is a deliberate falsehood; that we are striving to gain ascendancy and dominion at the expense of our country's sacred Constitution, is a charge without the shadow of truth.

The facts are that the present prosperity of the Territory is without a parallel in all the years of its existence; that there has never been a period of better order or of better government; that, while our population and industries and wealth are of remarkably rapid growth, crime and the vices which commonly follow in the wake of so-called civilization are tardy and come only when forced upon us by that civilization; and life and property are as absolutely and undeniably safe as in any place on the face of the earth, which is attested by the fact, that those who are most industrious in maligning us, have resided and do reside here, and some of them are the owners of property, which, were the charges against us true, they would soon dispose of; that the whole trouble arises from the bare-faced falsehoods of irresponsible persons who have not principle enough to live in peace, nor thrift enough to ensure that industry which would bring prosperity and position. The object of these calumnies is the robbery of the vast majority of the people of Utah of their rights as citizens, and the design of unprincipled men in clamoring for a commission to control the affairs of government here is, that by this means, they themselves—men without moral character some of whom are reputed defrauders of government—may secure the government of the Territory, the result of which would be, the persecution and robbery of the inhabitants of Utah, the utter ruin of her bright prospects, and ultimate anarchy and slavery, under the plea of suppressing

polygamy.

Whatever of polygamy exists among the "Mormons", rests solely upon their religious convictions. It is unsupported by any Territorial legislative enactment, and its practice already exposes them to the penalties of Congressional law. And it is better to leave it to the legitimate operations of that law, and the moral influences at work, than to attempt to extirpate it by radical, oppressive or revolutionary measures.

We would most respectfully represent to your honorable body, that we cannot but consider it unjust for us to be fraudulently robbed of our franchise, by a governor, the appointee of the government of the United States, and then, without our rightful representation, while illegally and unconstitutionally disfranchised, for special legislation to be enacted against us, based on falsehood; and we do most solemnly protest against such action, as being at variance with the spirit and genius of republican institutions, contrary to the provisions made in the Organic Act for this Territory, and in violation of the principles of human liberty and the Constitution of the United States.

Therefore, your petitioners, by their conceded right, do petition and demand of Congress, before any further action of a hasty character shall be taken—such as is proposed—and before a similar error is committed to that of a former administration, which, listening to the voice of calumny, first sent an army to Utah to punish offenses, and afterwards sent commissioners to ascertain whether or not such offenses had been committed; that a commission of honorable and upright men be sent to Utah to make a careful investigation of affairs here, confident that in the issue, justice will prevail, and as confident that our maligners will oppose this, as they have opposed all other fair measures.

And your petitioners, as in duty bound, will ever pray.

The women of Utah sent the following:

We, the women of Utah, view with deepest regret the bills that have been presented in Congress during the present session, asking for special legislation for our Territory; which, if carried into effect will destroy the peace, tranquility and prosperity which have heretofore characterized our dearly loved homes. We were driven to these mountain vales by the cruel hand of persecution; while on our journey as outcasts and exiles, our sons, husbands and fathers were called upon by the nation to battle for American rule in this country, then a portion of Mexico, and after struggling through privation and hardship such as men, women and children have seldom endured, your petitioners, many of them descendants of the Pilgrims of New England, with their fathers, husbands, brothers and sons, found a barren desert, inhabited only by savage Indians and wild beasts; here we have labored with the courage and endurance born only of religious faith, in helping to establish homes for ourselves and our children, and have made it easy for those coming at a later period, who found these valleys blooming with beauty, and teeming with plenty, to enjoy all the blessings which pertain to life and happiness.

And we most respectfully represent to your honorable body that the bills aforesaid, now pending in the Congress of the United States, are further calculated to destroy our birthright of liberty, the glorious heritage bequeathed by our noble ancestors.

And furthermore, we are well aware, that the present excitement in the nation is the result of ignorance and misrepresentation, and that the aim of our enemies is to rob us of our hardearned homes and to plunder the public treasury. These schemes have been concocted by sectarian priests and political demagogues, and by women who are the tools of wicked and designing men, both men and women

unscrupulous in their enmity, and mendacious in their statements, although they have homes and houses of worship in Utah Territory, comprising nearly all religious denominations, and are protected in all their rights as citizens, and as religious worshipers, without the least intrusion or molestation, and who, instead of reforming the morals of the community, as they perfidoiusly pretend, have assisted in introducing and sustaining in our midst, the most demoralizing institutions known in the world.

And moreover, we, your petitioners, hereby testify that we are happy in our homes, and satisfied with our marriage relations, and desire no change. We are not the "oppressed and downtrodden women" we are represented to be, but enjoy more rights and freedom than women elsewhere in the nation, and we do know that our institutions are of such a nature as tends to purity of morals and elevation of character. And we most solemnly aver, before God and man, **that our marital relations are most sacred, that they are divine, enjoining obligations and ties that pertain to time and reach into eternity. Were it not for the sacred and religious character of the institution of plural marriage, we should never have entered upon the practice of the principle which is contrary to our early teachings, and in consequence of which our names are cast out as evil by the Christian world.**

Therefore, we most respectfully appeal to your honorable body to forbear hasty and reckless action in regard to so important a matter as the political disorganization of the most prosperous and flourishing Territory of which the nation can boast; and, before proceeding to radical changes, to do yourselves the justice to investigate, by a commission of honest and intelligent men and women, the true condition of the "Mormon" people of Utah Territory.

And your petitioners, as in duty bound, will ever pray.

The memorial sent by the young men reads as follows:

Your petitioners, the young men of the Territory of Utah, respectfully represent: That our present interests and future prospects in life are dependent upon the undisturbed peace and prosperity of our Territory.

That we are the sons of parents who have braved the dangers, and overcome the difficulties incident to pioneering and settling a new, sterile and forbidding country; who have made human habitation in the valleys of the great Rocky Mountain basin a possibility; who have labored with untiring industry under many hardships to create homes for their families, in which we have been nurtured and cared for; who have denied themselves many comforts to educate and train their children in useful arts and industries: who have ever thrown around our paths in life the benign influences of home—there are no homeless children in Utah—of religion, of industry, of honor, of patriotism and the broadest and kindest expressions of humanity; who have shielded us from the groveling forms of vice, that tempt and allure to destruction the unprotected and disowned, who, without name or home, lie in the streets of the great cities and upon the highways of the outside world, a reproach to civilization and mankind.

Under the protection, wise legislation and human administration of our fathers, our Territory enjoys the blessings of peace and abundance, and we have been started upon the high road of prosperity and success with bodies untainted by disease, with hearts in which faith and the consciousness of divine approval dwell, with minds open to conviction to truth and untrammelled by dogmas or superstitions that clog progressive thought and fill the soul with fear. We love and honor our parents, who have thus provided in our childhood for our welfare in active life.

Now, therefore, in duty to them and

ourselves, having the continued peace and prosperity of our Territory at heart, and valuing liberty and the rights of conscience above life, we, the young men of Utah, earnestly remonstrate against the calumnies and misrepresentations of unprincipled men, who would have the world believe that we are curtailed in the enjoyment of American freedom and fettered in chains forged by priestly fanatics.

We deny that undue influence is exercised by any authority over our thoughts or actions.

We deny that duty to our religion and to our country leads us in opposite directions, or that it can possibly do so while the charter of American liberty remains the supreme law.

We deny that the religious institution of plural marriage, as practiced by our parents, and to which many of us owe our existence, debases, pollutes, or in any way degrades those who enter into it. On the contrary, we solemnly affirm, and challenge successful contradiction, that plural marriage is a sacred religious ordinance and that its practice has given to thousands honorable names and peaceful homes, where Christian precepts and virtuous practices have been uniformly inculcated and the spirit of human liberty and religious freedom fostered from the cradle to maturity.

In consideration of these facts, and in the name of justice we hereby solemnly memorialize your honorable body to refrain from enacting laws that reflect upon the marital relations of our parents, and that, however specific the provisions to the contrary, stigmatize us in the opinion of the world; to refrain from enacting laws that will enslave a large proportion of the citizens of our Territory, that will gall and fret the spirit of liberty which we inherit and are bound to entertain, and that will take from us, for no offense, the privileges and blessings of local free government, so necessary to the happiness and well-being of an American community.

We ask you to secure to us the rights, the liberties and the blessings of freemen, and to pause before foisting upon us an unrepublican government, placing strangers, by appointment, to rule over us, and sacrificing the interests, the feelings, the happiness and the freedom of the great majority of the citizens of our Territory to the greed and cupidity of a reckless minority; and your petitioners as in duty bound will ever pray.

The following is the young ladies memorial:

Whereas, Certain bills are now pending before your honorable body, which, if passed, will break up happy homes and families and produce untold misery, sorrow and suffering; will deprive us of the kind fostering care of honorable, upright, Godfearing fathers, and drive forth our precious, loving mothers as outcasts; as those who have no right to the honored name of wife, and also cast opprobrium upon many of us as illegitimate; and,

Whereas, The passage of such bills would deprive our fathers, mothers and brothers (and ourselves, when properly qualified) of the right of franchise, and, in fact, of all the rights of American citizens, debarring us of the free exercise of our holy religion, which is dearer to us than life itself; and would be contrary to the spirit of the glorious constitution of our country, which we have ever been taught to revere as an inspiration from Almighty God; for we have been taught, and conscientiously believe that plural marriage is as much a part of our religion, as are faith, repentance and baptism; and,

Whereas, In our opinion, the cause of the introduction of such bills has been the false representations of evil-disposed persons, who assert that we are low, ignorant, degraded and disloyal; and, feeling assured that, had your honorable body been truthfully advised in regard to the people of this Territory, such bills would never have obtained a hearing in the Congress of this mighty nation;

Now, therefore, we, the young ladies of Utah Territory, do most solemnly and truthfully declare that neither we nor our mothers are held in bondage, but that we enjoy the greatest possible freedom, socially and religiously; that our homes, are happy ones, and we are neither low nor degraded; for the principles of purity, virtue, integrity and loyalty to the government of the United States have been instilled into our minds and hearts since **our earliest childhood.**

According to what we read, and can learn from other sources, in no place in the world is female chastity and virtue guarded with more jealous care than by our people; for we have been taught and do understand that this is our greatest boon; far above jewels or wealth, and more precious than life itself; and we therefore most respectfully memorialize your honorable body to suspend further action on all bills relating to Utah, and send a commission of honorable, intelligent, and unprejudiced men and women to inquire into, and learn the true state of affairs in this Territory;

And, as in duty bound, your memorialists will ever pray.

We have presented the subject in the hope, that the present editor of the Deseret News, may still hold to the same high principles which the first editor, Willard Richards, expressed in the prospectus of the first issue:

"We hold ourselves responsible to the highest court of truth for our intentions, and the highest Court of equity for our execution. When we speak, we shall speak freely, without regard to men or party, and when, like other men, we err, let him who has his eyes open correct us in meekness, and he shall receive a disciple's reward."

Give me liberty to know, to think, to believe and to utter freely, according to conscience, above all other liberties.—

UTAH'S ATTORNEY GENERAL MAKES UNHOLY COMPARISON

Attorney General E. R. Callister, in speaking to the convention of Utah Association of County Officials, made the following statements:

"Unlawful cohabitation, plural marriage and polygamy are on the same footing as grand larceny in the Utah Criminal Code."

"We regularly punish persons convicted of grand larceny and I am sure we would not want children brought up in homes where parents engage in grand larceny and advocate the same to their children."

"The fact that polygamy is a crime cannot be ignored. We have all taken oaths to uphold the federal and state constitutions and laws. To ignore polygamy and suffer it to continue would be a breach of our oaths."

The comparison of "grand larceny" and "polygamy" matches pretty close a comparison made a century ago, when the Republican party declared that "slavery and polygamy were twin relics of barbarism."

We wonder if it would help Mr. Callister to understand the difference between grand larceny and polygamy, if we reprint an article written by George Q. Cannon, editor of the Juvenile Instructor and First Counselor in the First Presidency of the Church of Jesus Christ of Latter-day Saints.

Are Slavery and Plural Marriage Twin Relics?

Now that slavery is destroyed, many preachers and others are looking about to see what they can attack next. Politicians have also been desirous to find something to talk about and attract attention. Utah is at distance, and her people are unpopular and have no vote for President of the United States, so it is thought

to be a safe business to attack that Territory. The 'Mormons' have too good a country, so many people think, and they have had the control of it too long. Some of them also marry plural wives. "Now", say the preachers, "we all know that is very wrong.

"It is true that in the Bible we read about Abraham, Jacob, Moses and other holy men, with whom God talked, having more than one wife; and in the New Testament we read that Jesus calls himself 'the root and the offspring of David', as though He were proud of being a descendant of a man who had plural wives; still those were the dark and barbarous ages. We live now in a different day. We are civilized, and men must have only one wife apiece."

"Yes", say the politicians, "we agree with you. It is very shocking to us that these Mormons will marry women. However many women we have, we are careful not to marry more than one each. What right have they to marry more than we do? Especially, as we have made a law which says that no man in the Territories shall marry more than one wife. When we go to church we sing the psalms of David, who was the husband of many wives; but then if he lived now, he would know better and would have only one wife. And while it is true that you, ministers, pray that we may go to the New Jerusalem, the holy city, after we die, and the New Testament says that that city has twelve gates and that on the gates are the names of the twelve sons of Jacob who were born in plural marriage yet we live in a purer and better age and have a higher civilization. Oh, it is simply horrible for these Mormons to call this religion, and quote the Bible to support it; we cannot have any such religion as that."

So the preachers and the politicians unite. The 'Mormons' must shape their religion to suit them, or they threaten them with vengeance.

"Cannot you see," they say, "that we have lots of religion, and yet marriage is not a part of it? What stupid people you Mormons must be, to make such a fuss over marriage! Now, come, be sensible and obey the law. We have made a law which will punish every man who marries more than one wife, and every woman who will be married to a man who has a wife already. But if you have only one wife apiece, or no wife, and have other women, as many of us have, we will not punish that. It is your marriages that we punish; they must be stopped."

In 1856, the Republican party made a platform. One of its planks declared that "slavery and polygamy were twin relics of barbarism." These names jingled well together. And there are many who take pleasure in still shaking them to hear the sound. Slavery is dead. No longer are men and women sold as slaves. * * * Slavery being destroyed, many think the job of killing, what is called, the other twin, ought to be completed. This is thought to be a small matter to do. A power that destroyed slavery which prevailed in so many populous States, ought to be able, these people think, to destroy polygamy.

A great many persons who are friendly to the Latter-day Saints, say it will be destroyed. They say so, because of what they have seen done with slavery. They say there is no help for slavery. They say there is no help for it, plural marriage must go; the nation is aroused; public sentiment is all powerful, and it is against it, and there is no use to resist it.

We say so too, if God does not sustain it, what can two hundred thousand Latter-day Saints do, in their own strength, against a people who number fifty millions? If they were permitted, they could pass over us like a great wave and bury us out of sight. But when did God ever forget to keep a promise?

It is a terrible blunder to put the patriarchal marriage of the Latter-day Saints side by side with slavery, and call them

twins? They are not in the least related. In fact, there is no family likeness between them. Slavery takes freedom from men and women; but plural marriage enlarges liberty and relieves many women from bondage. As it has prevailed in Utah, every woman could be married who desired. But in States where women outnumber the men they are compelled to live as old maids. Some will not do that, so they live with men without being married to them.

There are many places where there are thousands of women more than there are men. These are kept by law from marrying, because not only are they more numerous than the men, but many of the men will not marry, and this lessens still more the opportunities of the women to marry. The result is, there is a large amount of secret vice and wrongdoing, and the land is being cursed by the sins of the people.

The Edmunds bill is made law to bring Utah into the same condition as other places. A man may commit adultery in Washington City, and Congress has passed no law to punish him; but he cannot marry two wives. That, Congress has made a crime. So also in Utah.

Now, laws of this kind, we think, promote crime. They curtail freedom. They deprive women of rights which they should have. Every woman ought to have the right to be a wife if she so desires. She ought not to be forced to marry; neither would it be proper to force men to marry. But suppose a portion of the men in a community, a Territory or a state should decline to marry, is it right that the women of that community, Territory or State should, on that account, be deprived of the privilege of marrying? When they are thus deprived by law their liberties are curtailed.

We say, then, that plural marriage gives women their natural rights. It is not a twin relic, with slavery, of barbarism. On the contrary, a system which cuts off any portion of either sex from marriage, is the twin of slavery. Both deprive people of rights given unto them by their Creator. The Lord did not send some women into the world to be married and some not to be married—some to be wives, and others to be old maids, or worse, because man's laws prevent them from being wives. That is very plain. All our readers can understand that. Especially is it plain when God gives a commandment to His people, men and women, to marry. This He has done.

The Edmunds law says they must not obey that command; if you do you will be put in prison. They who passed that law say: "We do not believe God has given you such a command; but, whether He did or not, you must obey our laws; for we shall destroy your plural marriages."

Thus the Latter-day Saints are in this position:

The law of God says that all unto whom this law of patriarchal marriage is revealed must obey the same.

The Edmunds law says, they must not obey it.

The law of God says if they abide not the covenant embodied in it, then are they damned.

The Edmunds law says if they do abide in it, they must be fined and go to prison.

The law of God says, obedience in this direction will be followed by blessings, honor, eternal glory and exaltation.

The Edmunds law says, it will be followed by fine, disgrace, the loss of favor and severe punishment.

The law of God says, without entering into this covenant man cannot become a God.

The Edmunds law says, by entering into it man shall become a criminal.

The Lord's word is to the effect that through this law eternity is peopled.

Senator Edmunds' word is that it is a relic of barbarism.

Both these laws are plain; both are strong and binding. But one is opposed to the other. Both, therefore, cannot be obeyed at the same time. It is the Lord on the one hand, and the President and Congress of the United States on the other. **Which authority is the most binding and carries the most weight?** One thing is sure, the law of Congress can only reach men in this life. There is a limit to its power. When death steps in and serves his writ of habeas corpus even Congress has to yield to it, and the Edmunds law ceases to operate, not so much perhaps for want of disposition to enforce it, on the part of its framers, as for want of power. Not so with the law of patriarchal marriage. At that time it will have entire validity and be in full force. No one, when that writ is served upon him, will place much confidence in the Republican platform, or think its statement that plural marriage is a relic of barbarism of much saving effect. Patriarchal marriage will not be so unpopular there as it is here. Public opinion here at the present time, we are told, is against it, and therefore it must go down. But, fortunately for some of us, public opinion there is in favor of it, and it will be no discredit to have obeyed it.—Juvenile Instructor, 17:163-4.

TYRANNY OF THE MAJORITY.

Like other tyrannies, the tyranny of the majority was at first, and is still vulgarly, held in dread, chiefly as operating through the acts of the public authorities. But reflecting persons perceived that when society is itself the tyrant—society collectively, over the separate individuals who compose it—its means of tyrannizing are not restricted to the acts which it may do by the hands of its political functionaries. Society can and does execute its own mandates: and if it issues wrong mandates instead of right, or any mandates at all in things with which it ought not to meddle, it practices a social tyranny more formidable than many kinds of political oppression, since, though not usually upheld by such extreme penalties, it leaves fewer means of escape, penetrating much more deeply into the details of life, and enslaving the soul itself. Protection, therefore, against the tyranny of the magistrate is not enough: there needs protection also against the tyranny of the prevailing opinion and feeling; against the tendency of society to impose, by other means than civil penalties, its own ideas and practices as rules of conduct on those who dissent from them; to fetter the development, and, if possible, prevent the formation, of any individuality not in harmony with its ways, and compel all characters to fashion themselves upon the model of its own. There is a limit to the legitimate interference of collective opinion with individual independence: and to find that limit, and maintain it against encroachment, is as indispensable to a good condition of human affairs, as protection against political despotism.—John Stuart Mill.



Washington's is the mightiest name of earth—long since mightiest in the cause of civil liberty; still mightiest in moral reformation. On that name no eulogy is expected. It cannot be. To add brightness to the sun, or glory to the name of Washington, is alike impossible. Let none attempt it. In solemn awe we pronounce the name, and in its naked, deathless splendor leave it shining on. **—A. Lincoln.**

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 very essence of Mormonism is to find out what the Lord wants, and then do it, and do it regardless of ANYBODY living upon the face of the earth, regardless of what the WORLD may do to try and prevent us.—Charles W. Penrose.—J. of D. 25:47.

The Right Course for the Saints to Pursue

Probably at no other time have the true followers of Christ had the splendid opportunity they now have of proving to the world the virtue and fruits of the fulness of the gospel. Scattered as they are among people not of their faith, they can now show by their works to be true disciples of the Lord Jesus Christ.

While there are numbers residing at home and abroad who are, doubtless, doing all in their power to honor their profession and to comply with the requirements of their religion, there are others who take a course to bring not only disgrace upon themselves, but also discredit upon the work of God and the people with whom they are ostensibly associated. This would make but little difference with the upright and well-disposed, if those by whom they are surrounded would view them as they do the different sects and their members—if, instead of ascribing the foolish and evil actions of individuals, who may once have been faithful disciples of Christ in the fulness of the gospel, to the system, they would blame the individuals themselves for such actions; but this, as we have learned from bitter experience, mankind, generally, will not do.

Wickedness may be committed by men who are members of the popular sects of Christendom, but the society of which they are members is rarely, if ever, charged with their wickedness; but the opposite to this is too frequently the case when the offending party has been a true disciple of Christ—the system must bear off all his transgressions, though he may have left the work many years ago. True Mormonism and its believers are despised; yet men evidence by their actions, that

they expect more from it as a system, and from its followers as practicers of its precepts, than they do from any other system or society extent.

At this particular time when the system pertaining to the fulness of the gospel is being carefully watched and generally persecuted by the ungodly and wicked of this generation, it would be well for the believers and adherents to this system to be more aware of their responsibilities to the Lord. The Lord stated it in these words: "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." A more homely expression is, "men would rather see a sermon than hear one." The Latter-day Saint people are too anxious to reveal holy and divine secrets to their neighbors, families and friends. In doing so they hide behind the well-worn idea that they are watchmen upon the towers and will be held accountable if they do not preach the gospel to every kindred, tongue and people. With this idea in mind they march forward and reveal the most holy and sacred doctrines to the most evil of this generation. Mankind, not able to receive and have faith in the divine secrets of heaven, tend to put these doctrines to ridicule and open shame. The saints, having pursued this course for so many years, have now had the heavens closed against them to the extent that the Lord is slow to reveal His secrets to them. Thus they find themselves committing the grievous sin of walking in darkness at noon day. This is very displeasing to the Lord, and the saints must repent; for in order that they may survive the trials awaiting the faithful, it will be necessary for them to have direct and constant revelation from God through the Holy Ghost. If the Lord cannot trust them, He will withhold His secrets.

If the saints cannot possibly endure without preaching, let them remember the fifth Article of Faith: "We believe that a man must be called of God, by prophecy, and by the laying on of hands, by those who are in authority, to preach the Gospel and administer in the ordinances thereof." If some spirit compels the saints to preach and testify of the wonders of heaven, let them solemnly declare repentance to this evil and adulterous generation. The secrets of the higher principles of the gospel cannot be received and fully understood by mankind until they have had TRUE FAITH, REPENTED OF THEIR SINS, BEEN BAPTIZED BY AN OFFICIAL ADMINISTRATOR OF THE PRIESTHOOD OF GOD, and have received the GIFT OF THE HOLY GHOST BY THE LAYING ON OF HANDS; then, NOT leaving these sacred and exalting principles, go on to perfection. Then little by little, line upon line, precept after precept, the faithful saints will have the mysteries of the kingdom revealed to them. How utterly impossible it would be for the defiled and corrupted people of this generation to receive the higher blessings of the gospel without first entering through the straight gate! Yet we often find the saints too willing and ready to reveal the secrets of heaven to the first passer-by. At this point we will not go into the motives of the saints in doing this. We feel, however, that far too often the saints are not motivated by the spirit of the Lord, when they begin to reveal all the secrets they have received to others. A good key to remember would be to "let salvation be your text." When salvation is your text then you will only give to that person what relates to his salvation, regardless of how close a relative, friend or neighbor he might be.

President Brigham Young stated this position in the following way: "There is one principle that I wish the people would understand and lay to heart. Just as fast as you will prove before your God that you are worthy to receive the mysteries, if you please to call them so, of the Kingdom of Heaven, that you are full of confidence in God—that you will never betray a thing that God tells you—that you will never reveal to your neighbor that which

ought not to be revealed, as quick as you prepare to be entrusted with the things of God, there is an eternity of them to be bestowed upon you. Instead of pleading with the Lord to bestow more upon you, plead with yourselves to have confidence in yourselves, to have integrity in yourselves, and know when to speak and what to speak, what to reveal, and how to carry yourselves and walk before the Lord. And just as fast as you prove to Him that you will preserve everything secret that ought to be—that you will deal out to your neighbors all which you ought, and no more, and learn how to dispense your knowledge to your families, friends, neighbors and brethren, the Lord will bestow upon you, and bestow upon you, until finally He will say to you, you shall never fall, your salvation is sealed unto you; you are sealed up unto everlasting life and salvation through your integrity."—Discourses of Brigham Young, page 142.

Orson F. Whitney stated the same thought in the following manner:

"But no soul is saved by logic,
Nor by eloquence, nor learning.
None approach the Throne unbidden;
None can come until Christ call him,
None until the Father draw him.

Man, to eye and ear appealing,
Can but voice the saving message.
God alone the heart converteth;
And His hand must give the increase."

We would like to see this counsel taken by the saints that their lives and actions might become more pleasing and acceptable to the Lord. If they are fearful that because of their neglect in uttering LIP SERVICE in relation to the holy principles of the gospel, and that through their neglect their friends, relatives and neighbors lose their salvation, we humbly submit for their consideration the words of the Prophet Alma. In the anxiety of his soul he exclaimed:

"O that I were an angel, and could have the wish of mine heart, that I might go forth and speak with the trump of God, with a voice to shake the earth, and cry repentance unto every people!

"Yea, I would declare unto every soul, as with the voice of thunder, repentance and the plan of redemption, that they should repent and come unto our God, that there might not be more sorrow upon all the face of the earth.

"But behold, I am a man, and do sin in my wish; for I ought to be content with the things which the Lord hath allotted unto me.

"I ought not to harrow up in my desires, the firm decree of a just God, for I know that he granteth unto men according to their desire, whether it be unto death or unto life; yea, I know that he allotteth unto men according to their wills, whether they be unto salvation or unto destruction.

"Yea, and I know that good and evil have come before all men; he that knoweth not good from evil is blameless; but he that knoweth good and evil, to him it is given according to his desires, whether he desireth good or evil, life or death, joy or remorse of conscience.

"Now, seeing that I know these things, why should I desire more than to perform the work to which I have been called?

"Why should I desire that I were an angel, that I could speak unto all the ends of the earth?

"For behold, the Lord doth grant unto all nations, of their own nation and tongue, to teach his word, yea, in wisdom, all that he seeth fit that they should have; therefore we see that the Lord doth counsel in wisdom, according to that which is just and true."—Alma, 29:1-8.

Reprove not a scorner lest he hate thee; rebuke a wise man and he will love thee.

Wisdom is better than weapons of war.
Open rebuke is better than secret love.

UNPUBLISHED LETTERS

Of interest to our readers are the following letters, written by prominent citizens in protest to the recent Utah Welfare Department seizure of the Black children. These letters are free from partisan prejudice and "soft hearted and soft headed" criticisms. They are clear and filled with sound reasoning.

Juanita Brooks, author of the first four letters, is an eminent writer and journalist from Southern Utah. One of her more recent works is the outstanding and scholarly review of "The Mountain Meadow Massacre."—Editor.

St. George, Utah
February 1,1956.

Editors, The Deseret News,

I was shocked and saddened by your Editorial of Sunday, or Saturday rather, Jan. 28, 1956, entitled STAMP OUT POLYGAMY. That the official organ of the Church of Jesus Christ of Latter-day Saints should approve such a basically cruel and wicked thing as the taking of little children and babies from their mother strains the faith of many, many of us. With only one exception, every person with whom I have talked, all members of the Church, feel as I do.

I was present when the officers came for the children and returned without them on January 10. The report for publication said it was the "resistance" of neighbors. It was nothing of the kind! It was the fact that each officer was a man and a father, and that he did not have the heart to take these children from their mother and home. Perhaps the presence of a number of cameras to get the picture of the act helped make their decision, at least in part. But they did not relish their assignment; their hearts were not in it. And there was not a single spectator but what breathed a prayer of deep thanks and relief when the car drove away and the children could ease the tension by crying for sheer joy.

Brethren, this is so deeply wrong that it cannot be carried out to its logical conclusion, at least not in America. It will split the Church wide open. Already many who raise their hands in a sustaining vote keep tight lips and will make private protests which must eventually be heard.

In this county alone there are in the neighborhood of 75 to 80 children of polygamous marriages. Will all of them be taken from their parents? What will be done with them? A special institution set up where they can be "brain-washed?" Or this one mother—is she to be a martyr for the group, a horrible example, and all the others go free?

They know polygamy is illegal. We all know that it is. We wish they would not practice it; their zeal reminds us too vividly of our own grandparents. But even at its worst, the Gentile persecutions were not like this. Since the days of negro slavery children have not been torn from parents who loved them and wanted them and provided for them. These are human children, not animals. They are bright, sensitive little people who will compare favorably with your children and mine.

I pray you, see them as children who need their home and mother. In trying to stamp out one evil, let us not commit another so black that it will shame us for ages to come.

Juanita Brooks.

St. George, Utah
February 1, 1956.

