TRUTH

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

VOL. 6. JUNE, 1940 NO. 1.

Champions of Truth—Utah Pioneers of 1847



HEBER C. KIMBALL

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



BRIGHAM YOUNG

Brigham Young was the ninth child in a family of eleven. He was born June 1, 1801, in Whittingham, Windham County, Vermont. His death occurred at Salt Lake City, August 29, 1877.

"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."

Anniversary Thoughts

With this issue of TRUTH we are pleased to announce its fifth anniversary. It began life as a 12 page magazine, with a subscription of less than fifty names. Popular demand and required space have forced an increase in size to 24 pages, and our readers, scattered throughout the civilized world, are now numbered in the thousands.

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. How well this duty has been performed and how closely we have adhered to the ideology aimed at, are points for our readers to determine. Conscious as we are of human weaknesses and limitations, we have all the harder tried to temper our feelings and guage our emotions and expressions to harmonize with the Spirit of our Lord and Master, in whose service we are engaged.

Perhaps no better expression of our code and aims can be given at this time than the concluding words of the writer in the work, "**The New and Everlasting Covenant of Marriage**", published in 1933. These were our sentiments then and still are:

CONCLUSION

Not in bitterness nor anger are these matters recorded. The writer is sincerely desirous of doing some little toward the upbuilding of the Kingdom of God on earth. He recognizes the Church of Jesus Christ of Latter-day Saints as the very Church of God, and that though weakened by unauthorized changes in ordinances and principles, and by unfortunate concessions and compromises with the enemy of righteousness, the organization still stands unrejected and will continue so, "never to be thrown down or given to another people." The writer recognizes Heber J. Grant as the President of the Church, occupying the position by the grace of God and as His instrument to accomplish certain work. That President Grant is human, often swayed by unfounded prejudices and severely acrid in his dealings with many who cannot harmonize their feelings with his own, is well known; yet as President of the Church he is a servant of God. That the Church has repudiated the glorious principle of plural marriage is an established fact, and yet it is God's Church; and God, foreseeing these conditions, revealed to His servant Joseph Smith this knowledge, and that at the proper time one "mighty and strong" would be sent to set the Church in order. (Sec. 85 D. & C.) That time is near at hand. The Church is out of order in many vital respects, but because it is the Church of Jesus Christ it will be saved and will be nursed back to life and health and given the power, now lost to it, to regenerate the world through the logical application of the Gospel plan revealed in this last dispensation.

Further, it is the writer's testimony that while the Church, as an organization, has rejected and repudiated the vital principles involved in the Patriarchal order of marriage, God has not taken this important principle, nor the active living of it, from earth. The Church as a Church is denied the glorious privileges and benefits pertaining to this law, but the blessings are not denied the faithful men and women, proper citizens of the Kingdom of God, who are willing to assume the responsibility and abide the consequences. Numbered among the Latter-day Saints are thousands of men and women who have in very deed dedicated their all unto the Lord, not even withholding their lives. They are imbued with the truth expressed by the Saviour:

> "He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me. And he that taketh not his cross, and followeth after me, is not worthy of me. He who seeketh to SAVE HIS LIFE shall lose it: and he that loseth his life for my sake shall find it."

It is to such that the necessity of living the full law appeals. They know that a full salvation and exaltation must

rest on the observance of the whole law and that the rejection of the same by the Church does not excuse them from the inexorable demands of the law. These people are in attune with the Spirit of God. They are led by the Holy Ghost. They are burning their bridges behind them and are accepting the practice of plural marriage with a faith and stoicism sublime and immovable. And the greater the opposition manifested both from within and without, the stronger grows their determination to stand firm.

The writer bears his solemn testimony that these things are true; that the Holy Priesthood continues to function on earth; that the sealing powers are here, being exercised by men of God, and that this power will remain on earth until Christ comes to reign as King of kings as is His right. This authority cannot be removed by ecclesiastical edict. Children are being born in the New and Everlasting Covenant and will so continue. Hundreds of the Saints are being led to inquire of the Lord where to go for the desired blessing, and their pleadings are not in vain. As God answered the boy Joseph's plea for wisdom and direction, so He is answering the prayers of the faithful today, many of them being led to accept the fulness of the Gospel, including the Patriarchal order of marriage. These Saints uphold the authorities of the Church by their faith and prayers, so far as it is possible to do without a surrender of eternal life. They would like to remain with the organization and add their strength in building it up along permanently righteous lines, but when denied this blessed privilege they are resigned and bow to the inevitable, leaving their case in the hands of God, who will judge all flesh. God has said:

"For whoso is faithful unto the obtaining of these two Priesthoods of which I have spoken, and the magnifying of their calling, ARE SANCTIFIED BY THE SPIRIT unto the renewal of their bodies. They become the sons of Moses and of Aaron and the seed of Abraham, and the CHURCH AND KINGDOM, AND THE ELECT OF GOD."

Who will say, then, that the prize is not worth the effort and sacrifice! That truth will prevail is certain, but that it may find a speedy lodgment in the hearts of all who have the courage and the will to seek it, is the earnest prayer of your humble servant. Amen.—New & Everlasting Covenant of Marriage, pp. 85.

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. In fact the Prophet Joseph Smith once testified that "of the Twelve Apostles chosen in Kirtland, and ordained under the hands of Oliver Cowdery, David Whitmer and myself, there have been but two but what have lifted their heel against me—namely, Brigham Young and Heber C. Kimball." (His. of Ch. 5:412). This, of course was before another stalwart, John Taylor, became a member of the quorum, Joseph speaking of the original members. During the trying times of the apostacy at Kirtland, Brigham Young was obliged to leave that place by night to escape the fury of the mob, because of his testimony that Joseph Smith was a "true and faithful Prophet of God." And Heber C. Kimball told of the time "When the Church was broken up in Kirtland, and when there were not twenty persons on the earth that would declare that Joseph Smith was a Prophet of God." (J. D. 4:108).

Those were hard and cruel days for the faithful leaders, but the opposition only served to root them more firmly in the faith and prepare them to become super-leaders in God's great work.

Speaking of Elder Kimball, Brigham Young once said:

I always delight to hear Brother Kimball speak, and I will take the liberty of saying to this congregation that Brother Kimball, in his spirit and in his faith, I do believe, is as true, as faithful, and correct, as any man that ever lived. —J. D. 4:341.

Brother Kimball said of Brigham Young:

Brother Brigham is my brother, and Brother Jedediah is my brother; I love him, I love those men, God knows I do, better than I ever loved a woman; and I would not give a dime for a man that does not love them better than they love women. A man is a miserable being,

if he lets a woman stand between him and his file leaders.—J. D. 4:138.

As a fitting testimonial to the greatness of these two men we publish some of their inspired expressions which, though the authors be dead in the flesh, shall live on to enrich the faith of mankind through the eternities.

THE DYING PROPHET

"Joseph, Joseph, Joseph, Joseph."
—Last words of President Brigham Young.

"Joseph, Joseph, Joseph, Joseph", softly murmured Zion's chief
As life's pulses weakened, ebbing, in the midst of loving grief;
Ah! the tale that tells is grander, than the epics, men have moved,
For it speaks of recognition; Joseph—was the man he loved!

He, the dying, prostrate leader, grasped in death the friend of yore,
Come to give a welcome greeting, as he neared the other shore;
Faithful, steadfast, tried and trusted, well thy mission thou hast done,
Joseph meets thee, on the threshold, of the kingdom thou hast won!

True beside the great Ohio, true upon Missouri's plain,
True where Far West's prairies reaching, untouched by defection's stain;
True where Mississippi's waters glassed the Temple's towering dome,
True when Carthage sents its victims to their desolated home!

True when fleeing from the hunters, as the antelope flees by;
True when camped mid death and sorrow, 'neath the silent winter sky;
True in all that wondrous passage,—pilgrimage to peace, from strife,
True in Utah's proud dominions, marked by thy devoted life!

This the mission Jesus gave thee, Joseph on thy shoulders laid,
When his great heart quivered—feeling that his life would be betrayed;
So he passed in trust unshaken, as by revelation filled:
Joseph, Brigham, neither faltered, until death their efforts stilled.

And when murmuring softly—"Joseph", proudly thou could'st sink to rest,
On the outer verge of glory, frankly greet "The Prophet" blest!
Ah, that meeting! who can grasp it, realize the surging swell,
Of those hearts who proved through all things, that affection-acts best tell?

Who would falter? Mark their leader, emulate his life, his death;
Welcome they shall have when passing, greeting friends with latest breath;
Jesus, Joseph; Joseph, Brigham, 'twas triumphant music there;
Angel bands for introduction, every faithful soul shall share!

—H. W. N. in Mill. Star, 39:656.

SAYINGS OF BRIGHAM YOUNG:

THE LAST DAYS

The time is coming when a good man will be more precious than fine gold. * * *

The sinner will slay the sinner, the wicked will fall upon the wicked, until there is an utter overthrow and consumption upon the face of the whole earth, until God reigns, whose right it is. * * *

The world is drunk, but not with wine or strong drink; and our country is the most drunken of all. They are deluding themselves; they are drunk with party fanaticism; they are high-minded, heady and senseless, and are fast going to destruction.

Thinking men, inquiring minds, ask whether it is really necessary for the Government of God to be on the earth at the present day; I answer, most assuredly; there never was a time when it was more needed than it is now. Why? Because men do not know how to govern themselves without it. Would it be considered treason of any Christian government in our day to profess to believe in the Lord Jesus Christ, and in the efficacy of his death and resurrection for the salvation of man, and to profess and declare that it is his inalien-

able, indisputable right and prerogative to reign over men, the earth and all things upon it? * * *

If we live, we shall see the nations of the earth arrayed against this people; for that time must come, in fulfilment of prophecy. Tell about war commencing! Bitter and relentless war was waged against Joseph Smith before he had received the plates of the Book of Mormon; and from that time till now the wicked have only fallen back at times to gain strength and learn how to attack the Kingdom of God. * * *

All we have yet heard and all we have experienced is scarcely a preface to the sermon that is going to be preached. When the testimony of the Elders ceases to be given, and the Lord says to them, "COME HOME; I WILL NOW PREACH MY OWN SERMONS TO THE NATIONS OF THE EARTH", all you now know can scarcely be called a preface to the sermon that will be preached with fire and sword, tempests, earthquakes, hail, rain, thunders and lightnings, and fearful destruction. What matters the destruction of a few railway cars? You will hear of MAGNIFICENT CITIES, now idolized by the people, sinking in the earth, entombing the inhabitants. The sea will heave itself beyond its bounds, ENGULFING MIGHTY CITIES. FAMINE WILL SPREAD OVER THE NATIONS AND NATION WILL RISE UP AGAINST NATION, KINGDOM AGAINST KINGDOM AND STATES AGAINST STATES, IN OUR OWN COUNTRY AND IN FOREIGN LANDS; AND THEY WILL DESTROY EACH OTHER, CARING NOT FOR THE BLOOD AND LIVES OF THEIR NEIGHBORS, OF THEIR FAMILIES, OR FOR THEIR OWN LIVES. * * *

There never has been a day for ages and ages, not since the true church was destroyed after the days of the Apostles, that required the faith and the energy of godly men and godly women, and the skill, wisdom and power of the Almighty to be with them, so much as this people require it at the present time. There never was that necessity; there never has been a time on the face of the earth, from the time that the church went to destruction, and the Priesthood was taken from the earth that the powers of darkness and the powers of earth and hell were so embittered, and enraged, and incensed against God and Godliness on the earth, as they are at the present. And 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. * * *

The Devil is just as much opposed to Jesus now as he was when the revolt took place in heaven. And as the Devil increases his numbers by getting the people to be wicked, so Jesus Christ increases his numbers and strength by getting the people to be humble and righteous. The human family are going to the polls by and by, and they wish to know which party is going to carry the day.—Discourses of Brigham Young, pp. 170-2.

Do you know that it is the eleventh hour of the reign of Satan on the earth? Jesus is coming to reign, and all you who fear and tremble because of your enemies, cease to fear them, and learn to fear to offend God, fear to transgress his laws, fear to do any evil to your brother, or to any being upon the earth, and do not fear Satan and his power, nor those who have only power to slay the body, for God will preserve his people. —Ib. 175.

PERSECUTION

There is a class of persons that persecution will not drive from the Church of Christ, but prosperity will; and again there is another class that prosperity will not drive, but persecution will. The Lord must and will have a company of Saints who will follow Him to the cross if it be necessary and these He will crown. They are the ones who will wear a celestial crown, and have dominion, rule and government; these are they who will receive honor of the Father, with glory, exaltation and eternal lives; they shall reign over kingdoms, and have power to be gods, even the sons of God.—Mill Star 16:444.

FINAL DEATH

Everything that is opposed to God and His Son Jesus Christ, to the Celestial Kingdom and the Celestial laws, these Celestial laws and beings will hold warfare with, until every particle of the opposite is turned back to its native element, though it should take millions and millions of ages to accomplish. Every possession and object of affection will be taken from those who forsake the truth, and their IDENTITY AND EXISTENCE will eventually cease. —J. D. 4:31.

PLURAL MARRIAGE

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, or you will come short of enjoying the salvation and the glory which Abraham has obtained. This is as true as that God lives. * * * THE ONLY MEN WHO BECOME GODS, EVEN THE SONS OF GOD, ARE THOSE WHO ENTER INTO POLYGAMY.—J. D. 11:268-9.

Answering an objection on the part of the Masonic orders against the Patriarchal order of Marriage, Brigham Young stated:

There is another class of individuals to whom I will briefly refer. Shall we call them Christians? They were Christians originally. We cannot be admitted into their social societies, into their places of gathering at certain times and on certain occasions because they are afraid of polygamy. I will give you their title that you may know whom I am talking about—I refer to the Freemasons. They have refused our brethren membership in their lodge, because they are polygamists. Who was the founder of Freemasonery? They can go back as far as Solomon, and there they stop. There is the king who established this high and holy order. Now was he a polygamist, or was he not? If he did believe in monogamy he did not practice it a great deal, for he had seven hundred wives, and that is more than I have; and he had three hundred concubines, of which I have none that I know of. Yet the whole fraternity throughout Christendom will cry out against this order. "Oh dear, Oh dear, oh dear." What is the matter? "I am in pain", they all cry out, "I am suffering at witnessing the wickedness there is in the land. Here is ONE of the "relics of barbarism." YES, ONE OF THE RELICS OF ADAM, OF ENOCH, OF NOAH, OF ABRAHAM, OF ISAAC, OF JACOB, OF MOSES, DAVID, SOLOMON, THE PROPHETS, AND JESUS AND HIS APOSTLES.—Feby. 10, 1867—Deseret News.

SAYINGS OF HEBER C. KIMBALL:

LET HOLY GHOST DICTATE

When I arise to speak I have never a pre-meditated subject. I let God by the Holy Ghost dictate me and control me just as a musician would his violin. It is the player on the instrument that plays the tune, the instrument does not dictate the player. So I should be in the hands of God, to be dictated by him, for we are told that the Holy Ghost the comforter will teach us all things past, present, and to come.

The Holy Ghost knows the minds of this people and what is necessary to deal out to every man and every woman in due season their portion. If I am not dictated by the Holy Ghost I cannot communicate to you that which is necessary.—Heber C. Kimball, Bowery, August 23, 1857.—Des. News., Sept. 16, 1857.

NO NATIONALITY IN GOSPEL

I care not whether it be men or women who live the religion of the everlasting Gospel, nor whether they be Americans, English, Scotch, Dutch, Danes or inhabitants of any other nation for all such persons have my blessing and my good feelings. I am not national nor sectional, and God forbid that I should be, for I have that Spirit that delighteth in the welfare and salvation of the human family. And when I have that Spirit about me, can I be national? You never knew that feeling to be in me, for I abhor it. I will not bow my head to that national spirit, nor to any spirit that is not of God.—J. D., 4:278.

DEATH AND RESURRECTION

What I do not today, when the sun goes down, I lay down to sleep, which is typical of death; and in the morning I rise and commence my work where I left it yesterday. That course is typical of the probations we take. But suppose that I do not improve my time today, I wake up tomorrow and find myself in the rear; and then, if I do not improve upon that day, and again lay down to sleep. On awaking, I find myself still in the rear. This day's work is typical of this probation, and the sleep of every night is typical of death, and rising in the morning is typical of the resurrection. They are day's labors, and it is for us to be faithful today, tomorrow, and every day.—Ib. 329.

INCREASE OR DECREASE

And those that do not wish to increase, may God help them to dry up quickly, that they may pucker up and come to an end. And let them that will increase, increase, and increase, and multiply, and fill the earth with the knowledge and power of God. Why? Because this work is true.

Joseph was a true prophet of God, and Brigham is his successor and I am his brother, and Daniel (H. Wells) is my brother; and we will live and prosper until the devils are all shut up in hell, where they belong. They will cease troubling this earth; for they will all dry up like an old herring, as will every one that sympathizes for them or with them. Now, sympathize with the devil, if you want to crimp up. Just as quick as

you begin that, the juice will run out of your eyes; and when the juice is drawn out of a tree it will dry up and die.—Ib. 366-7.

WORKS FOLLOW AFTER DEATH

If you are subject to rebellious spirits, or to a spirit of apostacy here, will you not have the same spirit beyond the veil that you had on this side? You will, and it will have power over you to lead you to do wrong, and it will control your spirits. If, then, you are opposed to the truth while you are here, you will be occupied in that opposition hereafter, for the spirit that is opposed to the work of God here, will be opposed to that work when beyond the veil. I do not guess at this, because I have been at the other side of the veil, in vision, and have seen a degree of its condition with the eyes that God gave me. I have seen it and have seen those that lived in the faith and had the privilege of seeing Jesus, Peter, James, and the rest of the ancient Apostles, and of hearing them preach the Gospel. I have also seen those who rebelled against them, and they still had the rebellious spirit fighting against God and His servants.—Ib. 273.

COVENANTS AND VOWS

STATE AFTER DEATH

Have not the majority of this congregation made the most solemn covenants and vows that they will listen to, obey, and be subject to the Priesthood? Have not the sisters made the same solemn covenants and vows before God and angels, that they would be subjects to their husbands? Are you faithful to your vows? If you are, you will have dreams, and visions, and revelations from the world of light, and you will be comforted by night and by day. But if you do not fulfill your covenants you cannot enjoy these blessings. * * *

As for my going into the immediate presence of God when I die, I do not expect it, but I expect to go into the world of spirits and associate with my brethren, and preach the gospel in the spiritual world, and prepare myself in every necessary way to receive my body again, and then enter through the wall into the celestial world. I NEVER SHALL COME INTO THE PRESENCE OF MY FATHER AND GOD UNTIL I HAVE RECEIVED MY RESURRECTED BODY, neither will any other person; and I doubt whether ALL those who profess to be Saints will ever be gathered with the spirits of the just in the spiritual world; but they will be left where they attain to. The righteous are gathered to the spirit world to prepare for the resurrection of their bodies.—Ib. 3: 112-113.

KINDNESS TO ANIMALS

I know as well as I know my name is Heber C. Kimball that a spirit of kindness in a man will beget the same in his animals, in his child, or in persons over whom he exercises control. The holy ghost in the people of God will control not only our domestic animals, our families, our servants and our handmaidens, but it will control the armies of men that are in the world; the mountains, seas, streams of water, tempests, famines and pestilence, and every destructive power that they come not nigh unto us. Just as much as we can keep sickness from us by the power of the faith and prayer and good works. If we live our religion, WE SHALL NEVER DO AS THE WORLD DOES. We shall not be perplexed with famine and pestilence, with the caterpillar and other destructive insects which the Lord will send in the last days to affect the wicked.—Des. News, Dec. 21, 1859.

GARDEN OF EDEN

After the earth was made, then there was a garden spot selected, and the Lord commanded some of his associates to go and plant it, and to cause all kinds of vegetation to grow and fruits of every description. Some suppose the Lord commanded all these things to come out of the earth, yes, he did after the seeds were put in the earth, and he blessed the earth, and the vegetation that was in the earth.—Des. News, Jan. 16, 1861.