Contributor's Column
The Salt Lake Tribune

As an American citizen with the right of free speech I must protest against the action in taking the children from Mrs. Vera Johnson Black, not from the sorrow

it will cause her so much as the effect it has had and will continue to have upon the children.

These are little human children, not animals, not just names on a page, but bright, sensitive youngsters who love their mother and home, just as all children do. The emotional upset which attends the tragedy which has befallen them is very great indeed; the injury done by this action cannot be measured. Nor can it be entirely erased.

Now that the case is closed, we are to understand that these children are to remain in the custody of the state until the youngest is 21 years of age. It would seem that in a time of "economy" we are giving the taxpayers quite a burden.

With our boasted "equality before the law," it seems that we will be under the necessity of taking every polygamist child from every mother who will not sign an affidavit that is essentially the same as the one required of Mrs. Black. It will not take much skill with a pencil to see what that will add up to, and over how many years?

We all know that the practice of polygamy is illegal. We wish these people could and would live the law. But shall children be punished for the beliefs of their parents? Shall they be used as pawns or hostages to force outward conformity? Since the State does not approve the present teaching of these youngsters, will it set up an outline of what they shall be taught and follow through to see that their precepts are well planted in the hearts of these children?

If this plan is carried to its logical conclusion, and all children of all polygamous marriages are made wards of the state, shall we establish special institutions for them? Who shall supervise the "brain-washing" process to erase former beliefs? With what religious teachings shall these be supplanted?

Truly, history repeats itself, and there is nothing as vindictive as one who has been persecuted when he himself turns persecutor. This act will be a blot on the good name of Utah, a stain upon our claim of Christians. Surely there is nothing of the spirit of the Man of Nazareth in this action.

Juanita Brooks.

St. George
January 29, 1956

Justices of the Supreme Court
State of Utah
State Capitol
Salt Lake City, Utah.

Gentlemen:

I have just spent two hours reading aloud the full text of your ruling No. 8222 Re; the children of Vera Johnson Black. I hope you will take time to read this one page from me.

The conclusion: "The practice of polygamy, unlawful cohabitation and adultery are sufficiently reprehensible, without the innocent lives of children being seared by their evil influence. There must be no compromise with evil," makes me wonder how my own father and mother, both equally "seared" could have been fit parents for their ten children. I wonder how many of the parents of leading people of this state, or grandparents, were not seared even worse, depending upon the number of wives involved. As for Joseph Smith who instituted the damnable practice, and Brigham Young who carried it on, and all who accepted it under their guidance—it is hard to see how the actual living of polygamy was so different, lived then or now.

It has been made illegal now. Certainly people should no longer live it. But when a few, driven by the same convictions that our grandparents had, will continue in defiance of the law, shall we commit a greater crime than theirs in attempting to force conformity?

We must find a new meaning for the word "neglected" under the law. If a child, living in a rural community where

the nearest neighbor is about a quarter of a mile away, is kept closer than would otherwise be to his mother and brothers and sisters, if the evenings are spent in making home-made music, reading aloud, or playing simple games with each other, if family prayer is a sincere practice every night, does that make a child neglected? The father is not able to be home a great deal, but when he does come, the children are delighted, they have a bit of a party, they compete to sit on his lap and hear his stories. To them he is a good man. Could any mandate make them believe he is criminal?

I was present on January 10, when the officers were "prevented" from taking the children by so-called resistance of the neighbors. Everyone there knew why they did not take the children. It was because being men and fathers, they could hardly bring themselves to tear these children from the mother; it was because they did not want to be caught by cameras, looking like Bluebeard dragging off defenseless children. Every person there —representatives of radio and press—was relieved when the official car drove away. I saw a hardened sheriff weep with actual relief.

If in the United States the term "equality before the law" is to mean anything, where do we go from here? Is the state to take every child whose mother will not sign a similar affidavit? Will that not constitute an undertaking of tremendous magnitude? Must we build special buildings to house and train these special children so that they may be properly brain-washed and only the religious beliefs suitable to the state be taught them? Or shall they have any religious training? In what denomination? Presumably any except Fundamentalist Mormon!

Gentlemen, this is a profound decision which you have made. It is carefully defined according to the law as it is now, but far from the basic Christian law. Full enforcement of this decision will boomerang, and will go down as one of the blackest official acts in the State of Utah. Even when National TV picks up the story of a mother giving up her baby, the the last of her eight, will the world see to what lengths the persecuted, now turned persecutor, will go.

Another question: Why do the officials need to go far out to Short Creek to select a family to make an example? Why not start with children not a half hour's drive from your office, take them all from their mothers and start the rehabilitation and the brain-washing? Is it because this could be done with less public stir?

If I seem disrespectful, please forgive me. I am a mother and grandmother, and when I saw those little children, so like my own, being dragged from their home and mother, I was ill. I have fought myself ever since to try to keep silent on this, and find that I cannot. I cannot retain my self-respect as an American citizen without protesting this action. If we have come to the place where we must forfeit our families for our religious beliefs, God help us all!

Sincerely,
Juanita Brooks.

P. S. I should have made it more clear that I am not one of this group. I do not want to practice polygamy nor to preach it. I do not want my children to practice it. But I may harbor other beliefs that are not in exact conformity with those of any church. That, I think, is my privilege.

St. George, Utah
Jan. 17, 1956.

Mrs. Elsa Harris
Utah County Welfare Office
Provo, Utah

Dear Mrs. Harris:

You may remember me as the woman who talked to you in St. George the day the Black children were taken first in 1954. You will recall that my chief concern was for the one child, Wilford, be-

cause I had observed him the day before and sensed his mortal terror. Only a mother who has nursed along such a frail, sensitive child, could realize what that experience did to Wilford, and how deeply and irreparably he is being injured by this one. He should be made a case study by psychologists.

I pray you not to separate this child from either his older brother, Orson, or his younger one, Francis, with whom he has slept every night as long as he can remember. In the absence of his mother, he must have the security of this strong older brother. What you can do with getting him into a strange school, I cannot guess. The teacher at Short Creek said that he was so full of fears that even among friends he could not put his mind on school work.

I was present when the welfare workers came for the children at their home in Short Creek on Jan. 10, and witnessed what they called the "resistance" of the neighbors. I told the officers then that, while the baby had whooping cough and Francis had a swollen face from an extracted tooth, the really sick one of the family is Wilford. If you are associated with the children at all, you will agree, I am sure.

The Provo Herald of January 13, quoted Commissioner Shoemaker as saying that "a single foster home would be found for all the children if possible." I understand that Mrs. Elizabeth L. Cox of St. George has offered to take them all. She is a kindly person with a home generously adequate and a brother at home to help. If it is really the desire of the state to work for the welfare of the children rather than the discipline of the mother, this would be an ideal set-up. As for local pressures, our paper has scarcely mentioned the incident, and most people of town are apathetic on the subject.

According to the papers, the children are to be kept until each is 21 years of age. That will leave Orson but a year and a half to stay with these little fellows, including the baby who is to be taken in three weeks, I understand. Why not get them in to a permanent home now, as soon as possible? Little Wilford will have some fifteen years, but the first one is most important.

All who traffic in human life bear a heavy responsibility, and I am sure that in this case you sense yours. I feel sure that you will do all you can for the permanent welfare of these children.

Please know that I am not connected with this group. I have no desire to practice polygamy or to preach it. My only interest is in the children who are used as pawns to force a mother to repudiate a life-long belief. I am interested in the integrity of the American Home and the lengths to which the Law may go in determining what parents must teach their children, or, conversely, what specific things they must NOT teach them.

To me, no teaching of children under the age of ten can justify tearing them out of a home where they have love and security to scatter them and make them public charges.

If the theory behind this action can be applied to other teachings and beliefs, God help us all!

Sincerely yours,
Juanita Brooks.

I am sending a copy of this letter to Frank Robertson in the hope that he will include it in his column of the Provo Herald.

Dear Frank:

I hope you do not resent my sending this in your care. I'd like it to appear in the Contributor's Column if they have one. It is a subject upon which I cannot be silent and maintain my self-respect.**

Feb. 7, 1956

Editor Truth:

The following letter was sent to the Editor, Tribune Forum, but it arrived at his desk the day he decided to ring down the curtain on the Black case, so obviously it will not be published in that paper. Perhaps you will find this message worth presenting to the public.–Norman C. Pierce.

The Black case et al has become so explosive that it becomes difficult to take sides on it without violating the editor's rules for the Forum. Yet there are quotations from public officials in the news columns, which if answered in the same vein, the answer would not qualify for the Forum columns.

I have reference to remarks made by a certain judge who classified those who have any sympathy for the Short Creek people as being "soft hearted and soft headed." –And also a certain attorney in high office who said that such violations of the law was comparable to prostitution.

As a member of a large segment of our population who has polygamous ancestors, may I be permitted to say, without becoming abusive, that these public servants do not know what they are talking about, and they should be removed from office and be replaced by better informed and more understanding persons.

It has been said before and it applies again here: "The government has the option of doing as it pleases, but it does NOT have the option of accepting or rejecting the consequence of its acts." Surely, greater consideration should be given this case and the subsequent cases of a similar nature before even more serious consequences develop than those so unjustly imposed upon the Black family.

In reading my history book, I find that more wars have been fought over religious issues than over any other cause. As I see it, this is another religious war, or a continuation of one that was labeled by most writers in the eighties and nineties as "the Utah War." This time it is between two social groups in the state of Utah, one of which at the moment controls the reigns of government and insists on inflicting about ten times the punishment that was meted out in the eighties and nineties for the same so-called crimes.

So far the first casualties of this renewed war are the eight Black children plus the fathers of other families who have been imprisoned from time to time. But as this warfare continues, dare we even hope that it will remain a bloodless one when we see such foul methods employed by the dominant side? If this campaign continues as threatened, will not some of these outraged parents cast aside their passive resistance and resort to violence in defense of their homes and their children; while officers of the law also resort to violence in pursuit of their orders from their ruthless superiors in office?

And when blood is spilt, some will say that it is upon the heads of these people because they would not obey the law of the land; while others will say that it is a witness against the bigotry of the state and those who have control of it. But no amount of words can ever recover one drop of blood, nor restore one life, nor undo the damage that has been done. The time to stop it is before it begins! Or must the "Power behind the throne" shed the blood of these people as well as deprive them of their children before "justice" is satisfied?

I see it coming, but feel powerless to prevent these serious consequences that such a war must bring–a war where God Himself must settle the final issue.

Norman C. Pierce.

P. O. Box 21
McKeesport, Penna.
February 12, 1956

The Honorable J. Bracken Lee
Governor of Utah
Salt Lake City, Utah

Dear Sir:

I have known of you for some time as a strong defender of Constitutional Government. I remember reading newspaper accounts a few years ago about your fight with the United States government over the use of Federal Subsidies for schools in the State of Utah. I was in complete agreement with you on the stand you took, and I am equally in agreement with your recent decision to withhold part of your Federal income tax as a protest of the unconstitutional use of Federal taxes. I believe as strongly as you do, I believe, in Constitutional Government. I support or subscribe to the following organizations because I feel that they are fighting for Constitutional Government: The Defenders of the Constitution Inc., The Committee for Constitutional Government, The Constitution and Free Enterprise Foundation, The American Progress Foundation, The Mattachine Society, and The Congress of Freedom. I approve the 'model penal code' recommended by Judge Learned J. Hand and the American Law Institute because I feel it would end the encroachment of Constitutional Rights in some cases. I subscribe to 'The Summit (Miss.) Sun', whose editor, Mrs. Mary Cain, has mentioned you several times as a Constitution Party Candidate for the Presidency of the United States. I deeply appreciate the action by great Libertarians as Mrs. Cain, Miss Elsie Mumma, Miss Viven Kellums, and yourself.

In most cases, sir, I believe that our political opinions are the same. I believe I can say, at least, that our views on Constitutional Liberty are the same. In light of this, it is difficult for me to understand why you have not given active support to the Fundamentalist Mormons in Utah and Arizona who are being denied Constitutional Rights that are much more important than how our tax money is spent. It appears that most of the unconstitutional activity you have protested against is unconstitutional because it is a violation of States Rights, not Human Rights. But States Rights, as an end in themselves, are of no value at all; it is only to the end that they help to protect Human Rights by preventing the establishment of a totalitarian government through the division of powers between the State and Federal governments that States Rights are important. In this they are extremely important, as the history of totalitarian governments in Europe indicates. But the fact remains, that the end that is important is Individual Rights, not State Rights, as guaranteed by the Constitution. I hold the freedom of Religion to be the most important of all our rights as guaranteed by the Constitution.

I have communicated with Mrs. Vera Black of Short Creek, Utah, and have received a copy of "Truth" (Truth Publishing Co., 2157 Lincoln Street, Salt Lake City, Utah), which I found to be very interesting and informative. I believe that absence of invective and defamation against their oppressors, both in "Truth" and the letter that I received from Mrs. Black, is evidence of their sincerity and devotion to Christian principles. It is regrettable that the State of Utah has not been motivated by principles that are as equally sincere and Christian.

I firmly believe that any government that denies Freedom of Religion to ANY of its citizens is a despotic government, it matters not if that government be a democratic or a totalitarian one. In one respect, the violation of Individual Liberty in our Constitutional Republic is more dangerous than it is in a totalitarian state. In a totalitarian state, the violation of Individual Liberty is consistent with the principles of state supremacy on which a totalitarian state is founded; but in a Constitutional Republic, any violation of Individual Rights strikes at the very foundations on which the Republic

is built.

I sincerely hope that you will give this matter your consideration. If you have not read "Truth" lately, please allow me to suggest that you get a copy. The only way we can maintain freedom in this country, is for the people to care as much about the invasion of someone else's rights as they would their own. There are not many free countries left in the world, and I would like to see this one last a long time. Its existence is not preordained, it depends on the people,—and their leaders.

Respectfully,

s/ C. B. McLeod.

P. O. Box 21
McKeesport, Penna.
February 12, 1956

Mr. H. C. Shoemaker
Capitol Building
Salt Lake City, Utah

Dear Mr. Shoemaker:

Since I am not a citizen of the State of Utah, I hope you will not feel it presumptuous of me to write in protest of the actions of the State of Utah against Mrs. Vera Black and the others among the Fundamentalist Mormons who have been the victims of similar actions; but the rights involved here are not confined within any state of our union. The action is a violation of our basic right of Freedom of Religion as guaranteed by the Constitution of the United States of America. Religious toleration has no deep spiritual significance if it extends only to majorities or large minorities whose opinions are not far divergent from our own; that is merely exchange of our toleration of them in exchange for their toleration for us. Religious toleration becomes Religious Freedom only when it extends to the farthest reaches and embraces all minorities, regardless of how small, or how unusual their beliefs may be.

Dr. Albert Schweitzer has said that trying to improve one's morality by coercion is like trying to make a barren tree fruitful by tieing pieces of fruit to its branches. If you or I or any one else feels that the Fundamentalist Mormons are acting immorally, improperly, or unwisely, we have a moral right, and even a moral responsibility, to try by reason and persuasion to convince them of their error. The Fundamentalist Mormons have the same moral right and responsibility towards us. But we have no more right to force our own religious or moral ideas and ideals on them than they would, if they had the power, to force their ideals and ideas on us, by forcing us to practice polygamy against our conscience and our will.

The action by the State of Utah comes at a time when dangerous inroads are being made on Constitutional Liberty from many sources. If we are not to extend Constitutional Rights to all Americans, it will be only a matter of time before they will not extend to any Americans. I sincerely hope that you will consider the principles involved and give these people your support. It is a difficult thing, to support an unpopular cause, particularif one is in a position of public office, where the popularity with the majority of people determines to a great extent one's personal success. But if we are to maintain our freedom, we must have public officials who are willing to risk personal loss in order to protect the Constitution that guarantees that freedom.

Your consideration of this matter will be deeply appreciated by me, and many other American citizens who, I know, feel the way that I do about it.

Respectfully,

s/ C. B. McLeod.

"If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own."—Jesus Christ.

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.

When Sorrow Walked with Me



"I walked a mile with Pleasure,
She chattered all the way;
But I was none the wiser
For all she had to say.

"I walked a mile with Sorrow,
And ne'er a word said she—
But, oh, the things I learned that day
When Sorrow walked with me!"



Take time to work—
it is the price of success.
Take time to think—
it is the source of power.
Take time to play—
it is the secret of perpetual youth.
Take time to read—
it is the foundation of wisdom.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

MONDAY, OCTOBER 27, 1884.

WHAT IT COSTS TO BE A LATTER-DAY SAINT.

—o—

AN intelligent, liberal-minded gentleman, who has for some time past been investigating our doctrines, and who is evidently inclined to believe in them, remarked to us lately that embracing our religion would mean for him social and financial ruin. He is now prospering in business, and enjoys a good social position in the community where he lives, but he felt sure that if he were to become a "Mormon" his patrons would desert him and his friends turn their backs upon him. He had, he said, tested the strength of the prejudice which many of his patrons and friends entertained towards "Mormonism," by incidentally introducing the subject in conversing with them, and he had found that the mere mention of the name of Joseph Smith or the "Mormon" religion had about the same effect upon them as the shaking of a red blanket before a wild bull would have upon him. They almost became frantic, and could hardly talk rationally upon the subject, their indignation was so great. Nor were his present business interests and social standing all that were likely to suffer by his becoming a "Mormon," according to his view of the case. He is the only son of a wealthy father, who would, he felt sure, boil over with indignation and shame were he to learn that his son was even investigating "Mormonism," and who would not hesitate about cutting him off with a shilling should the son become a convert to the unpopular doctrine. For his own part, the gentleman remarked, he would not mind the sacrifice so much; he would be willing to undergo almost anything personally rather than be untrue to his convictions, but when the sacrifice involved the patrimony that would accrue to his wife and children, as well as the comforts which they are now enjoying, and they be made to suffer as well as himself, he naturally hesitated about taking the step which would precipitate all this trouble.

We listened with some concern to the relation of the gentleman's forebodings, and, in view of past experience, could not help admitting the possibility of their being fulfilled, were he to join the ranks of the people that are "everywhere spoken against," and yet truth compelled us to point out the fact that salvation for himself and family depended upon his taking that very step. And the fact that such a result was likely to follow, was one of the proofs of such being the case—of the religion of the Latter-day Saints being the only true Gospel. He could, as he said, be a member of the Church

of England, a Methodist, a Baptist, a Presbyterian—in fact, anything but a "Mormon," without his popularity being interfered with or his financial interests suffering at all; but joining the unpopular "Mormons" would be fatal to all.

The "Mormons" are "hated of all men," just as the Savior told his disciples *they* should be. If this were not the case, we would have reason to fear that they were not the people of God, for, from the words of the Scriptures, it would seem that hatred and persecution are what the righteous may expect. Paul says, "all who will live godly in Christ Jesus *shall* suffer persecution," and the Savior said to His disciples, "If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." He further said, "Blessed are ye when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of man's sake. Rejoice ye in that day, and leap for joy; for, behold, your reward is great in heaven: for in the like manner did their fathers unto the prophets." He even said, "Woe unto you when all men shall speak well of you! for so did their fathers to the false prophets."

Nor did the Savior hold up a very enticing picture, so far as ease and peace and the pleasures of this world are concerned, before those whom he called to follow Him. When a certain scribe came to Him saying, "Master, I will follow thee whithersoever thou goest," the Master gave him to understand that such a resolution implied sacrifice, self-denial, poverty and humiliation, perhaps even more than the zealous scribe had ever conceived of. "The foxes have holes," he said, "and the birds of the air have nests; but the Son of man hath not where to lay his head."

When a certain ruler came to Jesus and asked: "Good Master, what shall I do to inherit eternal life?" the Savior charged him to keep certain commandments, which he enumerated. On being informed by the young man that these had been observed by him from his youth, "Jesus beholding him loved him, and said unto him, One thing thou lackest: go thy way, sell whatever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, take up thy cross, and follow me." There the Savior touched his weak point. He was not prepared to make such a great sacrifice. He was not ready to give up all that this life promised, and look for "treasure in heaven" as his reward. So we are told that "he was sad at that saying, and went away grieved: for he had great possessions." And this called forth the remarks of the Savior: "How hardly shall they that have riches enter into the kingdom of God! * * How hard it is for them that trust in riches to enter into the kingdom of God! It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God."

These remarks afford us an idea of the sacrifice required—or at least the willingness to make the sacrifice required—of all who would gain salvation, and the danger of worldly considerations interfering therewith. "Whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple," were the words of Jesus. But then He gave the promise which was ample to cover all the sacrifice that might be made for Him, when He said: "Every

one that hath forsaken houses, or brethren, or sisters, or father, or mother or wife, or children, or lands, for my name's sake, shall receive an hundred fold, and shall inherit everlasting life."

Those who offer salvation on easier terms than the Savior himself demanded, do so without authority, and their plans and those who are duped by them will be condemned together. Jesus said: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity."

The Gospel, the means of salvation prescribed by the Lord, costs as much to-day as it ever did. It cost sorrow, heart-burnings, enmity between relatives, pain, trouble and suffering from persecution, the sacrifice of earthly possessions and worldly prospects, and even the forfeiture of the lives of the best and noblest men who lived in the days of the Savior. It has cost the same in this age. Thousands of those who have embraced the Gospel as it has been revealed anew to the earth in our day, have done so at the cost to them of all they formerly held dear, except their liberty of conscience. They have endured for it the scorn and ridicule of the world. They have suffered for it the direst persecution ever inflicted upon any people in modern times. Hundreds of them have laid down their lives for it, among whom have been the purest and noblest of this age, and others will probably have to do so.

This is the prospect we have to hold out to those who would become Latter-day Saints. It requires some stamina to face it. Persons lacking in this quality are not likely to endure long; they weaken and fall away. In the language of the song:

"We want no cowards in our band,
Who will their colors fly;
We call for valiant hearted men,
Who're not afraid to die."

But there is another side to the picture. Combined with all this that we have described as being suffered by the Saints of God for the truth's sake, is a consciousness of the approval of the Almighty, a satisfaction in knowing that His will is being subserved and His kingdom built up, and a certain happiness and contentment which the world can neither give nor take away, and which make all the sufferings mentioned appear as nothing. In the midst of their greatest troubles the Latter-day Saints can look forward with perfect assurance to the future, and say as did Paul: "We are troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed; * * Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory."

Paradoxical as the statement may seem, we can truthfully assert that the Latter-day Saints, though hated and persecuted more than any other people living, are really the happiest and most prosperous people in existence.

G. C. L.

TRUTH

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

VOL. 21 APRIL, 1956 NO. 11.

GOVERNMENT AND POLYGAMY

Among the early arguments against Congressional enactments involving the Mormons and polygamy was published in the "Salt Lake Daily Telegraph," a Utah periodical edited by T. B. H. Stenhouse, and republished October, 1865, in the Mill. Star 27:673-6.

This artcile so well states the question from the standpoint of right and reason, we feel justified in presenting it to our numerous readers. Editors:

For some time back, letters from recent visitors to this Territory have been published in the east, urging interference with the people of Utah on the polygamic question, stating that Government can do so without the odiom of warring against the religious faith of a community, inasmuch as polygamy is an innovation upon "Mormon" faith, but partially practiced, and one that a little Governmental severity would easily detach from the body of "Mormon" belief.

It is time that members of the Government and the public at large should understand the true state of the question, and the real issues involved in these propositions. **The doctrine of polygamy with the "Mormons", is not one of that kind that in the religious world is classed with "non-essentials". It is not an item of doctrine that can be yielded, and faith in the system remain. "Mormonism" is that kind of religion the entire divinity of which is invalidated, and its truth utterly rejected, the moment that any one of its leading principles is acknowledged to be false, or such as God will not sustain in practice against the entire world.**

It claims, false or true, to be a revelation from Deity of his absolute will to the world today, a special declaration of the mind of God on all points of every day faith and practice, in the list of which divine requisitions polygamy—not wild, loose and unrestrained, but polygamy governed and controlled by laws of severer chastity than monogamy knows anything about — is found. It stands in the category of "Mormon" belief, not as a principle of inclination or mere license, but one of heavenly requisition; in a word, it is held, not as the indulgence of a weakness graciously allowed by an indul-

"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."

gent Deity, but absolutely as the method by which, if practiced in its true spirit, sin is avoided and greater personal purity attained.

The whole question, therefore, narrows itself to this in the "Mormon" mind. Polygamy was revealed by God, or the entire fabric of their faith is false. To ask them to give up such an item of belief, is to ask them to relinquish the whole, to acknowledge their Priesthood a lie, their ordinances a deception, and all that they have toiled for, lived for, bled for, prayed for, or hoped for, a miserable failure and a waste of life.

All this Congress demands of the people of Utah. It asks the repudiation of their entire religious practice today; and inasmuch as polygamy is, in "Mormon" belief, the basis of the condition of a future life, it asks them to give up their hopes of salvation hereafter. Religious bankruptcy is a fearful thing to demand of one hundred thousand people; but the Congress of America asks for more, it demands that they shall virtually acknowledge themselves polluted, their children bastards, and, as thousands of the young men and women in Utah are the offspring of polygamy, it demands of this portion that they shall bastardize themselves.

And who asks such a sacrifice of us? inquire the "Mormons." The reply is, a body of men who, in common with us, base their hopes of salvation on the shedding of certain atoning blood, derived on one side from the lineage of polygamists themselves. They ask it, whose whole system of jurisprudence, whose whole theory of morals, is derived either from the writings of polygamists or their children. They who, today, extol certain polygamic writings as containing the loftiest poetry, the sublimest metaphors, and the holiest conceptions; such men demand that polygamy, as a polluting thing, shall be wiped away, and demand it of a people with whom it is today a matter of blood, faith, and a question of obedience to their God.

What, "Mormons" ask, what right has Congress to demand the overthrow of a practice based upon religious conviction? They are sometimes met by the question, "Has not Congress a right to stop the offering of human sacrifices, if your religion demanded it?" We reply, the case is vastly different. There is a holy law which says, "Thou shalt not kill." There is no such divine law against polygamy, but a vast amount the other way. There is a natural law written within man against murder. There is no such inner law against polygamy, or two-thirds of the world never felt it. A popular London clergyman once said respecting marriage with a deceased wife's sister, before a Parliamentary committee, that it was "a very hard thing to tell the difference between the original instincts of nature and such as were induced by habit and cultivation of society". It is indeed! These instincts went one way with Caesar, and another with the fathers of the head of the Christian faith—possibly Caesar had it after all; but to pass a law based upon undefined instincts is shallow business. Penal laws should be based upon such evidence as is patent to all the world, and not upon the instincts of a few. The violation of the common rights of man, intrusion upon the rights of property, form clear grounds for Congressional action; matters like polygamy, uncondemned by divine law, aye, even sustained by it, are matters of instinct, matters of instinct are questions of conscience, and conscience is no man's business but the owner's.

This is how "Mormons" consider the interference of Congress anyway; it is an array of certain peoples, so-called instincts, against the actual faith of a community. Our people are sometimes insolently told that the British government had a right to oppose the religious convictions of widow-burning Hindoos, and Congress has the same ground to oppose theirs. We reply, that when Congressional gentle-

men talk to the "Mormons", it is not the British Government talking to an inferior race a thousand years behind them in science and intelligence; it is white men talking to white men; it is equal assuming to dictate to equal; and the "Mormons" will not willingly accept such instruction till the supposed superiority is proved.

If the "Mormons" are not equal in intelligence to those who in lofty Pharisaical spirit are crying out, "we are holier than thou", they have at least done as much. With empty hands they launched into the center of the untrodden wastes of America, and without gold mines, Government patronage, or any help but simple agriculture, reduced its stubborn elements till a paradise smiled in the midst of surrounding desolation, and managed to live themselves the while. They have added to the national domain, and laid the foundation for as much national grandeur as any of their assumed teachers. Where is the Hindoo who, with all the accumulated craft of ages, even paralleled the British as "Mormons" have paralleled the boldest and hardiest and freest thinking of America's sons? By what right of superior judgment, then, do they demand to teach our community what is moral right? They who have intelligence enough to snatch a living out of the jaws of death, and wit enough to choose the choicest regions for good settlements, the most splendid location for commercial capital America presents, have wit enough to choose their articles of faith for themselves, and hardihood enough to hold them in the face of all.

For the benefit, however, of such as wonder what to do with their surplus sympathy in the case of its non-application to the "Mormon" question, we will say, turn your redundant energies toward home. In the big cities of the East, there are enough "miserable women", the victims of men's passions, to people three whole territories as large as Utah, and that without adding a single male. **Not that we for one moment suppose, that prostitution in Washington justifies polygamy in Utah, or proves it right. Polygamy must stand on its own ground or none at all; but this is what we see, the exhibition of such an intense desire that the Government should exert its power about a limited number of women who choose to enter polygamy at the extremity of the continent, while hundreds of thousands are consumed by the foulest diseases the world ever knew, without the enactment of a single Congressional law against their daily life of misery and crime; this ceaseless worry over a few thousand women who ask none of their sympathy, coupled with oblivious silence about fifteen times the same number in undisputed sin and wretchedness close by, while it does not prove polygamy to be right, proves that those who wish to entangle the Government with proceedings against the "Mormons", cry for a purity which they care nothing about, proves that their great pretenses about regeneration are a sham, a mere call-bird, by which they hope to whistle down the golden eagles of patronage, popularity and office within their net.**

That deficiency of effect for legal provision for the condition of these unfortunates, so markedly displayed by these charges upon the "Mormons", their polygamy proposes to supply. The equality of the sexes at the time of birth is often referred to as an argument against polygamy, but "Mormons" say, people do not marry when they are born, they marry about the age of twenty-one, and at that age, in large communities, owing to the fact that it is far harder to rear a boy than a girl, and the ravages of war and accidents to which men are so much exposed, the males at that age are outnumbered by hundreds of thousands in all the big cities of Europe, as statistics have shown. These hun-

dreds of thousands of women must stifle the passions given by God to humanity out of their natures, or indulge those passions criminally. There is no alternative, as Congress blocks the way to double marriage, if they were so disposed. Perhaps it is criminal in the "Mormons", but it appears to them it would be preferable to see a hundred thousand men with two wives each, than that same hundred thousand with only one, and the spare hundred thousand women left to lives of foulest infamy and die deaths of shame.

To return to our starting point, the great question of what Congress demands. We have shown that in requiring the relinquishment of polygamy, they ask the renunciation of the entire faith of this people. No sophistry can get out of this. "Mormonism" is true in every leading doctrine, or it is false as a system altogether. The question for the wise heads of the nation will be, whether Government can constitutionally enforce a law which makes such a demand upon a people. Conclude how they will, before this people will renounce the glorious hopes their faith inspires, before they will renounce that faith for which they have given up home, father, mother, and broken asunder the dearest ties, or before they will put the brand of infamy upon the brows of their own children, or write "house of ill fame" with their own hands upon their Territorial doors, they will await the "extermination" to which they are invited.

There is no half way house. The childish babble about another revelation is only an evidence how half informed men can talk. **The "Mormons" have either to spurn their religion and their God, and sink self-damned in the eyes of all civilization at the moment when most blest in the practice of their faith,** or go calmly on to the same issue which they have always had—"Mormonism" in its entirety the revelation of God, or nothing at all.

If the blasted wilderness, tracked with bleeding feet; if the prairie grave and ruined "Mormon" houses in Eastern cities have not already taught the fact, those who so unwisely seek to stir up the Government to wrath, will yet learn there is but one solution of the "Mormon" problem—**"Mormonism" allowed in its entirety, or "Mormonism" wiped out in blood.**

It is easy in the world to live after the world's opinion; it is easy in solitude to live after your own; but the great man is he who in the midst of the crowd keeps with perfect sweetness the independence of solitude.

One of the greatest evils known in the family circle is the disrespect so frequently shown between members, one to another, in speech, action, and dress. The gruff "Yes" or "No" of husband to wife, in answer to a pleasant query, leads to unpleasant consequences, and begets a cold calculating style of address on either side, which sooner or later is adotped by the younger members, and the love and affection which should dwell within is dispelled like dew before the morning sun.

To have a respect for ourselves guides our morals; and to have a deference for others governs our manners.

How much soever a person may suffer from injustice, he is always in hazard of suffering more from the prosecution of revenge. The violence of an enemy cannot inflict what is equal to the torment he creates to himself by means of the fierce and desperate passions which he allows to rage in his soul. Revenge dwells in little minds.

THE CONSTITUTION AND THE ANTI-POLYGAMIC ACT

(From the Salt Lake Daily Telegraph)

In a former article entitled, "The Government and Polygamy", attention was drawn to the utter impossibility of a repudiation of polygamy as an article of Mormon faith, and the utter inconsistency of any such demand. We propose now to show that the principle features in the Anti-Polygamic Act are themselves violations of constitutional enactments respecting religion and the right of private judgment; its ex-post facto character, and the lack of any moral purpose as an argument for its existence.

It will need no argument here to prove that this Act was a blow especially directed against the peculiar faith and practices of the inhabitants of Utah Territory, for, when introduced, it was openly avowed as such. It is a law forbidding polygamy in the Territories of the United States. Utah is a Territory, and the only one that avows the practice of polygamy, and she had announced it as part of the religious creed of her inhabitants.

Now, the Constitution of the United States—the highest law the nation knows—declares that "Congress shall make no law respecting an establishment of a religion, or forbidding the free exercise thereof": it also prohibits any invasion of the right of private judgment, both of which provisions, we maintain, are violated in the intention of this Act—the "free exercise" of the Mormon religion is "prohibited", and the right of private judgment on the question of personal and social morality suppressed.

At the passage of the Act, polygamy was an avowed portion of the Mormon religion, and had been so for many years. It was no new dogma temporally instituted, but was an accepted doctrine of the entire Mormon Church throughout the Territory; more than this, so far back as the publication of the Book of Mormon—a fact which preceded the existence of the Church itself—it was published in that book which is held by the Mormons as the basis of so much of their faith, that the heavens reserved to itself the right to introduce polygamy when seen fit—a reservation made and published more than thirty years before the passage of the law in question, in the following words:

"Hearken to the words of the Lord, for there shall not any man among you have more than one wife; and concubines he shall have none, for I the Lord God, delighteth in the chastity of women. And whoredoms are an abomination before me; * * * For, if I will, saith the Lord of Hosts, raise up seed unto me, I will COMMAND my people; OTHERWISE, they shall hearken unto these things." (Book of Jacob, Chap. II, par. 6.)

Polygamy, as a divine command, was publicly propounded as an existing part of Mormonism throughout America and Europe, from the pulpit and the press, and in Washington City itself, while Congress was in session, ten years before the Act was passed. All dissatisfied with polygamy had had over that period to leave the Church; and, at the date of the enactment, no one was held in full fellowship who disavowed belief in the doctrine as a divine command.

Thus was polygamy at the passage of the Act, held by the Mormons as a divine law, but it was further sanctified to their feelings by their understanding of the laws of purity, and the requisitions necessary for the preservation of society. Notwithstanding, many think, because the Mormons believe in a doctrine which goes by the name of polygamy, that they, therefore, endorse polygamy, as generally understood—such an idea is grievously incorrect.

The Mormon faith more directly condemns marriage—polygamic or other-

wise—entered into for more purposes of license, than any other. The licentious polygamy of the East is in the eye of the Mormon religion, an abomination. It is polygamy only when rendered subservient to laws of chastity; polygamy, as used with a purpose to the purity of women; polygamy, in a word, as consecrated to the increase of the race in conditions of life, health and happiness, that the religion of the Mormons sustains. Polygamy of no other kind has any church sanction, as the scores of thousands of Latter-day Saints, among whom this article circulates, will testify. They endorse no other. They yielded belief to Mormon polygamy because it was based on these and similar considerations; and, further, the Mormons believe that by the practice of polygamy thus regulated, they can alone hope to build up a community free from the leprosy of prostitution, which, more or less, infects all monogamic communities.

Polygamy, it will thus be seen, was with the Mormons a matter of religious law, and in their judgment, a moral obligation. These facts were well known at the passage of the Act. It was, therefore, a doubly unconstitutional enactment, as it was not only a direct invasion of the sanctity of religious belief, but an attack upon the right of private judgment.

It amounted to an effort to force down upon the Mormons a lower standard of purity than they desired, and it was, virtually, a command that they inaugurate restrictions which they held would fill their cities with prostitutes, and debase them as a people—requisitions that can never be enforced, or the Constitution is lost forever to the American people as a protector of religious freedam. Where will its grand declaration, "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof", apply if not in this case?

If a religion is not interfered with when its ordinances and laws of purity are crushed out of existence, and a whole territory of believers are commanded to disobey them, how much will it take to interfere with the free exercise of a religion? **Aside from prejudice and individual opinion, every right-minded person will admit that, however unpopular these religious laws of the Mormons, based as they are to them, on such high considerations, they are protected by the Constitution, or it protects nothing at all.**

And now for another phase of the injustice and unconstitutionality of this Act. Congress is specially forbidden to pass an ex-post facto law. It is true that the law before us is not ex-post facto, so far as the punishment of polygamic relations, entered into before its passage is concerned; but it is ex-post facto in a wider and more injurious sense.

The Mormons, as we have shown, were known to be irrevocably committed to polygamy not only as a law of purity, but as connected with their hopes of eternal life itself. It was well known that the Mormons could not deny their most sacred ordinances, or strip themselves of convictions of the will of Heaven, demonstrated in their estimation as true in a thousand ways. it was clear enough that they, whose understanding of the requirements of the Almighty led them to dare the horrors of life in an untried wilderness, would be compelled to abide the results of the same convictions when opposed by unconstitutional enactments.

It was known, we say, that the Anti-Polygamic law was one that the Mormons could no more obey and still be Mormons, than the Catholics could repudiate their priesthood and still be Roman Catholics. The law was, therefore, ex-post facto, in the sense that it was intended to legislate the Mormons into disobedience to the law, whether they would or not. It is framed to leave the Mormons only a choice between disobedience to their God or the Law—in

a word, it was planned to force them into an attitude of disobedience, that it might afterwards punish them as criminals.

Is it constitutional, we ask, to legislate American citizens into such a fearful alternative as the one in which this act was intended to place the Mormons? If it is, then the Constitution, with its grand declarations about equal rights and religious liberty, is a mockery and a farce, and right and wrong are useless words forever.

And while we say this much, we are far from viewing these unjust effects of the Anti-Polygamic law, as an expression of the will of the Congress of the nation. Every statesman knows that laws, although they are passed, do not always represent the feelings of the majority of the legislators, but that they are sometimes slipped through Congress by a series of legislative tricks. Those, however, who maneuvered this bill through the House—a class of disappointed politicians, who declared that polygamy was "hard on them!" knew well that they were creating a trap for the Mormons to fall into. Finding that there was no law but what the Mormons could conscientiously obey, they set to work and framed this Act, with the iniquitous purpose of creating one that they could not: and now, the same illustrious jugglers hold up their hands in holy horror, astonished at the result they have achieved. **Posterity will declare that to the extent that neglect of this law is a wrong, the originators of the act were themselves the parents of the wrong. Legitimate or bastard, it is their own offspring anyway.**

And now we will show that this Act, so vilely intended by those who imposed it on Congress, has not even the pretence of a moral purpose to sanction its unjust requirements. The great argument which has been used in its behalf, is the necessity for a preservation of the purity of the nation. But there is no purity required by the Act. It simply requires men not to **MARRY** more than one woman. There is no purity or impurity in a marriage ceremony, neither is there in merely acknowledging a woman as a sixth wife, and that is all that is forbidden. If the Act was planned for greater purity of life, and plurality of association with women had been considered impure, it would forbid men living with more than one woman, marriage or no marriage.

This it does not do, but, on the contrary, while it will allow a man to live in the most licentious manner with a woman without marrying, it will punish him for marrying her if he never lives with her at all—a novel mode of attaining purity, certainly!

The right of one man to live with any number of women, is unquestioned by this law, provided the children are considered illegal, and the women held in dishonor. That alone which it renders punishable, is the giving these women the honorable name of wife. Every lawyer knows that it virtually permits every woman in the Territory to remain in her present associations, while every polygamist may continue to live as he does at present—sin or no sin—provided the women will take upon themselves a name of shame, and the men claim them only as mistresses. It is therefore, not Mormon vices, real or assumed, that are proscribed, but it is the marrying, that which is to Mormons always a religious rite, which the Act denounces; that part, in fact, which the Constitution forbids Congress to meddle with altogether. There is one consideration alone which exposes the nakedness of this Act as to any moral purpose or utility, and utterly explodes the pretences about purity raised in its favor, and that is this: Omit the ceremony, cut out the religion, and the Mormons may live with the same women, and as many more as they choose, unmolested by it forever.

There is found in the Act another enactment to which we have not pre-

viously referred, and that is, a declaration to the effect, that no religious organization shall hold under its control over a specified sum of property; an artful provision launched for the benefit of the Latter-day Saint Church, with the direction of whose funds, under a general head, it was intended to conflict.

While we have little fear for the result of this Act, as far as the Mormons are concerned, there is one reflection, however, which it inspires. **The unheeding zealots who concocted the law, do not know the power of precedents in national history. They do not seem to realize that with every binding law with which they may seek to encircle the Mormons, they virtually engird themselves and their posterity.**

These unconstitutional interferences of Congress with the rights of the Mormons were, of course, intended to be limited to them, but it will not be so. The door once opened to enable the legislature to interfere with religious ordinances, and that self-control of funds and organization which has ever been considered the right of religious bodies, thenceforth, every church organization in America will simply hold its own on the tenure of the popular will. We dare affirm that in the precedents they have established, instead of simply crippling the Mormons, they have ceded away their own rights as American citizens.

And now let us review the Anti-Polygamic law; we have seen that it is compounded of flagrant violations of the most sacred provisions of the Constitution; that it was bolstered into existence for an iniquitous purpose; that it forbids no crime, being blind to the subject of illicit intercourse or social impurity, but that it was specially framed, and carefully worded, to strike at a certain form of religious rites and church organization, and is, as a precedent, dangerous in the extreme to the rights and liberties of the American people.

We have further seen that while polygamy has with the Mormons the importance of a divine command, it is not viewed as a matter of Divine indulgence, but that it is held as being given by God, associated with such regulations and guiding principles as tend to make it, so far as the passions are concerned, rather a law of restriction than otherwise. That polygamy is, in the minds of the Mormons, founded on a regard to right and conscientiousness, instead of being indulged in from licentious motives, is proved by the fact that all the license in the world is left open to them, if they will consent to abolish the sacred ties of husband and wife, and hold their associations on unhallowed grounds. A licentious people could as easily evade this Act as any law ever made beneath the sun. They have but to change the names of relationships, and cut out the holy obligations demanded by their religion, and the thing is done—with a big premium in the way of a State government, huge pre-emption rights, etc., and the friendship of all the world thrown in!! Why turn from all this so easily obtained, and endure the scoffs and sneers of all around, and face from year in to year out, bloody-minded threats of extermination continually held over them, if conscience be not in the matter?

Now, the enactment before us, so far as its application to the Mormons is concerned, is calculated to crush out this conscience, and to subject those who act under its influence to fines and imprisonment. It strips from the Mormons the right to judge what is pure and impure. No liberties more sacred to the human mind could be attacked, than this act assails when applied to Mormon polygamy.

The great question is, what does the Constitution protect, if not the right to judge right from wrong; the right to judge what God requires, and the right to obey those convictions? Is its restrictive command to Congress a

mere sham, intended only to protect religion when it happens to be popular, and therefore needs no protection? Or was it designed to cover every principle held in the mind as sacred, unquestioning whether it be held correctly or not, but protecting it on the simple ground that it is religion—a protection given by the founders of the Constitution, because they realized that religious convictions cannot be legislatively interfered with without endangering the liberties of mankind? Themselves the descendants of an illustrious line of victims to governmental interference for conscience sake, they certainly intended to prevent the recurrence of such acts. They aimed to effect this much through the establishment of the Constitution, but we believe they had a wider view and a nobler purpose still.

They evidently saw in the seeds of liberty they planted, the future tree under whose wide-spreading and protecting branches "all the fowls of heaven should lodge". Doubtless they foresaw that, in its growth and destiny, the American nation would naturally become a place of refuge, an asylum where men from every nation, and, consequently, of every creed, would come to taste the sweets of equal rights; and, in preparation for that mission of the nation, put it out of the power of Congress to legislate the representatives of any nation off the American soil because of their mode of worshiping God. This is the spirit which glows in the Constitution. It knows neither nationality nor creed, and it never can be wrested to sanction the crushing out of the hearts and souls of the people of an American Territory, a faith based on a lofty sense of right, the sincerity of which has been proved through confiscation, exile and death.

One word more in closing. In this appeal to the protective edicts of the Constitution, it is not necessary to suppose that if they protect the Mormons in their faith, they need be stretched to cover the Thug, the Hindoo murderer or any self-evident wrongdoer of any kind. **It is not asked that the Constitution protect a polygamy which degrades women to "creatures of men's lusts", or "regards them as chattels" —they are liars to their teeth who assert such things of Mormon polygamy.**

Mormonism holds women—when associated with a pure and holy life—as sources of eternal life and glory to man, and as the most valuable jewels of his existence here or hereafter. It gives woman a higher destiny than any other faith on earth. It furnishes more reasons why she should be loved, honored and protected; why she should be pure, noble and highminded; and shows more abundantly why she should not be a "slave to her husband's passions", or her own either, than all the religions in the world put together. And it provides a method to free her promptly from any man who may seek to make her such.

Notwithstanding these facts, blinded fanatics maye persuade Congress to array the strength of the nation against Mormon polygamy. They may persuade the Government to invest military power in their hands to that end. Should such an event ever occur, they will come with a rent and violated Constitution in their hands, prepared to stain the whiteness of the national escutcheon. They will come to inaugurate a precedent, by which sect may war upon sect, and lay the foundation for a reign of religious terrorism, and blast the greatest glory the nation claims.

Unthinking bigots may seek to do all this, but we believe a mightier voice than theirs has decreed that the Constitution shall never need supporters, and that its children shall never abase it in the dust, but that in unclouded brightness it shall float down the stream of ages, ever remembered as the first grand expression of national will which decreed religious liberty to all.—Millennial Star, Vol. 28, pp. 97-101.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

MONDAY, APRIL 7, 1884.

THE SIXTH OF APRIL.

THE 6th of April is an important day in the history of the Church of Jesus Christ of Latter-day Saints. Fifty-four years ago the Church was organized on that day, agreeably with the commandment of the Almighty. A number of persons had previously been baptized, for as long before as May 15, 1829, John the Baptist had appeared to Joseph Smith and Oliver Cowdery, and bestowed upon them the keys of the Aaronic Priesthood, the authority which he held in a former dispensation to baptize repentant believers for the remission of their sins, and they and others had been baptized. The keys of the Melchisedek Priesthood, or Apostleship, had also been restored by the Apostles Peter, James and John soon afterwards, but no organization had previously been effected, nor had the authority to lay on hands for the bestowal of the Holy Ghost or ordination to office in the Melchisedek Priesthood been exercised by any of those baptized. Not only were they instructed by the Lord how to proceed to organize the Church, but the very day upon which it was to be done was named in the revelation. On the 6th of April, 1830, six of the persons who had been baptized met at the house of Peter Whitmer, in Fayette, Seneca Co., New York, and there proceeded to act upon the instructions given them. The Prophet Joseph Smith in his history gives the following account of the proceedings:

"Having opened the meeting by solemn prayer to our heavenly Father, we proceeded, according to previous commandment, to call on our brethren to know whether they accepted us as their teachers in the things of the kingdom of God, and whether they were satisfied that we should proceed and be organized as a Church, according to said commandment which we had received. To these they consented by an unanimous vote. I then laid my hands upon Oliver Cowdery, and ordained him an Elder of the Church of Jesus Christ of Latter-day Saints; after which, he ordained me also to the office of an Elder of said Church. We then took bread, blessed it, and brake it with them; also wine, blessed it, and drank it with them. We then laid our hands on each individual member of the Church present, that they might receive the Gift of the Holy Ghost, and be confirmed members of the Church of Christ. The Holy Ghost was poured out upon us to a very great degree—some prophesied, whilst we all praised the Lord, and rejoiced exceedingly."

While they were assembled an instructive and comforting revelation was received by the Prophet. After relating this in his autobiography, he adds:

"We now proceeded to call out and ordain some others of the brethren to different offices of the Priesthood, according as the Spirit manifested unto us: and after a happy

time spent in witnessing and feeling for ourselves the powers and the blessings of the Holy Ghost, through the grace of God bestowed upon us, we dismissed with the pleasing knowledge that we were now individually, members of, and acknowledged of God, 'The Church of Jesus Christ,' organized in accordance with commandments and revelations given by Him to ourselves in the last days, as well as according to the order of the Church as recorded in the New Testament."

This was the humble commencement of the greatest and most important work that has been undertaken upon this earth since the days when the Savior ministered personally among men. It is nothing less than the establishing of the Church and kingdom of God upon the earth—that kingdom which Daniel foresaw would be set up in the last days, "which shall never be destroyed" or "left to other people," but which "shall break in pieces and consume all other kingdoms and stand forever."

No wonder the Latter-day Saints honor that day! To them it is the grandest and most significant day of the whole year. And they celebrate it in the most sublime manner—by as many as possible of them assembling in general conference to praise and worship God, and transact such business of a Church capacity as may be brought before them. What a contrast between the number of devout believers who met in the house of Peter Whitmer fifty-four years ago with a desire only to know the will of the Almighty and then to do it, and the vast number who, with the same faith and motives, meet in Salt Lake City on the same day of this year! If the weather be favorable, there are probably not less than 15,000 people assembled in the large Tabernacle, and thousands of others anxious to gain admittance to the building but unable to find room. This comparison may serve to indicate in some degree the growth and advancement made by the Church. It has made rapid strides in the past, and as time advances it increases in magnitude and momentum, and it will continue to do so in spite of all the opposing powers on earth and from beneath. The Lord is still with His people, and as He comforted them on that momentous day fifty-four years ago by revealing to them His will, so does He continue to do so. As He preserved them miraculously from the destruction which their enemies sought to bring upon them when they were few in number, so He does now that they have increased to scores of thousands.

There is also another reason why the 6th of April should be regarded as an important day and why it should be celeorated. In the revelation given to the Prophet Joseph Smith just previous to the organization of the Church, it is intimated that it was upon the 6th of April that the Savior of the world was born. The first paragraph of it reads as follows:

"The rise of the Church of Christ in these last days, being one thousand eight hundred 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 sixth day of the month which is called April."

It may be difficult for those who have been in the habit all their lives of regarding the 25th day of December as the day of the Savior's birth, to believe it possible that He was born on the 6th of April. It may be claimed, too, that the revelation merely expresses "round numbers" wherein it alludes to the period that had elapsed since the birth of the Savior, but we prefer to

believe that it means what it says. Chronologists generally agree that the Savior was not born in December, and that the custom of celebrating the 25th day of that month originated in an erroneous impression started by a Romish monk. Many of the most learned of the chronologists have expressed the opinion also that he was born in April, and according to a calculation of Prof. Orson Pratt, it was upon the 11th day of that month. Possibly this may be correct, but there is good reason to believe that the 6th of April is the true Christmas.

Nor are those mentioned the only events that make that day memorable, for it was upon the 6th of April that the Savior was crucified. This is not only acknowledged by chronologists of the world, but we have the testimony of Joseph Smith for it. In his history, under date of April 6, 1833, he records the following:

"The day was spent in a very agreeable manner, in giving and receiving knowledge which appertained to this last kingdom. It being just 1800 years since the Savior laid down his life that men might have everlasting life, and only three years since the Church had come out of the wilderness, preparatory for the last dispensation, they had great reason to rejoice: they thought upon the time when this world came into existence, and the morning stars sang together, and all the sons of God shouted for joy; when Israel ate the 'Passover' as wailing came up for the loss of the first-born of Egypt; and they felt like the shepherds who watched their flocks by night, when the angelic choir sweetly sang that electrifying strain, 'Peace on earth and good will to man;' and the solemnities of eternity rested upon them. This was the first attempt made by the Church to celebrate her birth-day, and those who professed not our faith talked about it as a strange thing."

What changes in the Church of Jesus Christ may be developed before another of its birthdays shall occur, or during the next decade, it is not for us to predict, but we feel assured that the work of God is hastening to a consummation, and that He will cut it short in righteousness. The faithful never had greater cause to rejoice, and the wicked never had greater cause to tremble at the prospect of the approaching time "when the Lord Jesus shall be revealed from heaven with His mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the Gospel."

In view of this being the true Christmas season of the year, it will perhaps not be deemed inappropriate for us to publish the following beautiful poem by Bishop O. F. Whitney: G. C. L.

A CHRISTMAS IDYL.

—o—

In solemn council sat the Gods,
From Kolob's height supreme,
Celestial light blazed forth afar
O'er countless Kokaubeam.
Reflected whence fell radiant gleams
Of that resplendent day,
Far down the dark abysmal realm
Where Earth in chaos lay.

Rapt silent reigned. The hour was one
When Thought doth most avail.
The destiny of worlds unborn
Hung trembling in the scale.
A hush profound--and there uprose,
Those Kings and Priests among,
A pow'r sublime, than whom appeared
None mightier 'mid the throng.

A stature mingling strength and grace,
Of meek though godlike mien,
The lustre of whose countenance
Outshone the noonday sheen.
The hair was white as purest foam,
Or frost of Alpine hill.
He spake—attention grew more grave—
The stillness e'en more still.

"Father!"—the voice like music fell,
Clear as the murmuring flow
Of mountain streamlet, trickling down
From heights of virgin snow—
"Father," it said, "since one must die
Thy children to redeem,
Whilst Earth—as yet unformed and void—
With pulsing life shall teem;

"And thou, great Michael, foremost fall
That mortal man may be,
And chosen Savior yet must send,
Lo, here am I, send me!
I ask— I seek no recompense,
Save that which then were mine;
Mine be the willing sacrifice,
The endless glory—Thine!"

He ceased and sat; when sudden rose
Aloft a towering Form,
Proudly erect as lowering peak
That looms above the storm.
A Presence bright and beautiful,
With eye of flashing fire,
A lip whose haughty curl bespoke
A sense of inward ire.

"Give me to go," he boldly cried,
With scarce concealed disdain,
"And none shall hence, from Heav'n, to Earth,
That shall not rise again.
My saving plan exception scorns—
Man's agency unknown.
As recompence—I claim the right
To sit on yonder Throne!"

Ceased Lucifer. The breathless hush
Resumed and denser grew.
All eyes were turned—the general gaze
One common magnet drew.
A moment there was solemn pause—
Then, like the thunder-burst,
Rolled forth from lips Omnipotent,
The words: "I'LL SEND THE FIRST!"

'Twas done. From congregation vast,
Tumultuous murmurs rose—
Waves of conflicting sound, as when
Two meeting seas oppose.
'Twas finished—but the heavens wept—
And still their annals tell
How God's elect was chosen Christ,
O'er One who fighting fell.

A stranger star o'er Bethlehem
Shot down its silver ray
Where, cradled in a manger's fold,
A sleeping infant lay.
Whilst, guided by that finger bright,
The Orient sages bring
Rare gifts of myrrh and frankincense
To hail the new-born King.

Oh wondrous grace! Will Gods go down
Thus low that men may rise?
Imprisoned here that Mighty One
Who reigned in yonder skies?
E'en so. Time's trusty horologe
Now chimes the hour of Noon—
A dying world is welcoming
The Godhead's gracious boon.

He wandered through the faithless world,
A Prince in shepherd s guise;
He called his scattered flock, but few
The Voice would recognize;
For minds upborne by hollow pride,
Or dimmed by sordid lust,
Ne'er look for kings in beggar's garb—
For diamonds in the dust.

He wept o'er doomed Jerusalem,
Her temples, walls and towers;
O'er palaces where recreant priests
Usurped unhallowed powers.
"I am the Way of Life and Light!"
Alas! 'twas heeded not—
Ignored Salvation's message, spurned
The wondrous truths He taught.

O bane of damning unbelief!
Thou source of lasting strife!
Thou stumbling-stone, thou barrier 'thwart
The gates of Endless Life!
O love of self and Mammon's lust!
Twin portals to despair—
Where Bigotry, the blinded bat,
Flaps through the midnight air!

Through these, gloom-wrapt Gethsemane!
Thy glens of guilty shade
Wept o'er the sinless Son of God,
By gold-bought kiss betrayed;
Behind him unresisting dragged—
Forsaken, friendless, lone,
To halls where dark-browed Hatred sat
On Judgment's lofty throne.

As sheep before His shearers, dumb,
Those patient lips were mute;
The clamorous charge of taunting tongues
He deigned not to dispute.
They smote with cruel palm His face—
Which felt, but scorned the sting—
They crowned with thorns His quivering brow,
Then, mocking, hailed Him "King!"

On Calvary's hill they crucified
The God whom worlds adore!
"Father, forgive them!"—Drained the dregs—
Immanuel was no more.
No more where thunders rocked the earth,
Where lightnings, 'thwart the gloom,
Saw that unconquered Spirit spurn
The shackles of the tomb!

Far flashing on its wings of light—
A falchion from its sheath—
It cleft the realms of Darkness, and
Dissolved the bands of Death.
Hell's dungeons burst! Wide open swung
The everlasting bars,
Whereby the ransomed soul shall win
Those heights beyond the stars.

December, 1883. O. F. WHITNEY.

ADDRESS.—The address of the President of the Welsh Conference is W. D. Williams, 1 Windsor Terrace, Merthyr Tydfil, Glamorganshire, South Wales.

INNOCENT VICES

By Elder Samuel W. Richards

(Contributor 12:174)

"Innocent vices"—there are none.

There are wrongs which persons may commit against themselves, and the observer says: "Well, he is only injuring himself, and if he will do so it is nobody's business, so long as he does not interfere with others." I assume that this is a mistake, and one to be avoided. Man has no right to self-debasement of any kind, either mental or physical.

Some have excused their indulgences in vice and ruinous habits, with the idea that they injure no one but themselves; but this is a false conclusion, a deceitful, if not wicked perversion of truth. Man is but a link in the great chain of humanity, and he cannot do that which shall destroy the efficiency of that relation which he sustains to others, without incurring penalties that must be endured, peradventure, by the generations to come.

Sin and the violation of the laws of life are not to be excused in anyone. All the energy of man's power mentally, physically or spiritually, should be secured to the generations following. It is their lawful inheritance, and should be transmitted to posterity in all the excellence, purity and divinity that man is capable of possessing. It is their right, a right of which they must not be deprived; cannot be, without violating an eternal compact of endless lives.

Ignorance of the eternal purpose and relation that man sustains to his fellow-man, especially to his generations after him, is a fruitful, but inexcusable cause of much of the human frailty exhibited by sensual man.

The parent acknowledges his duty to educate, and implant in the minds of his children every principle of intelligence that can serve to qualify them for the realities of life. Of how much more importance it should be to endow that child with both physical and mental endowments, which are to be transmitted in the conception of the being, and are not otherwise acquired!

There is a higher relation, a higher obligation than that which is earthly, and the vicious qualities of one being should never become the inheritance of another.