TEST AND INTEGRITY

The judgments of God will be poured out upon the wicked to the extent that our ELDERS from far and near WILL BE CALLED HOME. Or in other words, the Gospel will be taken from the Gentiles and later on will be carried to the Jews.

The western boundries of the State of Missouri will be swept so clean of its inhabitants that, as President Young tells us, when we return to that place, "there will not be left so much as a yellow dog to wag his tail."

Before that day comes, however, the Saints will be put to a test that will try the integrity of the best of them. The pressure will become so great that the more righteous among them will cry unto the Lord DAY AND NIGHT until deliverance comes.—Prophecy to Amanda Wilcox, "Last Days", p. 115.

LORD TO FIGHT BATTLES

There will also be a day when you will be brought to the test—when your very hearts and your inmost souls will melt within you because of the scenes that many of you will witness. Yes, you will be brought to that test, when you will feel as if every thing within you would dissolve. Then will be the time you will be tried whether you will stand the test or fall away. * * *

The day is to come when one shall chase a thousand, and two put ten thousand to flight. When that day comes, the Lord will make the enemies of His people flee as if there were thousands after them, when there is only one; and that is the way that God will deal with our enemies. The day of God Almighty is at hand, when he will show forth His power, and when He will deliver His people from all their enemies.—J. D. 4:375.

LINEAGE OF JESUS CHRIST

What do you suppose we are going to do with you? Are you ever going to be prepared to see God, Jesus Christ, His angels, or comprehend His servants, unless you take a faithful and prayerful course. Did you actually know Joseph Smith? No. Do you know Brigham? No. Do you know Brother Heber? No, you do not. Do you know the Twelve? You do not; if you did, you would begin to know God, and learn that those men who are chosen to direct and counsel you are near kindred to God and to Jesus Christ, for the keys, power and authority of the Kingdom of God are in that lineage. I speak of these things with a view to arouse your feelings and your faithfulness toward God the Father, and his Son Jesus Christ, that you may pray and be humble and penitent.—Ib. 248.

You might as well deny "Mormonism", and turn away from it, as to oppose the plurality of wives. Let the Presidency of the 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.—Ib. 5:203.

MINORITY RIGHTS IN A DEMOCRACY

At the Western States Regional Conference of the Council of Jewish Federations and Welfare Funds, held at the Hotel Utah, April 14, 1940, Elder A. E. Bowen of the Quorum of the Twelve, in the L. D. S. Church, was one of the speakers dwelling on the "Rights of a Minority in a Democracy." TRUTH herewith presents the remarks of Mr. Bowen as reported in the Salt Lake Tribune of April 14th:—Ed.

In his talk on "The Rights of a Minority in a Democracy," Mr. Bowen defined liberty as a thing of spirit, pointing out that "freedom in the individual to form and express opinions is a part of liberty."

"In liberty, men must have unrestrained access to the sources of factual information . . . to assemble and compare views and to debate and organize for the purpose of giving effect, within the proper restraints of the law, to their opinion; to worship when, whom and what they will, or not to worship at all . . . to be assured of impartial justice; to be free from oppression and secure in the possession and enjoyment of the fruits of their own industry," the L. D. S. apostle declared.

"Chief business of the government is to protect men in the enjoyment of these and allied freedoms.

"The brotherhood of man excludes at once any justification for political discrimination on the basis of class or race.

"Fascism, naziism, communism and their ilk are alike in their essentials. They hate democracy and plan its overthrow. They sustain themselves by ruthless force and pitiless cruelties.

"Our safety lies in our being habituated to the thought, nurtured by our constitutional provisions, that no partisan majority can alter fundamental law.

"Between our democracy and the alien 'isms' of the world there can be no mating," Mr. Bowen concluded.

EDITORIAL

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EDITORIAL THOUGHT

Brigham Young:

When Mormonism finds favor with the wicked, it will have gone in the shade, but until the power of the Priesthood is gone, Mormonism will never become popular with the wicked.—J. D. 4:38.

Heber C. Kimball:

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. D. 12:190.

RULES OF THE CHURCH

A correspondent writing concerning what he feels is a miscarriage of justice in the trials of the brethren charged with believing in and teaching all the revelations of the Lord, asks:

Does a breach of Church rules adopted in contravention of the Gospel of Jesus Christ as revealed through the Prophet Joseph Smith, justify expulsion from the Church.

This is an important question, one that should engage the prayerful attention of all Latter-day Saints, especially the leaders. It, of course, may be accepted as axiomatic that all rules of the Church based upon the revealed word of God, and which are in strict conformity therewith, must be honored and obeyed by members to maintain their standing in full membership in the Church.

All societies adopt rules and regulations for their government, and members are in duty bound to be governed by such rules and regulations, or stand in danger of forfeiting their membership. This is true of the Church, but there is a vital difference in the true Church of God and man made societies. Rules for the regulation of God's Church, when that Church is in order, emanate from Him, and are therefore essentially proper and consistent. There is no excuse for an evasion of such rules. We can think of no reason for contention in this matter. The Church of God, when in order, is governed by the rules and regulations given by God, and therefore all members are bound by them.

But what of the rules and laws adopted for the governing of the Church, which the Lord did not give nor inspire, and which, in effect, nullify God's laws? Are members of the Church bound by such rules, and is their eternal salvation predicated thereon? Certainly not. The Church being based on truth must abide in the truth.

We have before pointed out (TRUTH 3:25) that it has become a habit with the leaders of the Church—and it is now being reflected in its literature—to refer to the "Principles of the Church", the "Gospel of the Church", the "Rules of the Church", the "Doctrines of the Church", and members manifesting an unwillingness to adopt such phrases as substitutes for the "Principles of the Gospel", etc., in many instances, are being "handled" and cast out of the Church.

As stated, rules are necessary for the governing of all societies, be they religious, social, economic, or political; but in the Society bearing the name of

Jesus Christ, and organized by Him, only such rules as are in harmony with His Revelations, and which reflect the true purpose of the Society, need be accepted. It is not the Church that men worship, but the author of the Church. The former is but an instrument—an utility—to assist its members to better serve the Master.

The terms "Gospel of the Church", "Doctrines of the Church", etc., as applied today, are misnomers; they are meaningless to the Saints belonging to or reaching out for the "Church of the First Born." It is the "Gospel of Jesus Christ", not of the Church. The "Priesthood of the Church", is sometimes referred to. We cannot conceive of the Church of God possessing a Priesthood separate and apart from the Priesthood of God. Churches, it is true, claim a Priesthood, but often deny the source and the power thereof. The membership of the Church of Jesus Christ can only recognize the Priesthood of Jesus Christ; and to refer to it as the "Priesthood of the Church" must be displeasing to the Lord—certainly it is an error.

True, in the Revelation given to John Taylor in 1882, the Lord refers to the "Doctrines of the Church". He said: "That those who receive the gospel may be taught in the **doctrines of my Church and in the ordinances and laws thereof.**" Here the Lord was speaking of the Church as He had organized it and before His rules, laws and ordinances had been changed by man. The **"Doctrines of the Church"** and the **"Ordinances and laws of the Church"**, were the doctrines, ordinances and laws of heaven. The language of the Lord expressed facts as they existed. But in this day when the Church has gone through such radical changes in order to conform to the standards of the World, the expressions noted do not bear the same meaning. The Church has always been governed by rules, but its original code of rules came from heaven. Now that many of these rules have been changed by the edicts of man, and are out of harmony with the revealed word of the Lord, they no longer deserve obedience as originally.

In a previous article (TRUTH 5: 254), we have referred to the testimony given by the late President Joseph F. Smith, John Henry Smith, and others, before the investigating committee in the Reed Smoot case (1904-5). These brethren freely admitted being breakers of the **laws of the land** and of the **rules of the Church,** expressing their determination to continue doing so. The present leader, on numerous occasions, has made like confessions. The question may be asked, and doubtless frequently arises in the minds of thinking Saints, "Why were these men upheld in high positions while confessedly breaking the laws of the land and the rules of the Church?" The answer must be that such laws and rules were not of the Lord. The laws of the land were corrupt and contravened the laws of heaven; likewise, the rules of the Church, being based on such laws, were not of the Lord. The "rules of the Church" not only said, "There shall be no more plural marriages"—a statement in itself contrary to the Revelations of God—but that men having been given plural wives under the hands of the Priesthood, and before the Manifesto of 1890, must abandon them, break most sacred covenants, repudiate their children and forsake the sacred principle of marriage. These men preferred to be classed among lawbreakers rather than among moral scoundrels. Hence they became breakers of the rules of the Church; and instead of being disciplined for their actions they were upheld and honored by the Saints.

But today men and women are being cast out of the Church for doing precisely the same thing that their leaders, both present and former, testified as having done—yes, and they are being "handled" not for breaking such rules as have been mentioned, but for sustaining and upholding those early leaders in their lives; and, worse still, this action of "casting them out" is being taken by the **descendants of the leaders we have mentioned**—men who

are the fruits of the unlawful acts, and for the upholding of which, Saints are today being "handled" and persecuted!

In the Oath of Allegiance on which the signature of SOME of the Saints is demanded, we read:

> I denounce the practice and advocacy of plural marriage as being out of harmony with the declared principles of the Church, at the present time.

The brethren whom we have mentioned confessed before the Congress of the United States—and their confessions were published to the world—being "out of harmony with the declared principles of the Church", and for which they were accorded great honor by faithful church officials and members alike; and yet today, certain members are castigated and cast out for maintaining a like position, and even for upholding the actions of their former leaders.

One of the brethren (Elder Axel Erickson) was recently handled by the Ensign Stake Presidency, for being **"Guilty of apostacy from certain standards of the Church, to-wit: questions touching plural marriage."** This brother's only offense was a belief in the principle of Celestial or plural marriage as the Lord has revealed it. He was not living it, nor threatening to do so. The men who did the handling were Winslow Farr Smith, George J. Cannon and Oscar W. McConkie—themselves the product of polygamy, the two former being sons of men who entered the principle, and maintained its lawfulness in the eyes of the Lord, both before and after the Manifesto of 1890! (TRUTH 5:245).

At the trial mentioned, the Stake Presidency, with Oscar W. McConkie as its mouth, sustained the theory that though the Manifesto discontinuing plural marriage was from the Devil, and was the **"Covenant with death"** and the **"Agreement with hell"**, spoken of by the Prophet Isaiah (Chap. 28), it was binding upon the members of the Church. Though by complying with the conditions of this corrupt "covenant" and "agreement" one may lose his chance for exaltation in the presence of Father, yet he is in duty bound to accept the Devil's terms and take his medicine which, the Lord says, means damnation. (D. & C. 132:4)!

This same question confronted Presidents Joseph F. Smith, John Henry Smith, and others of the brethren, as we have shown, but they preferred remaining **civil law** and **Church rule breakers,** than risk losing their eternal salvation. The Church upheld them in their attitude, while it now cuts people off for the same thing!

It is authentically related that the late Patriarch Homer M. Brown, conversing with Anthon H. Lund, a member of the then First Presidency of the Church, shortly before the latter's death, confided the fact that he at one time sought to enter the order of plural marriage. Asked why he did not do it, he replied to the effect that he was warned that such an action might jeopardize his standing in the Church, hence he refrained from taking the step. To this President Lund replied, "So you consider your standing in the Church as of greater value than your eternal exaltation, do you?"

On this question, President Joseph F. Smith once remarked to a brother against whom the Church had taken action for upholding plural marriage, that he would rather be this brother and **supposedly** out of the Church, than to be those who handled him, and **supposedly** in the Church.

To our correspondent then, we say, certainly Church rules, when revealed from the heavens, or when in strict conformity with the revelations of the Lord, must be conformed with; but man-made rules foisted upon the Church for political purposes—purposes of expediency—should only be respected in so far as they do not conflict with the revealed word of God.

> For my Priesthood, whom I have called and whom I have sustained, and honored, shall HONOR ME and OBEY MY LAWS, and the laws of my Holy Priesthood, OR THEY SHALL NOT BE CONSIDERED WORTHY TO HOLD MY PRIESTHOOD, saith the Lord.—Revelation of 1882.

"EVIDENCES AND RECONCILIATIONS"

Our correspondent also calls attention to the Revelation of 1882, to President John Taylor, wherein the Lord enjoined upon the leaders in the Priesthood to set themselves in order, from, top to bottom, and counseling:

> And then let them inquire into the standing and fellowship of all that hold my Holy Priesthood in their several stakes: and if they find those that are unworthy let them remove them, except they repent.—Life of John Taylor, Roberts, p. 349.

Our friend observes that this process of removing the unworthy, and renovating the Church in the present day, seems to apply only to those involved in believing in Celestial marriage in its fulness. The question is, "Why are not other members of the Church—Priesthood holders and laymen, guilty of serious infractions of the moral law—being handled?"

The query, while justified, is difficult to answer. The leaders must know—they cannot be blind to the fact—that there are many claiming membership in the Church, among them Priesthood holders, who are guilty of breaking the Ten Commandments, and particularly the moral laws connected therewith, but one seldom hears of their being investigated or handled.

Through President Wilford Woodruff, 1880, the Lord said:

> There are those in my Church who have a name among you, who are adulterers and adulteresses, and those who blasphemed my name, and those who love and make a lie, and those who revel and drink with the drunkard. If they do not speedily repent of this wickedness and abomination, they shall be severed from the ordinances of my house, saith the Lord.—Wilford Woodruff's Journal.

If that was the condition then—and it surely was for the Lord does not lie—the situation certainly has not greatly improved since; some of the leading authorities contend that it is worse. (1) And yet one seldom hears of such law-breakers; the only class coming under this action being faithful men and women whose lives are devoted to a belief in the higher principles of the Gospel. And the methods employed by the Church to rid itself of this latter class is, at times, ludicrous in the extreme, all semblance of judicial order and sense being cast to the wind.

We have related how the Bishopric handling Elder David W. Jeffs stated he was not accused of any sin in any form (TRUTH 5:244), and yet they were under orders to cut him off. The same with Elder Heber K. Cleveland. In his case, the witnesses for the prosecution testified that they knew of no act on his part that reflected an unchristianlike spirit, (TRUTH 5:244). He testified to believing all of the Revelations of the Lord, and living them to the best of his knowledge, inviting the brethren to show him wherein he was wrong. And yet they "handled" him in accordance with instructions from headquarters.

We come now to the case of Elder Joseph T. Jones, of Rexburg, Idaho. In all the elements of faith in the Gospel of Jesus Christ, and in his public and personal habits, (barring, of course, human limitations), he bears a spotless record. It is related that for the past seven years, at intervals, upon orders from "higher-ups", he has been called in for questioning before his Bishopric or the Stake Presidency, and each time he was absolved from any wrong whatsoever. He was active in the councils of the Church, obedient to authority, and in all respects a consistent Latter-day Saint. He believed in

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(1) In an address of Elder Joseph Fielding Smith, of the Quorum of Twelve, delivered in the Tabernacle April 28, 1935, the speaker stated:

"We are not keeping His (God's) commandments. Some of the Latter-day Saints are to the best of their ability, (Here the speaker might have said, 'but are being cast out of the Church for doing so'), but many of them are not. We are covenant-breakers; we violate the Sabbath day, we will not keep it holy; WE DO NOT KEEP OUR BODIES CLEAN; I do not believe we pray—a large part of us, I mean. As far as the Fast Day is concerned, we have forgotten it. We are not half as good as we think we are. * * * I know what I am saying is not pleasing to some people, and that I will be criticised for it, but I do not care for that; it is the word of the Lord, and I want to warn the Latter-day Saints."—TRUTH 1:5.

On another occasion, Elder Smith taught: "The Lord is not pleased with this people. His anger is kindled against us. He is going to punish us unless we repent."—Ib. 134.

all Revelations of the Lord and, when occasion arose, defended the same. This fact, however, was not deemed justifiable grounds for "handling" him, as he was doing nothing more than any true Latter-day Saint is expected to do.

But one day last December, one of his file leaders in the Stake tearfully reported that an order had come to the Stake Presidency from Church headquarters instructing that immediate action be taken against Elder Jones. All attempts to get some one to sign a complaint or to witness against him failing, the Stake Presidency addressed a communication to themselves, directing themselves to take action against Brother Jones, then proceeded to carry out its own orders. Here is the unique document:

Rexburg, Idaho, Dec. 18, 1939.

To the Presidency of the Rexburg Stake, Rexburg Stake of Zion.

Dear Brethren:

We, the Stake Presidency, hereby make to you a charge of apostacy against Joseph T. Jones: and in support thereof allege as follows: That the said Joseph T. Jones, having been given an opportunity to sign a statement of his support and loyalty to the General Authorities of the Church, refused to sign the same.

We, respectfully suggest that the abovenamed accused be called to answer this complaint, BEFORE YOURSELVES and the High Council of this the Rexburg Stake of Zion as a court thereof.

Signed in the presence of F. L. Davis Witnesses.
Peter J. Ricks
Arthur Porter
Oswald Christensen

Action was accordingly taken. No evidence was called for nor offered. No sin or breach of Church rule was assigned. "Orders is orders" and he must be sacrificed to accomplish some darkly hidden end, hence the usual, illegal, un-Christian, unmoral childish procedure.

This is but one of similar cases, with slight variances in technique.

Having stated the facts, our correspondent and our readers generally must draw their own conclusions. However, the Lord has made it clear that His house will be set in order (D. & C. 85), and that those of His servants exercising their Priesthood "in any degree of unrighteousness" will have the "heavens withdrawn" from them, the Spirit of the Lord grieved, and it will be "Amen to the Priesthood or the authority of that man!" (D. & C. 121:37).

CHILDREN OF GOD

We are asked our estimate of the value of the contribution of Vardis Fisher to standard literature, in his late novel, "Children of God."

The value of any literary contribution in which the Author essays to portray events must be based upon historical facts. Less than this the writing must be classified purely as "Fiction". Mr. Fisher's story won the "Harpers FICTION Prize". It was doubtless written as fiction, pure and simple, based, in a measure, on events in history.

What is fiction? The Standard Dictionary gives this definition: "The art of feigning or imagining that which does not exist or is not true. That which is feigned or imagined, as opposed to that which is true. * * * Allegory, apolog, fable, fabrication, falsehood, figment, invention, legend, myth, etc."

From this definition, and from our review of the work, we conclude that much of the story is true to fiction but not to fact. Quoting further from the Dictionary: "Fiction is now chiefly used of a prose work in narrative form in which the characters are partly or wholly imaginary, and which is designed to portray human life, with or without a practical lesson."

In Mr. Fisher's novel he has employed real characters—chiefly Joseph Smith and Brigham Young, the heroes of his plot—but much of their accredited actions and statements are "partly or wholly imaginary." In his use of coarse, vulgar, and profane expletives as falling from the lips of the Prophet leaders and others of the Saints; also his depiction of wholly unnatural sit-

uations and actions, the author has gone far afield of reason and truth. And anybody seeking factual knowledge of the movements of this much maligned and misunderstood people must necessarily shun the shallow, gossipy accounts given by fiction writers, for a consideration, drinking deeply from the fountain head of facts from which truths of eternal value may be gleaned.

Had Mr. Fisher's effort been dedicated to the dissemination of historical facts regarding the rise and progress of Mormonism, the persecution of the Saints and their hegira into the western wilderness, the sources of history were open to him in such works as Bancroft, Tullidge, Whitney, Roberts, and the manuscript history of the people kept by the Church. However, such an effort might not meet the present demands of the reading public; and doubtless the author psychologized the public mind, giving to it that which it most craves and which it is willing to pay for.

With Latter-day Saints, we are of the opinion, that time is too precious to spend in reading a pretended history of their own philosophies of life, clothed in the garb of **shallow fiction.** It is related that one of the early writers in the Church prepared and submitted to the Prophet Joseph Smith, a thesis on the Gospel plan, reaching into the realms of mysticism, which the Prophet, in his public teachings, had not deemed wise to clarify. Reading the thesis, the Prophet observed: "It sounds good, it is well written, and doubtless is the result of much meditation and study. However, there is one feature about it that I do not like." "What is that, Brother Joseph?" "It isn't true."

The "Children of God" as fiction, may be well written (though we think not); it may be receiving a phenomenal reception from the reading public; it may bring to its author a handsome monetary reward; its main weakness, however, lies in its lack of factual integrity, which renders the work of doubtful value either as history, fiction or romance.

As there is generally some good in all human effort, one may regard Mr. Fisher's novel as possessing virtue since it is creating a desire in the minds of real students for facts, leading their investigations into fields where reliable information may be found.

IS THE CHURCH CHANGING?

Mr. M. R. Werner, a well-known writer, in an article entitled, "Since Brigham Young—", reviewed in the Readers Digest for May, 1940, makes (to many) a startling statement. The writer pictures the activities of the Mormon Church with especial reference to the operations of its present leader, Heber J. Grant. He shows how the Church, once majoring along spiritual lines, has developed into a commercial body much as other churches have done, and which transformation results in many changes in the original faith of the Saints.

After explaining the commercial activities of the present leaders and their aims in popularizing the Church with business interests, the writer concludes with the following trenchant statement:

> **During its infancy and adolescence, the Mormon Church was a thing apart, subject to ridicule and persecution. The Mormons were collectivists under a dictator, almost on the communist model.**
>
> **Today the Mormons are JUST ANOTHER RELIGIOUS GROUP with large vested interests binding them to maintain the American system of economy.**

That this indictment borders on facts is sadly true. The Saints are losing their identity as a "peculiar people", which the Lord designed they should be. Speaking to ancient Israel and pleading with them to give their first allegiance to Him, the Lord said:

> **For thou art an holy people unto the Lord thy God, and the Lord hath chosen thee to be a PECULIAR PEOPLE UNTO HIMSELF, above all the nations that are upon the earth.—Deut. 14:2.**

Brigham Young, speaking of a time when this people would surrender their

simple faith and their homely virtues for world acclaim and fellowship, said:

> **And 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 when this people have apostatized and joined hands with the wicked, and never until then.—Dis. of B. Y., pp. 171-2.**

It is the present boast of our leaders that we are at peace with the World and that Mormonism is becoming popular. This, to all thinking minds, must be evidence of spiritual decay; that the Saints are fast losing their identity as a "holy" and a "peculiar" people, such as the Lord designed they should be. The Church, under its present leadership, is fast becoming "JUST ANOTHER RELIGIOUS GROUP."

CRUMBLING OF NATIONS

Speaking of the wars that are to decimate the nations, the Lord, on December 25, 1832, (D. & C. 87) mentioned that they would begin "at the rebellion of South Carolina, which", he said, "will eventually terminate in the death and misery of many souls; * * * until the **consumption decreed** hath made a full end of all nations."

In the present holocaust of war, we see this prediction on its way of early fulfillment. The "rebellion of South Carolina" is history. The fratricidal conflict between the North and South did "terminate in the death and misery of many souls." But that was only the beginning of sorrow. The process is now evolving by which a **"full end of all nations"** is visualized as a coming event. The subordination of India and parts of Africa by England, of part of Mexico by the United States, of parts of Africa, Spain, and Greece by Italy, are events of history.

We are now witnessing other smaller nations, especially of Europe, being swallowed up by their larger brothers —big fish eating small fish. Thus Austria, Czechoslovakia, Poland, Danzig, Lithuania, Latvia, Finland, and the Scandinavian countries, are being consumed in whole or in part by the nations of Germany and Russia. Other nations are no doubt marked to be swallowed up. When all the smaller nations are thus disposed of, it is but natural that the larger powers will enter the contest for survival **"until the consumption decreed hath made a full end of all nations."** The reign of Lucifer will gradually give way for the full establishment of the Kingdom of God, Jesus Christ the King. The process is working out with remarkable precision and rapidity.

Another part of the Revelation is also impressing its genuineness upon the history of events: **"And it shall come to pass, after many days, slaves shall rise up against their masters, who shall be marshalled and disciplined for war."**

This prediction received a partial fulfillment when a few of the freed negro slaves entered the ranks of the Republic against their former masters, the Confederates. But a greater and more literal fulfillment is now imminent. The masses of the people of the civilized world are enslaved to capital, to politics, in bondage, religiously, socially and economically.

David Lawrence, publisher of the United States News, Washington, D. C., recently wrote:

> **Tens of millions of human beings are today living in slavery in Europe. Even on the side of democracies, individual freedom is limited by the necessity of maintaining an armed state against an aggressor who gives no notice, obeys no rules, and takes what he pleases.**

It is not difficult to visualize armies of such men rising against their masters and asserting their rights, even though the technique of their revolutions be crude, cruel and unreasonable. This situation, as we read the signs of the times, is near at hand.

> **And thus, with the sword, said the Lord to Wilford Woodruff, and by bloodshed, and with famine, and plague, and earthquakes, and the thunder of heaven and the vivid lightnings shall this nation and the nations of the earth be made to feel the chastening hand of Almighty God until they are broken up and destroyed and wasted away from under heaven, and NO POWER CAN STAY MY HAND.—Revelation of 1880. (See Supplement to New and Everlasting Covenant of Marriage, p. 43, for full text of Revelation.)**

CHURCH AND STATE

In his address in the Tabernacle, May 19th, Judge Oscar W. McConkie gave expression to the theory that the Church is subordinate to the State. The subject of his address was, "The Church and the State."

The speaker very properly decried any attempt on the part of the Church to encroach upon the functions of state, but according to press reports, made this startling statement:

> The state regulates the church, but the church cannot regulate the state. The complete separation of the church and state is a straight course. We must be unmoved regarding that. The wisdom of such a course must be fastened upon our hearts. We must write it upon the hems of our garments. That bill of rights must not be surrendered.—Tribune 5-20-40.

To declare the "complete separation of the church and state," at the same time that the "state regulates the church," seems paradoxical. True, the state, through its laws, has made it possible for the Church to become a corporate body—to have a legal existence—in order to hold property and in other respects transact business, but the state has no control over the Church in its spiritual operations.

To say the "state regulates the church" smacks too much of the claim of certain other church leaders that the Church regulates the Priesthood, (Priesthood cannot function except through Church channels). In other words, God is subordinate to man. Priesthood, which is the power of God, is regulated by the Church, which, in turn, is regulated by the state—hence the state regulates God. One must not forget that God, the framer of heaven and earth, the author of both Church and state, has decreed the "full end of all nations", or states. (D. & C. 87:6). Man does not regulate, for that is God's function. Brigham Young entertained a proper appreciation of the rights and functions of Church and state when giving expression to the following:

> There is not a man upon the earth who can magnify even an earthly office, without the power and wisdom of God to aid him. When Mr. Fillmore appointed me Governor of Utah, I proclaimed openly that my Priesthood should govern and control that office.
>
> I am of the same mind today. We have not yet received our election returns; but, should I be elected Governor of the State of Deseret, that office shall be sustained and controlled by the power of the eternal Priesthood of the Son of God, or I will walk the office under my feet.
>
> Hear it, both Saint and sinner, and send it to the uttermost parts of the earth, that whatever office I hold from any Government on this earth shall honor the Government of Heaven, or I will not hold it.—J. of D., 10:42. (From discourse delivered in the Tabernacle, Salt Lake City, March 9, 1862.)

Let the state then cease trying to curtail the functions of Church by proscriptive laws—laws countering the laws of heaven. Let men elected to administer the affairs of state do so under the inspiration of the Spirit of God—the same power that creates both Church and state and regulates them, when they are in order, then each will advance and prosper alike.

In their zeal to establish loyalty in human institutions Latter-day Saints should ever keep in mind the author, the builder and the owner of the earth, together with all its proper institutions and ramifications; and that no effort should be made to rule the earth except under the influence of the Spirit of the Lord, who is by right its proprietor, and King.

THE TRUSTEE

So full of sunshine were his days,
So golden and so rare the ways
On which he trod, so sweetly fair
He feared he'd more than his full share
Hence his resolve to be
In hope his fellow man's Trustee.
To have and hold these gifts of Life
Not for himself but those in strife
Relieving care with acts of grace
And helping others in the race
So grim, so stern, so void of chance
For them chained down by circumstance—
And as he spreads his gifts of peace
The more his surplus joys increase.

—John Kendrick Bangs.

READY REFERENCES on CELESTIAL MARRIAGE THE MORMON MARRIAGE SYSTEM

(Continued from 5:270)

Testimonies from the Women:

In discussing the Mormon marriage system, which recognizes as an essential element, the order of plural marriage, non-Mormons frequently use the argument that while the practice of the principle may be quite agreeable to the male membership, the women, as a class, if allowed free expression, would vigorously oppose it. It is contended in some quarters that the early women of Mormondom were but surfs, and compelled, by religious zeal and church dogma to submit to this feature of the faith of the Church, though repugnant in the extreme to their finer feelings and womanly instincts.

This charge, however, is incubated either in the minds of ignorance or minds tinctured by sexual looseness. The Mormon system of plural marriage can find free expression only in absolute freedom of thought and action. The very essence of freedom is at the foundation of the practice. It is virtue and sexual cleanliness personified. In no other atmosphere can such a system exist and thrive. Opposite views may be but a reflex of habits and lives fathering them.

Mormon women are the freest of all women, and ever have been. Early in the history of polygamy in Utah, woman's suffrage was established by legislative enactment (in the winter of 1870), according to the women of the Territory equal voting rights with the men. This measure placed in the hands of the women a weapon secret and powerful, by which the marriage system could have been changed had they desired to do so.

Then, again, the women, in early Mormon history, entering and succeeding in living the Patriarchal order of marriage were of the more refined and intelligent in the community. Of this fact there can be no successful denial. Supporting this statement we present expressions of women whose lives were dedicated to the kind of wifehood and motherhood that the principle of plural marriage symbolizes, the logic and sincerity of which must touch the unbiased mind with genuineness.

First an expression from three prominent non-Mormon women:

Mrs. Belva A. Lockwood, noted woman suffragist and Attorney-at-Law:

> Two per cent is a very small proportion of the members of the Mormon Church to practice plural marriage. It is the smallest percentage found among members of any Christian church.—Fruits of Mormonism, p. 45.

Mrs. Swisshelm on Polygamy:

> A new question is likely to arise in politics. "Shall the Mormons, with their polygamy, be admitted into the Union?" We wish to commit ourselves in advance, and say yes, certainly, to be sure, why not? We have thirteen states now, in which polygamy is practiced and provided for by law. We have an administration whose chief business it is to defend, spread, and perpetuate the institution. Now, we like variety; and as these thirteen States have all one kind of polygamy, and the Mormons another, we want the Salt Lake folks to make up a collection. We have long been in national communion with a set of men who keep concubines, and sell their children.—We should like a specimen of those who educate and support all their offspring.
>
> To our minds a plurality of wives is decent and proper, compared to purchasing mistresses like sheep, as do our brethren of the South, or yet to licensing brothels and gaming and drinking house, as do the "fathers" of our eastern cities.
>
> While men are sole legislators they will always provide for their own vices; and we think the Mormons have taken by far the most decent course. The present members of this confederacy have not been and are not so very circumspect in their own morals that they need be very prudish about their company.—(Saturday American Visitor), Mill. Star, April, 1854, 16:206.

From Ella Wheeler Wilcox, the distinguished poetess and writer, in the New York Journal:

> I have looked into the eyes and hearts of women who were and are plural wives

(referring to Mormon women), and I have arrived at positive convictions regarding all of these interesting people—for interesting they most certainly are, and cultured and refined. * * *

It is always my habit, when in any country or community different from my own, to look for things to praise and emulate.

In Salt Lake City I did not need to look in vain. The men and women born of polygamous mothers, in the upper classes of Salt Lake City, are superior in physique and in mental endowments to the same members selected at random in other cities I have seen. A little investigation will prove the truth of my statement.

I believe this to be explained by the great desire of the men to propogate healthy children and the consequent care given to expectant mothers, and by the willingness of the women to accept the cares of maternity. * * * Wherever children are wanted and welcomed, wherever men and women regard the office of parentage as sacred and desirable from any cause, the offspring will excel physically and mentally. * * *

Before we cast any more stones at their ancestors, let us weed from the ranks of our own churches and our own fashionable society all the unwelcome and fatherless children, all the deserted, betrayed girls, and stand them in a row, and practice upon them as targets, in order that we may have a surer aim when we stone the polygamists again. —Fruits of Mormonism, p. 1.

One cousin to another:

But dear cousin, the great question is this—will we unite with the plurality Order of Ancient Patriarchs, or will we consent voluntarily to be doomed to eternal celibacy? This is the true division of the question. One or the other we must choose. We cannot be married to our husbands for eternity, without subscribing to the law that admits a plurality of wives.—Nelly and Abby, Mill. Star, 15:266.

From Marian Ross Pratt (Wife of Apostle Orson Pratt):

A singular feature of Mrs. Pratt's experience was that in a dream she was distinctly shown her future husband, then on his mission to Scotland. When she saw him she at once recognized him. She made her home at Apostle Pratt's house in Liverpool, for a short time, and then emigrated to America, in 1851. After being in Salt Lake City a few months she was married to Mr. Pratt. She testifies, "I have been in polygamy twenty-five years, and have never seen the hour when I have regretted that I was in it. I would not change my posiition for anything earthly, no matter how grand and gorgeous it might be; even were it for the throne of a queen. For a surety do I know that my Redeemer liveth, and that he is a prayer-hearing and prayer-answering God."—The Women of Mormonism, pp. 415-16.

From Phoebe W. Carter (Wife of Wilford Woodruff):

When I arrived in Kirtland, 1835, I became acquainted with the prophet Joseph Smith, and received more evidence of his divine mission. There in Kirtland I formed the acquaintance of Elder Wilford Woodruff, to whom I was married in 1836. With him I went to the 'Islands of the sea', and to England, on missions.

When the principle of Polygamy was first taught I thought it the most wicked thing I ever heard of; consequently I opposed it to the best of my ability, until I became sick and wretched. As soon, however, as I became convinced that it originated as a revelation from God through Joseph, and knowing him to be a prophet, I wrestled with my Heavenly Father in fervent prayer, to be guided aright at that all-important moment of my life. The answer came. Peace was given to my mind. I knew it was the will of God; and from that time to the present I have sought to faithfully honor the patriarchal law.—Ib. 413.

From Miranda M. Johnson Hyde (Wife of Orson Hyde):

In the spring of 1840 Mr. Hyde went on his mission to Palestine; going in the apostolic style, without purse or scrip, preaching his way, and when all other channels were closed, teaching the English language in Europe, till he gained sufficient money to take him to the Holy Land, where he offered up his prayer on the Mount of Olives, and dedicated Jerusalem to the gathering of the Jews in this dispensation. Having accomplished a three years mission, he returned, and shortly after, in accordance with the revelation on celestial marriage, and with my full consent, married two more wives.—Ib. 405.

From Bathsheba W. Smith (Wife of George A. Smith):

I heard the prophet give instructions concerning plural marriage; he counseled the sisters not to trouble themselves in consequence of it, that all would be right, and the result would be for their glory and exaltation. * * *

Being thoroughly convinced, as well as my husband, that the doctrine of plurality of wives was from God, and having a fixed determination to attain to celestial glory, I felt to embrace the whole gospel, and believing that it was for my husband's exaltation that he should obey the revelation on celestial marriage, that he might attain to kingdoms, thrones, principalities and powers, firmly believing that I should participate with him in all his blessings, glory and honor; accordingly, within the last year, like Sarah of old, I had given to my husband five wives, good, virtuous, honorable young women. They all had their home with us; I being proud of my husband, and loving him very much, knowing him to be a man of God, and believing he would not love them less because he loved me more for doing this. I had joy in having a testimony that what I had done was acceptable to my Father in Heaven.—Ib. 320-21.

From Eliza R. Snow Smith (Wife of Joseph Smith):

"It may be asked, Why defend plurality of wives, since the United States government forbids its practice? The action of the executors of this government can neither change nor annihilate a fundametal truth; and this nation, in preventing the practice of plural marriage, shoulders a heavier responsibility than any nation has ever assumed, with one exception—that of the ancient Jews. If the government can afford it, we can. The controversy is with God—not us.—Historical Record, p. 224.

From Lucy W. Kimball (Wife of Joseph Smith):

When the Prophet Joseph Smith first mentioned the principle of plural marriage to me I became very indignant, and told him emphatically that I did not wish him ever to mention it to me again, as my feelings and education revolted against anything of such a nature. He counseled me, however, to pray to the Lord for light and understanding in relation thereto, and promised me if I would do so sincerely, I should receive a testimony of the correctness of the principle. At length I concluded to follow this advice, and the consequence was that the Prophet's promise unto me was fulfilled to the very letter. Before praying I felt gloomy and down cast; in fact, I was so entirely given up to despair that I felt tired of life; but after I had poured out my heart's contents before God, I at once became calm and composed; a feeling of happiness took possession of me, and at the same time I received a powerful and irresistable testimony of the truth of plural marriage, which testimony has abided with me ever since. Shortly afterwards I consented to become the Prophet's wife, and was married to him May 1, 1843, Elder William Clayton officiating. I am also able to testify that Emma Smith, the Prophet's first wife, gave her consent to the marriage of at least four other girls to her husband, and that she was well aware that he associated with them as wives within the meaning of all that word implies. This is proven by the fact that she herself, on several occasions, kept guard at the door to prevent disinterested persons from intruding, when these ladies were in the house.—Ib. 229-30.

FULFILLMENT OF ISAIAH'S WORDS

(For great are the words of Isaiah—
3 Neph. 23:1)

DAVID W. JEFFS

Immediately after the Prophet Joseph Smith arrived in Susquehanna County, State of Pennsylvania, he commenced copying the characters off the plates from which the Book of Mormon was translated. He copied a considerable number of them by means of the Urim and Thummim translating some of them, which he did between the time he arrived at the house of his wife's father, in the month of December, 1827, and the following February.

Some time in the month of February, 1828, Martin Harris, who had given the Prophet fifty dollars to help him move to his father-in law's home, came to his place, obtained the characters which had been drawn off the plates, together with the translation of some of them, and went to New York and presented them to Professor Charles Anthon, a learned gentleman. This act was the fulfillment of the words of Isaiah 29:11.

> And the vision of all is become unto you as the words of a book that is sealed, which men deliver to one that is learned, saying, read this, I pray thee: and he saith, I cannot; for it is sealed.

Some time after this when Joseph Smith had translated 116 pages of

manuscript of the Book of Mormon, he allowed Martin Harris to take the same upon the solemn covenants of Martin Harris and his wife that they would not allow them out of their possession, which act however, was contrary to the instructions of the Lord, as the Lord had instructed the Prophet not to do this; and by reason of which the Prophet lost the power to translate for some months. (Doc. & Cov. Sec. 10:1-2.)

President Wilford Woodruff fulfilled the words of Isaiah, (28:15) when he signed the Manifesto:

> Because ye have said, we have made a covenant with death, and with hell are we at agreement.

It is authentically reported that immediately after President Woodruff signed the Manifesto, he said: "My God what have I done"? Joseph F. Smith his second Counselor, replied: "You have made a covenant with death and an agreement with hell, that's what you have done". (Truth 4:42).

The present leaders of the Church are fulfilling the words of Isaiah wherein he said, (28:15):

> * * * When the overflowing scourge shall pass through, it shall not come to us: for we have made lies our refuge, and under falsehood have we hid ourselves.