A man has no more right to entail vicious propensities upon another by generation, than he has by education. When a man can habituate himself to profanity and lying (twin vices), to drunkenness, and the criminalities so prevalent in our professed Christian communities of enlightened notions, he has no right to posterity through which to perpetuate his sinful, God-defying career, in violation of every covenant by virtue of which he holds any relation to the immortal, eternal and Divine.

Example is a great educator. Let a child know that his father can swear, curse, drink, and smoke without any compunctions of conscience, and that child's road is clear to infamy and disgrace, and the responsibility will be placed to the father's account. A mother's influence, though more genial and consistent with the right, may not be sufficient to overcome, by precept, the force of example.

No mother should be under the necessity of assuming the opposite of a father's example, in doing her duty to her children. To thus antagonize father and mother, husband and wife, is a violation of the marital relation. Discord and strife ensue, and the re-

lation that was in the councils of the just, devised as an eternal union, becomes undesirable, ofttimes unbearable, and is dissolved; all in consequence of the persistent vicious habits of the father—man. What a fearful debt such a man owes to justice! And what a woeful fact that the debt must be paid!

While the faith of the people may not generally seem to be impaired, vices creep in among them, and in some instances become so common, and are so freely indulged in without reproof or restraint, that they are looked upon as innocent, as without criminal liability; while in fact they are vices not to be tolerated—are directly in violation of law, or God's word and will, revealed for man's exaltation, and without observance of which none can be fully justified. He that offends in the least, may be adjudged guilty of all, if he turn not therefrom, for sin lieth at his door.

To those who are believers in the revelations of God to man, through his Prophet, Joseph Smith, I would invite special attention to the almost universally prevailing habit of using tobacco. Many who make such profession, both old and young, are completely enslaved by the filthy, abominable practice of either smoking or chewing this detestable weed, with which the earth and humanity are cursed. In the beginning, God, the Creator, forbade the use of one of the fruits of the garden by man. This, designed to test man's integrity to his Father's instructions, resulted in disobedience and punishment.

God has forbidden the Saints, in our day, the use of tobacco. He has said, "It is not for the body, neither for the belly, and is not good for man"; while thousands who profess to be Saints, declare by their practice in the constant use of it, that it IS good for man, and they will not do without it. The practice of one is directly opposite to the declaration of the other. There is a lie somewhere, and who is guilty of it? It becomes a very serious matter when we read that all liars shall have their part in the lake that burneth, while it is also written that "it is impossible for God to lie".

It is clear from this evidence that judgment must be rendered against him who is guilty of both the lie and the practice, even though he professes to be a Saint, and deliberately refuses to live by every word that proceedeth from the mouth of God. This he is COMMANDED to do, and a persistent violation of law is sin, the wages of which is death. The fact that man may and does become a slave to such a deleterious weed, should be enough to cause him to shun it as he would the serpent of death. This most filthy, disgusting habit, to which so many have become abandoned, is as universally abhorred by sensitive woman, as it is entirely repugnant to the more sensitive nature of the Holy Spirit of promise, to those who are obedient.

Youthful reader, let me urge you to refrain from all that God has forbidden, and take delight in reforming, by your example as well as precept, those who have so freely indulged in the many habits and vices that prevail, as to look upon them as being INNOCENT to the present life of man and to his future happiness, while they are in fact the subtle tempter leading him to degradation and misery.

Be admonished to go not in the way of the unbeliever nor approve the pernicious habits of the Gentiles, who have so far departed from the right, that their cup is full, and their day of grace is virtually passed; but remember that God has purposed to raise up a peculiar people, by calling out of Babylon those who are willing to forsake her ways, follies, vices and sins, and walk in His paths, where all who will may find peace.

We live in the midst of a crooked and perverse generation; a generation so intensely given up to sensualities, that they are almost wholly lost to spiritualities. We live in a day that is dark with unbelief, full of deceit, when every man is seeking his own and not another's good; when greed, sensual indulgence, and appetites have no bounds; and in the last, the eleventh hour of that day, the last call is made for man to reform his ways, and bring all his desires in subjection to the laws of life; both the temporal and the spiritual life of man. To accomplish this the dark ways of unbelief must be abandoned, and that which is of God—the light of life—must be sought after, the voice and words of wisdom must be listened to, and be faithfully observed —turning away from all the evil propensities of humanity, and from the ways in which the Gentile nations have corrupted themselves, and walking in that narrow way which only a few ever find, that leads to a knowledge of God, the fountain of all life.

The Apostle has truly said in holy writ, that of whom a man is overcome, of the same is he brought into bondage. If by the lusts of the flesh and much wantonness, a man becomes the servant of corruption, by practicing that which is sensual, in gratifying the tastes, desires, or passions, he shall utterly perish in his own corruption. To save man from his evil habits and customs, derived from Gentile practices and indulgences, is the great object of the latter-day dispensation of God to man. A life of selfish indifference leads to many of the common evils and vices that prevail so universally among men, and make them like the brute beasts. They should be avoided by all Saints. The many indulgences of life, that appeal only to the senses, are but snares to the feet and degrading to the soul. If a different life from that of the Gentiles does not characterize and make peculiar the lives of the Saints, as a people, then the gathering has been practically a failure, and other means must be employed, and terrible they may be, to bring to pass the realization of God's purposes. He will not be frustrated in His designs. Therefore touch not, taste not, handle not, that which has been forbidden; which weakens and demoralizes, degrades and enslaves, and will eventually destroy the sensitive part of man's nature, and leave him to be led captive at the will of him who is ever seeking to destroy.

All excessive indulgences beyond the actual demands of nature are vices, not innocent, but destructive to men's physical organization. Every departure from the strictest rules of morality is vicious and corrupting to his spiritual being, from which, only by repentenance and sorrow, can he be redeemed.

THE PLACE WHERE MOTHER DWELLS

BY SARAH E. MITTON

It may be a time-worn cottage, standing back among the trees;
And its window panes may rattle, in the searching autumn breeze;
Or it may be more a mansion, built of marble, firm and grand;
And its beauties may be many, stretching out on every hand.
But what e'er be its construction, in our heart deep feeling swells,
When we single out the "home nest"—The place where mother dwells.

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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O AMERICA!

O my beloved country! O America! thou that gave me birth—the land of my fathers, where they fought, bled, and died, and where their ashes repose in peace. I love thee as I love my life—once the home of the free and brave sons of Columbia. The asylum of the poor and oppressed of all nations, where once law, and justice could be found, and obtained by all,—rights then sacred—now trampled upon. Then once the brightest star in the galaxy of nations- thy name feared and revered by them—thy flag unfurled in every breeze, respected, and honored in every sea—in every country and clime? Why is it that thy glory is departed? The asnwer is, because of the deeds of thy degenerate sons.

If our fathers could arise from their sleeping dust, in tones of thunder they would say to their unworthy sons, "Stay your sacrilegious hands, repent of all your wickedness, make the laws honorable, stay the torrent of crime, abomination, pride, murder, and political insanity, prejudice, discord, disunion, and whoredom, that is almost overwhelming you, and leading you headlong into the vortex of ruin and final overthrow. Restore to the Saints of the Most High what you have suffered them to be robbed of and plundered, bring their murderers and mobbers to justice, and appoint wise men that fear God for rulers and judges. Then peace shall flourish and her heavenly mantle will be again thrown over Columbia's head, wisdom will be in the counsels of the nations, union restored, and happiness crown again your efforts." But will the nation do it? Verily, no. The fiat has gone forth, the decree has been made, and without the foregoing requisitions it must surely come.

But are there no people dwelling on Columbia's soil that will uphold, protect, and preserve the Constitution? Yes! Away in the chambers of the West on the tops of the mountains towards the setting sun, are a people, despised, calumniated, and persecuted, who have shown their loyalty to the laws and Constitution, under every circumstance. Where the Constitution—that sacred relic, is upheld, revered, and protected, as a ***"Revelation of the Almighty to man."*** There where peace and happiness dwell, where the Keys of Priesthood, salvation, and eternal life to a lost and ruined world are held, where

equal rights are extended to all.

And when political factions, and party strifes have done their work, and made a complete wreck and overthrow of this once beautiful and adored Republic, and the Constitution and laws completely trampled into the dust (cursed and despised, as they are by bigots and traitors already) and anarchy, and confusion reign triumphant through the land, then justice, mercy, and patriotism, will grasp the glorious legacy—the Constitution, and wend their way to the recesses of the Rocky Mountains, and convey it to the mountain home of the Saints of the Most High, where they will rally around it, protect, uphold, and defend it with their life's blood from all sacrilegious hands.

DISCOURSE BY ELDER ORSON PRATT,

DELIVERED IN THE NEW TABERNACLE, SALT LAKE CITY, SUNDAY AFTERNOON, AUGUST 31, 1873.

(Reported by David W. Evans.)

MARRIAGE.

I will read a portion of the Word of God found in the 19th chapter of the Gospel of St. Matthew, commencing at the 3rd verse:—

The Pharisees also came unto him, tempting him, and saying unto him, Is it lawful for a man to put away his wife for every cause?

And he answered and said unto them, Have ye not read, that he which made *them* at the beginning, made them male and female,

And said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh?

Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder.

That portion of these sayings of Jesus to which I wish more especially to call your attention, is contained in the 6th verse—"Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let no man put asunder." There are some few things which transpire in our world in which the hand of God is specially manifest. We might name some things ordained of God, and which he himself has given to the children of men for their observance. Such are the ordinance of baptism, the Lord's Supper, now being administered to the Saints in this congregation, and the ordinance of confirmation by the laying on of hands for the baptism of fire and of the Holy Ghost. These ordinances have been ordained of God; he is their Author, and he confers authority upon his servants to officiate therein, and without authority from God to do so, all such administrations are illegal. In addition to these we might name a variety of other ordinances, such as ordinations to the ministry—ordaining a person to officiate in the office and calling of an Apostle, and in the offices and callings of Elders, Priests, Teachers, &c., without which no man can perform the duties of these several offices so as to be acceptable in the sight of God.

But, to be brief, we will come to

the point more fully. God has appointed marriage, and it is as much a sacred and religious ordinance as baptism for the remission of sins, confirmation, ordination to the ministry, or the administration of the Lord's Supper. There is no distinction with regard to the divinity of these ordinances—one is just as much divine as the other, one is a religious ordinance as much as the other, and, therefore, people of all sects and parties in this great Republic, should be left free to administer them according to the dictates of their own consciences. In other words, Congress should not assume to be the dictator of my conscience nor of yours. What I mean by this is, that if I am a minister, Congress, or the President of the United States, has no right, by virtue of the Constitution, to say how I shall administer the ordinance of marriage to any couple who may come to me for that purpose; because I have a conscience in regard to this matter. It is an ordinance appointed of God; it is a religious ordinance; hence Congress should not enact a law prescribing, for the people in any part of the Republic, a certain form in which the ordinance of marriage shall be administered. Why should they not do this? Because it is a violation of religious principles, and of that great fundamental principle in the Constitution of our country which provides that Congress shall make no law in regard to religious matters that would, in the least degree, infringe upon the rights of any man or woman in this Republic in regard to the form of their religion.

Perhaps some may make the inquiry—"What shall we do with those who make no profession of religion, some of whom are infidels, or what may be termed 'nothingarians,' believing in no particular religious principle or creed? They want to enter the state of matrimony, and, in addition to religious authority, should there not be a civil authority for the solemnization of marriage among these non-religionists?" Yes; we will admit that, inasmuch as marriage is an important institution, it is the right and privilege of the Legislatures of States and Territories to frame certain laws, so that all people may have the privillege of selecting civil or religious authority, according to the dictates of their consciences. If a Methodist wishes to be married according to the Methodist creed and institutions, Congress should make no law infringing upon the rights of that body of religionists, but they should have the privilege of officiating just as their consciences dictate. The same argument will apply to the Presbyterians, Quakers, Baptists, and every religious denomination to be found in this Republic, not excepting the Latter-day Saints. Then, as regards the non-religionist, if he wishes to become a married person, and does not wish to have his marriage solemnized according to the form used by any religious denomination, it should be left open to him to comply with such forms as the Legislature may prescribe. This is leaving it to the choice of the individual, and this is as it ought to be, and as it is guaranteed to us, so far as other ordinances are concerned. For instance, Congress would never think of making a law in regard to the form of baptism, or of appointing a Federal officer to go into one of the Territories of this Union, and decree that he only should be authorized to administer the ordinance of baptism. Do we not know that the whole people of this Republic would cry out against such an infringement of the Constitution of our country? Every man and every

woman who knows the least about the great principles of religious liberty would at once say, "Let the various religious bodies of the Territory choose for themselves in regard to the mode of baptism; a Federal officer is not the person to prescribe the mode or to administer the ordinance of baptism."

Why not this reasoning apply to marriage as well as to baptism? Can you make a distinction so far as the divinity of the two ordinances is concerned? I can not. I read here in the last verse of my text "What God has joined together, let not man put asunder." It will be perceived from this sentence, that God has something to do in the joining together of male and female; that is, when it is done according to His mind and will: we will make that a condition. But we will say that, in all cases under the whole heavens, where a couple are joined together, and God has anything to do with it, he does not ask Congress to make a law; nor the President of the United States to appoint a form, and he will sanction it. No, he claims the right, and his children claim that God has the privilege, to prescribe the form or ceremony, and the words to be used; and when that ceremony is performed by divine authority, we may then say, in the fullest sense of the term, that they are joined together divinely, and not by some civil law.

The union of male and female I consider to be one of the most important ordinances which God has established; and if its solemnization had been left entirely to the whims and notions of men, we might have had as many different ways of performing the matrimonial rite, as we have of administering the ordinance of baptism. You know that in the performance of the baptismal rite, some believe in sprinkling, and some in pouring; some societies believe in immersion after they have obtained the remission of sins; others, like Alexander Campbell and his followers, believe that immersion is to be administered for the remission of sins. Another class believe in being immersed face foremost; others, again, believe in being immersed three times—once in the name of the Father, once in the name of the Son, and once in the name of the Holy Ghost. Taking all these classes as churches, they are no doubt sincere; they have been instructed by their teachers, until they sincerely believe in these several forms of baptism.

Now, if Congress, or the legislative assemblies in the different States and Territories, were permitted to make laws regulating this they would perhaps have many other forms besides those I have named, which they would force the people under heavy penalties to comply with. And so in regard to marriage. If Congress should undertake to make a law to govern the Methodists, for instance, in the solemnization of marriage, they would not like it, neither would the Presbyterians, nor Baptists. A man belonging to either of these denominations would say, "Here is a law which prohibits me from exercising my religious faith, and compels me to be married by a justice of the peace, or a federal officer, or some person who, perhaps, does not believe in God, and who has no respect for the ordinances of heaven. I am compelled by the laws of the land to have him officiate and pronounce me and my 'intended,' husband and wife, or to remain unmarried." The Constitution does not contemplate this forcing of the human mind in regard to that which is ordained of God. If I, believing in

God and in the ordinances which he has instituted, am forced to be married by an unbeliever, perhaps a drunkard and an immoral man, or I do not care if he is a believer in some kind of a creed, if I am satisfied that he has not authority to officiate in the union of the sexes, and I am compelled to be married by him, would it answer my conscience? Could I consider myself joined together by the Lord? It is inconsistent to suppose that I could feel so, and in the very nature of things the solemnization of the marriage ceremony, as well as all other religious ordinances, are matters which should be left for all persons to act in as they feel disposed.

But we will pass on; we must not dwell too long on this subject. My reason, however, for making these few remarks is to prove that the ordinance of marriage is divine—that God has ordained it. I want it particularly understood by this congregation that, in order to be joined together of the Lord, so that no man has the right to put you asunder, the Lord must have a hand in relation to the marriage, the same as he has in relation to baptism.

Now I inquire if any of the religious societies on the earth, with the exception of the Latter-day Saints, have received any special form in relation to the marriage ceremony? If they have, from what source have they received it? Did they invent it themselves? Did a learned body of priests get together in conference and, by their own wisdom, without any revelation from heaven, make up a certain form by which the male and the female should be joined in marriage? Or how they have come in possession of it? They have invented it themselves, as you can find by reading the disciplines, creeds and articles of faith, which almost every religious society possesses, and which some of them have possessed for a long period of time. If we go back for several hundred years, we shall find some of these forms in existence. In the Roman Catholic church the ritual of marriage has existed for many generations. The same is true with the Greek church, a numerous branch of the Catholics who broke off from the church established at Rome, a few centuries after Christ. Martin Luther also had his views in relation to the marriage ordinance. He was a polygamist in principle, as you will find in his published writings. We have an account of him, in connection with six or seven others, ministers of his faith, advising a certain prince in Europe to take unto himself a second wife, his first wife being still alive, Luther and these ministers saying that it was not contrary to the Scriptures. John Calvin had his notions on the subject, but each and all of the ceremonies of marriage in use among the various Christian churches, the Catholics as well as Protestants, from the days of the first Reformation, several hundred in number, down to our own day, are the inventions of men; for, amongst them all, where can you find one which claims that God has said anything to them about marriage, or anything else pertaining to their officiations as ministers in his cause? Not one; the whole of them claim that the Bible contains the last revelation that was ever given from heaven. Hence, if their claim be true, God never said a word to Martin Luther, John Calvin, John Wesley, or any other reformer, about their ministry, the order of marriage, baptism, or anything else. If their

claim be true—that the last revelation God ever gave was to John on the Isle of Patmos, what conclusion must we come to in regard to them? We must conclude that all their administrations are illegal. If I have been baptized by the Presbyterians, Church of England, Roman Catholics, Greek church, Wesleyans, or by any other religious denomination which denies any later revelation than the Bible, my baptism is good for nothing, God has had nothing to do with it, never having spoken to or called the minister who officiated, as Aaron was called, that is, by new revelation.

"Well," says one, "that is unchristianizing the world." I know, according to the views contained in the Bible, that it is unchristianizing it in one of the most fundamental points—it shows that all the ordinances and ceremonies of the Christian world, being administered in the name of the Trinity, without new revelation, are illegal and of none effect, and that God does not record them in the heavens, though they may be recorded by man on the earth. But when a man is called by new revelation, it alters the case. When God speaks or sends an angel, and a man is called and ordained, not by uninspired men who deny new revelation, but by divine authority, when he administers baptism, or any other ordinance of the Gospel, it is legal, and what is legal and sealed on earth is legal and sealed in heaven, and when such an administration is recorded here on the earth, it is also recorded in the archives of heaven: and in the great judgment day, when mankind are brought before the bar of Jehovah, the Great Judge of the quick and dead, to give an account of the deeds donein the body, it will then be known whether an individual has officiated in or received ordinances by divine appointment: and if not, such administration being illegal, will be rejected of God.

"Oh but," says one, "such a person, officiating or being administered to, may have been sincere." Yes, I admit that. Sincerity is a good thing, and without it there can be no real Christians; but sincerity does not make a person a true child of God; it requires something more than that. If sincerity alone where sufficient to make a person a child of God, then the heathens, when they wash in the Ganges, worship crocodiles, the sun, moon, stars, or graven images, or when they fall down and are crushed beneath the cars of Juggernaut, would be children of God; for in these various acts, they certainly give proof of their sincerity, and if, according to the ideas of some persons, that only were necessary to make them God's children, they would certainly be right. But it is not so. Sincerity undoubtedly shows the existence of a good principle in the heart of either heathen or sectarian, but it does not show that its possessor is right, or that he has received the true doctrine; it only shows that he is sincere.

Let us come back again to the subject of the administration of ordinances by divine appointment. I said their baptisms are illegal. Now let me go a little further, and say that the ordinance of marriage is illegal among all people, nations and tongues, unless administered by a man appointed by new revelation from God to join the male and female as husband and wife. Says one—"You do not mean to say that all our marriages are also illegal, as well as our baptisms?" Yes, I do, so far as God is concerned. That is taking a very broad standpoint; but I am telling you that which is my belief; and I presume, so far as I am

acquainted, it is the belief of the Latter-day Saints throughout the world, that all the marriages of our forefathers, for many long generations past, have been illegal in the sight of God. They have been legal in the sight of men; for men have framed the laws regulating marriage, not by revelation, but by their own judgment; and our progenitors were married according to these laws, and hence their marriages were legal, and their children were legitimate, so far as the civil law was concerned; and this is as true of our own day as of the past; but in the sight of heaven these marriages are illegal, and the children illegitimate.

"Well," says one, "how are you going to make these marriages legal? Here are a man and woman, who were married, according to the civil law, before they ever heard of your doctrines; but they have come to an understanding of them, and now is there any possible way to make their marriage legitimate, in the sight of heaven?" Yes, How? By having them re-married by a man who has authority from God to do it. This has been done in almost numberless instances; and it is the same with baptism. Has any person, baptized by the Methodists, Church of England, Baptists or Presbyterians, been admitted into the Church of Jesus Christ of Latter-day Saints, on his old baptism? Never. Not one among the hundreds of thousands who have joined this Church, since its rise in 1830, has been admitted on his or her old baptism. Why not? Because we do not believe in their old baptisms. The Lord has commanded his servants to go forth and preach the Gospel, and to baptize all who come unto them for baptism. If we find a sincere man, who has gone through a correct form of baptism—and many have, such as the Campbellites and the Baptists—we tell him that, if he believes in our doctrine, he must be baptized over again, because his former baptism was administered by a man who denied new revelation, and who did not believe that any had been given, later than that contained in the New Testament. It is the same in regard to marriages.

The people are very anxious that their children should be legitimate, and that their marriages should be so solemnized that God will recognize them in the eternal worlds; and hence we say to all the thousands and scores of thousands who come here from foreign lands—"Come forward and be married according to divine appointment, that you may be legally husband and wife in the sight of heaven."

Now let us go a little further. Having explained to you the authority necessary to join men and women in the Lord, we will now explain the nature of marriage itself—whether it is a limited condition, to terminate with what we call "time;" or whether it is a union which will exist throughout all the ages of eternity. This is an important question. So far as the ordinance of baptism is concerned, we know that does not relate to time alone. It must be administered in time, or during our existence in mortal life; but its results reach beyond death, and the burial in, and coming forth out of, the water are typical of the death and resurrection of our Savior. When we come forth out of the water, we rise to a newness of life, and it is declared to all people who witness the performance of the ordinance, that the candidates thus receiving baptism, expect to come forth from the tomb, that their bodies will be resurrected, bone coming to its bone,

flesh and skin coming upon them, and the skin covering them; that if they are faithful to the end they will come forth immortal beings, and will inherit celestial glory. Thus you see that baptism points forward to eternity, its effects reaching beyond the grave. So in regard to marriage.

Marriage, when God has a hand in it, extends to all the future ages of eternity. The Latter-day Saints never marry a man and a woman for time alone, unless under certain circumstances. Certain circumstances would permit this, as in a case where a woman, for instance, is married to all eternity to a husband, a good faithful man, and he dies. After his death, she may be married to a living man, for time alone, that is until death shall separate her from her second husband. Under such circumstances, marriage for time is legal. But when it comes to marriage pertaining to a couple, neither of whom has ever been married before, the Lord has ordained that that marriage, if performed according to his law, by divine authority and appointment, shall have effect after the resurrection from the dead, and shall continue in force from that time throughout all the ages of eternity.

Says one—"What are you going to do with that Scripture which says that in the resurrection, they neither marry nor are given in marriage?" I am going to let it stand precisely as it is, without the least alteration. A man who is so foolish as to neglect the divine ordinance of marriage for eternity, here in this world, and does not secure to himself a wife for all eternity, will not have the opportunity of doing so in the resurrection; for Jesus says, that after the resurrection there is neither marrying nor giving in marriage. It is an ordinance that pertains to this world, and here it must be attended to; and parties neglecting it wilfully, here in this life, deprive themselves of the blessings of that union for ever in the world to come. It is so with regard to baptism. We are bringing up these two divine ordinances to show you how they harmonize. A man who, in this life, hears the Gospel and knows that it is his duty to be baptized in order that he may come forth in the morning of the resurrection with a celestial, glorified body, like unto that of our Lord Jesus Christ, and neglects baptism and dies without attending to the ordinance, can not be baptized himself after the resurrection of the dead, any more than he can be married after the resurrection of the dead. Why not? Because God has appointed that both marriage and baptism shall be attended to in the flesh, and if neglected here, the blessings are forfeited.

We read, in our text, something about the first marriage which took place on our earth. Much has been said in relation to this event, and inasmuch as God ordained this sacred rite, I feel disposed to bring it up as a type of all future marriages. The first pair of whose marriage we have any account, on this earth, were immortal beings. "What! you do not mean to say that immortal beings marry, do you?" Yes, that is the first example we have on record. Inquires one—"Do you mean to say that Adam was an immortal being?" What is the nature of an immortal being? It is one who has not had the curse of death pronounced upon him. Had Adam the curse of death pronounced upon him, when the Lord brought Eve — the woman — and gave her to him? No, he had not. Had the Lord pronounced the curse of death upon Eve at the

time he brought her to Adam? He had not. Why not? Because neither of them had transgressed. It is said in the New Testament that death entered into this world by transgression, and in no other way. If Adam and Eve had never transgressed the law of God, would they not be living now? They certainly would; and they would continue to live on millions of years hence. Can you, by stretching your thoughts into the ages of futurity, imagine a point of time, wherein Adam and Eve would have been mortal and subject to death if it had not been for their transgression? No, you can not. Well, then, were they not immortal? They were to all intents and purposes two immortal beings, male and female, joined together in marriage in the beginning. Was that marriage for eternity, or until death should separate them? I remember attending some weddings when I was a youth, and this sentence has generally been incorporated in all the marriage ceremonies I have seen performed by civil authority — "I pronounce you husband and wife, until death shall you separate." A very short contract, is it not? Only lasts for a little time, perhaps death might come to-morrow or next day, and that would be a very short period to be married, very different from the marriage instituted in the beginning; between the two immortal beings. Death was not taken into consideration in their case; it had never been pronounced. The Lord had said nothing about death, but he had united them together, with the intention of that union continuing through all the ages of eternity.

Inquires one, "Did they not forfeit this by eating the forbidden fruit?" We have no account that they did; but supposing they did, can you show me one thing that our first parents forfeited by the Fall that was not restored by the atonement of Jesus? Not a thing. If they forfeited the life of their bodies, the atonement of Christ and his victory over the grave by the resurrection restored to Adam and Eve that immortality they possessed before they transgressed; and whatever they lost or forfeited by the Fall was restored by Jesus Christ. But we have no account that Adam and Eve forfeited the privilege of their eternal union by their transgression; hence, when they, by virtue of the atonement of Christ, come forth from the grave (if they did not come forth at the resurrection of Christ), they will have immortal bodies, and they will have all the characteristics, so far as their bodies are concerned, that they possessed before the Fall. They will rise from the grave male and female, immortal in their natures, and the union which was instituted between them before they became mortal will be restored, and, as they were married when immortal beings, they will continue to be husband and wife throughout all the future ages of eternity.

It may be inquired, "What is the object of that? Marriage, we supposed, was instituted principally, that this world might be filled with inhabitants, and if that was the object, when the earth has received its full measure of creation, what is the use of this eternal union in marriage, continuing after the resurrection?"

Have you never read the first great commandment given in the Bible? God said, "Be fruitful and multiply." Did he give this commandment to mortal beings? No, he gave it to two immortal beings. 'What! do you mean to say that immortal beings can multiply, as

well as be married for all eternity?" I do. God gave the command to these two immortal personages, before the Fall, showing clearly and plainly that immortal beings had that capacity, or else God would never have given it to them. I will admit that they had no power to beget children of mortality; it required a fall to enable them to do that, and without that no mortal beings could have been produced. But we see what has been entailed upon the children of Adam, by the Fall. Instead of his offspring being immortal, they come forth into this world and partake of all that fallen nature that Adam and Eve had after they fell; and they have also inherited the death of the body. If we are to be restored to immortality with them, we must be restored to that heavenly union of marriage, or else we lose something. If they had the power to multiply children of immortality, and if the command was given to them to do so before they became mortal, if their children are ever restored to what was lost by the Fall, they must be restored to that also. Here then is a sufficient object why multiplication should continue after the resurrection.

"But," inquires some one, "will not this world be sufficiently full, without resurrected beings bringing forth children through all ages of eternity?" We must recollect that this world is not the only one that God has made. He has been engaged from all eternity in the formation of worlds; that is, there have been worlds upon worlds created by those who have held the power, and authority, and the right to create; and an endless chain of worlds has thus been created, and there never was a period in past duration, but what there were worlds. The idea of a first world is out of the question, just as much as the idea of a first foot of space, or the first foot in endless line. Take an endless line and undertake to find the first foot, yard or mile of it. It can not be done, any more than you can find out the first minute, hour or year of endless duration. There is no first minute, hour or year in endless duration, and there is no first in an endless chain of worlds, and God has been at work from all eternity in their formation. What for? Is it merely to see his power exercised? No: it is that they might be peopled. Peopled by whom? By those who have the power to multiply their species. There never will be a time that there will be a final stop to the making of worlds; their increase will continue from this time henceforth and for ever; and as the number of worlds will be endless, so will be the number of the offspring of each faithful pair. They will be like the stars in the sky or the sands upon the sea shore; and worlds will be filled up by the posterity of those who are counted worthy to come forth, united with that heavenly and eternal form of marriage which was administered to Adam and Eve in the beginning.

"But you told us a little while ago, that our marriages were illegal, and now how can our species be multiplied after the resurrection? It cannot be, there is no marrying nor giving in marriage then. What then will become of the people, unless there is some provision, ordained by the Lord, whereby the living can act for the dead?" Take away that principle, and amen to all those who have not been married for eternity, as well as time, so far as the multiplication of their species is concerned; for you cannot get married there. But if there is a provi-

sion, by which those who are living here in the flesh, may officiate in sacred and holy ordinances, for and in behalf of the dead, then the question will arise, How far do these ordinances extend?

Some may say, "Perhaps they only extend to baptism. We believe that baptism for the dead is true, because the Scriptures speak very plainly about that in the 15th chapter of Paul's first epistle to the Corinthians, in which, in arguing about the resurrection of the dead, the Apostle says—'Else what shall they do who are baptized for the dead? if the dead rise not at all, why then are they baptized for the dead?'" Sure enough, it would have been useless for those Corinthians to have been baptized for the dead, if there had been no resurrection. But Paul very well knew that the Corinthians understood that they should be baptized for their dead; and that they were actually practicing that ordinance, that their ancestors, who had been dead for generations, might have the privilege of coming forth in the resurrection. Baptism was typical of their burial and resurrection, and hence Paul, in writing to the Corinthians, used it as an argument in support of the principle of the resurrection.

But is there any inconsistency, in supposing that other ordinances may be officiated in, for, and in behalf of the dead? Or shall we say, that God has merely selected the one ordinance of baptism, and told the living to officiate in that for the dead, and to neglect all others? If, however, we believe that God is a God of order and of justice, it is reasonable to suppose that if, by his permission and ordination, the living can do anything for the dead, they can do everything for them, so far as ordinances are concerned. That is, if they can be baptized for and in behalf of the dead, they can be confirmed, and can also officiate in the ordinance of marriage for them. Why be so inconsistent, as to suppose that God should ordain a law by which the living can be baptized for the dead, and do no more for them? God is more merciful and consistent than that; and when he spoke in our day and revealed the plan of salvation, he, as far as we were ready to receive it, gave us a system, by which the dead who have died without the opportunity of hearing and obeying the Gospel, may be officiated for in all respects, and redeemed to the uttermost and saved with a full salvation; and hence, Latter-day Saints, there is hope for our generations who have lived on the earth, from our day back to the falling away of the church—some sixteen or seventeen centuries ago. You can reach back to that day and pick up all your generations—the hearts of the children searching after the fathers from generation to generation; and the ancient fathers looking down to their children, to do something for them, just as the Lord promised in the last chapter of Malachi. There is a promise that before the great day of the Lord should come, it should burn as an oven, and all the proud and they that do wickedly should become as stubble. But before that terrible day should come God would send Elijah the Prophet to turn the hearts of the children to the fathers, and the hearts of the fathers to the children, lest the Lord should come and smite the earth with a curse. As much as to say, that the children would perish as well as the fathers, if this turning of their hearts towards each other did not take place. Paul, in speaking about their forefathers, to those who lived in his day, said—"They without us can not be

made perfect, neither can we be made perfect without them." There must be a union between ancient and modern generations, between us and our ancestry. To say that God would be kind and merciful to a certain generation, and reveal his Gospel through a holy angel for their special benefit, and leave all other generations without hope, is inconsistent. When God begins a work, it is worthy of himself—God-like in its nature, soaring into high heaven, and penetrating the regions of darkness, for those who are shut up in their prison house, that liberty may be proclaimed to the captives; a plan that not only pertains to the present, but reaches back into the past, and saves to the uttermost all who are entitled to, and are willing to receive his proferred mercy. But these ordinances must be attended to here, in this world and probation. This is the law of the Great Jehovah. In the resurrection these things can not be done.

Having explained marriage for eternity, let me explain another portion of my text—"Wherefore they are no more twain, but one flesh. What God hath joined together, let not man put asunder."

There seems to have been, in the beginning, so far as we have any account in the Bible, two personages, one man and one woman—Adam and Eve, united for all eternity. They had power to multiply their species, and their posterity will become so numerous that, in the coming ages of eternity, they will be innumerable. Some, perhaps, may argue that, inasmuch as in the beginning of this creation God saw proper to place only one pair to begin the work of peopling the world, there could not be such a thing, divinely ordained and appointed, as a man having two wives living at the same time. In answer to this let me ask, Was there no man of God in ancient days, to whom the Lord revealed himself, who had two or more wives living with him at the same time? Without devoting much time to the discussion of this subject, I will refer to the special instance, recorded in the Book of Genesis, of Jacob, afterwards surnamed Israel, because of his mighty faith in, and power with God. He had four living wives. Was his practice in this respect sanctioned by the Almighty? Read about Jacob, when he was a youth, before he was married at all, and see what peculiar favors the Lord bestowed upon him. He, upon one occasion, fled from the country where his forefathers, Abraham and Isaac, had sojourned, to escape from his brother Esau, and he laid himself down on the earth, having a rock for his pillow. He prayed to the Lord, and the Lord heard his prayer, and the visions of heaven were opened to his mind. He saw a ladder ascending from the place where he was sleeping, that reached into the heavens; he saw the angels of God ascending and descending upon that ladder; he heard the voice of the Lord proclaiming to him what a great and powerful man he should become, that the Lord would multiply him, &c., and his seed should be as numerous as the stars of heaven, and Jacob worshiped the Lord from that time forth. He went down into Syria, and there he entered the service of one Laban, as a herder of sheep. In process of time he married one of the daughters of Laban, whose name was Leah. Shortly afterwards he married a second daughter of this Laban, whose name was Rachel. In a very short period of time he married another woman, who lived in the household of Laban, named Bilhah, and in a little time after that he married a fourth woman,

whose name was Zilpah. Here were four women married to Jacob, and in the book of Genesis they are called his wives. Now, did the Lord sanction, or did he not sanction the marriage of Jacob with these four wives? And did he, after Jacob had married them, condescend to hear Jacob's prayers? We find Jacob continually receiving revelation after this, and that is pretty conclusive proof that he was not rejected of the Lord because of his having more than one wife.

When the children of Jacob and his four wives became numerous, he resolved to leave that foreign country, and returned to the land where Abraham, and his father, Isaac, had lived. He reached the brook Jabbok, and then sent his company on before him, and he began to wrestle in prayer with God. He felt some alarm in consequence of the enmity of his brother Esau, who lived in the country to which he was going, and he wrestled and plead with the Lord. The Lord sent an angel down in order to try the faith of Jacob, and to see whether he would give up wrestling and praying or not. The angel undertook to get away from him, but Jacob caught hold of him and said, "I will not let thee go until thou bless me." The angel, of course, did not exercise supernatural power all at once, but he continued to wrestle with Jacob as though he desired to get away from him, and they struggled there all night long, and at last, finding that the only way he could overpower him was to perform a miracle, the angel touched the hollow of Jacob's thigh, and caused the sinew to shrink, producing lameness. Here, then, was a man with mighty faith. He wrestled all night with one whom he had reason to believe was a divine personage, and he would not let him go without receiving a blessing from him. The Lord finally blessed him, and said that, as a man who would take no denial, as a prince, he had prevailed with God, and received blessings at his hands.

Some people suppose that this was Jacob's first conversion, and that he got his wives before his conversion. But we will trace the history of Jacob a little further. The day after he had wrestled with the angel, he went across the brook, and expecting Esau to meet him with a great army of men, he felt a little fearful. So he took one wife with her children, and sent them ahead; behind her he set another wife with her children; still behind her he set the third wife and her children, and, last of all, the fourth wife and her children. By and by Esau came along, having passed by the flocks and herds which Jacob had sent ahead as a present to him, and he meets the wife and children placed first in the row. Probably he looked at them, and wondered who they could all be. He passed the second and third company, and finally he came to Jacob and the fourth company, and, said he, "Jacob, who are all these?" The answer was—"These are they whom the Lord my God has graciously given to thy servant." What! a man who, according to Dr. Newman, was converted only the night previous, telling his brother that the Lord had given him four wives and a great many children? Yes, and it was all right, too.

"But," says one, "How are you going to reconcile this with that portion of your text, also a quotation from the forepart of Genesis, which says—'and they twain shall be one flesh?'" Are they one flesh, or at least are they one personage? No, the Lord did not say that they should be, but they twain should be one

flesh. In what respect? Says one, "I suppose in respect to their children, as the flesh of both man and wife is incorporated in their children, and they thus become one flesh." Let us look at it in this light. When the first child of Jacob's first wife was born, if it had reference to the children, they twain were one flesh then. By and by Rachel brings forth a son, and if the "one flesh" had reference to the children, Jacob and Rachel were one flesh in that child. By and by Jacob and Bilhah become parents, and they are also one flesh in the child born unto them; and lastly Zilpah has a child, and she and Jacob are also one flesh therein."

"Well," says one, "If it does not refer to the children, perhaps it may refer to that oneness of mind which should exist between husband and wife." Very well, let us look at it in this light. Can there be a union between two individuals so far as the mind is concerned? Let us see what Jesus said. "Father, I pray not for these alone"—meaning the Twelve Apostles—"whom thou hast given me out of the world, but I pray for all them that shall believe on me through their words, that they all may be one as thou, Father, art in me and I in thee, that they may be one in us." What! more than two be in one? Yes. It matters not if there were two thousand that believed on Jesus through the Apostles' words, they were to be one in their affections, desires, &c., and it might include and would include all the members of the Church of God that ever did live in any dispensation, and remained faithful to the end, for they all will be one as Jesus and the Father are one.

"They twain shall be one flesh." If it means in regard to mental qualities and faculties it may incorporate the four wives of Jacob, as well as one. Take it any way you please and we find that God did acknowledge it, for he blessed these four wives and all their children. Look at their posterity, for instance. God so honored the twelve sons of Jacob's four wives, that he made them the heads, the patriarchs of the whole twelve tribes of Israel. The land was named after them—the land Reuben, the land Simeon, the land Judah, etc.; and these tribes acknowledged these polygamist children as their fathers and patriarchs.

We may go beyond this life, to the next, and we shall find that the honors conferred by God upon these twelve sons are continued there. Christians believe that there will be a holy Jerusalem come down from God out of heaven, which will be prepared as a bride adorned for her husband. This holy city which will descend from God out of heaven, will have a wall round it, and in this wall there will be a certain number of the most beautiful gates—three on the north, three on the south, three on the east and three on the west. Each of these gates will be made of one pearl—a precious stone most beautiful to look upon. On each of these gates there will be a certain name—one will have inscribed upon it the name of Judah, another Levi, another Simeon, and so on until the whole twelve gates will be named after the twelve sons of Jacob and his four polygamic wives; thus we see that, instead of the Lord calling them bastards, and forbidding them to enter the congregation of the Lord until the tenth generation, he honors them above all people, making them the most conspicuous in the holy city, having their names written on its very gates.

Of course, everybody who enters therein must be very holy, or the city

could not be holy, for without the city, we are told, there will be dogs, sorcerers, whoremongers, adulterers, murderers and whosoever loveth and maketh a lie, but all within will be holy and righteous — such men as Abraham and a great many others, who have had more than one wife. If Abraham, Isaac and Jacob are to be saved in the kingdom of God in that holy city, will not monogamists, who only believe in having one wife, be honored if they have the privilege of entering there? We are told that many shall come from the east and from the west, and shall sit down with Abraham and Isaac and Jacob, ancient polygamists, the latter with his four wives, and will be counted worthy to be saved therein; while many who profess to be the children of the kingdom, will be cast into outer darkness, where there is weeping and wailing, and gnashing of teeth. This is what Jesus says, consequently I do not think that those who have formed the idea that only the monogamic system of marriage is accepted of the Almighty, will feel in those days as they do now. I do not think that class of persons will be ashamed, if they have the privilege of coming forth in the morning of the first resurrection, of entering into that holy city, even if they see the names of Jacob's polygamic children upon its gates. There may be some so delicate in their feelings as to say—"O, no, Lord, I don't want to go in at that gate, the people are polygamists, I would like you to take me to some other place." They go to the next gate, and the next, until they have been to each one, and they all are polygamic. Then the inquiry may be—"Is there not some other city where the people are not polygamists?" "Oh yes, there are plenty of places, but outside of this city there are dogs, sorcerers, whoremongers, adulterers, and whosover loveth and maketh a lie. Do you want to associate with them?" "Well, I think their society will be a little more pleasant than that of those old polygamists?"

Will this be the way people will reason, when they come before this holy city? No, I think they will be very glad to get into Abraham's bosom if he has more than one wife. You remember poor Lazarus the beggar, who died seeking a crumb from the rich man's table. After his death he was carried by angels to Abraham's bosom. By and by the rich man died, and he, being in torment, lifted up his eyes and saw Lazarus afar off in Abraham's bosom, that is, associating with the polygamist Abraham. How this rich man did plead! "Oh, father Abraham, send Lazarus to me!" "What do you want?" "Let him come and dip the tip of his finger in water and touch my burning tongue, for I am tormented in this flame." "Oh, no," says Abraham, "there is a great gulf between you and me, you must stay where you are. Lazarus is in my bosom, and he can't be sent on such an errand as that." "Well, then, father Abraham, if you cannot send Lazarus to perform this act of mercy on my behalf, do send him to my brethren who are living on the earth, and warn them, that they come not to this place." He did not want anybody else to go there, he was so tormented himself. "No," said Abraham, "they have Moses and the Prophets; they have the revelations of God before them; if they will not believe them, they would not though Lazarus or anybody else should be sent to them from the dead."

That is the case with this generation also. If they will not believe what is testified to and spoken of in the Bible, in regard to marriage, the

holy ordinance ordained of God, they would not believe though Lazarus or anybody else were sent from the eternal worlds to preach these things unto them. They would ridicule then as they do now, and their cry, then as now, would be, "Congress, oh Congress, can't you do something to stop that awful corruption with which we are afflicted away up in the mountains? Can't you pass some laws that shall restrict those 'Mormons' and compel them to be married by some Federal officer who shall be sent into their Territory, and do away with that part of their religion? Oh Congress, do something to destroy this corruption out of our land. There is a people up in yonder mountains, who profess to believe just as the Bible teaches in many places, and we can't endure it. They believe in the Old Testament as well as the New, and it must be blasphemy."

Who said so? Did our forefathers, when they framed the Constitution, say that all who believed in the New Testament should have religious liberty, and that all who undertook to believe in the Old Testament should be turned out of this government, and be afflicted with some terrible penalty and law that should be passed by Congress? I think we have the privilege of believing in the Old Testament as well as the New. Amen.

The Truly Great Are Humble

by FRED DODGE

Conceit is God's gift to little men. — BRUCE BARTON

A SMALL town politician was appointed to a minor job in Washington. His head became much larger than his job.

Then he returned to his home state for a political rally. In a crowded room he rudely jostled a local citizen who expressed his annoyance. The appointee drew himself up haughtily and demanded:

"Do you know who I am? I am the Senator's appointee in Washington!"

The local citizen looked at him for a moment and replied:

"That fact is, perhaps, an apology. Most certainly it is a complete explanation."

Rudeness is a badge of conceit. When we encounter rudeness, the feeling of self-importance always shows through.

And when we are rude, a moment of self-examination will show us that we have been feeling our own importance.

Truly great people are humble people. And a humble person is never rude. "Conceit is God's gift to little men" and rudeness is conceit's advertisement.

TRUTH

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

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Law and Gospel

It is often charged by ignorant or malicious persons, that the Latter-day Saints are a lawless people, and that their doctrines have a tendency to make them so. Now this is exactly contrary to truth, as all know who are acquainted with the facts. Hundreds of testimonies of disinterested travelers and writers have been published to the world, proving that the Latter-day Saints are, to an extraordinary degree, a law-abiding people; and the criminal statistics of Utah are mathematical demonstrations of the same truth, that cannot be controverted.

It is not our purpose at this time, however, to reproduce these proofs. The columns of the Millennial Star teem with them, but we wish to lay before our readers a few facts to prove that the Latter-day Saints, are not merely a law-abiding people from motives of ordinary policy, but that they are actuated to this course by the noblest and most powerful of incentives—that of religious principle.

The Latter-day Saints make up a very large majority of the inhabitants of Utah, which is a territory of the United States, and subject to the national laws of that country. Now the United States, like Great Britain, have a Constitution, but there is this difference between the two—that of Great Britain is unwritten and traditionary, while that of the United States is written, and contained in a number of articles and amendments, and may therefore be said to be more sharply defined, and probably more easily comprehended.

The Constitution of the United States is avowedly the supreme law of the land. Congress makes laws from time to time as national exigencies may require, and the Legislatures of the various States and Territories make laws to meet their local wants and circumstances, but all these are required to be agreeable to the letter, and even the spirit of the Constitution. In fact, all officers of the United States are sworn to support its Constitution, and to do no act contrary to it. Consequently the legislators who make the laws, the judges who administer them, and the executives whose duty it is to see them enforced, are all equally bound to live up to the requirements of the Constitution, and in all their acts to keep

"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."

within its limits. At the head of the judiciary is a Supreme Court of Judges, a Court of last resort, whose duty it is among others, to determine the constitutionality of laws and acts that may be referred to it. Now what are the views of the Latter-day Saints in regard to this supreme law of the land, and what does their doctrine teach in relation to it?

The Latter-day Saints believe that the Constitution of the United States is the noblest bulwark of human freedom on earth, and that it is the exponent of one of the best forms of government ever devised by man. They even go further than this, and claim that the inspiration of the Spirit of God assisted the framers of this celebrated law of liberty. To show this more fully, we will quote from the "Doctrine and Covenants," which is accepted by the Latter-day Saints as authority in matters of faith and doctrine. In a revelation given to Joseph Smith at Kirtland, Ohio, December 16, 1833, the Lord says in relation to the persecutions which the Saints had been suffering in Missouri:

"And again I say unto you, those who have been scattered by their enemies, it is my will that they should continue to importune for redress and redemption, by the hands of those who are placed as rulers, and are in authority over you,

"According to the laws and constitution of the people which I have suffered to be established, and should be maintained for the rights and protection of all flesh, according to just and holy principles,

"That every man may act in doctrine and principle to futurity, according to the moral agency which I have given unto them, that every man may be accountable for his own sins in the day of judgment.

"Therefore it is not right that any man should be in bondage one to another.

"And for this very purpose have I established the constitution of this land, by the hands of wise men whom I raised up unto this very purpose, and redeemed the land by the shedding of blood" (Doc. & Cov., section 101, verses 76, 77, 78, 79 and 80.)

The Latter-day Saints, accepting this as the word of the Lord, therefore necessarily believe that He raised up and inspired the men who achieved American Independence, and established the Constitution. In the revelation quoted the Lord calls them wise men, and truly their wisdom was manifested by the manner in in which they overcame the difficulties that beset them, and in the wonderful growth and development of the nation they founded.

The Earl of Chatham, one of the greatest statesmen that England has produced, said of some of the founders of American liberty, "For myself, I must declare and avow, that in all my reading and observation—and it has been my favorite study—I have read Thucydides, and have studied and admired the master states of the world—that for solidity of reasoning, force of sagacity, and wisdom of conclusion under such a complication of difficult circumstances, no nation, or body of men can stand in preference to the general congress at Philadelphia."

The works of the Lord are always consistent and harmonious. He redeemed the land of America, or in other words, caused it to become independent, which was effected by the shedding of blood in the Revolutionary war, and then having established the Constitution, or supreme law of the land, by means of wise men he had raised up for that purpose, it is not reasonable to suppose that he would nullify these acts by revealing anything that would conflict with that Constitution which he had caused to be established. Hence we find that in His revelations to the Latter-day Saints in relation to the principles to be observed by them, He enforced a strict observance of the laws and Constitution.

In the Doctrine and Covenants, Section 58, verse 21, we read "Let no man break the laws of the land, for he that keepeth the laws of God hath no need to break the laws of the land."

The following also has reference to the same subject:

"And now, verily I say unto you concerning the laws of the land, it is my will that my people should observe to do all things whatsoever I command them;

"And that law of the land which is constitutional, supporting that principle of freedom in maintaining rights and privileges, belongs to all mankind, and is justifiable before me;

"Therefore, I, the Lord, justify you and your brethren of my church, in befriending that law which is the constitutional law of the land;

"And as pertaining to law of man, whatsoever is more or less than these, cometh of evil.

"I, the Lord God, make you free, therefore ye are free indeed; and the law also maketh you free;

"Nevertheless, when the wicked rule, the people mourn." (Doc. & Cov., Sec. 98, verses 4, 5, 6, 7, 8, 9.)

It is scarcely necessary to quote any more from the authorized exponents of the faith of the Latter-day Saints in order to show the position of the latter in regard to constitutional law and authority of the land. Now as to our views of Governments and laws in general, we refer our readers to Section 134 of the Doctrine and Covenants, in which these views are fully set forth in plain and unmistakeable language. We will merely quote, as a sample of this section, the 6th verse, which says:

"We believe that every man should be honored in his station: rulers and magistrates as such, being placed for the protection of the innocent, and the punishment of the guilty; and that to the laws, all men owe respect and deference, as without them peace and harmony would be supplanted by anarchy and terror; human laws being instituted for the express purpose of regulating our interests as individuals and nations, between man and man, and divine laws given of heaven, prescribing rules on spiritual concerns, for faith and worship, both to be answered by man to his Maker."

These are not the sentiments of a lawless people. So far from claiming that the Gospel gives us the privilege to ignore and disobey constitutional laws and government, we recognize in the due observance of these laws, an obligation placed upon us by the Gospel. We believe that the same causes which make a man a good Latter-day Saint, will also make him a good citizen, whether he lives in Great Britain or the United States. We believe that the Gospel is a perfect law of liberty, but not of license. If all men lived up to the laws of the Gospel, it would do away with the necessity for human codes of law for the punishment of crime, for no crime would exist; but inasmuch as men will not be restrained by the moral law of the Gospel from encroaching on the rights of their neighbors, they have to be dealt with, and kept in subjection by human laws of pains and penalties. It is well to remark also that not only does the religion of the Latter-day Saints enjoin upon them obedience to constitutional law, but requires them to assist in vindicating the law, by delivering up to justice those who break it. Section 42 of Doc. and Cov., after enumerating a series of crimes, as murder, theft, etc., says that those who may be found guilty of these crimes "shall be delivered up to the law of the land."

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Our Savior, when engaged in His ministry upon the earth, was surrounded by enemies who continually sought to bring trouble upon Him and His followers by taking advantage of any opinions He might express, contrary to the laws, customs and prejudices of His time. Hence we find

that on one occasion they asked Him, if it were lawful or not to give tribute unto Caesar. Now this was a very cunning question, His enemies thinking that whichever way He answered it, He would commit himself either with the rulers or the people. The answer was Godlike in its wisdom, and is thus related in Luke, chap. xx, 23, 24 and 25 verses:

"But he perceived their craftiness, and said unto them, Why tempt ye me?

"Shew me a penny. Whose image and superscription hath it? They answered and said Caesar's.

"And he said unto them, Render therefore unto Caesar the things which be Caesar's, and unto God the things which be God's."

His enemies were unable to find any treason in these words, and wisely held their peace. The reader will perceive the perfect agreement of this answer with the revelations published in the "Doctrine and Covenants," which we quoted in our last article on this subject. There has never been any difficulty in regard to the Latter-day Saints keeping the constitutional laws of the land. They have never objected to rendering unto Caesar, the things which be Caesar's, but when Caesar, not satisfied with getting all that belongs to him, demands also that service which is due to God, it is impossible for the Latter-day Saints to conscientiously submit to the demand.

Caesar's aggressiveness upon the things which belong to God, has ever been a source of trouble and disquietude in the world. Caesar, in the person of Nebuchadnezzar, demanded divine honors to be paid to the image he had set up in the plains of Dura, and for disobedience to his command cast the three Hebrew children into the fiery furnace. Caesar, in the person of Darius, demanded a cessation of prayer to the true and living God for thirty days. Some of the Roman Caesars demanded not only tribute of money, but the worship of their subjects to the pagan gods of Rome, and in some instances demanded divine honors to be paid to their own persons. Through the civilizing influences that have operated in modern times, and the growth of the tree of liberty, whose roots have been nourished by the blood of patriots and religious martyrs, and whose foliage has grown green in the sunshine of divine favor, modern Caesars have been far more reasonable in their demands.

The line of demarcation between that which belongs to Caesar and that which is due to God, was never more clearly drawn than in the Constitution of the United States. While giving to Congress all necessary power for the government of the nation, it prohibited its exercise of power in all matters pertaining to religion. Article 1 of the Amendments to the Constitution declares that "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof." But inasmuch as the religion of the Latter-day Saints is unpopular with the great majority of the American people, the religious liberty guaranteed by the Constitution has been trampled under foot, and Caesar, in form of a corrupt and tyrannical Congress, has demanded of the Latter-day Saints an obedience to unconstitutional laws, which would be a virtual abandonment of their religion. The Latter-day Saints of Utah, in obeying the Constitution and all laws enacted in accordance therewith, are rendering unto Caesar all that belongs to him, agreeable to the requirements of the Gospel in ancient and modern times. To give him more would be to rob God of that which is justly His due; and yet this is precisely what the anti-"Mormon" legislation is designed to do. These laws prohibit the Latter-day Saints from the free exercise of their religion, the very thing which the Constitution says Congress shall not do. Nor is this all. Not satisfied with passing unconstitutional legislation, Commissioners have been ap-

pointed to administer and execute these laws, who in their interpretation and administration of them, have done far greater violence to the Constitution than did the laws themselves.

Who, then, are breaking constitutional law? Certainly not the Latter-day Saints, who are seeking to worship God according to the dictates of their consciences and the principles of their religion, which is a privilege the Constitution gives them. No! the law-breakers are those who, contrary to their oaths, are enacting laws to do that which the Constitution forbids them doing, and not only have legislators and commissioners incurred grave responsibilities by thus abusing their power and breaking their oaths of allegiance to the supreme law of their country, but judges and other officers of the courts have been equally guilty of abusing their power, in persecuting the Latter-day Saints and subjecting them to pains and penalties which are contrary to the letter and spirit of the Constitution.

To all these illegal acts the Latter-day Saints in Utah oppose the most emphatic protest in word and act, and are seeking before the Supreme Court of the United States a redress of their wrongs, agreeable to the revelations which we have quoted. Whether they will obtain justice or not remains to be seen; but according to the revelations we have referred to, if earthly judges and rulers abuse their power, they will be held to a strict account before the Lord for their actions. We hope, for the credit of American institutions, that justice will be fairly meted out and the Constitution vindicated.

No nation can afford to deal unjustly with any portion of its citizens, no matter how unpopular and weak they may be. One of the wise men of Greece said, the best government was that which resented a wrong done to the poorest and weakest of its citizens, as though it had been done to the whole state. We hope that the Supreme Court will be brave and just enough to fix the charge of lawlessness where it rightly belongs. The corrupt judges and other officials who are charging the Saints with lawlessness are themselves the lawbreakers.

There is a fable that tells of a wolf who saw a lamb drinking at the same stream as himself, and being anxious for an excuse to kill and eat him, charged him with befouling the water. The lamb called attention to the fact that the wolf was above him on the stream, and that if the waters were befouled, it was by himself. So it is in this case; the pure waters of constitutionality are being befouled near the fountain head by Congressmen and judges who would fain hide their own misdeeds by charging lawlessness against the Latter-day Saints. —Millennial Star, Vol. 47, pages 153-156, 168-170.

PAST OR PRESENT?

The impossibility of securing a fair trial, induces many of the Elders, who are in danger of prosecution at the hands of unscrupulous United States officials, to voluntarily go into exile. If once arrested, whether innocent or guilty of the offences alleged against them, there is scarcely a possibility of their avoiding a tedious and rigorous imprisonment, for they are tried by juries of their avowed enemies, the most important rules of evidence for the protection of the defense are ignored and set aside, and conviction is almost as certain as in the infamous English Court, once presided over by Judge Jeffreys. * * *

This is a strange state of affairs to exist in free America, and how long it will prevail is impossible to tell. In the meán time, these evils are not unmixed with blessings. The Saints have another opportunity afforded them of manifesting their integrity to God, and their devotion to their religion. The sincerity of people who will endure such privations and outrages, rather than purchase ease and security by apostacy, cannot be impeached.

As a continuation to our article on the Constitution of the United States, (Feb. 1956) we re-publish a more extensive treatise on the Constitution, prepared by the late editor Joseph W. Musser. This treatise was first published in a series of three articles. Do to the present prosecution and persecution of a religious minority, as well as the tendency by state and federal governments to ignore the Constitution, we feel it to be a very timely subject.

This treatise was written in the year 1937, at the time when the attempt to pack the Supreme Court of the United States by President Franklin D. Roosevelt was a major issue. The reasoning applied to the Constitution is of enduring value and appiclable to our time and condition. The preservation of the Constitution being of the utmost importance in our time, we delight in re-publishing this treatise.—Editor.

The Constitution of the United States

The Constitution is a product of the American theory of government. It is, so to speak, the Magna Charta of liberty to all citizens of the United States—the supreme law of the land. It stands firm as the rock of Gibraltar, and yet it may be amended to meet changing conditions. It is therefore at once a document definitely fixed in its purpose and yet of such elasticity as to adequately accommodate itself to human progress.

Adopted by the Convention of states, September 17, 1787, this Divinely inspired document has undergone twenty-one amendments, the document still remains the Constitution, the organic law of the land—the palladium of human liberty. To appreciate this wonderful political instrument one must know somewhat of its history

For ages before the forming of the American government, in fact since the reign of kings was established in the days of Samuel the Prophet, the nations on the eastern hemisphere had, in the main, been under the rule of kings, pharaohs, emperors, czars and other forms of dictatorships. The people had little or no voice in their respective governments. Thus they were tyrannized over, kept in ignorance and serfdom, under which conditions they remained, in a large degree, static.