Among the refuges of lies in fulfilling this scripture are:

(1) The Woodruff manifesto is a revelation from God: (2) That God has stopped the practice of Plural Marriage: (3) That the revelation on plural marriage is revoked: (4) That no one on the face of the earth has the authority to perform plural marriage: (5) That the New and Everlasting covenant of marriage is not plural marriage, but is the eternal union of a man to ONE wife: (6) That plural marriage is an incident but never an essential: (7) Plural marriage is wholly unlawful and wholly wrong: (8) Also when the Church is trying to sink the law of the Holy Priesthood, Patriarchal order of matrimony or plurality of wives, out of existence.

Now what does the Lord say in regard to the "covenant with death and hell" and the "refuge of lies"?

> Therefore thus saith the Lord God, behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation: he that believeth shall not make haste.
>
> Judgment also will I lay to the line, and righteousness to the plummet: and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place.
>
> And your covenant with death shall be disannulled, and your agreement with hell shall not stand; whenthe overflowing scourge shall pass through, then shall ye be trodden down with it.

The Lord did lay in Zion **"For a foundation a stone, a tried stone, a precious corner stone, a sure foundation"** when He gave to the Prophet Joseph Smith the revelation and commandment on the Patriarchal order of matrimony, or plurality of wives in the New and Everlasting Covenant of Marriage; **"for no one can reject this covenant and be permitted to enter into my glory"**.—Doc. & Cov. 132:4.

A like message was delivered to Peter by the Savior, (Matt. 16:18) **"* * * upon this rock I will build my Church; and the gates of hell shall not prevail against it"**.

In the Lord's own way and time, through preaching and publishing truth, His judgment is laid to the horizontal line of right and His righteousness to the perpendicular plummet of truth, and the hail of truth shall sweep away their refuge of lies and the waters of light shall reveal their hiding place, and their covenant with **"death and hell"** shall be disannulled and swept away and the overflowing scourge and vengence of God shall pass through and those who have stood against the Patriarchal order of matrimony or plurality of wives, shall be **"trodden down with it."**

The late Bishop Heber Benion, a brother-in law of President Heber J.

Grant, said: (Gospel Problems pp. 45-46):

> Therefore, cutting people off the church for believing that President Woodruff fulfilled the prediction of Isaiah regarding the covenant "with death and hell", with the Manifesto, is equal to cutting people off the church for believing that Joseph Smith fulfilled prophecy, and sinned, by letting Martin Harris have the 116 pages of manuscript of the Book of Mormon. As well cut people off for believing Adam sinned in listening to the pleadings of his wife. The cases are parallel. As Martin persuaded Joseph to do wrong, * * * so drunken Ephraim (Apostate Church) persuaded President Woodruff to sign that document.
>
> In the days of Samuel the Prophet, the children of Israel got dissatisfied with their government of God by judges, and clamored for a king. They wanted to be like the surounding nations; patterned after Babylon and have a king to lead them to battle, etc. They bothered Samuel about it and Samuel went to the Lord with the problem, and the Lord told him to warn them of all the evils of having a king; but if they still insisted and persisted in their worldly desires to give them what they wanted and not feel too badly about it, for he says, "They have not rejected you, but they have rejected Me". So it was with plural marriage. The Saints wanted to be rid of this law of God and the persecutions and unpopularity of it and be in harmony with the world and God permitted them to go according to their desires.

Likewise in the case of President Wilford Woodruff, when he went to the Lord about the clamor and pleadings of the people in the Church for a Manifesto to suspend God's eternal law so they could be like, and be in friendship with, the world and the monogamist ways of Babylon, and in reply to his supplications, the Lord told him in the revelation of 1889 as recorded in his journal:

> Thus saith the Lord to my servant Wilford, I, The Lord, have heard thy prayers and thy request, and will answer thee, by the voice of my spirit. Thus saith the Lord unto my servants the Presidency of my Church, who hold the keys of the kingdom of God on earth, I the Lord, hold the destiny of the courts in your midst, and the destiny of this nation, and the destiny of all nations of the earth, in mine own hands and all that I have revealed and promised and decreed concerning this generation in which you live shall come to pass, and no power shall stay my hand. Let not my servants who are called to the presidency of my Church deny my word or my law which concerns the salavtion of the children of men. Let them pray for the Holy Spirit which shall be given them to guide them in their acts.
>
> PLACE NOT YOURSELVES IN JEOPARDY TO YOUR ENEMIES BY PROMISE. Your enemies seek your destruction and the destruction of my people. If the Saints will harken unto My Voice, and the council of my servants the wicked will not prevail.
>
> Let my servants who officiate as your counselors before the courts make their pleadings as they are moved upon by the Holy Spirit WITHOUT ANY FURTHER PLEDGES FROM MY PRIESTHOOD. * * *
>
> I cannot deny my word, neither in blessings nor judgments. Therefore let mine anointed gird up their loins, watch and be sober and keep my commandments.

At a later date President Woodruff recorded in his Journal:

> September 25 (1890) I have arrived at a point in the history of my life as the President of the Church of Jesus Christ of Latter-day Saints, where I am under the necessity of acting for the temporal salvation of the Church. The United States government has taken a stand and passed laws to destroy the Latter-day Saints on the subject of POLYGAMY, OR PATRIARCHAL ORDER OF MARRIAGE, and after praying to the Lord and FEELING INSPIRED, I have issued the following proclamation, which is sustained by my counselors and the Twelve Apostles: (Then follows the Manifesto).

So President Wilford Woodruff was "inspired" to sign the Manifesto in the same manner that the Prophet Joseph Smith was "inspired" to give the 116 pages of the manuscript of the Book of Mormon to Martin Harris; and as Joseph Smith lost the gift of translation for a few months because of this act, likewise Wilford Woodruff lost the keys of Priesthood through his acts connected with the Manifesto. He said in a discourse at the Weber Stake Conference Monday, October 19, 1896. **"Joseph Smith continued visiting myself and others up to a certain**

time and then he stopped''. Evidently, the Prophet ceased coming to President Woodruff and others at the time of signing the Manifesto which, in effect, nullified the law, so far as the Church is concerned, that Joseph Smith and others gave their lives to establish.

In conclusion I give an excerpt from a revelation given to Wilford Woodruff January 26, 1880, and which is recorded in his Journal.

> **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, (plural marriage) which leadeth to Celestial Glory, which has been revealed unto my Saints through the mouth of my servant, Joseph Smith 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 vain.**

APPRECIATION

A WASHINGTON COUNTY SAINT WRITES:

"Please find enclosed P. O. order to cover the renewal of my subscription. * * * I was pleased with the decision of the Supreme Court in the case of the State of Utah vs. Richard S. Jessop. It affords one some real satisfaction to know that we have a Supreme Court that will live above narrow-minded religious bigotry, intolerance and prejudice."

A CHURCH OFFICIAL IN SALT LAKE REMARKS OF TRUTH:

"You are doing a wonderful work. The last TRUTH (May) is the best ever. It fairly tingles with life. Its spirit is fine. You are putting truth across in a wonderful way; and the day will come when the value of your work will be recognized by the honest in heart. I am enclosing check for a dozen copies. I want to pass them among my friends."

THE DIVINE REMEDY

(*C. N. Lund*)

The great Director of man of Nations has never yet permitted a nation or a people to come upon evil days or to an ultimately and disasterous end without offering in advance all the means for complete salvation from things and conditions which eat out the souls of kingdoms, empires and republics.

One of the primary reasons for the establishment of the republic of the United States of America was to bring forth the man and the system which would not only save this nation but the whole world as well.

Humanity is but a mere hundred years removed from the persecuted, mobbed and martyred prophet, Joseph Smith who, when the full meaning of his life and mission dawns more fully upon the universal mind, will be called the greatest benefactor, save one, that the race ever has had.

The system that was instituted through him has in it, if lived, as has the system of Jesus which he was instrumental in reinstituting in its fulness and purity; the cure for every present ill; the solution for every present and pressing problem; the remedy for overcoming poverty and inequality; the way to do away with race hatred, prejudice and persecution, the perfect plan for perfect peace. If all those who bear rule in the affairs of the world would come under the healing wings of his standards and lead the people into the paths he pointed out, then the inhabitants of this earth might avert all the calamities which are lowering like a great black cloud upon the inhabitants, and Americanism in its virgin purity might be saved and rededicated and the long looked for and prayed for Brotherhood of Man ushered in to endure forever.

Joseph Smith, like the Master, called all men to come in under the sheltering wings of living and eternal truth. But they would not. Instead they meted out to Him the same cruel evil measures that were meted out to Jesus and Peter and Paul and all the early martyrs. They sowed the wind and must reap the whirlwinds.

Would that the cup might pass, but alas! it is too late, and it must, with all its bitterness, be drained to the dregs.

GOOD-BY

Ralph Waldo Emerson

Good-by, proud world! I'm going home:
Thou art not my friend, and I'm not thine.
Long through thy weary crowds I roam;
A river-ark on the ocean brine,
Long I've been tossed like the driven foam;
But now, proud world! I'm going home.

Good-by to Flattery's fawning face;
To Grandeur with his wise grimace;
To upstart Wealth's averyed eye;
To supple Office, low and high;
To crowded halls, to court and street;
To frozen hearts and hasting feet;
To those who go, and those who come;
Good-by, proud world! I'm going home.

I am going to my own hearth-stone,
Bosomed in you green hills alone—
A secret nook in a pleasant land,
Whose groves the frolic fairies planned;
Where arches green, the livelong day,
Echo the blackbird's roundelay,
And vulgar feet have never trod
A spot that is sacred to thought and God.

O, when I am safe in my sylvan home,
I tread on the pride of Greece and Rome;
And when I am stretched beneath the pines,
Where the evening star so holy shines,
I laugh at the lore and the pride of man,
At the sophist schools and the learned clan;
For what are they all, in their high conceit,
When man in the bush with God may meet?

Flanagan: Faith an' phwat makes yer nose so red this mornin', Hooligan?

Hooligan: Shure an' it's the reflection av me soul shinin' through.

Flanagan: Reflection av yer soul, ye say? How so?

Hooligan: Glowin' wit pleasure, it is, Flanagan, at me ability to tend to me own business!—Borrowed.

EULOGY TO FATHER-HOOD

(Honoring "Fathers Day")

"Honor thy Father and thy Mother" (both heavenly and earthly parents) is God's loving admonition, with promise: "That thy days may be long upon the land which the Lord thy God giveth thee."—Exodus 20:12.

Eternal Father-God-who sent us to earth,
Should forever be loved and adorably praised:
And the fathers who gave us these bodies of clay
Should be honored, respected and cheered on the way.

There's no greater name than Father,
God Our Father is Supreme—
Father, Mother, One United—
True to nature is the theme.

Father, then, we'll praise and honor Thee,
As leader in control:
You and Mothers gave us being
And we'll ever you extol.

When this mundane life is over,
No one knows how long we'll stay,
Faith thru hope assures our meeting
On some brilliant future day.

Therefore every earthly sorrow
Love of God will turn to joy:
All Celestial Worlds are perfect,
There no sin or death destroy.

Father, Abba, God our Father—
Love binds offspring hearts to Thee
Super-praise is due Thee, Father—
Through-out all Eternity.

D. S. Rishton, 5-1-35
Salt Lake City

A WHITE SEPULCHER

An old colored man got up one night in a revival meeting and said: "Brudders and sisters, you knows an' Ah knows dat Ah ain't been what Ah oughter been. Ah'se robbed hen-roosts, an' stole hawgs, an' tole lies, an' got drunk, an' slashed folks wi' mah razah, an' shot craps, an' cussed an' swore; but Ah thank de Lawd ders one thing Ah ain't nebber done: Ah ain't nebber lost mah 'ligion."

I will seek that which was lost, and bring again that which was driven away, and will bind up that which was broken, and will strengthen that which was sick; but I will destroy the fat and the strong; I will feed them with judgment.—Ezek. 34:16.

In Memoriam
ORPHA COPE ZITTING

CROSSING THE BAR

(Tennyson)

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

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

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

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

NEW BORN

(Ada Jackson)

You are come now, now I know you,
Eyes and eyelids, lip and cheek
Conned and pondered—but the spirit
I must guess at, I must seek.

Stripped and emptied now my body,
Eased of all its hurt and woe;
But tho' my heart stretch to breaking
It can never let you go.

Lighter now the womb you burdened;
Cut the birth-string; you are free,
But my soul in love and care must
Go forever heavily.

Yes and yet for all my boding
Something in my bosom sings;
Stars and moon are ranged before me,
I can hear the heat of wings—

Leaps my blood in exultation;
Was there Shadow? Lo, the Morn!
Life has triumphed, Life the quenchless—
Blessed be God, a child is born!

He who would live in peace and at ease, must not speak all he knows, nor judge all he sees.—Benjamin Franklin.

THE MARKET PLACE

Life is a market place, what would you buy?
Love songs, and dusk, or a raspberry pie?
A handful of joy in a paper sack,
Or stars in a cup and saucer rack?

Courage that comes in a brave red box
Old fashioned things like pinks and phlox.
Patience and faith and virtuous things,
Or a slim blue moon and a wind that sings.

Once in a while a vision's for sale,
Or a child will ask for a fairy tale,
Candles and lamplight and cookie crocks,
Snowlight and sealight and hollyhocks.

Life is market, no bargain rate,
Ever appears on her crowded slate,
She won't exchange any purchase made;
I'd like to go shopping, but I'm afraid.

(Unknown).

Before God's footstool to confess
A poor soul knealt and bowed his head.
"I failed!" he wailed. The master said:
"Thou didst thy best—that is success."

—From an Old Legend.

TRUTH

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

VOL. 6. JULY, 1940 NO. 2.

Acknowledge Your Faults

"He that humbleth himself shall be exalted."—Jesus.

(Orson F. Whitney)



Orson F. Whitney

If there is one thing more than another in the character of a great man which challenges respect and admiration, and proves most conclusively his worthiness to the title, it is the readiness with which he acknowledges a fault, confesses an error, and manifests sincere repentance for wrong-doing. We would not be understood as affirming that none are great but those who evince this disposition, for that would be to the exclusion of many whose virtues well merit consideration and esteem; but we do feel confident in asserting that among the great they are the greatest, among the noble the noblest, and among the admired, most deserving of admiration.

Many people consider it an evidence of weakness to acknowledge a mistake or to own that they are ever in the wrong, and flatter themselves with the idea that they display true courage and heroic firmness by refusing to repent of an evil act, by declining to concede a personal imperfection, or persisting in a mistaken belief or practice after having been convinced of the error of their course. A more egregious blunder could scarcely be committed. The facts are exactly to the contrary. It is weakness which induces anyone, after having been persuaded of an error, to still cling to that error. It is not courage, it is cowardice, not firmness, but stubbornness, which prevents a person from acknowledging a fault, or repenting of an evil deed. The man of genuine courage is he who dares confess his follies and imperfections; the soul of strength and firmness, which everybody must honor and admire, is the one which forsakes and resists the

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

allurements of evil, and stands up for the right in the face of every opposing power or influence.

Various opinions are entertained as to what constitutes greatness of character. With the ignorant masses it would be aristocratic rank, high official station, or the possession of unlimited wealth; with the more enlightened classes, military prowess or great intellectual achievements; but to the true Christian there is but one idea worthy to be accepted as a criterion of guidance in the carving out and formation of a perfect character. The noblest Being that ever walked the earth, could claim no worldly rank or aristocratic title; the mightiest character the world has ever seen came neither to dazzle by intellectual brilliance nor to devastate with fire and sword; the wealthiest and greatest of all the sons of God had not bread to eat nor where to lay His aching head. He was one who preached purity of mind and lowliness of heart, and practiced what he preached with all consistency. He taught his followers that moral worth was superior to mental endowment; that humility, not haughtiness, was characteristic of nobility on high; that all who would be masters hereafter, must expect to be servants in this probation; that it was far more heroic to save than to slaughter mankind, and that the chief lesson of life was to learn to sacrifice earthly things in order to lay up treasures in heaven. He taught that repentance of sins must necessarily precede redemption therefrom, since it was impossible for sin to inherit His holy kingdom. He exhorted to beware of self-righteousness, and declared that the publican, who with bended head and humility of heart cried out, "God be merciful unto me a sinner", was more to be justified than the proud and boastful Pharisee, who, instead of confessing his sins and humbly suing for forgiveness, stood erect in self-righteous conceit, thanking the Lord that he had no sins, and congratulating himself that he was pure and holy in the eyes of that being whose voice calls all men to repentance, and declares that all who say they are without sin deceive themselves and the truth is not in them.

Two classes of Pharisees abound in modern society: those who actually imagine they are without fault, and those who, though conscious of defects, stubbornly refuse to acknowledge them. The former, enveloped in pious vanity and lulled into fancied security by the delusive hope that their souls are already "saved", sit down in the very midst of the fight, take off their armor and lay aside their weapons, as complacently as if the battle was already won; while the others, like the inmates of a beleaguered city, conscious of weakness and certain of eventual defeat, but wilfully preferring death and dishonor to the merciful alternative of an honorable surrender, entrench themselves behind the weak walls of arrogance and pride, and await the onslaught of the all-conquering foe. Poor dupes of priestcraft an iniquity! The blind worshipper of self, however rapt in the ecstacies of sanctified egotism, will find too late that the warfare against sin ends only with life itself, and that "hopes of salvation", without truth for a basis and reason for a guide, are as ineffectual as faith without works or zeal without judgment. As for those who knowingly wed themselves to error, loving darkness rather than light, and choosing the paths of sin to the ways of righteousness, the day of their disaster is near. The battering rams of eternal truth will soon be leveled at their crumbling walls, the refuge of lies will be swept away, and the acts of folly and wickedness they were once ashamed to confess, proclaimed in a voice of thunder from the house tops. It is a great mistake to suppose anything is to be lost by acknowledging sin, and covenanting to forsake it forever. On the contrary, everything is to be gained. God has declared that he cannot look upon sin with the least degree of allowance. How then can a man please God if he will not repent of his sins? How can he repent if he will not acknowledge that he has sins? And how

can he claim that he has no sins without branding himself as a liar and consequently as a sinner in the sight of heaven?

It is the act of a hero to acknowledge an error. It is the act of a coward to deny or resent a righteous accusation. Herod was a coward when he imprisoned and beheaded John the Baptist for reprimanding him for committing the crime of adultery. David was never more a hero than when, on being accused of a similar misdeed, he humbly acknowledged his transgression. The contrast is sublime. Herod, the petty tetrarch, with the instincts of a guilty coward, resenting the imputation and wreaking vengeance upon his accuser; David, the illustrious monarch, with a thousand fold his power and prestige, bending from his throne before one of the meanest of his subjects, and humbly confessing the crime of which he was accused. David before Goliath was not so brave a man as David before Nathan the Prophet. Deprive him of one dark stain upon his life, and the royal son of Jesse stands out as one of the grandest characters in the history of the world. A king, wealthy and powerful, a warrior, mighty and renowned, a poet whose genius was the literary splendor of his age; but as a king he was never greater, as a warrior never mightier, as a poet never grander or more sublimely pathetic, than when he bowed his head and wept, exclaiming, "I have sinned against the Lord."—Scrap Book of Mormon Literature, 2:100-2.

ORSON HYDE ON WAR

Excerpts from an Article by Apostle Orson Hyde, dated, Great Salt Lake City, January 1, 1862, and published in the Missouri Republican, February 3, 1862. From Millennial Star, Vol. 24, pp. 275.

Speaking of the exodus of the Latter-day Saints from the State of Missouri, and the outrages perpetrated by the mobs, the writer states:

> The Guardian Genius of the peace and prosperity of your State (Missouri), left it when we did, and he has not since returned, neither will he return until we do. * * * Joseph Smith once said on the stand in Nauvoo, Illinois, that "if the Government of the United States did not redress the wrongs of the Mormon people, inflicted upon them in the State of Missouri, the whole nation should be distracted by mobs from one end to the other; and that they should have mobs to the full and to their heart's content." I heard the foregoing statement myself as it fell from the lips of the Prophet in the presence of thousands of witnesses. * * *
>
> Unless some measures of this kind (to bind up the wounds of the Mormon People by re-instating them in their rights and possessions, etc.) be soon adopted the people of every town, County and State in the Union * * * will have to fly from their homes and places of business even as did the "Mormons" from Missouri and Illinois.
>
> The cup of persecution of which our enemies forced us to drink at their hands, was bitter in our mouth, but it is sweet in our belly. Though sweet to them when they forced us to drink it, yet their bitterness cannot fail.
>
> Some four years since (1858) in a discourse delivered in the Tabernacle in this City, I made the following statement: "So sure as the storms of the mountains burst and hurl their fury upon the Twin Peaks of the Wasatch Mountains just so sure is the storm of Jehovah's wrath about to burst upon the nation and people of the United States." * * *
>
> You have scarcely yet read the preface of your national troubles. Many nations will be drawn into the American maelstrom that now whirls through our land; and AFTER MANY DAYS WHEN THE DEMON OF WAR SHALL HAVE EXHAUSTED HIS STRENGTH AND MADNESS UPON AMERICAN SOIL BY THE DESTRUCTION OF ALL THAT CAN COURT OR PROVOKE OPPOSITION, EXCITE CUPIDITY, INSPIRE REVENGE OR FEED AMBITION, HE WILL REMOVE HIS HEADQUARTERS TO THE BANKS OF THE RHINE.

THERE IS NO SACRIFICE

Daniel H. Wells:

> We talk a great deal about sacrifices, when strictly there is no such thing; it is a misnomer—it is a wrong view of

the subject, for what we do in the kingdom of God is the best investment we can possibly make. It pays the best, which ever way we may look at it, it is the principle of all others to be coveted—to be appreciated—and is the best investment we can make of all that pertains to us in this life. It is an inestimable privilege, and should be so esteemed by the community. We cannot fully fathom it, we cannot as yet altogether understand it, for ear hath not heard, nor eyes seen the benefit that will accrue to the individual that will be faithful unto the end in this Church and kingdom, and receive the exaltation to which he is looking forward. There is virtually no sacrifice about it. It is like sacrificing the things of time in time, to gain eternal riches, and such a sacrfice sinks into insignificance in a moment. All the sacrifice we could make, even of life itself, in this world, is nothing to those who are faithful. Let us not be half-hearted, but let us go into this matter whole souled, and cleave unto God and his servants, and identify our interests in His kingdom.—J. of D. 4:253.

Brigham Young:

Now you Elders who understand the principles of the Kingdom of God, what would you not give, do or sacrifice, to assist in building up His kingdom upon the earth? The Saints sacrifice everything; but, strictly speaking, there is no sacrifice about it. If you give a penny for a million of gold, a hand full of earth for a planet, a temporary worn-out tenament for one glorified, that will exist, abide, and continue to increase throughout a never-ending eternity, what a sacrifice, to be sure!—Truth 5:11.

Presiding Bishop, Edward Hunter:

In the meantime, let the Saints remember the promise President Young made them, upon the occasion of his breaking the ground for this (Salt Lake) Temple, on the 24th of February last: "NOT ONE OF THEM, WHO HAD BEEN THROUGH THE FIERY ORDEAL, SHOULD LOSE THE PRIVILEGE, IF HE CONTINUED FAITHFUL; HE SHALL NOT BE A WHIT BEHIND THE MOST EXQUISITE INFLICTION OF TORTURE THAT ANY OF THE SAINTS HAVE HAD TO ENDURE." If you are faithful, you shall have the promised blessing pertaining to those characters who became partakers of the sufferings of our Lord and Savior, Jesus Christ.—J. of D. 2:36-7.

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

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

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

READY REFERENCES on CELESTIAL MARRIAGE THE MORMON MARRIAGE SYSTEM

(Continued from page 19)

The Women Speak:

In its almost endless endeavor to destroy the practice of plural marriage among the Mormons in Utah various measures were, from time to time, either proposed or adopted by the national Government. Among the attempted legislative measures were the Cullom and Cragin bills introduced into Congress in December, 1869. And while neither bill was enacted into law, so vicious and oppressive were their provisions that strong protests were filed against them by both men and women of all classes in Utah.

The Mormon women held a great mass meeting in the "old tabernacle", January 13, 1870, at which between five and six thousand women were present. If further evidence were needed of the sincere support of the Abrahamic form of marriage by the female portion of the Mormon membership, the proceedings of this mass meeting fully meets the situation. There was no stuttering, no hesitancy, no weakening among the women of that day upon this important social subject, nor were they in the mood to bow to the mandates of governmental expediency and treachery toward the obliteration of this part of their faith.

Voicing the sentiments of the women generally throughout Utah, Bathsheba W. Smith, wife of Apostle George A. Smith, summed up her reaction to the efforts of the Government in these words:

Without recapitulating our recent history, the development of a people whose

industry and morality have extorted eulogy from their bitter traducers, I cannot but express my surprise, mingled with regret and indignation, at the recent efforts of ignorant, bigoted, and unfeeling men—headed by the Vice-President (Schuyler Colfax)—to aid intolerant sectarians and reckless speculators, who seek for proscription and plunder, and who feel willing to rob the inhabitants of these valleys of their hard-earned possessions, and, what is dearer, the constitutional boon of religious liberty.—The Women of Mormondom, 384.

The resolution of the sisters, adopted at this meeting reads as follows:

RESOLVED, that we, the ladies of Salt Lake City, in mass-meeting assembled, do manifest our indignation, and protest against the bill before Congress, known as "the Cullom bill", also the one known as "the Cragin bill", and all similar bills, expressions and manifestoes.

RESOLVED, that we consider the above-named bills foul blots on our national escutcheon—absurd documents—atrocious insults to the honorable executive of the United States Government, and malicious attempts to subvert the rights of civil and religious liberty.

RESOLVED, that we do hold sacred the constitution bequeathed us by our forefathers, and ignore, with laudable womanly jealousy, every act of those men to whom the responsibilities of government have been entrustd, which is calculated to destroy its efficiency.

RESOLVED, That we unitedly exercise every moral power and every right which we inherit as the daughters of American citizens, to prevent the passage of such bills, knowing that they would inevitably cast a stigma on our republican government by jeopardizing the liberty and lives of its most loyal and peaceful citizens.

RESOLVED, That, in our candid opinion, the presentation of the aforesaid bills indicates a manifest degeneracy of the great men of our nation; and their adoption would presage a speedy downfall and ultimate extinction of the glorious pedestal of freedom, protection, and equal rights, established by our noble ancestors.

RESOLVED, That we acknowledge the institutions of the Church of Jesus Christ of Latter-day Saints as the only reliable safeguard of female virtue and innocence; and the only sure protection against the fearful sin of prostitution, and its attendant evils, now prevalent abroad, and as such, we are and shall be united with our brethren in sustaining them against each and every encroachment.

RESOLVED, That we consider the originators of the aforesaid bills disloyal to the constitution, and unworthy of any position of trust in any office which involves the interests of our nation.

RESOLVED, That, in case the bills in question should pass both Houses of Congress, and become a law, by which we shall be disfranchised as a Territory, we, the ladies of Salt Lake City, shall exert all our power and influence to aid in the support of our own State government.—Ib. 384-5.

While, as stated, the bills failed of enactment, the part taken by the women, not only in Salt Lake City but in all the settlements of Utah where similar protest gatherings were held, demonstrated with eloquence and firmness, their unqualified acceptance of the principle of plural marriage as the social law of heaven, and their willingness to fight to the end for its maintenance.

And further: on the charge that polygamy was degrading to womanhood and, if given the opportunity, the women themselves would put a stop to the system, it is well to present an item of history of which little is known to the present generation, showing the imbecile actions of those who undertook the self-imposed task of reforming the Mormon women of Utah. The incident is found in the erection of a "Home" in Salt Lake City for polygamous wives, under congressional authorization. On the assumption that the Mormon women were slaves to this "peculiar marriage system" and that their emancipation could be brought about only through the powerful machinery of Government, a movement was set on foot for the providing of a "Home" in which polygamous wives might find safe refuge and be properly taken care of. It was thought they would gladly accept this boon at the hands of the Government, leave their husbands, and in that way the objectionable marriage system would be dealt a death blow. With this purpose in view, in 1886, the

"Womans Industrial Home" was opened, the move being sponsored by the "reforming" class of non-Mormon women. The "Home" was created to provide "homes and employment for homeless and destitute polygamous wives and their children." Congress was prevailed upon to make several appropriations aggregating $112,000.00, and the movement was taken over by the Government. A large building was erected on Fifth East, between First and Second South streets. The "Home", though equipped to house hundreds, according to Historian B. H. Roberts, "was a ghastly failure from first to last." An average of seven was said to be the number of inmates that entered the "Home" and these were of the pauper class of apostate Mormon and non-Mormon women, few of whom had been connected in any way with the Mormon plural marriage system. "The greatest number of women reported admitted to the 'House', and who had been connected with polygamy", said Representative Isaac Struble, from Iowa, in a speech in the House of Representatives, October 4, 1888, "was ten cases."

Proving a signal failure, "after a useless existence of ten years, the building and grounds were sold at public auction to the highest bidder in Washington, D. C., September 7, 1899, for $22,-500." It is now being used as a family hotel.—(See Comprehensive History of the Church—Roberts, 6:184 et seq.)

And this spurning of governmental protection was another answer by the women of Mormondom, polygamous wives, to the challenge of the great Government of the United States, and the reforming "busy bodies" of the country!

As Congress was being called upon to pass additional drastic legislation against the plural marriage system of the Mormon people in Utah, another mass meeting was held at the old Salt Lake Theatre November 16, 1878. It was called and presided over by polygamous women and after giving their testimonies in behalf of plural marriage a resolution was drawn up and the whole proceedings were sent to the world. Excerpts from testimonies given at the time follow:

ELIZA R. SNOW (SMITH) said:

> We feel that it is our right to worship God according to the dictates of our own conscience without fear or molestation, under the protection of that government which guarantees to us the right of conscience. And inasmuch as one of the most IMPORTANT principles which God has revealed and which he requires of his children to practice has been assailed, we feel that it is our right to express our views upon the subject.
>
> Before the principle of plurality of wives was known to be practiced by the Latter-day Saints, we were driven, our prophet and patriarch were vilely massacred, and not one of the perpetrators of the atrocious deed has ever been brought to justice. We have submitted to these wrongs, we have suffered oppression, privation, hardships and misrepresentation, and now we feel that it is our right, and duty demands of us, to express our sentiments.
>
> I am proud to state before this large and honorable assembly that I believe in the principle of plural marriage just as sacredly as I believe in any other institution which God has revealed. And I believe it to be necessary for the redemption of the human family from the low state of corruption into which it has sunken. And I truly believe that a Congress composed of polygamic men who were true to their wives, would confer a far higher honor upon a nation, and would perform better service to the country than a Congress composed of monogamic husbands.

BATHSHEBA W. SMITH said:

> It is somewhat surprising that we, WHO ARE THE TRUE REPRESENTATIVE WOMEN OF UTAH, having, in connection with our husbands, assisted in redeeming these once desolate valleys, should be called to assemble to vindicate ourselves against misrepresentation made by our Christian sisters, those who arrived here at so late a date and for so different an object; we were driven from our homes to seek refuge somewhere else, for the testimony of Jesus and the word of God. They know why we are here. We came because we loved God. * * * As a legal citizen of this great republic, I enter my most fervent protest against this unlawful and unhallowed crusade founded on misrepresentation. Congress has no right to interfere with our most sacred religion.

As well might that honorable body legislate against baptism by immersion as against plurality of wives. God has revealed these principles and they MUST be sustained. With our own free consent our husbands take more wives, and when children crown our joy, around our sacred family altars we bow the knee and supplicate our heavenly father's blessing on our household, and rejoice in his divine favor as legitimate wives with honorable children.

ZINA D. YOUNG said:

The principle of our holy religion that is assailed is one that lies deep in my heart. Could I ask the heavens to listen; could I beseech the earth to be still, and the brave men who possess the spirit of a Washington to hear what I am about to say! I am the daughter of a master Mason; I am the widow of a master Mason, who, when leaping from the windows of Carthage jail pierced with bullets, made the Masonic Sign of distress; but, gentlemen, (addressing the representatives of the press that were present) those signs were not heeded, except by the God of heaven. That man, the prophet of the Almighty, was massacred without mercy! He is now with those who are crying, "Wait a little longer, until the blood of your brethren, the martyrs, is shed." (Applause). * * *

The principle of plural marriage is honorable, it is a principle of the Gods—it is heaven born. God revealed it to us, among other things, as a saving principle; we have accepted it as such, and we know it is of Him for the fruits of it are holy. Worthy men and women of old practiced it, even the Savior himself traces his lineage back to polygamous parents. We are proud of the principle because we understand its true worth, and we WANT OUR CHILDREN TO PRACTICE IT, that through us a race of men and women may grow up possessing sound minds in sound bodies, who shall "live to the age of a tree."

MISS ANNIE WELLS read the following preamble and resolutions:

Whereas, we, women of the Church of Jesus Christ of Latter-day Saints have been misjudged and misrepresented to the nation, by those in our midst of our own sex, in regard to our most sacred rights—the rights which pertain to the holy relations of wifehood and motherhood; we do hereby earnestly, solemnly and emphatically declare our true sentiments, and invite a thorough and impartial investigation of our cause. Wherefore:

First, resolved, that we, women of the Church of Jesus Christ of Latter-day Saints and loyal American citizens, claim the right guaranteed by the Constitution, that "Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof"; a right which we seek to exercise, not to the injury of others, but within the pale of peace and justice, of life, liberty and the pursuit of happiness, according to the dictates of our own consciences.

Second, resolved: That we protest against any enactment of any laws which deprive American citizens, whether male or female, of any constitutional right; and that we make a united effort to secure the unanimous voice of the women of our faith, to plead the passage of the 16th amendment during the coming session of Congress;

Third, resolved, That we solemnly avow our belief in the doctrine of the Patriarchal order of marriage, a doctrine which was revealed to and practiced by God's people in past ages, and is now re-established on the earth, by divine command of Him who is the same yesterday, today and forever. A doctrine which, if lived up to and carried out under the direction of the precepts pertaining to it, and of the higher principles of our nature, would conduce to long life, strength and glory of the people practicing it; and we therefore endorse it, as one of the most important principles of our religion, and claim the right of its practice. * * * —Plural Marriage, The Mormon Marriage System—Roberts, pp. 21-23.

We now present two testimonies from Women Physicians, practicing their professions in Utah:

Dr. Ellis R. Shipp, a plural wife and an ardent advocate of the system, speaking on behalf of the Sisters, and with special reference to the oppressive governmental measures then being practiced against the Saints who were living in plural marriage, said:

We consider that in our case patience and endurance have ceased to be a virtue, and we cannot longer restrain our feelings of wounded dignity and subdued indignation, when all that is held dear to us is trampled upon, our most sacred rights and privileges withheld from us. Our fathers, husbands, brothers and sons, and, indeed, many of our honored and respected ladies are exiled from their homes and forced to flee from the minions of the law.

Those whom I love to honor and who respect and honor us are imprisoned,

obliged to share the cells of vile and wicked men, and even wear the badges of shame and infamy. And what for? Are we an unchaste or an immoral people? Do we sanction wickedness and crimes? Or is it because those who are bound to us by holy and tender ties have committed any henious offense that such indignities should be imposed? No; but, regardless of consequences we have dared to worship according to the dictates of our own consciences. * * *—Deseret News, March 6, 1886.

From **Dr. Romania B. Pratt:**

The duties and requirements of a woman, fulfilling her sphere of motherhood, absolutely demand certain periods of continence, which, if not granted her through thoughtful solicitude for her welfare by her husband or herself assumed, by virtue of the dignity of womanhood, or by the divine right of free agency, the principle of her life and health is encroached upon, and she is forced to perform her ever increasing labors and duties with a decreasing store of vitality. Upon the observance of this law of nature, so neatly stated in the foregoing, depends the health of the mother and the welfare of the offspring, and plural marriage favors is fulfilment more than monogamy.

There is nothing in the economy or requirements of man's life which require this abstinence beyond the temparate limit of his powers of vitality, and this to me is a proof unanswerable and prima facie on the spheres of manhood and womanhood, of the divinity, and I believe is a necessity for the salvation of the human race, of the truth and divine origin of the principle of plural marriage.

With this principle—universal but limited, and governed by laws of marriage inhibiting sensuality and selfishness, insuring to the wife the literal fulfilment of that part of the marriage ceremony which provides that she shall be "nourished and cherished and provided for", and the children be hygienically and physiologically clothed and fed, and properly educated, the solution of the growing social evil would be found. Every woman would be what every true woman's happiness depends upon—A HAPPY WIFE AND MOTHER, queen over her own increasing posterity; and men, HONORED PATRIARCHS, which are divine rights of both, given by God as a law unto man on earth and throughout all eternity.

Were this the order of the world, abortions, foeticides, infanticides, seductions, rapes and divorces would be relics of the barbarous age, while intelligence, light, peace, and good will and love would be the motor forces of the world; in short, the Millennium would have come.—Contributor 6:138-9.

(To be continued)

APPRECIATION

A Church Worker in Washington, D. C., writes:

"Thanks so much for the last (May) issue of TRUTH. I never read an article in it without a burning feeling coming over me and I want to shout, "Hosannah!"—at last we have the real truth. This last issue held me spellbound. I couldn't put it down until I had read every word of it."

From An High Priest in Canada:

"I am sending $2 for renewal of my TRUTH subscription one year. This Magazine is the only one now being printed, so far as I know, that gives original doctrines as taught by the Church in the early days. I love it for its plainness and courage. I can find nothing in it that isn't truth. May God ever bless you."

THE NEW AND EVERLASTING COVENANT

(Erastus Snow)

The new and everlasting Covenant reveals unto us the keys of the Holy Priesthood and ordinancs 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 Godhead and the fulness of Celestial Glory.

Now, many may enter into the Glory of God, and become servants in the house of God and 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 the Covenant, and abide the law that governs it, and the Lord will not be mocked in these things.—J. of D. 24:161.

EDITORIAL

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EDITORIAL THOUGHT

For a man to lay down his all, his character and reputation, his honor and applause, his good name among men, his houses, his lands, his brothers and sisters, his wife and children, and even his life also —counting all things but filth and dross for the excellency of the knowledge of Jesus Christ—requires more than mere belief or supposition that he is doing the will of God; but actual knowledge, realizing that, when these sufferings are ended, he will enter into eternal rest, and be a partaker of the glory of God.—Joseph Smith.

CHURCH BULLETIN NO. 223

We are asked to comment on this very unusual Church document. Bulletin No. 223 was first published in April, 1935, under the direction of the First Presidency. Among the instructions the message contains is the following:

> We advise that the children of men and women who have been excommunicated from the Church because of their having entered into illicit relations under the Guise of plural marriage, be not baptized, until they have sufficient understanding to apply intelligently for baptism, and can give assurance that they accept the teaching and doctrines of the Church, and express regret for the opposition manifested by their parents to the rules of the Church. There is no consistency in baptizing a child and having him re-enter a home, the spirit of which is antagonistic to the authorities of the Church, and out of harmony with its principles.

On August 1st, 1939, in a letter to the Stake Presidencies and Ward Bishoprics, signed by LeGrand Richards for the presiding Bishopric (TRUTH 5: 141-2), this ecclesiastical ukase denying baptism to certain individuals, was repeated and added to. The letter states:

> While the instruction mentions baptism only, it applies to the BLESSING OF CHILDREN as well. It is also the policy of the Church not to accept tithing from excommunicated members.