The western hemisphere—America—the Lord reserved for a higher order of spiritual, social, political and economic life.. This was designated as a land "CHOICE ABOVE ALL OTHER LANDS"; it was given as an inheritance to Joseph the son of Jacob, and to his posterity, with certain definite restrictions. Said the Lord to the Prophet Nephi:

> **But behold, this land, saith God, shall be a land of thine inheritance, and the Gentiles shall be blessed upon the land. (Nephi, to whom the Lord was speaking, was the son of Lehi, who was a descendant of Joseph, the son of Jacob, and who was sold into Egypt. The Gentiles are others than those of the descendants of the twelve tribes of Israel.)**
>
> **And this land shall be a land of liberty unto the Gentiles, and there shall be NO KINGS upon the land. who shall rise up unto the Gentiles.**
>
> **And I WILL FORTIFY THIS LAND AGAINST ALL OTHER NATIONS;**
>
> **And he that fighteth against Zion (America) shall perish, saith God;**
>
> **For he that raiseth up a king against me shall perish, for I, the Lord, the king of heaven, will be their king, and I will be a light unto them forever, THAT HEAR MY WORDS. * * ***
>
> **Wherefore, I will consecrate this land unto thy seed, and they who shall be numbered among thy seed, for ever, for the land of their inheritance: FOR IT IS A CHOICE LAND, saith God unto me, ABOVE ALL OTHER LANDS, wherefore I will have ALL MEN that dwell thereon, that they shall worship me, saith God.—2 Nephi, 10:10-14, 19.**

The Lord further showed that after the Nephites had gone into darkness, He would move upon the Gentiles to come to this land; that Columbus, followed by the Pilgrim fathers, would open the same up to the eastern world; that the Spirit of the Lord would rest upon the Gentiles and that they would gather here in great numbers "and prosper and obtain the land for their inheritance." These Gentiles would come forth "out of capitivity", and would "humble themselves before the Lord, and, the power of the Lord would be with them." He showed how the mother counry (Engand) would war against these Gentiles, but, under the protection of heaven, the latter would prevail and would continue to prosper insofar as they remained righteous. (See 1st Nephi, Chap. 13).

This scripture teaches:

(a) That this land, which we call America, is a "Choice land above all other lands."

(b) That it is preserved for the descendants of Joseph the son of Jacob, and also for those of the Gentiles that come here from other nations and serve the Lord in righteousness.

(c) That there shall be no kings on the land "who shall rise up unto the Gentiles", but that the God of heaven will be their king."

After the flood a people known as the

Jaredites, who came from the region of the Tower of Babel, after the confusion of tongues, settled on this land. They were a righteous people. Here they flourished for a season, when they dwindled in unbelief and were destroyed. Then came Lehi and his group, leaving Jerusalem six hundred years before the birth of Christ. These, too, prospered as long as they remained faithful, but finally becoming corrupt and denying the faith, they were decimated by wars and internal strifes, until but a fragment was left, now known as the American Indians. Eleven years after Lehi left Jerusalem to come to this land, one Mulek and his company also left the Holy Land and, under Divine guidance, settled in what is now known as North America. Through sin and corruption, these also vanished as a race.

America, it must be understood, is the cradle of the human race, father Adam having begun his work of peopling the land at this place. (See D. of C., 107:53, and, Sec. 116.)

Thus has the land been kept free from the domination and, in large measure, from the false traditions of the old world. The Lord designed that it should be so. The time came when the Gospel should again be established on the earth for the last time. This could not be done amid the superstitions and traditions of the East. A new order of things must be established. Already people were being persecuted in England and other parts of Europe, because of their religious beliefs and practices. The Puritans, a group that broke from the Church of England in order to worship God more in line with the teachings of the Holy Bible, were driven into Holland. These, with Quakers, Catholics, Separatists, and what not, finding it impossible to remain in their native lands and enjoy freedoms priceless gifts, sought sanctuary in the newly discovered land of America. These people, along with other explorers and adventurers, began settling along the eastern coast in colonial groups. Notwithstanding many came to this land that they might enjoy perfect liberty of conscience, as they grew in numbers they became intolerant of other religious beliefs, and strife, born of hatred, sprung up among them. Added to this difficulty they began to be harassed by the mother country (England), being compelled to pay taxes to the King without representation in the law-making bodies, or in the inforcement of the laws. This condition becoming intolerable, the new settlers were inspired to break away from the domination of England and form an independent government. For seven years the War of the Rebellion raged, which, however, ended in victory for the colonists, and the government of the United States was set up under the immortal document known as the "Declaration of Independence", and the written "Constitution" (the latter, going into operation March 4, 1789, took the place of the "Articles of Confederation", which were adopted before the war), the one declaring the natural rights of mankind and the other establishing the organic law of the land. Thus, as the Lord had promised, "they (the Gentiles) did prosper and obtain the land for their inheritance", for they "did humble themselves before the Lord; and the POWER OF THE LORD WAS WITH THEM."—1 Nephi 13:15, 16.

The Constitution, as adopted after prolonged debates and much compromising, provides for a Republic or a representative Democracy. Three branches of government are set up, the Legislative, the Executive and the Judicial. This scheme of government, in theory, provides a complete "check and balance" system. Under it, as Channing says:

> **The executive power is vested in the President; but he also exercises important legislalative functions in his veto, and judicial power in his right to pardon. The legislative power is lodged in Congress, but the Senate acts as an advisory council to the President—without its consent no important appointment can be made and no treaty ratified. The judicial power is entrusted to the Supreme Court and inferior courts; but, as no law can be enforced which the Supreme Court declares to be unconstitutional, the Supreme Court, in fact, exercises supreme legislative functions. Finally, the House of Representatives, by means of its initiative in taxation, exercises a most effectual control over the executive department.—Student's History of the United States, by Channing, p. 240-241.**

The two first—the executive and legislative branches of government—are political units, the members being elected by the people, to serve for restricted terms of from two to six years, while the latter—the Judiciary—the protectors of the rights of the people—are appointed by the Executive and confirmed by the Senate, their term of office continuing "during good behaviour", and which may mean for life. Thus it is seen that that branch appointed as a special guardian of the people's rights is the least to feel the dominating influence of politics: being appointed for life, there remains little temptation for its members to resort to political intrigue in order to retain their official positions. This feature of the national government was agreed upon only after much debating by the convention delegates, and its final adoption was thought to be the greatest safeguard of the rights of the people the document contained.

It is claimed for the Constitution that it was inspired of the Lord. It came nearer to protect the natural rights of man than any other human document. However, in a recent public discussion of the propriety and legality of changing the present set-up and powers of the Supreme Court; held in Salt Lake City, one of the Justices of the State Supreme Court, made the flat statement that the Constitution of the United States

was NOT an inspired document—meaning, of course, that the Lord did not inspire its construction nor adoption. The Jurist's honesty in the matter should not be impugned, but in our view he is wrong. No other such document has ever appeared in human government. A few comments from statesmen of the past will suffice our purpose here:

In the first place the Constitution was prepared to substitute for the Articles of Confederation, adopted in 1778, before the Revolutionary War, and which, after the war, proved entirely inadequate to hold the colonies together. On this point and within a year before the writing of the Constitution, George Washington, writing to a friend, said: "Unless something is done I can see nothing ahead but the black night of anarchy." About the same time the General wrote to John Hay as follows:

> Your sentiments, that our affairs are drawing rapidly to a crisis, accord with my own. What, then, is to be done? Would to God, that wise measures may be taken in time to avert the consequences we have but too much reason to apprehend.—Public Opinion, 7-19-35.

Here General Washington seeks the help of God. The war was won, but there was no adequate government to "carry on", and the colonies were in a state of dissolution as an organized unit. On December 26, 1876, Washington sent the following letter to Henry Knox:

> I feel, my dear General Knox, infinitely more than I can express to you, for the disorders which have arisen in these states. GOOD GOD! who could have foreseen or predicted them?

It is related that the framers of the Constitution worked day after day and even into the weeks and months without being able to arrive at a unity of action. Up to this time they had given no public expression for a desire of Divine guidance. The help of God had not been sought in open convention. Under this situation human wisdom had failed them and progress seemed to be hopelessly halted, when Benjamin Franklin, one of the delegates, read the following speech to the convention:

> Mr. President, The small progress we have made after four or five weeks' close attendance and continual reasoning with each other—our different sentiments on almost every question, several of the last producing as many noes and ayes—is, methinks, a melancholy proof of the imperfection of the human understanding. We indeed seem to feel our own want of political wisdom, since we have been running about in search of it. We have gone back to ancient history for models of government and examined the different forms of those republics which, having been formed with the seeds of their own dissolution no longer exist. And we have viewed modern states all around Europe, but find none of their constitutions suitable to our circumstances.
>
> In this situation of this assembly, as it were, in the dark, to find political truth, and scarce able to distinguish it when presented to us, how has it happened, sir, that we have not hitherto once thought of humbly applying to the father of lights to illuminate our understandings? In the beginning of the contest with Great Britain, when we were sensible of danger, we had daily prayer in this room for divine protection. Our prayers, sir, were heard, and they were graciously answered. All of us who were engaged in the struggle must have observed frequent instances of a superintending Providence in our favor. To that kind Providence we owe this happy opportunity of consulting in peace on the means of establishing our future national felicity. And have we now forgotten that powerful friend? Or do we imagine that we no longer need His assistance?
>
> I have lived, sir, a long time, and, the longer I live, the more convincing proofs I see of this truth—that God governs in the affairs of men. And if a sparrow cannot fall to the ground without His notice, is it possible that an empire can rise without His aid? We have been assured, sir, in the sacred writings that "except the Lord build the house, they labor in vain that build it." I firmly believe this; and I also believe that without His concurring aid we shall succeed, in this political building no better than the builders of Babel. We shall be divided by our little partial local interests; our projects will be confounded; and we ourselves shall become a reproach and a by-word down to future ages. And what is worse, mankind may hereafter, from this unfortunate instance, despair of establishing government by human wisdom, and leave it to chance, war, and conquest.
>
> I therefore beg to move that henceforth prayers, imploring the assistance of heaven and its blessings on our deliberations, be held in this asembly every morning before we proceed to business, and that one or more of the clergy of this city be requested to officiate in that service.—Church and State, Schaff, pp. 123-124.

While the motion was finally withdrawn without action, its substance and the discussion it occasioned, indicated a desire for Divine aid on the part of a large number of the convention delegates. And the tide turned. Unity began to materialize and the Convention was successful in bringing forth the constitution said to be "the greatest (political) document ever issued from the pen and brain of man."

> Although by no means perfect, said Schaff, it was the best that could be made for this western republic by its thirty-nine framers, whom Alexander Hamilton, Stephens (the Vice-President of the Southern Confederacy) calls "the ablest body of jurists, legislators, and statesmen that has ever assembled on the continent of America.—Ib. 18.

This authority goes on to show that most of the men forming the convention "were conspicuous for practical experience in statesmanship and for service to the cause of liberty; and they had the great advantages of drawing lessons of wisdom from the various State Constitutions, the Articles of Confederation, the British Constitution, the Swiss and Dutch Confederacies, as well as from Ancient Greece and Rome. Their patriotism had been tried in the furnace of the War of Independence." Yet, nothwithstanding these facts the august assembly could come to no unity until an appeal from the heart had been made to God the King of heaven. Said James Madison (afterwards President of the United States), concerning the Convention:

> There never was an assembly of men charged with a great and arduous trust, who were more pure in their motives, or more exclusively or anxiously devoted to the object committed to them, than were the members of the Federal Convention of 1787, to the object of devising and proposing a constitutional system which should best supply the defects of that which it was to replace, and best secure the PERMANENT LIBERTY and HAPPINESS of their country.—Ib. 18.

Gladstone, the great English statesman, characterized the Constitution as "the most wonderful work ever struck off at a given time by the brain and purpose of man."—Haskin. And Cardinal Gibbons, of Baltimore, in accepting an invitation to attend the centennial celebration of the Constitution held at Philadelphia, September, 1887, said:

> The Constitution of the United States is worthy of being written in letters of gold. It is a charter by which the liberties of sixty millions of people are secured, and by which, under Providence, the temporal happiness of countless millions yet unborn will be perpetuated.—Ib. 20.

How genuine these eulogies were in accepting the theory of divine intervention, is left to the judgment of the reader, but to hold that the God of nations, who had previously declared this land to be "choice above all other lands"; that it was a land of liberty to those who would come here and serve Him, and that no monarchial rulership under the Gentiles would be tolerated thereon, and who brought victory to the arms of the revolutionists, had no part in framing the fundamental law which has thus far guided the nation is unreasonable. However, we are not left to doubt in the matter. In a revelation to Joseph Smith, the Mormon Prophet, December 16, 1833, and in advising the course the persecuted Saints should adopt by way of importuning for "redress and redemption, by the hands of those who are placed as rulers, and are in authority over you", the Lord said further:

> According to the laws and constitution of the people which I HAVE SUFFERED TO BE ESTABLISHED, and should be maintained for the rights and protection of all flesh, according to just and holy principles. * * *
>
> And for this purpose HAVE I ESTABLISHED THE CONSTITUTION OF THIS LAND, by the hands of wise men whom I raised up unto this very purpose, and redeemed the land by the shedding of blood.—D. & C., 101; 77, 80.

To be sure the Constitution, as adopted, was not a perfect political guide, neither is it now, nor was it ever considered so to be. At its adoption, God was dealing with a formative people that was intolerant, traditionated largely in error, superstition and almost hoplessly divided. Neither the people nor their leaders were prepared to establish and maintain a perfect form of government, no more than the children of Israel were prepared to go into the "promised land", until they had been purged and whipped into line. God gave them all they were entitled to have and all they could reasonably enjoy in government and, as a matter of fact, all they had the capacity for living. He dictated, through the Spirit of inspiration, that which they wrote, and the people—a majority of them—through His Spirit were prompted to ratify and abide by the same. It was no small job, no child's play, this writing of a Constitution, faulty as it may appear to be. Of course, had the people been more united and more responsive to the dictates of heaven, a more perfect document might have resulted from the deliberation of that august body, a document not requiring the amendments that have since been added, as well as those now considered necessary, but one more in keeping with the Constitution of the Kingdom of God, that will some day guide the nations. The principles embodied in the Constitution for the protection of human rights are eternal. The same principles are embodied in the Constitution of the Kingdom of God, which will, in due time, replace all human governments and the King of Heaven will reign supreme. Speaking of this document Brigham Young said:

> The signers of the Declaration of Independence and the framers of the Constitution were inspired from on high to do that work. * * * The general Constitution of our country is good, and a wholesome government could be framed upon it, for it was dictated by the invisible operations of the Almighty; He moved upon Columbus to launch forth upon the trackless deep to discover the American Continent; He moved upon the signers of the Declaration of Independence; and He moved upon Washington to fight and conquer, in the same way as He moved upon ancient and modern prophets, each being inspired to accomplish the particular work he was called to perform in the times, seasons and dispensations of the Almighty. God's purpose in raising up these men and inspiring them with daring sufficient to surmount every opposing power, was to prepare the way for the formation of a true republican government.—Discourses of Brigham Young, p. 550-1.

And this is from Joseph Smith to whom the Lord revealed his mind concerning the Constitution:

> The Constitution of the United States is a glorious standard; it is founded in the wisdom of God. It is a heavenly banner; it is to all those who are privileged with the sweets of its liberty, like the cooling shades and refreshing waters of a great rock in a thirsty and weary land. It is like a great tree under whose branches men from every clime can be shielded from the burning rays of the sun.—History of the Church, 3:304.

But speaking of the weaknesses of the Constitution, and doubtless this accounts for the facts above noted, that the convention achieved only that to which the faithfulness of the colonists entitled them, the Prophet further said:

> The only fault I find with the Constitution is, it is not broad enough to cover the whole ground. Although it provides that all men shall enjoy religious freedom, yet it does not provide the manner by which that freedom can be preserved, nor for the punishment of

government officers who refuse to protect the people in their religious rights, or punish those mobs, states or communities who interfere with the rights of people on account of their religion. Its sentiments are good, but it provides no (adequate) means of enforcing them. It has but this one fault. Under its provisions, a man or a people who are able to protect themselves can get along well enough; but those who have the misfortune to be weak or unpopular are left to the merciless rage of popular fury.

The Constitution should contain a provision that every officer of the Government who should neglect or refuse to extend the protection guaranteed in the Constitution should be subject to capital punishment; and then the president of the United States would not say, "Your cause is just, but I can do nothing for you", a governor issue exterminating orders, or judge say, "The men ought to have the protection of law, but it won't please the mob; the men must die, anyhow, to satisfy the clamor of the rabble; they must be hung, or Missouri be damned to all eternity". Executive writs could be issued when they ought to be, and not be made instruments of cruelty to oppress the innocent, and persecute men whose religion is unpopular.—His. of Church, 6:57.

The above indictment of the Constitution, severe as it may seem, is justified in the light of that which has taken place, under governmental observation, against the Mormon people, by way of robbing them of the right of conscience, and of permitting them to be robbed of their liberty and property.

So much then, for the Constitution and its fitness in the scheme of civil government. Admitting the document to be the fundamental law of the land, that changes in same can only properly be made in specific ways, as the document itself provides, it must obviously follow that any attempt to change the Constitution by other than the right way will eventually result in harm —a breaking down of the supreme law of the land and a change in the present form of government.

In the "New Deal" program several laws passed by Congress have been declared unconstitutional, either in part or in whole, by the Supreme Court of the United States. One of the most drastic measures of the administration—that of N. R. A., and which was a major measure in the "New Deal" program—was declared unconstitutional by the UNANIMOUS decision of the court, while other measures have been negatived by a divided court. After the N. R. A. decision, the president irritably referred to the court and its decision, as savoring of the "horse and buggy" days. He was noticeably piqued and resentful. Certain members of the bench are "ear tagged" as being "liberals" and in harmony with the administration's program, while other members are classed as "conservatives" and are said to be opposed to the "New Deal" remedies as proposed; though as a matter of fact, both "liberals" and "conservatives" have voted unanimously against some of the measures of the "New Deal" enacted into law by Congress, and other measures have been sustained by some in both groups of men. Thus there seems to be no reason for challenging the assumption that members of the Supreme Court are as free from partisanship as any branch of our government can be expected to be, and probably they are the freest. Certainly it cannot be truthfully charged that the Supreme Court has proved a great menace in negativing laws of Congress. From 1789 to 1937 the total number of public laws passed by Congress is given as 24,902, while only 73 laws and parts of laws have been declared unconstitutional.

Federal Judges are appointed during "good behavior", which means for life unless the appointee voluntarily resigns or proves recreant to his duty. Being thus appointed, the members of this august body are singularly free from the domination of politics. Their salaries guarantee them a sufficient competence, and they are at liberty to follow the highest ideals which their profession represents—the temptation to do otherwise is reduced to a minimum.

The Supreme Court is the court of last resort. To it the humblest citizen may appeal for redress from wrongs against life, liberty and the pursuit of happiness. The court is human and makes mistakes, sometimes very serious ones, but fewer mistakes, probably, than any other branch of the government. Perhaps the court has nullified laws that were constitutional, and we know it to be a fact that it has sustained as constitutional enactments of congress, that were clearly unconsitutional. Such may be expected from human minds encompassed by limitations and prejudices. In the final analysis the Supreme Court can say if a state law or a congressional enactment is enforceable or not. By reason of some measures being declared unenforceable, severe criticisms have at times been leveled against the judicial system and attempts have been made to curb the powers of the courts, the methods employed, however, generally speaking, being away from and entirely outside of the spirit, if not the letter, of the Constitution. To date these attempts have not prevailed to any appreciable extent. True, under congressional action, the court membership was decreased from six to five in 1800, and then was increased to seven, nine and ten, then back to seven and up again to nine, as it now stands, and some of these changes were made to accomplish a purpose in legislation and partisan politics, and therefore were of doubtful propriety. Such an attempt is now under way.

On February 5, last, President Franklin D. Roosevelt submitted a message to Congress, in which "reforms" in the Federal courts were recommended. Among other things the President sought the privilege of appointing an additional Justice to the Supreme Court for each Justice now sitting on its bench who has attained to the age of seventy and who will not resign;

the limit of such extra appointments to be six, (there now being six Justices over the age of seventy, five of whom are classed as conservatives" and consequently assumed to be opposed to some of the "New Deal" measures on the grounds of their being unconstitutional). This move would increase the membership of the court to a possible fifteen. The purpose of the proposed change, as the President has clearly outlined in subsequent speeches, is to enable the Chief Executive to appoint six additional Justices who will nullify the acts of at least five of the present Justices now over seventy. In other words the President asks authority of Congress, which he in large measure dominates, to "pack" the Supreme Court, giving him, in effect, the power to write his own decisions during his term of office.

This article is not intended to impugn the motive of the Chief Executive in his general economic program, or those of Congress; nor to endorse all the decisions of the Supreme Court, much less, to prevent much needed reforms in all branches of government. We neither condemn in toto nor champion in toto the President's program. Mr. Roosevelt may be guided by the highest of ideals and may be the soul of honor. He is possessed of a striking personality combined with great aggressiveness, yet he is no super-man. He is human and is subject to mistakes as all men have been from the beginning; and he is exhibiting characteristics that all men are subject to who have been given too much power. As we have pointed out there are abuses arising from the actions of the Supreme Court in nullifying some congressional enactments as well as failing to nullify others; but notwithstanding these obvious errors, it is a mistake to want to bring the Supreme Court, human in its make-up as it is, under the domination of a man who is also human, and that by indirection. There is a legal and orderly way to bring about changes in the Constitution. The instrument belongs to the people. It is the people's government. The government was made for man and not man for the government. Any change in the organic law of the land should be brought about through the final action of the people who, under our form of government are sovereign. Too often men become puffed up with power; but few of them, after being entrusted with great authority, remain humble and honest, they want to domineer, and that unjustly. Said Joseph Smith, the Prophet of God:

> *We have learned by sad experience, that it is the nature and disposition of almost all men, as soon as they get a little authority, AS THEY SUPPOSE, they will immediately begin to exercise unrighteous dominion.*—D. & C., 121: 39.

We submit that the present national administration is dangerously near this point of trying to "exercise unrighteous dominion." We are impressed that the present move of the President lacks frankness on his part. He must have known of his present policy before the last election. We say this because he is known to have taken the position that he expected in some way to get around the Constitution and accomplish by indirection that which he was prevented from doing under the Constitution by direct means. During the election the President was asked time and again by the opposing parties, to reveal his hand regarding this matter, in order that the people might vote intelligently. We are informed that some of his own confidential advisers recommended to him that he make the issue clear for the people to decide at the polls. Failure to do this was lack of frankness, and creates the suspicion now that he feared to bare the issue at that time, lest the people might reject his party.

It is now claimed that the unprecedented vote for Mr. Roosevelt, was a mandate to him and his party, to put into operation the "New Deal" program. But the present proposal was not a part of that program—the people knew nothing of it. They had a right to know, however, and in keeping them in the dark, the President lacked the element of frankness.

To give the President the power asked for, would confer upon him dictatorial power. He now conceededly dominates Congress, and to also have the Supreme Court under his control means dictatorship, however much the president, in recent speeches, disclaims such a motive. The precedent is a dangerous one. Admitting that the same principle has been invoked before, that fact does not justify making a like mistake now. Let the administration propose a reasonable amendment to the Constitution and give the people whose sovereign right it is, to either accept or reject it, and let this great American Republic avoid the very appearance of dictatorship with its train of abuses. Let the American people return unto the Lord and seek Divine guidance, developing true statesmanship, then the chaotic condition that threatens the very life of the nation today may be effectually remedied. Let the words of God be thundered from the house tops, into the ears of all America: "THIS LAND SHALL BE A LAND OF LIBERTY UNTO THE GENTILES, AND THERE SHALL BE NO KINGS (OR DICTATORS) UPON THE LAND." Then no President, however strongly entrenched in the confidences of the people he may

seem to be, will dare to weaken the power of the courts of the land—the safeguards of the peoples' lives, liberty and their right to the pursuit of happiness.

PREAMBLE

We, the People of the United States, in order to form a more perfect union, establish justice, insure domestic tranquility, provide for the common defense, promote the general welfare, and secure the blessings of liberty to ourselves and our posterity, do ordain and establish this Constitution for the United States of America.

This immortal document was intended as a guide for the greatest governmental experiment in modern times.

In a previous article we have shown how the Constitution came into existence, the three branches of government it created—with their general functions, together with the attempt of one branch—the executive—to destroy the independence and therefore the effectiveness of the judicial branch.

It will be borne in mind that the Constitution is the supreme law of the land; that whatever conflicts with it or contravenes any of its provisions, is inferior to it and must give way. In creating Congress—the legislative department—certain powers were conferred and definite limitations set. Section 1 of Article 1 of the Constitution reads:

> **All legislative powers herein granted shall be vested in a Congress of the United States which shall consist of a Senate and a House of Representatives.**

The words "herein granted" obviously imply that that which was not granted, Congress is powerless to enjoy as a legislative function, unless, of course, it receives additional grants through amendments to the Constitution as provided in the instrument itself. In enumerating the powers of Congress seventeen acts were mentioned as coming within its legislative rights. And with these affirmative powers delegated to Congress, that body was prohibited from exercising certain powers. We cite one covered by the first Amendment:

> **Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof; * * * And in the Tenth Amendment it is provided that, "The powers not delegated to the United States by the Constitution, nor prohibited by it to the States. ARE RESERVED TO THE STATES RESPECTIVELY, OR TO THE PEOPLE.**

Here, then, it will be seen that in these two instances Congress is given certain latitude beyond which its authority cannot reach. Notwithstanding it is, in theory, the greatest legislative body in the man-made governments of today, it may not invade the natural rights of man nor the domain of other branches as created by the Constitution. Under a constitutional form of government this MUST be true. Hinsdale in his "The American Government," says on this point of restrictive powers:

> **The supremacy of the Union is limited to those powers and functions that are delegated to it by the Constitution. Within this sphere, it is all powerful; beyond this sphere, it has no power whatever. The laws enacted by Congress are supreme so long as they are in force; when thy are declared repugnant to the Constitution by the proper authority, they are null and void.**

Reverting then to the Supreme Court branch of the Government: Says Mr. Charles Evans Hughes:

> **The Supreme Court of the United States is distinctly American in conception and function, and owes little to prior judicial institutions aside from the Anglo-Saxon tradition of law and judicial processes.**

Section I of Article III of the Constitution provides:

> **The judicial power of the United States, shall be vested in one Supreme Court, and in such inferior Courts as the Congress may from time to time ordain and establish. * * ***

Section 2 provides:

> **The judicial power shall extend to all cases, in Law and Equity, arising under this Constitution, the Laws of the United States, and Treaties made, or which shall be made, under their authority; * * ***

And in Section 2 of Article VI we read:

> **This Constitution and the Laws of the United States which shall be made in pursuance thereof; and all Treaties made, or which shall be made, under the Authority of the United States, shall be the SUPREME LAW OF THE LAND; and the Judges in every State SHALL BE BOUND THEREBY, any thing in the Constitution or Laws of any State to the contrary notwithstanding.**

The Constitution, then, being the "supreme law of the land," must of necessity contravene all other laws of whatsoever form or nature. This being true, there necessarily MUST exist a power legally qualified to decide which laws are and which are not repugnant to the Constitution. This is the function of the Supreme Court. One may demur, saying that no such power was specifically mentioned in the Constitution. True, but since the "judicial power of the United States" is "vested in one Supreme Court," and since that "judicial power" extends "to all cases in law and equity, arising under the Constitution," it is obvious that such a power was implied; certainly some branch of government must enjoy it—if not the Supreme Court branch, then which? It will not be contended that Congress constitutes itself a judge of its own enactments, as to their constitutionality. No such judicial powers were granted the Chief Executive; his function is to execute, not adjudicate.

This implication is ably treated in an article by Albert E. Bowen, published in the April Improvement Era. We quote:

> When the Constitution says that the judicial power of the United States is vested in one Supreme Court it is as clearly implied as if the express words were used, that it may do what Courts of the states then existing, or what Courts according to the usages of the common law, were recognized as having the power to do. The term "judicial power" had a well understood meaning, and that meaning carried into the Constitution when it conferred the judicial power upon the Courts. It was clearly so understood by the members of the Convention. The State Courts, before the Constitutional Convention ever assembled, had exercised the power of declaring laws unconstitutional. * * *
>
> In all the debates of the Convention it was assumed that the legislative branch of the government would be held in check by the interpretation of its enactments by the Courts. The same assumption was indulged in during the debates in the State Conventions where the Constitution was ratified. Patrick Henry, Thomas Jefferson, James Madison, all declared this judicial power to be the safety provided against usurpation of undelegated authority by the Congress. * * * It was the tyranny of the legislature that the framers of the Constitution feared, and that same fear actuated the people who assembled in their state conventions. * * *
>
> With respect to what amounts to a contention that an express statement of the power is necessary to its existence, it is interesting to note that while its critics urge that the Court has not the power in question, because NOT EXPRESSLY CONFERRED, they at the same time demand that Congress shall make a law increasing the number of Judges comprising the Supreme Court. Nowhere in the Constitution is there any word giving the Congress this power, and yet the right of Congress to exercise it is calmly asserted.