Our chief interest at the present time in this extraordinary order is that part denying blessings to the children of certain Latter-day Saint parents. Of course the order refusing to accept tithing from excommunicants is childish, except on the theory that tithe-payers may some day demand an accounting of the funds of the Church and, under certain eventualities, a return of their money; and that excommunicants may be believed to be more liable to institute such proceedings than members who, though guilty of like offenses, are not "handled". The procedure is childish in the further fact that all kinds of other contributions—Ward Maintenance, Fast Offerings, Social Welfare, etc.—are solicited from these excommunicants and readily accepted when tendered. The order accomplishes one meritorious result,—that of enabling the tithe payer to place his contributions in channels where greatest good may be accomplished; also relieving the donor of the embarrassment resulting in contributing to a fund pledged by the Church to be used in prosecuting certain of its members charged with living in the order of plural marriage. This latter order was adopted and promulgated at the Conference of the Church, October, 1931, (TRUTH 5:153) and is still in force. No matter how zealous one may be in living this divine law of Tithing, it must be embarrassing to feel that the

dollars he or she contributes may be used in sending certain of the Saints to the penitentiaries for living a law of the Priesthood enjoined upon them by the Lord. Think of a son or a daughter, the fruits of a patriarchal union, being asked to contribute to a fund which may be used in helping to send his or her father or mother to jail. This actually happened in the imprisonment of Price W. Johnson and I. C. Spencer, and Sister Sylvia Spencer, in Short Creek, Arizona. These Saints, according to reliable reports, were prosecuted with Church help, financial and otherwise, and were sentenced to serve in the Arizona penitentiary.

A refusal, therefore, to receive tithing from excommunicants will not work a hardship upon the Saints who, under the inspiration of the Spirit of the Lord, will place such contributions where they will do good and not harm, and the blessings of the Lord will continue to attend them in such act.

To deny a child of such an excommunicant a christening blessing, as we view it, is far afield of discharging natural obligations of Shepherds to their flocks. In the dealings of the Prophets of God and former leaders of the Church we find no precedent for such a far-reaching order. Certainly if any class of people is entitled to blessings at the hands of the Priesthood it is the children, whether of Mormon, Jew or Gentile parentage. Jesus Christ set the example for all time. The historian states:

> And they brought unto him (Jesus) also, infants, that he might touch them; but when his disciples saw it, they rebuked them. But Jesus called them, and said, SUFFER LITTLE CHILDREN TO COME UNTO ME, AND FORBID THEM NOT, for of such is the kingdom of God. —Luke 18:15-16.

"Suffer them" and **"forbid them not."** Do words mean anything? Could language be clearer in settling the status of children in their relationship to heaven? And (Verse 17) **"Whosover shall not receive the kingdom of God as a little child shall in no wise enter therein."** No principle is made clearer in the literature of the Church than this doctrine of the worthiness of children to receive blessings at the hands of the Priesthood. The Book of Mormon Prophets were most explicit in their teachings of these truths. Answering a controversy that doubtless arose among the Saints of his day regarding the baptism of children—those too young to understand the principle of repentance—Moroni made it as clear as language may express (Moroni 8:9-16, 19-22) that children are saved without the outward ordinance of baptism. **"Little children are alive in Christ even from the foundation of the world"**, they **"need no repentance, neither baptism." "All children are alike unto me; wherefore, I love little children with a perfect love; and they are all alike and partakers of salvation."** There is no mistaking the meaning of this language of the Prophet; surely it was his understanding, prompted by the Holy Ghost, that to deprive an innocent child of a natural blessing would grieve the Spirit of the Lord.

Perhaps at no time in the history of the world was this instruction so beautifully and definitely set forth as during the Savior's visit among the Nephites immediately after his crucifixion and resurrection. The record states:

> And when he had said these words, he wept, and the multitude bare record of it, and he took their little children, one by one, and blessed them, and prayed unto the Father for them.
>
> And when he had done this he wept again;
>
> And he spake unto the multitude, and said unto them: Behold your little ones.
>
> And as they looked to behold, they cast their eyes towards heaven, and they saw the heavens open, and they saw angels descending out of heaven as it were, in the midst of fire; and they came down and encircled those little ones about, and they were encircled about with fire; and the angels did minister unto them.—3 Nephi 17:21-24.

Not only did Jesus bless the little ones, but angels were sent from heaven

"**to minister unto them.**" And what was the result? The tongues of these children were loosed "**and they did speak unto their fathers great and marvelous things, even greater than he (Jesus) had revealed unto the people; and he** loosed their tongues that they could utter." And the multitude "**both saw** and heard these children; yea, even **babes did open their mouths and utter marvelous things; and the things which they did utter were forbidden that there should not any man write them.**" (See 3 Nep. 26: 14, 16).

Let us pause and ask if the great Master required a certificate of membership, or of good behavior of the parents of these children, before blessing them? Did he inquire into their antecedents? Did he say to certain children, "I can't bless you until you are old enough to and do repudiate the principle that gave you birth!!" Did he do as Bishop Richards says must be done today? Why should he? Was it not this same Christ that said to Joseph Smith:

> But, behold, I say unto you, that little children are redeemed from the foundation of the world through mine Only Begotten: wherefore, they CANNOT SIN, for power is not given unto Satan to tempt little children, until they begin to become accountable before me.—D. & C., 29:46-7.

And again:

> But little children are holy, being sanctified through the atonement of Jesus Christ; and this is what the scriptures mean.—Ib. 74:7.

Then if little children are redeemed and cannot sin, are holy and sanctified, surely there can be no objection to endowing them with a comforting blessing; surely they will not corrupt those pious men of the Priesthood who may lay their hands upon them, although their parents, like the late Presidents Joseph F. Smith, John Henry Smith, Francis M. Lyman, B. H. Roberts, and others who themselves confessed living in opposition to the laws of the land and the rules of the Church relative to plural marriage,—although, we say, their parents are not in full harmony with present Church policies.

In ordering Stake Presidencies and Bishoprics to deny children their inherent rights, has not Bishop Richards committed a grave error? Can he justify his action before the Lord? Is there any scriptural background supporting Bishop Richards in his stand? Even though parents may be in technical transgression is there any reason why their children should be treated as aliens and consigned to a never-ending hell? The Lord made it clear (Book of Moses 6:54) that "**The sins of parents cannot be answered upon the heads of the children, for they are whole from the foundation of the world.**"

Then, how can the Bishop justify his order? Bishop Richards is the product of polygamy—he came through that lineage. The parents of children to whom the Bishop's orders deny blessings, are of the same lineage. Their only offense—if it be such—is in trying to live an advanced law of the Priesthood in this day—the law of Celestial marriage as revealed from heaven in the present dispensation. Had the same prohibitive order been promulgated some years earlier, it might have deprived the eleven children of President Josph F. Smith, born to his five plural wives after the Manifesto of 1890 (Smoot Case, Vol. 1: 133) of their rightful blessings, within Church channels.

We recently reported (TRUTH 5: 243) the trial of three of the Saints charged with believing and sustaining the law of Celestial marriage. This trial took place before Winslow Farr Smith, George J. Cannon and Oscar W. McConkie, the Presidency of Ensign Stake. Each of these brethren are the products of polygamy; yet they are denied the right, by Bishop Richards, of blessing children similarly born. Had these men come into mortality later than they did, they might have been deprived of membership in the Church together with their christening blessings, while now they sit in their great and mighty Judgment Seat and say

"Little children cannot be blessed, nor baptized, until they are old enough to and do confess themselves bastards, and repudiate the principle of their birth!" Are not these men, with Bishop Richards and other leaders of the Church, in the attitude they are assuming, branding themselves as illegitimate?

An amazing feature of the order under discussion is that it applies only to children whose parents have been excommunicated for living in the relationship of plural marriage—such children can neither be blessed nor baptized. This ban does not apply to children of parents living in the same relationship but who have NOT been excommunicated. No stigma is attached to their lives. Such parents—and there are a large number of them—are employed in Church activities, some in high positions; they enjoy the love and confidence of the Saints. Their tithes are welcomely received; they have free access to temple blessings, and their children are blessed and baptized. Not so with those living in like relationship, but who having received the "thumbs down" of certain Church leaders, are "black-listed" and declared "unclean". These, with their children, are the "untouchables" of church society and are to be damned!!

We recall a family in the Church, wherein a son born before the present prohibitive order came into effect, but a product of the principle which the order impliedly condemns, has just returned from a mission to Europe for the Church that issued the order. Four other children in this family, the product of the same principle, have filled like missions—and in their work they each received special recognition from their respective presidents for loyalty and faithfulness in service; yet none of these children, had they been born under the present leadership of the Church, would even be entitled to a christening blessing! Children born under the leadership of Presidents Wilford Woodruff, Lorenzo Snow and Joseph F. Smith—born in the principle of Celestial marriage—were accorded all the rights of other children in the Church; and this situation prevailed with the present leader up to April, 1935, but those born since (or reaching the baptismal age since) under precisely similar conditions, are apt to be "black-listed" and denied their blessings, and the Church teaches it is guided by God, and that He is no respecter of persons!!

Another point must be mentioned: The Prohibition disseminated by Bishop Richards applies only to children of parents accused of living in plural marriage. It does not apply to children of thieves, robbers, liars, adulterers, blasphemers, or murderers. These crimes evidently, are not thought sufficiently grave to warrant such an order. The children of such parents may receive their blessings freely; only those born under the "covenant" are affected—those whose parents entered the law of Celestial marriage under direction of the Holy Priesthood; those who have dedicated their all to the building up of the kingdom of God; those whose all is on the altar—they alone come within the ban!

How can Bishop Richards reconcile these awful inconsistencies? How can he expect to "pass by the angels unto his exaltation", when denying to little children their natural blessings? In His disapprobation of many things done by the Jewish leaders of the Church in His day, the Lord, in righteous indignation, referred to the recreant leaders as Scribes, Pharisees, Hypocrites, Whited Sepulchres, etc., and we are wondering in the light of present conditions, if this condemnation will not apply to some of the present leaders. This "I am holier than thou" attitude is one that must greatly displease the Lord, who said: "As ye judge so shall ye be judged."

We hope the leaders will see the error in this monstrous order and correct it before it is too late.

We recall that certain disciples of the Savior were at one time contending,

asking "Who is the greatest in the kingdom of heaven." No doubt petty jealousies arose among these leaders of Israel in their day, as is the case in greater or less degree today. To settle the question for all time, the record states:

> Jesus called a little child unto him, and set him in the midst of them, and said, Verily, I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever, therefore, shall humble himself as this little child, the same is greatest in the kingdom of heaven. And whoso shall receive one such little child in my name, receiveth me. BUT WHOSO SHALL OFFEND ONE OF THESE LITTLE ONES, WHICH BELIEVE IN ME, IT WERE BETTER FOR HIM THAT A MILLSTONE WERE HANGED ABOUT HIS NECK, AND THAT HE WERE DROWNED IN THE DEPTHS OF THE SEA.—Matt. 18:2-6.

What a rebuke! How marvelous the lesson! Heaven speaks! Little children are vindicated and enthroned! for only those who become as such shall qualify for the kingdom of heaven. "And whoso", mark this well, Bishop Richards, "**Whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depths of the sea!**" Why? Because in offending a little child, a natural citizen of the kingdom of God, the offense is against God—it amounts to a repudiation of God.

We say these things, not in anger, nor in the spirit of animosity, but in the hope that the Saints and the Church, with its institutions, may speedily return to the true order of heaven.

It must needs be that offenses come; but woe to that man by whom the offense cometh.—Jesus.

One may heal with holiness; one may heal with the law; one may heal with the knife; one may heal with herbs; one may heal with the Holy Word. Amongst all remedies this one is the healing one—the Holy Word; this on it is that wil best drive away sickness from the body of the faithful; for this one is the best healing of all remedies.—Zoroaster.

CHURCH AND STATE
Answering
JUDGE OSCAR W. McCONKIE

In our last issue (page 16) we merely mentioned this subject, quoting a statement of Brigham Young pertaining to the duty of all Saints in being guided by the Spirit of the Lord in their conduct of civil affairs. Our reflections were based upon a press report of a speech by Judge Oscar W. McConkie in the Salt Lake Tabernacle, May 19, 1940. Since the full text of the address is now before us (Des. News, Church section, May 25) we deem it desirable to make a more extended analysis of the subject of Judge McConkie's remarks, treating the matter strictly in an impersonal way.

The points at issue may be grouped under three headings:

1. There can be no union between Church and State.
2. The Church of Jesus Christ of Latter-day Saints is not in league with any liberty destroying power.
3. All Civil laws must be obeyed, disobedience to which being a "sin against God, the State, and man."

At the onset let us make our position clear,—that the Church necessarily functions in spiritual matters, while the State is concerned alone with civic affairs; the one dealing with conscience while the other with social deportment. In organizing the "Grand Council", in Nauvoo, shortly before his death, (TRUTH 5:205), the Prophet Joseph Smith, made it clear that the functions of the Council were to protect the natural rights of all men, societies and churches. This Council is the legislative body of the Kingdom, and in no manner does it concern itself with affairs of Church or conscience, except as it defends the rights of conscience. The Church, on the other hand, being the propaganda instrument of the Priesthood, confines its activities to the spiritual affairs of the Kingdom,

being careful not to encroach on the civil rights of peoples.

With this attitude we are in perfect harmony. We believe in the complete separation of the functions of Church and State, with the thought, however, that both are under the immediate jurisdiction of the Lord and must, to function acceptably, receive direction from Him through His Spirit, or directly through His Priesthood.

This is doubtless what Brigham Young meant by stating (TRUTH 6:16) that when appointed Governor of Utah, he declared openly, "That my Priesthood should govern and control that office." And further, "That whatever office I hold from any government on this earth shall honor the Government of Heaven, or I will not hold it."

Under such a principle perfect justice will control in all cases. It is the lack of this principle in government today that has thrown the world into its present state of chaos and anarchy. The earth belongs to God and it is His business to govern it as He chooses. His government is theocratic, Christ being the lawful King. But to the specific points mentioned:

1. There can be no union between Church and State:

We quote from Judge McConkie's remarks:

> **The Church and the State are and ought to be separate and distinct institutions. The Church has the constitutional right to teach such lawful doctrines, and to perform such constitutional ordinances as its constituted authorities determine upon. * * * But the Church cannot lay its hand upon the State, and no Church authority can, within the scope of legal right, exercise any control whatever over any civil officer. * * * The Church of Jesus Christ of L. D. S., makes no encroachment upon the departments of State.**

While we agree with the Judge in principle we deny that the Church, under its present leadership, has lived up to this principle. An instance in hand is the resolution passed by the Church at its April Conference, 1931, (TRUTH 5:153), by which the Church undertook to join hands with the civil authorities in suppressing the religious convictions and actions of certain citizens of the State.

> **We have been, however, and we are, says the statement, entirely willing and anxious, too, that such offenders against the law of the State (those living in plural marriage) should be dealt with and punished as the law provides. We have been and we are willing to give such legal assistance as we legitimately can in the criminal prosecution of such cases. * * ***

Here the Church, going beyond the point of rejecting a religious principle formerly accepted by it, and by which many men and women are directed, undertakes to prevent adherents of this principle from enjoying their rights to serve their God in accordance with the dictates of their consciences. The Church in theory, claims 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", (11th Article of Faith) while in practice, at the present time, denies other men the same right, proffering its services to the State in bringing about an estoppel of such a right.

Confirming this autocratic and inconsistent attitude we have the positive proof of certain Church leaders drafting into its service officers in the city police force. The duty of these officers were to spy upon individuals, obtain evidence upon which complaints might be issued by the civil prosecutors, and the arrest of parties whom the Church does not like, brought about. Police officers are the servants of ALL the peple. They are paid their salaries by the people. They are in no way subject to the dictation of any Church or society. For the Mormon Church to use the police force to accomplish its own ends, to persecute a part of the citizenry having religious convictions countering its own, is an unwarranted attempt of the Church at mixing or

meddling in the affairs of State. Judge McConkie condemns such tactics in the abstract, but does he take his own church to task for its obvious breach in the matter? Our contention is that the power of the Church ends with excommunication, and from that point out, the State determine on its own initiative whether or not men are to be prosecuted because of their religious convictions and practices.

2. Judge McConkie states, "**The Church (of Jesus Christ of Latter-day Saints) is not in league with any liberty destroying power, but that it champions constitutional authority.**"

Here the Judge states not only that which should be true, but impliedly affirms as true that which obviously is false. The Prophet Isaiah, being endowed with the spirit and gift of prophecy, described a situation now existing. He said, referring to this people:

> **Because ye have said, We have made a covenant with death, and with hell are we at agreement; when the overflowing scourge shall pass through, it shall not come unto us: for we have made lies our refuge, and under falsehood have we hid ourselves. * * ***
>
> **Judgment also will I lay to the line, and righteousness to the plummet; and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place.**
>
> **And your COVENANT WITH DEATH shall be disannulled, and your AGREEMENT WITH HELL shall not stand; when the overflowing scourge shall pass through, then ye shall be trodden down by it.—Is. 28:15, 17, 18.**

Since the Church, by issuing the Manifesto of 1890, interfering with the free operation of a principle of salvation, entered into such an agreement and covenant, it has placed itself "in league with a liberty destroying power", and today is denying to a portion of its membership the right to worship "Almighty God according to the dictates of their own consciences", and in accordance with the Revelations and laws of God as recorded in His law book to the Church. We refer to the Patriarchal order of marriage. At a recent Church trial of three of the Saints involving their belief in this order of marriage, and as spokesman for the Court in the Ensign Stake, Judge McConkie admitted that the Church had traded the Patriarchal principle of marriage for Statehood—traded a principle of salvation and exaltation for that which was by right already theirs! This is decidedly entering into "league with a liberty destroying power." In believing and upholding this order of marriage thus bartered off, and which the Lord commanded should be lived, many of the Saints are now being "handled", cast out and ostracised and efforts are made, as shown above, to cast them into prison and pauperize their wives and children.

In the trial mentioned, Judge McConkie stated that even though the Manifesto of 1890 were from the devil, as implied by Isaiah, the Saints are under obligation to accept it and be governed by it. This position, vicious and untenable in the extreme, definitely places the Saints in "league with a liberty destroying power."

The point, "the Church champions constitutional authority", we will discuss under the next heading.

3. All Civil Laws must be obeyed, disobedience to which being a "sin against God, the State and man."

In his address Judge McConkie quotes from Doctrine and Covenants, Sec. 134, which is a "Declaration of Belief Regarding Government and Laws in General", adopted by the Church at Kirtland, August 17, 1835. It was not put forth as a Revelation, but as a statement of fact on the subject it treats. We are in full harmony with the statement when taken as a whole and not with private interpretation. From this statement the Judge quotes:

> **"Governments were instituted of God for the benefit of man; and that He holds men accountable for their acts in relation to them, both in making laws and administering them, for the good and safety of society"; that "no govern-**

> ment can exist in peace, except" such "laws are framed and held inviolate as will secure to each individual THE FREE EXERCISE OF CONSCIENCE, the right and control of property, and the protection of life."

A part that the Judge did not quote is:

> We believe that religion is instituted of God, and that men are amenable to Him, and 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, or dictate forms for public or private devotion; that the civil magistrates should restrain crime, but NEVER CONTROL CONSCIENCE; should punish guilt, but NEVER SUPPRESS THE FREEDOM OF THE SOUL.—Verse 4.

In this dictum fairness and righteousness is expressed; the **control of conscience** and the **suppression of the freedom of the soul,** lies not within the domain of man or government. And yet, as we will show, both Church and State have blundered into this sacred domain.

The Judge states that

> Disobedience to civil law is a sin against God, the State and man, and violations of it are witnesses against themselves. * * * Therefore it is the doctrine of the Church that civil law has the sustaining voice of God. Obedience to ALL LAW is the yardstick by which human progress and happiness is measured.

Here the Judge, while stating a partial truth, may also be in grave error. "**Disobedience to civil law is a sin against God, the State and man.**" Then the Revolutionary fathers, in declaring their independence and disregarding the laws of England, "sinned against God, the State and man." The three Hebrew Saints and the Prophet Daniel, in disobeying the civil laws of Babylon under the leadership of Nebuchadnezzar and Darius, "sinned against God, the State and man." The Saints of this dispensation, in disregarding the anti-polygamy law of 1862, with its amendments and Supreme Court interpretations, "sinned against God, the State and man." The Judge states, "Obedience to ALL LAW is the yard stick by which human progress and happiness are measured." Yet it was through disobedience to some civil laws that we have our government, of which we boast so much, that we have the faith building examples of Daniel and his brethren; that certain principles of salvation and exaltation are yet preserved among the Saints.