The sixth amendment provides that "In all criminal prosecutions, the accused shall enjoy the right to a speedy public trial, BY AN IMPARTIAL JURY of the State and district wherein the crime shall have been committed, * * * "Suppose Congress should enact a law providing that in criminal prosecutions no jury trial may be had. It would obviously be the duty of the Supreme Court, upon the proper presentment of a case wherein one's liberty is imperiled under such Congressional enactment, to declare it void because of its repugnance to the Constitution. A lesser law may not contravene a higher law. Commenting on this phase of the question, U. S. Senator William E. Borah says:

> I do not say the decisions of the Court are above criticism. But I do say that without the power of the Court to declare acts of Congress in contravention to the Constitution void, the Constitution as the supreme law of the land disappears, and we pass from a constitutional government to a parliamentary government or a DICTATORIAL government, and every right, every guarantee of personal liberty, which the people have written into the Constitution, become the playthings of politics, and the Court the cowed slaves of partisan dictation. * * * Let us never forget that those who talk about the Constitution being antiquated overlook the fact that the people, if they choose, may bring it down to date, and NO ONE ELSE may do so under our form of government.—Reader's Digest, March, 1836.

From "The Federalist," containing a number of essays written by Hamilton, Madison and Jay, bearing upon the work of the Convention which framed the Constitution, we excerpt the following enlightening statement from James Madison:

> The complete independence of the courts of justice is peculiarly essential in a limited Constitution. By a limited Constitution I understand one which contains certain specified exceptions to the legislative authorty; * * * Limitations of this kind can be preserved in practice no other way than through the medium of the courts of justice whose duty it MUST be to declare ALL ACTS contrary to the manifest tenor of the Constitution void. * * *
>
> There is no position which depends upon clearer principles than that every act of a delegated authority, contrary to the tenor of the commission under which it is exercised is void. No legislative act, therefore, contrary to the Constitution can be valid. To deny this would be to affirm that the deputy is greater than his principals; that the servant is above his master; that the representatives of the people are superior to the people themselves; that men acting by virtue of powers may do not only what their powers do not authorize, but what they forbid. * * *

Alexander Hamilton argued that "The complete independence of the courts of justice is peculiarly essential in a limited Constitution, which (as our Constitution) contains certain specified exceptions to the legislative authority." Said he, "Limitations of this kind can be preserved in practice no other way than through the medium of courts of justice, whose duty it MUST BE to declare all acts contrary to the manifest tenor of the Constitution void. Without this, all the reservations of particular rights or privileges would amount to nothing.

In the Marbury v. Madson case (1803, 1 Cranch, 137), Chief Justice Marshall gave the Supreme Court's decision in which the functions of the legislative and judicial branches of the government were defined. Said the Chief Justice in part:

> The powers of the legislature are defined and limited; and that those limits may not be mistaken, or forgotten, the Constitution is written. To what purpose are powers limited, and to what purpose is that limitation committed to writing, if these limits may, at any time be passed by those intendedto be restrained? * * * It is a proposition too plain to be contested, that the Constitution controls any legislative act repugnant to it; or, that the legislature may alter the Consitution by an ordinary act. Between these alternatives there is no middle ground. The Constitution is either a superior paramount law, unchangeable by ORDINARY MEANS, or it is on a level with ordinary legislative acts, and, like other acts, is alterable when the legislature shall please to alter it. * * * If an act of the legislature, repugnant to the Constitution, is void, does it, notwithstanding its invalidity, bind the courts, and oblige them to give it effect? * * * It is emphatically the province and duty of the judicial department to say what the law is. * * * This is of the very essence of judicial duty.—The Supreme Court of the United States, Hughes, pp. 87-88.

Mr. Justice Sutherland stated the question this way:

> The Constitution, by its own terms is the supreme law of the land, emanating from the people, the repository of ultimate sovereignty

> under our form of government. A congressional statute, on the other hand, is the act of an agency of this sovereign authority, and, if it conflicts with the Constitution, must fall. for THAT WHICH IS NOT SUPREME MUST YIELD TO THAT WHICH IS —Adkins v. Children's Hospital, 261 U. S. 525.

What has the Supreme Court under its constitutional prerogatives done by way of protecting the rights of the people? Space compels brevity on this subject. The authorities recite at least thirteen decisions wherein the court has held congressional acts invalid "because repugnant to the guarantees of personal liberty; that is, with respect to trial by jury, unreasonable searches and seizures, self incrimination, confrontation of witnesses, liberty of contract, * * * In three other cases acts of Congress have been adjudged invalid as a constitutional deprivation of property."

In re ent years the Nebraska law (Meyer v. Nel aska, 1923, 262 U. S. pp. 400-402) and the C egon School case (Pierce v.Society of Sist rs, 1925, 268 U. S. 510), each furnish am' le proof of the need of a judicial review of state legislative enactments. In the Nebraska case the State enacted a law "prohibiting any person to teach any subject in a private, denominational, parochial, or public school in any other than the English language," until after the pupil had passed the eighth grade. A conviction for teaching the German language in a Lutheran parochial school, was set aside by the Supreme Court, after the State Court had upheld the conviction.

The Court, through Justice McReynolds, said:

> The guarantee of liberty embraced the right of the individual "to engage in any of the common occupations of life, to acquire useful knowledge, to marry, establish a home and bring up children, to worship God according to the dictates of his own conscience, and generally to enjoy those privileges long recognized at common law as essential to the orderly pursuit of happiness by free men." The calling of a teacher was useful and honorable—essential, indeed, to the public welfare. Mere knowledge of the German language could not reasonably be regarded as harmful. The accused had taught this language as part of his occupation. "His right thus to teach and the right of parents to engage him so to instruct their children," were "within the liberty of the Amendment."

In the Oregon case the statute required:

> Every parent, guardian or other person having control of a child between the ages of eight and sixteen years to send him "to a public school" for the period of time a public school was held during the current year in the district where the child resided. No question was raised concerning the power of the State reasonably to regulate all schools or to require that all children of proper age to attend some school. The inevitable practical result of enforcing the statute would be destruction of the primary schools of those who invoked the jurisdiction of the Court. It was decided that the act unreasonably interfered with the liberty of parents and guardians to direct the upbringing and education of children under their control.

Here in our own community has the beneficient powers of the Supreme Court been invoked in behalf of "personal liberty." In 1885 the court of Utah became so set upon the destruction of the "Mormon" marriage system (plural marriage) they interpreted the anti-polygamy law to include the principle of "Segregation," which meant that a separate indictment might be brought against a man accused of unlawful cohabitation for each of such supposed acts. Under this interpretation of the statutes, each day, week, month or year during which period the victim was accused of cohabiting with a plural wife, it meant, if proven guilty of each separate charge, that he could be fined upwards of $50,000 and imprisoned for life, and that for an act the maximum penalty of which was a fine of $300 and six months imprisonment. Lorenzo Snow was tried on three such counts, convicted and given the maximum sentence on each, being sent to the penitentiary for 18 months. The theory of law was sustained by the territorial Supreme Court, but reversed by the U. S. Supreme Court.—"History of Utah," Whitney, 3:414 et seq.

Perhaps no other person has described the power in the "original and inalienable rights" of American citizens, under the Court, more strikingly than did Alexander Hamilton, in these eloquent words:

> The sacred rights of mankind are not to be rummaged for among old parchments or musty records. They are written as with a sunbeam in the whole volume of human nature, by the hand of Divinity itself, and can never be erased or obscured by mortal power.
>
> Sacred, absolute, and beyond the reach of meddlesome legislatures, they can never be taken nor contracted away; they remain a permanent heritage in the midst of changing forms of government and human vicissitudes.—Martin and George on American Government and Citizenship, pp. 41-2.

It is now proposed under the recommendation of President Roosevelt to either forceably retire six justices from the Supreme bench or appoint six others to offset unfavorable decisions. This is to be accomplished by an act of Congress. But why such action? It means the "packing" of the Supreme Court, or the destruction of that function of government so far as the present administration is concerned. Judges are expected to decide cases on their merits and not in accordance with the whims of a Chief Executive who may be dominated by political expedience; nor can the Court give heed to the threatening complaints of Congress when its measures are unconstitutional in fact. The Court must act as with a two-edged sword and "know no brother," except him that keeps step with constitutional law.

The President affects to believe that certain members of the Supreme Court are either so partisan or reactionary in their mental make-up, as to unfit them for the positions they occupy, in consequence of

which the "New Deal" program is seriously jeopardized; implying that other members of the Court are "liberal" and desirable to be retained on the bench. He seeks authority to neutralize the powers of the former group by the appointment of as many as six new Judges of his choice. This is strange philosophy, especially in face of the fact that two of the major decisions of the Supreme Court, dealing the deadliest blows to the "New Deal" program, were unanimous—every member of the Court concurring. Certainly it cannot be held that those of the Court termed "liberals" were hynotized or unduly pursuaded by the "reactionaries." The two cases referred to are that of the N.R.A. by which the government sought to control and regulate the commerce of the nation; and the case of the illegal dismissal of Commissioner Humphrey, a member of the Federal Trade Commission.

Speaking of these two decisions, Mr. Mark Sullivan says:

> The first important check to the new deal by the Supreme Court occurred May 27, 1935. On that day the Court decided that N.R.A. was unconstitutional. The decision was unanimous, all the so-called liberal justices concurring in it. One of the liberals, Mr. Justice Cardozo, added a supplementary concurring opinion almost more harsh on N R A. than the main one.
>
> It is commonly supposed that it was the unanimous decision against N.R A. that led Mr. Roosevelt's hostility to the Court. But on the same day the Supreme Court delivered a second decision, which at the time and since has been almost lost sight of in the greater attention paid to the N R A. decision. The Court on the same day decided what is known as the "Humphrey case."

It seems that when Mr. Roosevelt took office, Mr. Humphrey had five years yet to serve as a member of the Federal Trade Commission. His tenure in office was definitely fixed by law. Mr. Roosevelt wished to get rid of him, "because I feel that the aims and purposes of the administration * * * can be carried out more effectively with a personnel of my own selection." Mr. Humphrey refused to resign and was later peremptorily dismissed. He protested the legality of his dismissal. Said Mr. Sullivan: "The Supreme Court decided that Mr. Roosevelt's removal of Mr. Humphrey was illegal. The decision was unanimous. * * * The Humphrey decision had denied to him (the President) personally a power that he wished to have, and which he had supposed he had."

Growing out of this episode of two adverse decisions. Mr. Sullivan relates how the President "did not conceal his purpose of making the Court conform to him." And it was these decisions that roiled the President's anger and evoked the "horse and buggy" speech. Asked as to his method of overcoming the attitude of the Court, the President is reported to have related a story about Gladstone. Some legislation desired by the English premier had been defeated in the house of Lords. Gladstone thereupon threatened to increase the House of Lords, by appointing additional peers who would obey his will. The threat of Mr. Gladstone (and through which threat it is supposed the desired legislation came about), evidently suggested a like policy to the President's mind.

It must be remembered that while the Court rendered decisions adverse to the desires of the Chief Executive, it has also rendered decisions favorable to the administration; notable among them being the "gold cases" decided February 18, 1935 in favor of the government and the Wagner Act known as the National Labor Relations Act, decided April 12th. These two measures are major acts in the "New Deal" program.

That reforms are needed in each of the three branches of government is patent. This is even more true of the executive and legislative branches than of the judiciary. Each is susceptible of improvement and unless there is an improvement—a speedy return to the fundamentals of government as established by the "fathers"—complete chaos is likely to result. Guided by human wisdom alone, which is too often influenced by greed and power, many of the leaders of our nation have, for the most part, effectually shut the door of heaven against themselves. They stamp on the coin of human endeavor the words, "In God We Trust," while completely ignoring the principles which motivate God and only by which governments may succeed.

Wherein, may be asked, has the present Chief Executive fallen short in his administrative acts? One governmental policy might well be cited: that of plowing under cotton crops, burning wheat stacks, and destroying live stock, with the one purpose in view, that of creating a scarcity and boosting prices. According to reports, a million sows with their unborn progeny were thus destroyed; and that, while millions of citizens were receiving relief from the government and other millions, abroad, were starving for food and were destitute of clothing! In committing this act the Chief Executive, with his advisors, have contributed not a little to the coming great famine which the Lord has decreed in this generation and which many modern thinkers are predicting. In our judgment the result of this policy will return to vex the nation with a sore vexation.

Is that the only act of the Chief Executives of our country that has outraged justice? By no means. A Chief Executive once met the crying plaint of an outraged people who were being driven from their homes at the point of torch and rifle (driven from property purchased from the government and not permitted to possess the same), with the lame excuse, "Your cause is just, but I can do nothing for you." A just cause

without a champion in the head of this great Republic! Another Chief Executive placed his signature to a law having as its purpose the depriving of a people the right to worship God in accordance with His revealed will—we speak of the anti-polygamy law of 1862, together with subsequent companion laws endorsed by succeeding Chief Executives—until finally hundreds of innocent people were either imprisoned, banished to an alien country (Mexico) or murdered!

Did the legislative branch of the Government contribute to this lawlessness? Yes. It passed the unconstitutional laws. It, time and again, turned deaf ears to the cries of the down-cast and the outraged; it yielded, often against its better judgment, to the clamor of the mob; it drove from its national councils two loyal citizens of the United States—George Q. Cannon and Brigham H. Roberts—who had been elected under the provisions of the Constitution to represent a sovereign people. Their rights were denied them, wholly and solely because of their religion—a faith based upon direct revelation from God and on the Holy Scriptures.

And what is to be said of the part played by the Supreme Court in this drab drama of national atrocities. It, too, was overcome by mass prejudice, and in numerous decisions, upheld the lawless work of the legislative and executive branches of government. The very agency selected by the "fathers," under the inspiration of heaven, to safeguard human rights, combined with the adversary to destroy them. One instance of the part played by the Supreme Court:

Under the anti-polygamy law of 1862, George Reynolds was convicted of plural marriage, he furnishing the evidence for conviction, with a view to testing the constitutionality of the law. He pleaded the living of that principle in accordance with a requirement from the Lord. His religion, neither in belief nor practice, was a menace to man or society; it was the religion of Father Abraham, whom all Christians affect to reverence. Yet he was convicted and sent to prison for a term of years.

It must be remembered that in the original draft of the Constitution it was provided that "No religious test shall EVER be required as a qualification to any office or public trust under the United States." This clause, at the time, was deemed sufficient to safeguard religious beliefs and customs. But after the document became effective, what is known as the "Bill of Rights," comprising ten amendments to the Constitution was adopted and made a part of the organic law; among these amendments, the first in fact, was a guarantee of personal and religious liberty. It reads:

*Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof; * * **

The case of George Reynolds finally reached the Supreme Court where justice to all is said to reign. He plead his constitutional rights to worship God in accordance with his conscientious belief. The Court, admittedly the most independent branch of the Republic and the least to be influenced by popular clamor, and the final arbiter of the peoples' rights, listened to the rumbling of mobs, distorted the meaning of the supreme law, and sent George Reynolds, back to the dungeon! Chief Justice Waite delivering the opinion, quoted these words from Jefferson:

> **Believing with you that religion is a matter which lies solely between man and his God; that he owes account to none other for HIS FAITH OR HIS WORSHIP; that the legislative powers of the government reach actions only, and not opinions—I contemplate with sovereign reverence that act of the whole American people which declared that their legislature should 'make no law respecting an establishment of religion or prohibiting the free exercise thereof,' thus building a wall of separation between Church and State.**

Comments Justice Waite:

> **This statement, coming from an acknowledged leader of the advocates of the measure "may be accepted almost as an authoritative declaration of the scope and effects of the amendment."**

A noted jurist commenting on this action states:

> **"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." Applying this principle, the Supreme Court held that the guaranteed freedom of religion did not constitute a justification of polygamy which had been made criminal by an act of Congress applicable to the territories.—Hughes 162.**

So the sum total of that first amendment to the Constitution, advocated and adopted in order that religious subserviency could not be forced on a people in our government, is to allow men to THINK, but not ACT, except by permission of the majority. OPINIONS may be fostered, but ACTIONS based thereof may be penalized. Of what worth, then, was the amendment, for men had the right to THINK before its adoption? Let any government try and keep people from THINKING or having OPINIONS? We grant that were actions interfere with the rights of others, it becomes a duty to either control such actions or prohibit them. Were it claimed as a religious duty, the right to deprive a man of either life, liberty, property or the pursuit of happiness, without due process of law, actions based on such a religion might properly be supressed. But a religion, such as that of George Reynolds, not only based upon the Holy Scriptures to which the Christian world turns for di-

(continued on page 372)

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

FAILURE OF THE GOVERNMENTS OF MEN

The great and wise of ancient days have failed in all their attempts to promote eternal power, peace and happiness. Their nations have crumbled to pieces; their thrones have been cast down in their turn, and their cities, and their mightiest works of art have been annihilated; or their dilapidated towers, or time-worn monuments have left us but feeble traces of their former magnificence and ancient grandeur. They proclaim as with a voice of thunder, those imperishable truths—*that man's strength is weakness, his wisdom is folly, his glory is his shame.*

Monarchial, aristocratical, and republican governments of their various kinds and grades, have, in their turn, been raised to dignity, and prostrated in the dust. The plans of the greatest politicians, the wisest senators, and most profound statesmen have been exploded; and the proceedings of the greatest chieftains, the bravest generals, and the wisest kings have fallen to the ground. Nation has succeeded nation, and we have inherited nothing but their folly. History records their puerile plans, their short-lived glory, their feeble intellect and their ignoble deeds.—Joseph Smith.

VALEDICTORY

This issue marks the close of Volume Twenty-one of TRUTH. At this time the publishers wish to announce their decision to discontinue the present publication of the TRUTH magazine.

The first number of this periodical was dated June, 1935. In the first number the following announcement was made by the publishers:

WITH this issue TRUTH begins its life journey. There is need for the message its columns will bear. The world is sick. It gropes in darkness. Complete dissolution threatens the established governments. The situation can be saved only by quick and heroic action. God is the great Physician. Man must turn unto him. It will be our aim to help blaze the way leading through the maze of perplexity,

prejudice, hatred and ignorance, up toward the "great white throne". We approach this delicate but all-important task with a deep sense of dependence on the Lord. We shall work hard to discharge our duty.

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

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

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

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

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

The world has fallen into an ECONOMIC maelstrom, which threatens commercial destruction. It struggles seemingly to no purpose, each effort taking it deeper into the quagmire of failure. God, through his Prophet, has said: "The wisdom of their wise men shall perish and the understanding of their prudent men shall be hid." This prophetic edict is fulfilled in the present state of world economic bankruptcy. God alone can correct the evil. His cure involves acceptance of what is known as the "Order of Enoch" or the "United Order", as instituted during the Apostolic age:

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

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

SPIRITUAL life is palsied. The death rattle in the throat is heard. "Lo, here is Christ; or, lo, He is there", is being thundered from the house-tops by those who have no rational conception of either Christ or his mission. The modern pharisee has out-done his ancient brother in hypocrisy and ignorance. God's remedy for this bedlam of conflicting creeds and philosophies is that men shall accept the principle of present and continuous revelation. A constant communion between

heaven and earth is the cure. Without this communion man cannot succeed; for "Where there is no vision, the people perish."

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

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

The Magazine, as its title implies, has been the harbinger of TRUTH—more especially truths that directly concern man's salvation and exaltation in the celestial heavens. To this mission the columns of TRUTH have been devoted for twenty-one years.

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

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

We wish to express our appreciation to all the saints who have been instrumental in gathering and submitting material, as well as those who have supported the publication with their faith and means throughout its existence. We sincerely thank all those who have given of their time and talents necessary in the printing and publishing of TRUTH.

And now to all mankind to whom these words shall come, we testify in the name of Jesus Christ that the Gospel of the Son of God in its fulness has been restored to the earth in these last days through the ministration of angels to the Prophet Joseph Smith. And that Gospel is the power of God unto salvation to all those who will believe and obey it. We testify that the judgments of God are about to be poured out upon this generation for their wickedness and unbelief. God has decreed in the heavens, that sin and iniquity shall be rebuked, and that righteousness shall prevail on the face of the earth and in the hearts of the people.

This is our testimony to the saints

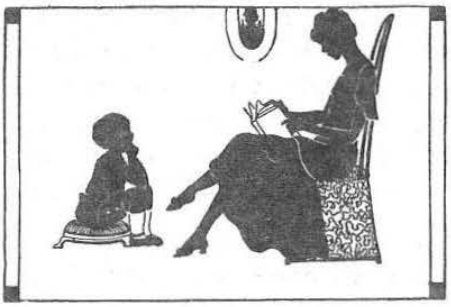
and all people, and we know that when we shall stand before the judgment seat of Christ, our garments will not be spotted with their blood.

NOTICE

We would hereby like to notify our subscribers that those whose subscription has not expired can receive a refund, if they desire, by notifying this office.

We will continue to accept unbound volumes of TRUTH for binding. We have on hand issues extending several years back, as well as pamphlets, tracts and books, that have been published or handled by this office. Those who have back issues, bound or loose, who wish to dispose of them, may contact this office.

"Where Love Abides"



I turned an ancient poet's book
And found upon the page:
"Stone walls do not a prison make
Nor iron bars a cage."

Yes, that is true, and something more
You'll find where'er you roam,
That marble floors and gilded walls
Can never make a home.

But every house where Love abides
And Friendship is the guest,
Is surely home, and home sweet home,
For there the heart can rest.

THE CONSTITUTION OF THE UNITED STATES

(Continued from page 368)

rection, and having as its purpose the producing of life, its perpetuation and eternal exaltation, is entitled to the protection of the government under the constitutional provision mentioned—indeed it is the duty of government to afford the protection needed, even to the exhaustion of its resources if necessary. As before cited, in the Nebraska case, Justice McReynolds said the guarantee of liberty, among other things, embraced the right "to marry" and "to worship God according to the dictates of his own conscience." But to the Mormon people this privilege was denied.

The Reynolds case is but typical. Scores of other cases, resulting in the wrecking of lives, homes, the escheating of Church property, the dissolving of religious institutions and, in general, the depriving of a patient, God-fearing and honest people their constitutional rights, might be cited.

Hence we say all branches of the government are in need of renovation. But is the proposed plan, that of "packing" the Court with doubtful appointees in order to neutralize the anticipated actions of other men, the proper one, even though the end to be achieved be admitted as possessing merit? Is such a procedure within the spirit of the Constitution? If reforms are needed why not bring them forth in a Constitutional way? That document itself points the manner for changes. It is for the people, not Congress or the President, to decide on fundamental changes. True, the people choose the members of Congress to act as their servants, and that body properly represents the people insofar as it confines its actions to the will of the people. In the recent election the people were not voting upon the question of changing the organic law of the land —no such mandate was given to either department of government; the question was not an issue. Had the threatened destruction of the independence of the Supreme Court been injected as an issue, it is more than likely that the voters would have expressed themselves entirely different. The road to the reform of the judiciary, if one be needed, is via a constitutional amendment, upon which all the people may vote. Consider, for instance, te N. R. A. measure which the Supreme Court adjudged unconstitutional. What could six new judges do, even should they prove to be mere puppets of the President, toward re-establishing this measure, with nine justices opposed to it? And what guarantee could the President possibly have that the six appointees he might choose, assuming them to be men of honor and learning, would render decisions favorable to his program? History does not support this theory of judicial subserviency.

In his work on the Supreme Court, Warren gives the following striking summary:

> **Judges appointed by Jefferson and Madison did not hesitate to join with Marshall in sustaining and developing the strongly Nationalistic interpretation of the Constitution so obnoxious to Jefferson. Judges appointed by Jackson joined with Marshall and Story in supporting the Cherokee Missionaries against Georgia, in flat opposition to Jackson. The whole Bench appointed by Jackson decided against his policy in relation to the Spanish land claims. Judges appointed by Jackson and Van Buren threw down the gauntlet to the former by issuing a mandamus against his favorite Postmaster-General. In every case involving slavery, anti-slavery Judges joined with pro-slavery Judges in rendering the decisions. The constitutionality of the obnoxious Fugitive Slave Law was unanimously upheld by anti-slavery Whig Judges and by pro-slavery Democrats alike. A Northern Democrat joined with a Northern Whig Judge in dissenting in the Dread Scott Case. President Lincoln's Legal Tender policy was held unconstitutional by a Republican Bench. The Reconstruction policies and acts of the Republican Party were held unconstitutional by a Republican Bench. The constitutional views of the Democratic Party as to our insular possessions were opposed by a Democratic Judge who joined with his Republican Associates in making up the majority of the Insular Cases. * * * Nothing is more striking in the history of the Court than the manner in which the hopes of those who expected a Judge to follow the political views of the President appointing him have been disappointed.—S. C. of U. S., Hughes, 47-8.**

A case of Woodrow Wilson is cited in which a certain "action was sustained by the Court in an opinion delivered by the Chief Justice, a former Republican President, while both the Associate Justices appointed by President Wilson, Justice McReynolds, who had been Attorney General under President Wilson, and Justice Brandies, dissented, being of the opinion that the action of the President had been outside his constitutional power." However, in the present instance, the Senate Committee is assured by Attorney General Cummings, that he will see to it that the men appointed will vote as the President wants!

The remedy for the present depressed situation MUST be found within the Constitution. The President's attempt to attain his end by (using his own language) "packing the Supreme Court", is too dangerous an experiment to consider for a moment. Mr. Roosevelt is not a super-man. Such a power in his hands might prove most unfortunate. Even though he might not abuse the power, the precedent is bound some day to plague the nation as future presidents enlarge on the innovation. That remedies for the threatened industrial collapse may be found within constitutional procedure is certain, provided the leaders show statesmenship and patience.

A few excerpts from critics of the President's plan, from within his own party, are presented:

Senator Carter Glass of Virginia, and Secretary of Treasury under Woodrow Wilson's administration, refers to the program as "this hateful attempt to drive eminent jurists from the bench in order to crowd into the Court a lot of judicial marionettes to speak the ventriloquisms of the white House."

Senator Josiah W. Bailey of N. C., while contending that governmental reforms are necessary, yet takes issue with the President in his Supreme Court proposal, saying: "I submit with great respect, the zeal of the President has carried him far beyond wisdom and right."

Mr. Raymond Moley, Editor of News Week and a former Roosevelt advisor, says: "I did not believe two years ago, and I do not believe now, that permanent prosperity can come to this country until we deal with our fundamental economic problems. But we should have enough faith in democracy to trust the people to make decisions of so fundamental character."

And finally, Charles E. Clark, dean of Yale law school: "'The President's proposal in its long range aspect, is merely a retirement or a pension plan and cannot meet the problem here presented. * * * Its lack of far-reaching and permanent character should serve to show all that nothing short of a well-devised constitutional amendment will settle these problems."—S. L. Tribune, April 11, 1937.

The Constitution of the United States was not a spontaneity in conception or birth. It evolved from the habits and experiments in governmental ethics of a people covering nearly two hundred years of time. This statement is in no wise intended to contravene the theory of Divine inspiration in the framing of the Constitution. In those years of trial and failure the cream of the Colonists inhabiting North America were having their minds prepared by the Almighty to want and demand political and religious freedom. And when the mass mind was prepared for the final step looking to the organization of a real republic, the Lord inspired the framers with such of the fundamentals of government as their minds were capable of grasping; from this sprang the Constitution of the United States—not perfect, and yet, so far as history discloses, the most perfect human instrument of government conceived by man on this planet. The framers of this great instrument not only had the guidance of heaven, but the experience of decades of effort—marking both success and failure—served them wisely.

Practically 150 years before the adoption of the Constitution—in 1639—"Connecticut pioneers from Wethersfield, Hartford and Windsor, sought a new freedom," says News-Week. "They met in Hartford and framed the FUNDAMENTAL ORDERS, sometimes called the first written Constitution of a self governing people." This, it is stated, survived 179 years when a new state constitution was written, using

the "Fundamental Orders as a basis.' In 1667 the Fundamental Constitution of Carolina was drawn up, which provided for a territorial aristocracy, the Proprietors at the head and two orders of nobility called Landgraves and Caciques below them."—Dict. of Am. His. p. 275.

And thus, in group by group and colony by colony, were the seeds of the American Government sown.

This article primarily deals with the majesty of the supreme judiciary of the land. So far remote is the present generation from the scenes marking the early conception of government that the fundamentals are, in large degree, lost sight of. It is difficult for some of the present generation to understand the true relation of the Supreme Court to the American scheme of government. For instance, why should Congress be permitted to pass laws by a bare majority of votes, while it requires a two-thirds majority vote to propose a constitutional amendment, which, before becoming a law, must have the sanction of three-fourths of the states; why not a majority only? The framers of the Constitution, as stated, were men of experience. They and their fathers before them had suffered under the tyranny of monarchial rulerships. They had seen human rights trampled on by kings and emperors. The spirit of freedom was incubating in their minds. They conceived the necessity of a law-making body to frame laws, of an executive to carry out the mandates of the law; but there must be a check on the Legislative and Executive departments so that human rights should not be abridged. To insure this a Supreme Court was provided for, its members being appointed by the Chief Executive, with the advice and consent of the Senate, to act during good behavior. The functions of this Court were to interpret the laws as passed by the States and by Congress, as cases should come before it. It was not to be an agent of the Government, nor specifically of the people, but an arbiter of justice to both people and government.

The function of courts of justice must ever be to administer justice. The courts must uphold human rights against the tyranny of unlawful force. As long as the human element exists in man there is bound to be differences in opinion. There must be a clearing house where these human conflicts may be heard and settled in accordance with the rules of justice. Governments are formed for the protection of man. Courts are the instruments of governments in achieving such protection. Courts decide cases only as they are properly presented. The Constitution is the supreme law of the land. Should Congress enact a law contravening a single provision of the Constitution, and should such contravention infringe human or vested rights, it is the privilege of the injured parties to appeal to the courts for protection against such infringement, and it is the duty of the Court, when it appears from proper evidence that there has been an infringement, to adjudge the law unconstitutional and void. To deny the Court this right is to deny the Constitution to be the supreme law of the land. In theory the courts "know no brother." Explains Senator Borah:

> If the most unlearned and unskilled person in the land should appear before the Court with such an issue and the most skillful lawyer in the country should appear on the other side, the Court would put aside, as it has often done, the learned arguments and declare that it was bound by the simple terms of the Constitution.

The Constitution provides that ordinary laws be enacted by a majority vote of each house of Congress (subject, of course to the veto power of the President, which can be overcome only by a two-thirds vote of both houses of Congress), while extraordinary laws must have a stronger support: For instance, the making of Treaties, contravening all other laws of the States and of the government (within, of course, the constitutional rights of citizens), may only be done by a two-thirds concurrence vote of the Senate. The appointment of "Ambassadors, other public Ministers and Consuls, Judges of the Supreme Court, and all other officers of the United States, "not otherwise provided for", shall only be done by the concurrence of two-thirds of the Senate. This wise provision minimizes the possibility of establishing a dictatorship in the Chief Executive. The Senate MUST concur by a two-thirds majority. The changing of the Supreme law of the land, as before indicated, requires a three-fourths concurrence of the states. These provisions were no doubt made to avoid actions of mob hysteria and as a safeguard of the rights of the small states. Often the majority, through mass hysteria, is led to act against the inalienable rights of men. The rights of the minority must be protected. Prejudice, bigotry, and intolerance had taught the founders of the new government the necessity of safe-guards. The Constitution provides:

> This Constitution, and the Laws of the United States which shall be made in pursuance thereof; and all Treaties made, or which shall be made, under the authority of the United States, shall be the SUPREME LAW OF THE LAND; and the judges in every State shall be bound thereby, anything in the Constitution or laws of any State to the contrary notwithstanding.

When one considers the effect of mob hysteria and mob action, the wisdom in the Constitutional provisions must be apparent. They were not the shallow opinions of a few men, but rather the wisdom tried out and proved by nearly two hundred years of governmental experimentation, en-

riched by the prompting of the Spirit of the Lord.

The present "plot," to have Congress, by a mere majority, change the fundamental laws, is an abortive attempt to subjugate the Constitution to the ever-changing will of an unstable national mind. Its danger must be apparent to all thinking people. We will now consider the evil effects arising from acts transcending the Constitution. It must be borne in mind that precedents, either good or bad, once established, may be very difficult to overcome. While the Constitution was sacredly regarded by Congress and the Executive, and its provisions sanely interpreted by the Supreme Court, there was little danger of the breaking down of government; but so soon as the spirit and letter of that document were changed to meet, what seemed to be, a threat against society, bad precedents were established to vex the nation. Human rights MUST be respected. Human actions, based upon constitutional rights, however obnoxious to the majority they may appear, MUST be protected.

The spirit of the Constitution has, no doubt, been raped on more than one occasion. The complaints of the Southern States of the treatment accorded them during "reconstruction days," were not without merit. Abraham Lincoln repeatedly branded the Federal invasion of Mexico in 1846 as a national outrage—an act of gross injustice to our southern neighbor. Our treatment of the Indians cannot be said to be beyond criticism. And in its attempt to subjugate the faith of the Mormon people, in answer to the demand of the masses, all three branches of government entered into a conspiracy to divest them of their clear constitutional rights. It is the precedents created in legislation involving the rights of the Mormon people that we emphasize now. It will be remembered that this people, in compliance with a revelation from the Lord, adopted as a tenet of faith and action, the Patriarchal order of marriage, embracing the living of polygamy. The doctrine not only came as a direct command from heaven, but it was clearly a principle enunciated in the Holy Bible in which the christian world professes to believe, looking to Father Abraham (a polygamist) as their great guide heavenward. In accord with this belief and of the guarantee of constitutional liberty, many of the leading Mormon elders entered into polygamy, raised large and honorable families, many of their children becoming prominent in both national and international affairs. When, in response to the hysteria of numerous groups of people, fomented by leaders of various religious sects, Congress, in 1862, passed an anti-polygamy law, they directed it specifically against the marriage system of the Mormons. This law was signed by President Abraham Lincoln and was declared constitutional by the Supreme Court of the United States in 1879. Subsequent laws enacted by Congress not only made it unlawful to practice polygamy, even as a religious tenet, but also made it unlawful for a husband to live with plural wives taken before the enactment prohibiting the practice. It was essentially an invasion of the provision of the Constitution that "No bill of attainder or **ex post facto** law shall be passed."

In their efforts to defend themselves against this cruel and unlawful invasion of constitutional rights, the Mormons spent large fortunes, some thirteen hundred of their brethren being subjected to terms in prison and others forfeiting their lives.

Here, then, was a definite beginning of the breaking down of the Constitution—a concrete example of the majority overriding the rights of the minority. God pitted His standard of measurement against that of man in this language: "Judgment also will I lay to the line, and righteousness to the plummet." In other words Divine approval can only attend acts of righteousness.

Wilford Woodruff, a servant of the Lord and the President of the Quorum of Twelve, in an Epistle to the Saints and to the World, dated April 21, 1879, sounded this warning to the nations. Said he:

> **This glorious insrument (the Constitution) guarantees to all its ctizens the rights of religion, life, liberty, and the pursuit of happiness. The right of the enjoyment of religion of any citizen of this Republic, has never been questioned by any Congress or Judges of the law, until of late, when both the Congress of the United States and the Supreme Judges of the law sought, by their action, to deprive a hundred and fifty thousand of her citizens of the right to enjoy their religion which the Constitution guarantees unto them. * * ***
>
> **The Congress of 1862, and the Supreme Judges of 1879, in their acts and decisions, have taken a dangerous and fearful step; their act will sap the very foundation of our government, and it WILL BE RENT ASSUNDER, and the God of heaven will hold them responsible for these things, for "what men sow they will reap, and the measure they mete unto others will be meted unto them," saith the Lord. The Constitution once broken by the rulers of the land THERE WILL BE NO STOPPING PLACE UNTIL THE NATION IS BROKEN IN PIECES, AND NO POWER BENEATH THE HEAVENS CAN SAVE THIS NATION FROM THE CONSE QUENCES THEREOF." * * *—Truth 1:14.**

This principle was apparently well under stood by the present Chief Executive. While governor of New York, in a radio talk, March 2, 1930, he said:

> **The moment a numerical superiority by either States or voters in this country proceeds to ignore the needs and desires of the minority, and, for their own selfish purposes or advancement, hamper or oppress that minority, or DEBAR THEM IN ANY WAY from equal privileges and equal rights—THAT MOMENT WILL MARK THE FAILURE OF OUR CONSTITUTIONAL SYSTEM.—United States News, 5-3-37.**

By the act of Congress mentioned, a minority was debarred from the enjoyment of their religious rights, and that by a "numerical superiority;" and when that happend the "constitutional system" of the United States began its decadence. God inspired the Constitution; He fought the battle of the revolutionary forces, but when the beneficiaries of that conflict took a stand against His laws that moment marked the beginning of the "FAILURE OF OUR CONSTITUTIONAL SYSTEM."

Among the agencies at work undermining the Constitution is the spirit of Fascism. No more insidious attempt at creating a dictatorship could be conceived of than the present trend of officialdom at Washington. Not content with the power of veto granted by the Constitution, the Chief Executive has assumed control of the Legislative branch, and through this source unprecedented powers have been given him (and others are being asked for), among them being:

(a) The National Labor Relations Act, known as the Wagner bill. By this act labor, by reason of the power of the President to appoint the members of the National Labor Relations Board and discharge them at will, is under the complete domination of the Chief Executive. That the Act will be administered in accordance with the policy of the appointing head cannot be doubted. This then places in the hands of the Executive a tremendous political power. Quoting Mr. David Lawrence in the United States News of April 26:

> "This places labor under the thumb of the Chief Executive and COMPELS labor to enter politics to assure the selection of a President friendly to labor or the defeat of a President unfriendly to labor. * * *"

(b) The Guffey Coal Act, creating a "regulated monopoly," by which the Government, through the Chief Executive, in effect, takes over the coal industry of the nation, "from the time the coal comes out of the mines till the time it is sold by the retailers to the public.' The political power of this great industry is now, in large measure, under the domination of the President, or, as stated by Mr. Lawrence, "Dictatorship by Central Government."

(c) Regarding the Neutrality Bill, which became a law May 1, Correspondent Constatine Brown of Washington, D. C. comments: "Never has Congress granted more sweeping powers to the President than under the neutrality bill. It gives him the power to decide whether this country shall go to war or remain at peace. It gives the Chief Executive discretionary powers, such as NO OTHER PRESIDENT has had heretofore, to decide the course of action in the event of an international conflagration.' And under the "Mobilization Bill" now being pushed in Congress by the House Military Affairs Committee, if passed, as stated in TIME, May 10, it "would make the President a near dictator in war time. He could marshal under Government control, industries, material resources, public services, stock and commodity exchanges. He could license every business except publishing. He could fix prices, wages, salaries, rents."

One will readily understand the great power such Acts place in the hands of the Chief Executive.

(d) The right to spend ten billion dollars "relief money," as has been done under the present regime, coupled with the privilege requested by the Chief Executive to impound 15 per cent of all appropriations approved by Congress for the fiscal year, to be re-allocated by the President personally, and without further sanction of Congress, in no small measure contributes to a "one man government."

(e) The President's departmental reorganization plan is another trend toward a personal government. This plan of the President is explained by Mr. Frank R. Kent as follows:

> 1st. The putting of the great independent semijudicial agencies such as the interstate commerce commission, the federal trade commission, and tariff commission, under executive control.
>
> 2nd. The abolition of the office of the comptroler general, thus abolishing any independent audit of the public expenditures.
>
> 3rd. The change in the status of the civil service commission, by which it is contended, the entire system would be put into politics.

(f) And lastly: The attempt at Supreme Court subjugation. Join the powers above enumerated with enforced Supreme Court acquiescence of the Chief Executive's demands and fascism is the result.

It should be understood that modern dictators do not establish themselves in office by force; the people place them there. The fascism of both Italy and Germany was established by the consent of the electorate, just as the dictatorship of the late Huey Long was the voluntary act of the legislative branch of Louisiana. Political prestige, ambition and a desire to bring about reformation lie at the foundation of dictatorships.

In passing, let us observe that the present attitude of the President toward dictatorships in government compared with his attitude in his radio address before noted, is unexplainable except by a knowledge of human nature. Then he said:

> To bring about government by obligarchy, masquerading as democracy, it is fundamentally essential that practically all authority and control be centralized in our National Government.
>
> * * *
>
> Were it possible to find "master minds" so unselfish, so willing to decide unhesitatingly against their own personal interests or private

prejudices; men almost godlike in their ability to hold the scales of Justice with an even hand, such a Government (at Washington) might be to the interest of the country, but **THERE ARE NONE SUCH ON OUR POLITICAL HORIZON** and we cannot expect a complete reversal of all the teachings of history.—United States News, May 3, 1937.

The "writing on the wall' is not only discerned by Latter-day Saints, but leading men and women of the nation are sounding the warning. We give brief excerpts of some comments:

Mr. James Truslow Adams, Historian, says:

I have seen the loss of liberties under dictatorships growing up before the people realize where they were going. I have seen the lives of entire classes ruined by inflation. For me these things are not academic. They are real, living and horrible. * * * There is no use denying that the forces overthrowing freedom and democracy are growing in strength after having overturned one nation after another. Looking over our own national past. I see no period in which our self-government was in such danger as it is today.

Senator William H. King:

There are forces at work which seek to materially modify our form of government and to weaken, if not undermine, the prestige and constitutional authority, not only of the Supreme Court, but of our entire judicial system. * * * The justices of the Supreme Court, and for that matter, the inferior courts, have a solemn duty under their oaths of office to defend and uphold the Constitution of the United States, and to declare unconstitutional enactments which infringe upon the rights of the people. * * * A pliable Court—one which promptly responds or yields to public clamor or to legislative or executive appeals or pressure—would not be a constitutional court. It would be an enemy to the republic and a betrayer of the Constitution which its members have sworn to uphold and defend.

Mr. Walter Lippman, an eminent political writer says:

We have reached the point where the President's lobbyists are seriously planning to force the Senate to do what not fifteen Senators think they ought to do. In short they are planning to degrade the Senate in order to pack the Supreme Court. * * * The Senate is being coerced, and know that it is being coerced, by the abuse of powers which it gave to Mr. Roosevelt to help the unemployed and to revive agriculture and business. * * *''

The **MERE PROPOSAL OF THIS SCHEME** is an immeasurable injury to the cause of democracy in the world. * * * That is enough to make men sick at heart—to have to admit that in the greatest democracy of the New World, in the oldest republic of them all, the method of the coup d'etat has been revived. * * * Nothing like it has been attempted in the whole history of this nation. * * * In our own time we have seen majorities elected in moments of hysteria and crisies who voted away their rights; we have seen democracies commit suicide by the acts of their representatives, and we have seen the result ratified by manufactured plebicites. * * * And so I say that those who would make the legislature supreme in order to achieve social legislation in a hurry are burning down the barn to roast the pig.

Frank R. Kent, a columnist of national note, says:

So far as public morality is concerned, threatening a judge is on the same low level as fixing a jury. Each is considered a dispicable act. Both are subject to severe penalties. * * * The President's proposal to put six additional Justices on the Supreme Court, if those over seventy do not resign, is a threat to the Court.

Mr. Mark Sulivan endorses the views of Mr. Lippman which he quotes as follows:

If the American people do not rise up and defeat this measure (the ''packing'' of the Supreme Court), then they have lost their instinct for liberty and their understanding of constitutional government. * * * No blow has been struck, which if it is successful, would so deeply injure the moral foundations of the republic.

He also endorses the views of Miss Dorothy Thompson:

This (proposal to ''pack'' the Court) is the beginning of a pure personal government. Do you want it? Do you like it? Look around about the world—there are plenty of examples—and make up your mind.

Comments Mr. Sullivan:

The examples of personal government which, I think we can safely assume Miss Thompson has in mind are those in Germany, Italy and Russia * * * Those two forms of society divide themselves roughly into two categories. One is Communism or Socialism. The other is Fascism. If either of these forms of society, or any of the nations practicing them, were to attempt to impose their conception of society on America by force, America would resent by force.

Miss Dorothy Thompson, another columnist of note, further says:

If the American people accept this last audacity of the President without letting out a yell to high heaven, they have ceased to be jealous of their liberties and are **RIPE FOR RUIN.** * * * There have been benevolent dictatorships and benevolent tyrannies. They have even, at times in history, worked for the popular welfare. But this is not the welfare, which up to now, the American people have chosen. * * * The Supreme Court is there to protect the fundamental law even against the momentary ''will of the people.'' That is its function. And it is precisely because nine men can walk out and say: ''You can't do that!'' that our liberties are protected against the mob urge that occasionally overcomes democracies. That is why the Supreme Court has been traditionally divorced from momentary majorities. * * * All history proves that the greatest safeguard of freedom is the independence of the courts.

Decrying the present trend toward dictatorship in the United States, Senator William E. Borah recently stated:

I read in a current magazine these words of an important official:

''It seems clear that in these difficult times we need centralization of leadership. From what source can it be obtained? Can it come from the 435 Congressmen and 96 Senators? Can it come from the nine Justices of the Supreme Court? It would appear that the Chief Executive is the only source from which national leadership may be sought with any hope of effective results''

Mussolini never stated the doctrine of Fascism with greater boldness or clarity than it is here stated. ''Centralization of Leadership!'' We have an impressive illustration of that now! Mussolini, having silenced the voice of the people, having reduced to pitiable impotency the representatives of the people, having disregarded the Constitution and having made subservient the judges so that no citizen can appeal to the

court for justice according to the Constitution leads his people according to the discretion of "centralization of leadership."—Reader's Digest, March, p. 5.

Some critics of our present constitutional system complain of a system by which nine men (as independent of political alliances as may be) can declare acts of Congress illegal; and yet the nation is asked, in effect, to transfer that power to ONE MAN (he holding an elective office). Surely this fairly reeks with the odor of dictatorship.

A Fascist dictatorship for the United States was forecast today (Sept. 9, 1933), by Roger W. Babson, statistician, who predicted the stock market collapse of 1929.

The dictatorship, he said, with the blue eagle of the N.R.A. as its symbol, would result from the wrath of the middle classes, aroused by the current conflict over redistribution of wealth.

"It is being crystallized", he said, "by the immediate conflict between capital and labor, between unionism and the open shop. Neither group will be victorious. The middle classes will stand this conflict only a limited time. Then, due to depreciated currency and high prices, they will themselves take charge of the situation with a temporary dictatorship. This dictatorship will take the form of Fascism."

In his recent book, "If Inflation Comes," Mr. Babson reiterates his belief that America is headed for dictatorship.

His advice "to individuals who put a high value on peace and safety is to avoid being mobbed and robbed in the congested centers by buying little places off the beaten track and away from cities and industrial communities—there to sequester precious possessions, stock the larder and become expert in the use of anti-aircraft guns. "Remember there may come a night when you will awaken to listen to the sound of men running in the street,' he says, as justification for taking such pacific precautions."—Salt Lake Telegram, 3-17-37.

As Wilford Woodruff sounded the unheeded warning, so his terrible prediction is being fulfilled. In breaking down the principle of personal liberty as the three branches of government did in the instances cited, they sowed the wind and now, as a result, the nation is reaping the whirlwind. Evidences of national decay are on every hand. Perhaps never before in the life of our nation has disrespect for law been so glaringly manifest. The fight between capital and labor is leading to all kinds of excesses. We have the sorry spectacle of "sit-down" strikes literally paralyzing the industry. In this latest industrial coup d' etat a lawlessness never dreamed of is materializing. Factories are literally taken over by a FEW workmen, the owners being forceably dispossessed of them. Courts issue injunctions, which officers of the law either refuse to or are powerless to execute. And this because of the President of the United States having purportedly sold out to John L. Lewis, Chairman of C.I.O. In one city alone—Detroit—it is recorded that the 129th sit-down strike had occurred this year. Says the account, "Some 100,000 labor squatters held property valued at $125,825,000." And when a court of law ruled that certain properties must be vacated within a given time, or a fine of $10,000,000 would be assessed against the union involved and the culprits in unlawful possession, the order was derided, laughed at, and entirely ignored. Think of it, in a country called Christian—where the boast of refinement, progress and civilization is so great—the legal structure is broken down, the law pertaining to personal liberty is held in scorn, resulting in millions of dollars of damage! In the first two months in 1936, according to United States News, time lost from 315 strikes amounted to 1,383,764 days; while during the like period in 1937 the 390 strikes lost to the nation 4,185,000 days, and the latter two months the strikes were just begining.

This contempt for law is shown in lynchings, "gangdom," "graft," etc. and is appalling. The United States is charged with being "the most lawless nation on earth." The late Secretary of War, George Dern, placed the annual crime bill of the country at thirty-one billion dollars. J. Edgar Hoover, Director Federal Bureau of Investigation states: "No American home is free of this shadow (crime). Aggravated robbery, theft, arson, rape, felonious assault or murder annually is visited upon ONE OF EVERY SIXTEEN HOMES IN AMERICA!" Attorney General Cummings reported in a statement to Congress, March, 1934, "An organized underworld that has MORE PEOPLE UNDER ARMS THAN IN THE ARMY AND NAVY OF THE UNITED STATES"! See TRUTH, 2:69.

THE PROPHETS OF GOD SAW THIS SITUATION. They warned the nation. Speaking of the acts of Congress in proscribing against the Latter-day Saints and their religion, President John Taylor said:

Congress will soon have something else to do than to proscribe and persecute an innocent, law-abiding and patriotic people. Of all bodies in the world, they can least afford to remove the bulwarks that bind society together in this nation, to recklessly trample upon human freedom and rights, and to rend and destroy that great palladium of human rights—the Constitution of the United States. Ere long they will need all its protecting influence to save this nation from misrule, anarchy and mobocratic influence. They can ill afford to be the foremost in tampering with human rights and human freedom, or in tearing down the bulwarks of safety and protection which that sacred instrument has guaranteed.

The internal fires of revolution are already smouldering in this nation and they need but a spark to set them in a flame. Already are the agencies at work in the land calculated to subvert and overthrow every principle of rule and government; already is corruption of every

kind prevailing in high places and permeating all society; already as a nation we are departing from our God, and corrupting ourselves with malfeasance, dishonor and a lack of public integrity and good faith; already are licentiousness and debauchery corrupting, undermining and destroying society; already are we interfering with the laws of nature and stopping the functions of life, and have become the slayers of our own offspring, and employ human butchers in the shape of physicians to assist in this diabolical and murderous work. * * * And I tell you now (addressing himself to the nation), from the tops of these mountains, as a humble servant of the living God, THAT UNLESS THESE CRIMES ARE STOPPED, THIS NATION WILL BE OVERTHROWN AND ITS GLORY, POWER, DOMINION, AND WEALTH WILL FADE AWAY LIKE THE DEWS OF A SUMMER MORNING.—Life of John Taylor, 362 et seq.

No less trenchant prediction was made previously by Heber C. Kimball, July 7, 1861. Said he in part:

Everything in the shape of persecution, or affliction which the world have brought upon us will come back upon their own heads ten-fold, and this nation in particular will reap what they have sown, and their troubles have already commenced; but I shall live to see them broken to pieces a great deal worse than they are now, and so will thousands of you. (This was in 1861. Elder Kimball lived through the Civil War, dying June 22, 1868, thus, as he predicted, he did live to see "them broken to pieces a great deal worse than they" were then.) Our sons and daughters will live to see the COMPLETE OVERTHROW OF THIS NATION. * * *

Our enemies know not what they are doing when they persecute and mob this people. It is true they are doing no more than was done by the wicked Lamanites who once lived upon this continent, and who were a flourishing and prosperous people. * * * The Jaredites who preceded the Israelites upon this continent did the same things; they fought and contended with each other until the whole people were destroyed, and we are going to live to see the same thing befall this nation. * * * THE DESTRUCTION OF THIS NATION IS SEALED UP, except they repent, which is not very probable.—Deseret News, Mar. 19, 1862.

We close this article with a prediction voiced by Joseph Smith, God's Prophet to this dispensation:

And now I am prepared to say by the authority of Jesus Christ, that not many years shall pass away before the United States shall present such a scene of bloodshed as has not a parallel in the history of our nation; pestilence, hail, famine, and earthquake will sweep the wicked of this generation from off the face of the land, to open and prepare the way for the return of the lost tribes of Israel from the north country. * * * There are those now living upon the earth whose eyes shall not be closed in death until they see all these things, which I have spoken, fulfilled.—His. of Church 1:315-16.

The reader may ask, "What has all this to do with the present proposal to "pack" the Supreme Court with men of the President's mind." The points cited are germane to the issue. The proposed action of the administration tends to the breaking down of constitutional safeguards. It is a step towards uncurbed lawlessness. When, as set forth, the three branches of Government combined to assail and abridge the rights of a sovereign people in early territorial days, a precedent was estabished which has been eating at the vitals of the Government ever since. Once broken to satisfy mob demands the Constitution is permanently weakened; it becomes more vulnerable to future assaults until, in time its powers become impotent and a dead letter.



A Mother's Wish

Give me your roses, son, today,
Give me your gifts along the way;
Wait not to lay with sorrow's tear
Your scentless posies on my bier.

Open your heart, my son, and say
Those wrapped-up thoughts that inmost lay.
Trust not the fickle wheel of fate—
A year . . a day . . may be too late.

Whisper those words of love, my dear,
A mother's soul so longs to hear,
Tell of your hopes, of things you've planned—
A mother's heart will understand.

Within my soul, like sunshine ray,
Your simplest word of love will lay.
So give your roses, son, I pray,
That I may know their scent today.

THY WILL BE DONE, O LORD.

(Respectfully inscribed to the noble men and women of Latter-day Saints, who are being persecuted for the Gospel of Jesus Christ.)

When first this world was planned,
And form to earth was given,
Jehovah gave command
To all the host of heaven;
And this response was heard,
From all th' angelic throng,
"Thy will be done, O Lord,"
Burst forth in glorious song.
But ever since that day,
Rebellious sons have sought
The work of God to stay,
And all His plans to thwart.
And so to-day we find
The anger of the world,
With devils all combined,
Against God's people hurled;
For Satan knowing well
His time will soon be o'er,
The forces of all hell
Is gathered to the war,
And wicked, dev'lish laws,
Which virtue puts to flight,
Are made to serve his cause,
And traitors, in the fight;
But let base cowardly men
Serve Satan and his crew,
We will have none of them,
Though we may number few;
Painful tho' 'tis to see
Brave men for truth stand,
In prison cells to be,
Or banished from the land;
Mothers and children left
Without a father's care,
Of his strong arm bereft,
Denied his love to share;
No father's welcome call
Salutes the children's ears,
They miss the loving voice
That bade them come to prayers;
They fear to breathe his name,
Or of his absence speak,
For mother's heart 'twould pain,
Make tears flow down her cheek;
But there, his empty chair
Seems like a voice forlorn
The question asking, where
Is our dear master gone?
The mother clasps her child,
And forcing back the tears,
With grief drove nearly wild,
Struggles to calm her fears.

The children sadly now retire,
Their tears their pillows wet,
Angels have borne their hearts' desire
Upward to heaven's gate.
The mother kneels beside the bed,
Her darlings nestling there,
And forward rests her aching head,
Hush! listen! 'tis her prayer:
"Father!" and like a moan
Of suffering borne above,
A wail of agony
Out from her heart of love:
"Father! let me not faint,
Lord help me! hold me up!
This cross is hard to bear,
So bitter is my cup!
Lonely and sad my way,
Trying to keep Thy word,
Yet, by Thy help I'll say,
"Thy will be done, O Lord."'

What tongue can tell the grief,
The anguish, the heart's pain?
What pen can write in brief
Such sorrow? our effort's vain.
"Ah! me, I must be strong,"
The noble wife will sigh,
"For idle grief is wrong,
Now husband is not nigh."
And thus 'tween hopes and fears
She labors—earns the bread,
And counts the weary hours,
While others sleep in bed.

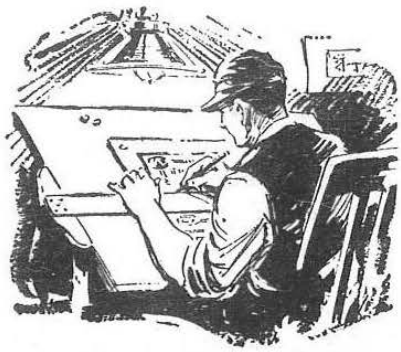
Is it for crime these people did
That they must suffer so?
Have they wronged woman, man or child?
That they to prison go.
Answers from heaven like torrent pour,
And truth from earth below,
In mighty thundering voices roar,
Creation, answering No!

'Tis but the work of demons
  Fighting against our God,
But soon the truth shall them o'erwhelm
  E'en like a mighty flood.

Look up! ye noble souls,
  Be brave—your hope's not vain.
Look up to Israel's God—
  Bear patiently the strain.
Trust on with faithful heart,
  We're fighting evil powers,
And soon the clouds will part,
  And victory will be ours.

Yea, such a victory!
  'Twill be a glorious sight,
For Zion will arise
  In majesty and might;
Not rule with despot's power,
  Like she has suffered from,
But freedom give to all—
  The weak as well as strong.
Then we will shout the word
  To us by Jesus given:
"Thy will be done, O Lord,
  On earth as 'tis in heaven."

E. Davis.



The common daily tasks of life
  Seem poor and mean and small,
And oft we scorn them to respond
  To some alluring call.

The tasks that lie so close at hand
  Grow irksome to the soul,
And are forsaken for some dream—
  Some visionary goal.

And yet the surest road to fame,
  To deeds that stir and thrill,
Is doing the tasks that lie at hand
  With all our strength and will.

—Katherine Edelman.

"CAPTURED, BUT NOT CONQUERED."

BY O. F. WHITNEY.

(Inscribed by a friend's affection to Elder John Nicholson, a prisoner for conscience' sake, October 13, 1885.)

"Captured, but not conquered!"
  Words of triumph and of truth—
Let them blaze in golden letters
  In the eyes of age and youth!

They were words of mighty meaning,
  As they fell from lips of one
Who had borne the brunt of battle
  Till the victory nigh was won.

Overwhelmed by force of numbers,
  He was carried from the field,
But the brave heart never faltered
  And the strong soul would not yield.

From his lips in tones of thunder,
  While his eyes shot living flame,
Leapt those words of heroism,
  To immortalize his name.

And there rose a shout of triumph
  From his comrades brave in arms,
As they closed their ranks of valor,
  Undismayed by war's alarms.

And they swore with solemn fervor,
  By the God of truth and right,
Ere His cause they would surrender,
  They would perish in the fight!

Or, if crushed by weight of numbers,
  And to fettered hells consigned,
They would pray that Truth might triumph,
  Till they lost their power of mind.

And they praised the patriot hero
  Who had spurned the tyrant's rod,
Who was "captured, but not conquered,"
  By the foes of freedom's God.

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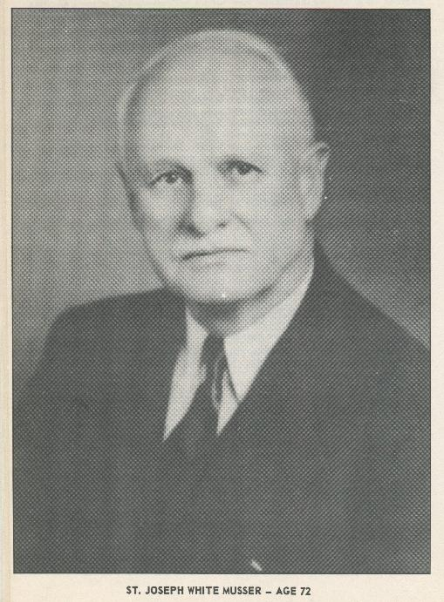
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