Upon this point of universal law observance which the nation tried to force upon the Saints in the early days, and which some of the leaders of the Church are today championing, President John Taylor, answering the arguments of Schuyler Colfax, Vice-President of the United States, then visiting in Utah, employed the following vein of sarcasm:

> When Jesus was plotted against by Herod and the infants were put to death, who could complain? IT WAS LAW: we must submit to LAW. The Lord Jehovah, or Jesus, the Savior of the world, has no right to interfere with LAW. Jesus was crucified ACCORDING TO LAW. Who can complain? Daniel was thrown into a den of lions strictly ACCORDING TO LAW. The king would have saved him, if he could; but he could not resist LAW. The massacre of St. Bartholomew was in accordance with LAW. The guillotine of Robespierre, of France, which cut heads off by the thousand, did it according to LAW. What right had the victims to complain? But these things were done in barbarious ages. * * * "Ours", says Mr. Colfax, "is a land of civil and religious liberty, and the faith of every man is a matter between himself and God alone", PROVIDING GOD DON'T SHOCK OUR MORAL IDEAS BY INTRODUCING SOMETHING WE DON'T BELIEVE IN. If he does, let Him look out. We won't persecute, very far be that from us; but we will make our platforms, pass Congressional laws and make you submit to them. We may, it is true, have to send out an army, and shed the blood of many; but what of that? It is so much more pleasant to be proscribed and killed according to the LAWS of the Great Republic, in the "Asylum for the oppressed", than to perish ignobly by the decrees of kings, through their miserable minions, in the barbaric ages."—Life of John Taylor, pp. 305-6.

It is this point of law observance that has agitated the minds of the Saints for many years. Certainly we are a law-abiding people in theory; abiding ALL LAWS, both civil and ecclesiastical—emanating from God. But to say that man is bound to obey civil or any other kind of law that is in direct contravention of the laws of heaven—of natural rights—is palpably wrong. Theodore Roosevelt, when President of the United States and while discussing monopolies, made it clear that there were both good and bad monopolies; the former should be protected while the latter should be restricted. By the same reasoning there are good and bad laws. Good laws are to be encouraged and obeyed, while bad laws should be placed under the ban. A man-enacted law that is contrary to the edicts of heaven should not be observed. Freemen will not observe it. The Church, while professing to champion the laws of God in contradistinction to the laws of man, as in the present instance, frequently digresses from it.

The Twelfth Article of Faith states:

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

The article is correct in principle, but must be interpreted in connection with the Eleventh, which reads:

> 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.

To claim less than this is an admission of voluntary servility. To be satisfied with less is to be weak and flabby—to be a slave to fellow beings. No true Latter-day Saint can accept less. Certainly we believe in being subject to civil authorities in civil matters, so long as those civil authorities —be they king, president, or what-not —do not usurp the powers of heaven, and seek to rob man of his agency. The Church today professes to subject itself to all civil law within the range of its operations, but fails to practice such belief. For years the Mormon missionaries have proselyted in European countries where local laws and regulations have rendered it unlawful to hold meetings among the people or to baptize them. To avoid the consequences of the laws, meetings have been held in secret, and baptisms performed after dark in isolated places, under the shades of secrecy. Such acts are in contravention of the Twelfth Article of Faith, if interpreted literally and alone as the Church now insists that it must be.

Judge McConkie, in support of his theory of law obedience, refers to a Revelation of the Lord as follows:

> In 1833, by special revelation, the Lord commanded the people of the Church to sustain the law of the land. * * * If men obey the laws of the land they have no cause to disobey the laws of the Church. * * *

Directly bearing on this point are two revelations, one given August 1, 1831, in which the Lord said:

> Let no man break the laws of the land, for he that keepeth the laws of God hath no need to break he laws of the land.—D. & C., 58:21.

Another dated August 6, 1833, in which an interpretation of the former revelation was given, is as follows:

> 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 the 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.—Ib. 98: 4-6.

Here the Lord indicates just what laws the Saints are bound to observe; not necessarily ALL civil laws, but ONLY constitutional laws. Why constitutional laws? Because God inspired the Constitution (Ib. 101:77) and that

document embraces natural law. That law insures to all men their natural rights. Men are not bound, in the sight of God by any other law; indeed pertaining to other law, the Lord said:

> **And as pertaining to LAW OF MAN, whatsoever is more or less than (these) (constitutional law) COMETH OF EVIL. Ib. 7.**

And this effectively answers the question. God does not intend to bind His people to obey the corrupt laws of man, but only such laws as are in harmony with the constitution which He inspired to be enacted. True, the Constitution of the United States is not a perfect document (See Teachings of the Prophet Joseph Smith, pp. 326-7), yet, so far as it goes (free from obnoxious amendments) it is sustained by the Lord and the Saints are in duty bound to stand by it.

The present position of the Church, and that which the statement of Judge McConkie impliedly supports, is that ALL LAWS, constitutional, or otherwise, must be sustained by the Saints, the Church having, as we have shown, entered into a covenant to use its good offices, funds, etc., to assist in compelling obedience to such laws—though admittedly corrupt. The Constitution of the land provides that:

> **Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof; * * ***

Well, says one, was not the anti-polygamy law of 1862 and the later similar laws, declared constitutional by the U. S. Supreme Court—the court of last resort; and does that not make the anti-polygamy laws constitutional? Such seems to be the affirmative position of the Church today and, judging from the attitude of Judge McConkie, it is his view, but the Lord has said otherwise.

After the anti-polygamy law of 1862 had been declared constitutional by the U. S. Supreme Court in 1879 and was amended with additional restrictions and penalties, March 14, 1882, on October 13, of the same year, the Lord gave a Revelation to His servant, John Taylor, commanding His Priesthood to obey the law of Patriarchal marriage, specifically naming Seymour B. Young, and commanding him to enter it. It was this revelation that called Heber J. Grant into the Quorum of Twelve. It was published in the European editions of the Doctrine and Covenants. Now, will the Church or Judge McConkie contend that the Lord did not know that the anti-polygamy law of 1862 was on the statute books, and had been pronounced constitutional? Was He so absorbed in other matters that these incidents had escaped his attention?

The law of 1882 was declared constitutional March 23, 1885, and on September 26, 1886, the Lord gave another revelation to John Taylor (TRUTH 4:84) telling him that He had not revoked the law of plural marriage, NOR WOULD HE, and that all those seeking Celestial blessings must needs observe His Law. Didthe Lord again have a lapse of memory and forget that the United States government had vetoed His laws? Later, after the enactment of the Edmunds-Tucker law of 1887, further proscribing the rights and liberties of the Saints who continued living in plural marriage, and after the Government had confiscated the properties of the Church and threatened to take the temples from the Saints, the Lord again spoke through His servant, Wilford Woodruff, Nov. 24, 1889, (TRUTH 4: 172) commanding the Saints to continue living this law of patriarchal marriage, to make no promise nor surrender of it.

Again, we ask Judge McConkie, did the Lord overlook these iniquitious laws, which were by men pronounced constitutional? Is not the Lord himself censurable for compelling the Saints to violate certain laws of the land in order to attain to certain blessings? or can we not assume that the Lord at all times knew what He was talking about, and that His injunction to obey the civil laws meant those laws

that did not contravene the constitution which He caused to be set up, and that in accordance with His interpretation of the document and not of man's? Or is the sense of understanding of the leaders today regarding these laws and their application more clear than that of the Lord's?

We recall that Senator Reed Smoot, during his trial before the Committee on Privileges and Elections (1904-5) admitted that though God commanded the performance of an act contravening the laws of the land, it would be his duty to disregard God's law and obey the law of man. (Smoot Case 3:248-253). This, of course, is an extreme view wholly lacking in soundness. Its application is now causing the disintegration of both peoples and nations.

To say unqualifiedly that ALL civil laws must be observed by the people living within their jurisdictional application is to admit that man is greater than God. The anti-polygamy laws of 1862, etc., were enacted in the spirit of prejudice, corruption and political expediency. They were "class legislation" directed at the Mormons exclusively. Suppose in the same spirit, future laws were enacted compelling celibacy among the officials of the Mormon Church, will Judge McConkie say we will be in duty bound to observe such laws and cease marrying? Suppose similar laws are enacted against baptism by immersion, or the administering of the Sacrament of the Lord's Supper, would the Church be bound by such corrupt measures? The very thought is repugnant to the genius of the Gospel and is alien to reason.

Only laws that conform to the edicts of heaven should be reverenced and adhered to by the Saints. Resistance to all other laws is a bounden duty of all liberty loving peoples.

Then let Church and State be and remain separate, but let each confine its operations to its special field, and cease meddling in the affairs of the other, and let true Latter-day Saints cease compromising the things of heaven for earthly honors; let them emulate the examples of the martyred Prophets, and cease crying for the leeks and onions of Babylon.

APOLOGISTS PERSIST

In an article, "Leaves From an Old Scrapbook", by E. Cecil McGavin and Willard Bean, published in the Church Dept. of the Deseret News, June 1, 1940, the following reasons are assigned for both the introduction and discontinuance of plural marriage among the Mormons:

> It is quite possible that people generally have become unduly prejudiced against Brigham Young and the Mormon people, because Brigham and a limited number of the leading Mormons had more than one wife. But when we learn that it is a tenet of the Mormon faith to believe that we are dual beings composed of spirit and matter; that our spirits are the offspring of God and had a premortal existence and that the primary object of our coming to earth was to obtain bodies, and that when God solemnized the first marriage in the Garden of Eden "He called their name Adam" and commanded them to multiply and replenish the earth with our spirits, or intelligences, and that on special occasions it became necessary to multiply rapidly as in the case of Abraham when the Lord gave, or promised the land of Palestine to him and his posterity as an everlasting inheritance. Abraham had no seed, but by the introduction of plurality of wives which he continued among his posterity in Egypt, they were able to come back as a mighty people and subdue the alien tribes that inhabited Palestine and take possession of the land given to Abraham.
>
> So in this age when it is the tendency of the wealthier classes, the educated classes, including the clergy and the upper-crust of society, to refuse to comply with the first commandment given to the human race, but to the contrary do everything possible to cheat the laws of nature which are the laws of God, by practicing birth control, and for this reason Brigham Young says, "the doctrine of plurality of wives was revealed, that the noble spirits which are waiting for tabernacles might come forth and assist in the

> work of subduing the deserts and building Zion in the tops of the mountains." Isa. 2:2, 3, Micah 4:2.
>
> The Mormons believe that polygamy in this age served its purpose and accordngly it was discontinued by manifesto and popular vote in 1890.

This jumbled mass of inconsistent apologies for a divine institution is so lamentably absurd, shallow and lifeless that it were folly to waste the time answering it. It has become a habit with modern Mormon apologists to periodically speak the obsequies and attend the burial ceremonies of this holy and eternal principle; but, like the early anti-Mormon slander-mongers, each apologist contradicts the other by assigning a different reason for the introduction of this law. (TRUTH 5: 251).

It was encumbent on Abraham to build up Palestine quickly so the Lord gave him two women and, according to the record, to each of these women a son. God could not have given Sarah, Abraham's first wife, two sons, or a dozen sons if needed, but must introduce a much criticised and temporary principle to accomplish a more speedy growth of Palestine! so claims these two historians; and they are supposed to be men of understanding.

They say, "The Mormons believe that polygamy in this age served its purpose and accordingly it was discontinued by manifesto and popular vote in 1890."

The Mormons believed, did they?—perhaps so, but it is certain that the Latter-day Saints did not so believe, nor do they now believe. Plural marriage did not stop among Latter-day Saints, it merely stopped functioning through Church channels. Should our brainy apologists wish to discuss this point our pages are available to them. But for heaven sakes, for their sakes and for the sake of the record, why not cease trying to apologize for an edict of heaven, the social order of the Gods!

We commend to our apologists the careful reading of the statement of George Q. Cannon, on page 45 of this issue.

> **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.—Jesus.**

"EVIDENCES AND RECONCILIATIONS"

In the "Official Statement" of the Church, June 17, 1933, signed by Heber J. Grant, A. W. Ivins, and J. Reuben Clark, Jr., its First Presidency, the following excuse is given for the issuance of the Manifesto of 1890, discontinuing the practice of plural marriage under Church sanction:

> It became obvious that no HUMAN POWER could prevent the disintegration of the Church, except upon a pledge by its members to obey the laws which had been enacted prohibiting the practice of polygamy.—p. 8.

The Lord's answer to this milk and water attitude had previously been given in a Revelation to Wilford Woodruff, November 24, 1889, as recorded in his Journal. In this message the Lord said:

> Let not my servants who are called to the Presidency of my Church deny my word or my law, which concerns the salvation of the Children of men. Let them pray for the Holy Spirit which shall be given them to guide them in their acts. Place not yourselves in jeopardy to your enemies BY PROMISE. Your enemies seek your destruction and the destruction of my people. IF THE SAINTS WILL HARKEN UNTO MY VOICE AND THE COUNSEL OF MY SERVANTS THE WICKED SHALL NOT PREVAIL. Let my servants who officiate as your counselors before the courts make their pleadings as they are moved upon by the Holy Spirit, WITHOUT ANY FURTHER PLEDGES FROM THE PRIESTHOOD. * * * I (Jesus Christ) am your advocate with the Father. Fear not, little flock, it is your Father's good pleasure to give you the kingdom. Fear not the wicked and ungodly.—Sup. to New and Everlasting Cov. of Marriage, p. 64.

Here the Lord definitely counsels against a "Manifesto", or "promises"

or "pledges", promising that if the Saints would stand true to their covenants the **"wicked shall not prevail"**, and that in due time, if faithful, the Saints would be given the kingdom. This promise was definite and unmistakable in its application. The Lord has never depended on "human power" to keep His Church from disintegrating. It must be apparent to all intelligent minds that the "pledge" given in the Manifesto of 1890 and referred to above, was the real disintegration, and was the beginning of the "detour" which Prest. McKay recently stated the Church had taken. And this leads us to the point at issue:

Expressing the attitude of the leaders in 1885, under the Presidency of the Prophet John Taylor, George Q. Cannon, 1st Counselor, gave this vital message to the Church, from which the Saints may draw a valuable lesson in this day:

> **There are men who say: "Yield this practice for the present; perhaps public opinion may soften and then this principle may be taught and practiced."**
>
> **I look upon such a suggestion as from the devil. It would be quite as proper to propose APOSTACY for a short season until public opinion would become more favorable to us. If there are any in the church who cannot stand the pressure, instead of talking compromise, let them withdraw quietly from the Church. If they can see nothing in the principle of celestial marriage worth contending for, leave those who do see and appreciate its value to fight the battle alone. The latter will then be neither weakened nor betrayed by the association of those who, in their hearts, stand ready to yield. If there are men in the Church who love the world and its favor better than they do God and Truth, or if they fear men's displeasure and punishment more than they love eternal exaltation, now is a good time for them to exhibit the feeling. But if they have regard left for those who have been their friends and brethren, they ought not, while professing to be members of the Church, to be consorting with those who are its deadly enemies and assenting to their plans FOR THE DESTRUCTION OF A VITAL PRINCIPLE OF EXALTATION. They should have so much self respect that, while professing to worship Jehovah, they will not prostrate themselves before the image of Baal. —Juvenile Instructor, Vol. 20, p. 156.**

THE RIGHTS OF PRIESTHOOD DICTATES CHURCH AND WORLD Tries Men

(Jedediah M. Grant)

There were quite a majority, I believe, in the days of Joseph, who believed he had no right to dictate in temporal matters, in farms, houses, merchandise, gold, silver, etc., and they were tried on various points.

When the family organization was revealed from heaven—the patriarchal order of God, and Joseph began, on the right and on the left, to add to his family, what a quaking there was in Israel.

* * *

If you maintain the fact that the Priesthood of God is upon the earth, and God's representatives are upon the earth, the mouthpiece of Jehovah, the head of the kingdom of God upon earth, and the will of God is done upon earth as it is in heaven, it follows that the government of God is upon the earth. **I allude to the Church which it dictates, and then to the whole earth which it will dictate.** Satan may succeed for a season to curtail the extent of this government, and the free working of its machinery, but if the Lord Almighty has organized a government upon the earth, and has committed the keys and Priesthood of it to His Prophet, that Prophet holds jurisdiction over the earth, the same as Adam did in the beginning. And righteous men in every dispensation since the creation, if they had any keys, had the keys of the kingdom of God; and they extended over this wide world wherever God

had a people and a government; and just as far as the Priesthood exercised its authority, just so far the rule of the Almighty reached.

If Joseph had a right to dictate me in relation to salvation, in relation to a hereafter, he had a right to dictate me in relation to all my earthly affairs, in relation to the treasures of the earth, and in relation to the earth itself. He had a right to dictate in relation to the cities of the earth, to the natives of the earth, and in relation to everything on land and on sea. That is what he had a right to do, if he had any right at all. **If he did not have that right, he did not have the Priesthood of God, he did not have the endless Priesthood that emanates from an eternal being. A Priesthood that is clipped, and lacks length, is not the Priesthood of God; if it lacks depth, it is not the Priesthood of God; for the Priesthood in ancient times extended over the wide world, and coped with the universe, and had a right to govern and control the inhabitants thereof, to regulate them, give them laws, and execute those laws. That power looked like the Priesthood of God. This same Priesthood has been given to Joseph Smith, and has been handed down to his successors.** * * *

If ever you are brought into the presence of God, and exalted to a seat in His celestial kingdom, it will be by virtue of the holy Priesthood, therefore you have got to be proved, not only by being tempted by the devil, **but the Priesthood will try you—it will try you to the core.** If one thing won't try you, something else will be adopted, until you are like the passive clay in the hands of the Potter. If the Lord our God does not see fit to let the devil loose upon you, and mob you, He will employ some other means to try you as in a crucible, to prove you as gold is tried seven times in the furnace.—J. of D., 2:13, 14.

CONFUSION

"Is your new boy friend progressive?"

"It's hard to say. He wears last year's clothes, drives this year's car, and lives on next year's salary."

ELIAS

Our old friend George Sturm writing from Chicago, voices the following:

"This month of May is an important month, when the prophecy of Malachi was fulfilled, that Elias should come and restore all things, John the Revelator saw this messenger in a vision, flying through the midst of heaven: and who else in all the world for the last two thousand years has entertained this Messenger, Elias, except Joseph Smith? He is the only one under heaven up to date who has said that an Angel came to him saying that he was that Elias of whom Malachi had prophesied. * * * Joseph Smith had his first vision in 1820, when the Father and the Son appeared unto him, saying that all churches were wrong, and that he should join none of them. The same personage had previously revealed himself unto others in the same manner: Stephen saw the heavens open and he saw the Father and the Son; Paul or Saul, in like manner, heard the voice of the sacrificed Redeemer. And this same person, the Son, who declared that all the churches were wrong, declared unto the world that as it was in the days of Noah so should it be in the latter days (Matt. 24:37). That Noah preached the Gospel of Faith, Repentance, and Baptism for the remission of sins for one hundred and twenty years, and then the flood came; and none were saved except eight souls—Noah and his family. And therefore, the gospel which Noah preached and which was followed by the flood, was to be introduced and establish in this dispensation as announced and proclaimed by Noah (or Gabriel) who had come to Zacharias, the High Priest, of the House of Aaron, and proclaimed that his wife Elizabeth should have a son and that this son should fulfill the prophecy of Malachi (Chap. 4), for he shall be great in the sight of the Lord and he shall be filled with the Holy Ghost, even from his mother's womb. True, it was said by John the Baptist when the disciples of Christ came unto him and asked him, "Who art thou, art thou a Prophet?"

He said, "I am not." "Art thou Elias?" He said, "I am not." No, he was not that Elias who had come to his father, Zacharias, but he was now charged with that spirit and office of an Elias, (who was Noah or Gabriel).—Luke 1: 120.

And therefore, as it was in the days of Noah that the gospel of repentance was to be preached 120 years—and then shall another flood come? No, but, as Ether said (Book of Mormon, 2nd Chap.) that this land is a choice land above all other lands, and that the people who live upon it must serve the God of this land, who is Jesus Christ—and whosoever will not serve the Lord with all his heart and mind will be swept off without great ceremony. So this nation and people of the so-called United States of America might just as well prepare themselves to answer the question: "Are they willing to accept the gospel message of the Church of Jesus Christ, or not?"

"DARE TO BE A DANIEL"

(Contributed by James Martin)

(We are informed that during a stormy session of Parliament in Gladstone's day, when there seemed to be a spirit of extreme unrest and indecision, one of the members arose and sang this song, which had the effect of stabilizing thought and generating action. In the present chaotic condition of the Church and its supine policy of seeking world favor, the song suggests a definite course which, if pursued, assures success.—Editor.)

Standing by a purpose True,
Heeding God's command;
Honor them, the faithful few—
All hail to Daniel's band.

Chorus
Dare to be a Daniel,
Dare to stand alone,
Dare to have a purpose firm,
Dare to make it known.

Many mighty men are lost
Daring not to stand,
Who for God had been a host
By joining Daniel's band.

Many giants great and tall,
Stalking thru' the land,
Headlong to the earth would fall
If met by Daniel's band.

Hold the Gospel Banner high—
On to Victory Grand:
Satan and his host defy,
And shout for Daniel's band!

RIDERS OF JUDGMENT, OR THE COWBOY'S VISION

Tonight as I lie on the prairie,
And watch that bright star in the sky;
I wonder if ever a cowboy
Would drift to that sweet "Bye-and-Bye."

For the path to that bright mystic region,
Is both narrow and dim, so they say,
And the broad one that leads to perdition
Is posted and blazed all the way.

I hear there will be a grand "round up",
Where cowboys and others will stand
To be "cut" by the "Riders of Judgment",
Who are posted and know every brand.

Perhaps I will be a stray cowboy,
Unmarked and unbranded on high,
To be caught by the "Riders of Judgment",
And shipped to that sweet "Bye-and-Bye".

Note: We are indebted to our friend James E. Hart for the above poem. In an explanatory note Elder Hart tells of the answer—"The Cowboy's Friend"—being composed by the Rev. R. H. Sawyer, a minister in the Methodist Church, to whom the original poem was submitted. Mr. Sawyer's lines are as follows:

THE COWBOY'S FRIEND

Poor, hombre, far out on the prairie,
Cheer up, there's no reason to sigh;
There's a welcome awaiting the cowboy,
"Over there", in that "Sweet Bye-and-Bye".

Leave the herd—let them drift down the valley,
Or "bed down" till the break of the day;
You've a ride long and hard, boy, before you,
But there's rest at the end of the way.

Never fear the "blazed trail to perdition",
Or the round-ups or Judges who ride;
Through the night a FRIEND will be near you—
Press on, boy, keep close to His side.

No, no, you are not a stray cowboy,
He claimed you long since as His own;
Every hour you come nearer that "Sweet Bye-and-Bye",
To rejoice with that Friend on His Throne.

NOT ALWAYS

Tommy: Is it really lucky to have a black cat follow you?

Mr. Smith: Well, it all depends on whether you are a man or a mouse.

In Memoriam---R. C. A.

THE PURPOSE OF SORROW

We never miss real peace
'Til war's storm holds sway;
We never miss the bloom of youth
Until we're old and gray.
We never miss the sunshine
Until the close of day,
We never miss the song of birds
Until they've flown away.

We never sense the joys
That crown our passing years,
With those whom God has given us
'Till eyes are blurred with tears.
The glory of a little smile
Is never fully known
Until the lips are stilled the while—
The little spirit flown.

We never miss the thrill
Of tiny baby hands,
Until their sweet and soft caress
Is called to brighter lands.
We cannot miss the tender kiss
Nor any gift sublime
Until by sacrifice we learn
The worth of things divine.

Our lives are sweet with many gifts
Our Lord to us has given,
To make our sojourn here on earth
More like the bliss of heaven;
And happy days may come and go
But we can never fully know
The depth of love that swells the heart
Until the hour we're called to part.

That we may live and learn
The boundless breadth of life—
The glories of the truths we earn,
The purpose of all strife—
God gives us breathless joys
To bless our lives each day,
Then, that we may know their worth,
He'll take some BEST away.

Thus the boundlessness of love
To us is manifest;
Our faith grows into knowledge,
Our life is rich and bless'd.
We learn the fulness of pure joy,
The purpose of all sorrow—
To purge our lives of dross alloy,
And crown our souls tomorrow.

TRUTH

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

VOL. 6. AUGUST, 1940 NO. 3.

Call of Brigham Young to Leadership

An Important Item of History—Orson Hyde Recalls a Revelation—also the Prophecy on War (Oct. 7, 1860).

Excerpted from Deseret News, Oct. 24, 1860

Contemplate now, through the glass of the public newspapers and journals, the condition of the nations of Europe, of Asia and of America. Our own favored land is in commotion. The political elements are heavily charged with electricity, and the lowering storm-clouds are gathering in our horizon, threatening to avenge the blood of **martyred Prophets and Apostles,** and the inhumanity and cruelty practiced upon the saints of God. None of those things are forgotten. **They are written with imperishable characters in the memory of this people,** and their cries and their prayers have transmitted them to the sacred records above, to be answered in their behalf by **storms,** by **tempests,** by **whirlwinds,** by **earthquakes,** by **famines,** by the **sword,** and by **flames of devouring fire.** * * *

Who has ever read Brigham Young's writings in which he has labored to establish his right and claim to the presidency of the church? No one! God pleads his own cause through Brigham because he obeys Him: but man has to plead the cause of man who is sordid, illiberal, murmuring and corrupt.

In the month of February, 1848, the twelve apostles met at Hyde Park, Pottawattamie county, Iowa, where a small branch of the church was established; and I must say that I feel not a little proud of the circumstance and also very thankful, on account of its happening in my own little retired and sequestered hamlet, bearing my own name. We were in prayer and council, communing together; and what took place on that occasion? The voice of God came from on high, and spoke to the council. Every latent feeling was aroused, and every heart melted. What did it say unto us? "**Let my servant Brigham step forth and receive the full power of the presiding priesthood in my church and kingdom.**" This was the voice of the Almighty unto us at Council Bluffs before I removed to what was called Kanesville. It has been said by some that Brigham was appointed by the people, and not by the

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

voice of God. I do not know that this testimony has often, if ever, been given to the masses of the people before; but I am one that was present, and there are others here that were also present on that occasion, and did hear and feel the voice from heaven, and we were filled with the power of God. This is my testimony: these are my declarations unto the saints—unto the members of the kingdom of God in the last days, and to all the people.

We said nothing about the matter in those times, but kept it still. (After seating myself in the stand, I was reminded of one circumstance that occurred which I omitted in my discourse.) Men, women and children came running together where we were and asked us what was the matter. They said that their houses shook and the ground trembled, and they did not know, but that there was an earthquake. We told them that there was nothing the matter—not to be alarmed. The Lord was only whispering to us a little, and that he was probably not very far off. We felt no shaking of the earth or of the house, but were filled with the exceeding power and goodness of God. We knew and realized that we had the testimony of God within us. On the 6th day of April following, at our annual conference, held in the log tabernacle at Kanesville, the propriety of choosing a man to preside over the church was investigated. In a very few minutes it was agreed to, and Brigham Young was chosen to fill that place without a dissenting voice; the people not knowing that there had been any **revelation touching the matter.** They ignorantly seconded the voice of the Lord from on high in his appointment. (Voice from the stand: "That is vox Dei, vox populi".) Yes, the voice of God was the voice of the people. Brigham went right ahead silently, to do the work of the Lord and to feed his sheep and take care of them like a faithful shepherd, leaving all vain aspirants to quarrel and contend about lineal descent, right, power and authority. * * *

To send the army to Utah, was the measure and policy of a Democratic administration of the United States government. This Democratic administration was the only legitimate power that could send it here. It was the official channel through which the flood was poured in upon us. Merchants, gamblers, whoremasters, thieves, murderers, false writers, drunkards, and to cap the climax, a drunken, debauched judiciary with plenty of bayonets to enforce their decrees. Some decent men came most likely, yet I know not one with whom I could safely trust the virtue of any female in their power. They came to gratify their basest passions; and they will leave, if they leave at all, with the wrath of God upon them, candidates for damnation. They have burned strange fire upon the altar of God, and with strange fire such will be consumed. The democracy of the country fell upon this stone by the military arm of their power. Are they now broken? Let us see:

On the 25th day of December, 1832, the Lord spoke to Joseph Smith, and said: "Verily thus saith the Lord, concerning the wars that will shortly come to pass, beginning at the rebellion of South Carolina, which will eventually terminate in the death and misery of many souls. The days will come that war will be poured out upon all nations, beginning at that place." The Democratic party found it necessary to call a convention of delegates to nominate a successor to President Buchanan. **No place but Charleston, South Carolina, could be agreed upon as the place for that body to assemble.** A most unlikely place, indeed! Entirely out of the political center—a small town of about twenty or twenty-five (hundred?) white inhabitants, accommodations very limited for such a body of men, and at half a dozen prices. But to South Carolina they must go, for the Prophecy twenty-seven years before, said that the serious troubles of the land should begin at that place. The Democratic party or administrators fell upon that stone of pres-

ent revelation, according to our Savior's words, they must be broken. They had to go to Charleston to break. They did go there, and there they did break into several pieces—split assunder. It was said by the ancient prophet: "Out of Egypt have I called my son". Joseph and Mary took the young child by night and fled into Egypt to elude the cruelty of Herod; and God called his Son out of Egypt. It was necessary, especially, that the Democratic party go to South Carolina, being urged there by a silent prophetic influence: and though they had hearts to understand; they understood not. There they broke —there the trouble began, "which will eventually terminate in the death and misery of many souls." They sent their army to fall **upon this stone—to fall upon God and upon his people,** and upon their policy. They sent their corrupting influence—their demoralizing practices and principles among us, and God will make the **nation heirs to the penalty for all these offenses.** "It must needs be that offenses come", but God grant us grace that we may endure, manfully to the end. * * * This picture is held up as a mirror to reflect the conditions and fate of any and every other nation or people that **slay the Lord's anointed**— that persecute his people, that send their armies to corrupt, annoy, or lay waste the heritage of God. I have no apologies to make. I tell you that God almighty sits upon the throne of his kingdom. He has decreed its onward march, and it will march onward; and the power to destroy it exists not on the earth. We were driven out into this wilderness, and here we are! Our friends will find us here, and our foes also. They made us cross the Mississippi pretty lively, they pressed us and pricked us with their bayonets. Was there any mercy shown to the sick, aged or infirm, to the women and children? No! The fever of frenzy and rage had dried up the fountain of compassion in their hearts. We had to fly, and to what place, heaven only knew. The timid wife, the tender daughter, the widowed mother and her children, were forced into a flatboat like so many cattle and swine. By casting an eye back to their once pleasant and peaceful habitations they could mark the lurid flame and smoke curling up to heaven from the crumbling walls of their desolate homes. One widowed lady, while seeking her little boy among the mob on the margin of the river, was cursed and damned because she was not sooner aboard of the boat. When she found her child, she went aboard, and turning around and looking them full in the face said to her persecutors: **"You shall yet dearly pay for all this."** I dined with that same lady, not ten days since, and she told me that she should live to see her prediction fulfilled. I said, "God grant it". Jesus says, "With the same measure ye mete, it shall be measured to you again." **God will not speak to them much more by prophets, for they have persecuted and slain them. But he will speak unto them yet more. It will be, however, by the voice of thunder, by the voice of lightnings, by the voice of whirlwinds, tempests and tornadoes, by the voice of hail, fire, blood, and famine—by the voice of hostile forces in deadly combat, by the wailings of widows and orphans, by pestilence and disease of both man and beast.** The horrors of the scenes will be lighted up by the incendiaries' torch. In this way will God make requisition for the blood of his anointed, and for the cruelty practiced upon his people. With these arguments will God plead his cause at the nation's bar until the builders seek the stone which they have rejected, even present revelation, and place it at the head of the corner. This will be the Lord's doings, and it will be marvelous in our eyes. The supreme creator of all, the Almighty sovereign of the universe, will assert his rights and maintain them, and reign king of nations as he now does king of saints. The power that attempts to check his designs will be ground to powder. * * *

Following Elder Hyde's recital Brigham Young spoke in further explana-

tion of the event, from which we present the following:

As Brother Hyde has stated, the "harmonious democracy" that undertook to destroy this people, broke in pieces in the state where the Lord, 28 years ago on the 25th of next December, revealed to the Prophet Joseph that the nation would begin to break. But I do not wish to make a political speech, nor to have anything to do with politics and parties in our government. They love sin, and roll it, as a sweet morsel, under their tongues. **Had they the power, they would dethrone Jehovah: had they the power they would today crucify every saint there is upon the earth—they would not leave upon the earth one alive in whose veins runs the blood of the priesthood.** * * *

But they—the people and government—are broken in pieces. Do I wish to predict this? No, for it was predicted long ago. The nation that has lifted itself against the kingdom of God is already shivered to pieces. Touch it, and it will crumble under your touch. The cohesiveness of its particles is gone. They cannot cling together—and they will be sifted as with a sieve of vanity. God's controversy with them has commenced; he has commenced with this nation, and in its turn he will sift every nation there is upon the earth. * * *

This is the kingdom of God, set up for the last time, and whosoever persecutes it persecutes the Son of God and the Father who sent him. Here is the priesthood—the keys of power and wisdom—that unlocks the storehouse of knowledge. The keys and this power the world knows nothing of. It is marvelous to the world, the things that are known here—the very things that God reveals here—and often at once known by portions of this kingdom in other nations. To many it is marvelous that intelligence can be so rapidly communicated by means of the electro-magnetic-telegraph, but our method of communication is from heaven * * * Bro. Orson Hyde, in his remarks, spoke about the voice of God at a certain time. I could tell many instances relating to that circumstance, which he did not take time to relate. We were in the house, which was some ten or twelve feet square. The houses in the neighborhood shook, or if they did not, the people thought they did, for they ran together and inquired whether there had been an earthquake. We told them that the voice of God had reached the earth, that they need not be afraid; it was the power of God. This and other events have transpired to satisfy the people, you and all who belong to the church and kingdom of God upon the earth.

When I met Sidney Rigdon, east of the temple, I knew then what I now know concerning the organization of the Church, though I had told no man of it. I revealed it to no living being, until the pioneers to this valley were returning to Winter Quarters. Brother Wilford Woodruff was the first man I ever spoke to about it. Said he, "It is right; I believe it, and think a great deal of it, for it is from the Lord; the Church must be organized." It then went to others, and from them to others; but it was no news to me, for I understood it then as I understand it now.—Deseret News, Oct. 31, 1860.

COURAGE

Who says that life is harsh cruel and unkind!
Just he who lacks a clear, discerning mind.
Life reaches not to men a bitter cup—
Life's friendly hand is stretched to lift men up.

Not to remain as I was yesterday
Life holds a nobler purpose that I know!
Weak, sick or ignorant I need not stay,
The thrill of living is that I can grow.

Life sets before us ills and health
Sighing and laughter, want and wealth,
Wisdom and blindness, peace and strife—
Surely today you got something from life.

I ask not wealth, but power to take
And use the things I have a right;
Not fame but wisdom that shall make
My life a profit and delight.

—Unknown.

It requires one-half of my time to attend to my own business, and it takes the other half to learn to let the other fellow's business alone.—I. W. Carling.

The Government of God

Of especial interest is this subject now that the world is writhing in the throes of human conflicts, when thrones are toppling to their ruin and the democracies are crumbling. God's Government is an answer to man's utopian dreams—an answer that shall dispel greed, hate, pride and jealousy, and enthrone the principles of human rights, the "brotherhood of man and the Fatherhood of God."

We reprint the Chapter, "Government of God"—originally an editorial in the "Times and Seasons", and later included in the documentary history of the Church by the Prophet Joseph Smith, (History of Church, 5:61) as of "special and enduring value", in pointing the way to safe and sane governmental policies.—Editors.

The government of the Almighty has always been very dissimilar to the governments of men, whether we refer to His religious government, or to the government of nations. The government of God has always tended to promote peace, unity, harmony, strength, and happiness; while that of man has been productive of confusion, disorder, weakness, and misery.

The greatest acts of the mighty men have been to depopulate nations to overthrow kingdoms; and whilst they have exalted themselves and become glorious, it has been at the expense of the lives of the innocent, the blood of the oppressed, the moans of the widow, and the tears of the orphan.

Egypt, Babylon, Greece, Persia, Carthage, Rome—each was raised to dignity amidst the clash of arms and the din of war; and whilst their triumphant leaders led forth their victorious armies to glory and victory, their ears were saluted with the groans of the dying and the misery and distress of the human family; before them the earth was a paradise, and behind them a desolate wilderness; their kingdoms were founded in carnage and bloodshed, and sustained by oppression, tyranny, and despotism. The designs of God, on the other hand, have been to promote the universal good of the universal world; to establish peace and good will among men; to promote the principles of eternal truth; to bring about a state of things that shall unite man to his fellow man; cause the world to "beat their swords into plowshares, and their spears into pruning hooks", make the nations of the earth dwell in peace, and to bring about the millennial glory, when "the earth shall yield its increase, resume its paradisean glory, and become as the garden of the Lord."

> **Other attempts to promote universal peace and happiness in the human family have proved abortive; every effort has failed; every plan and design has fallen to the ground; it needs the wisdom of God to accomplish this. The world has had a fair trial for six thousand years; the Lord will try the seventh thousand Himself; "He whose right it is, will possess the kingdom, and reign until He has put all things under his feet"; iniquity will hide its hoary head, Satan will be bound, and the works of darkness destroyed; righteousness will be put to the line, and judgment to the plummet, and "he that fears the Lord will alone be exalted in that day."**

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, of 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 gen-

erals, 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.

Have we increased in knowledge or intelligence? Where is there a man that can step forth and alter the destiny of nations and promote the happiness of the world? Or where is there a kingdom or nation that can promote the universal happiness of its own subjects, or even their general well-being? Our nation, which possesses greater resources than any other, is rent, from center to circumference, with party strife, political intrigues, and sectional interest; our counselors are panic stricken, our legislators are astonished, and our senators are confounded, our merchants are paralyzed, our tradesmen are disheartened, our mechanics out of employ, our farmers distressed, and our poor crying for bread, our banks are broken, our credit ruined, and our states overwhelmed in debt, yet we are, and have been in peace.

What is the matter? Are we alone in this thing? Verily no. With all our evils we are better situated than any other nation. Let Egypt, Turkey, Spain, France, Italy, Portugal, Germany, England, China, or any other nation, speak, and tell the tale of their trouble, their perplexity, and distress, and we should find that their cup was full, and that they were preparing to drink the dregs of sorrow. England, that boasts of her literature, her science, commerce, etc., has her hands reeking with the blood of the innocent abroad, and she is saluted with the cries of the oppressed at home. Chartism, O'Connelism, and radicalism are gnawing her vitals at home; and Ireland, Scotland, Canada, and the east are threatening her destruction abroad. France is rent to the core, intrigue, treachery, and treason lurk in the dark, and murder, and assassination stalk forth at noonday. Turkey, once the dread of European nations, has been shorn of her strength, has dwindled into her dotage, and has been obliged to ask her allies to propose to her tributary terms of peace; and Russia and Egypt are each of them opening their jaws to devour her. Spain has been the theater of bloodshed, of misery and woe for years past. Syria is now convulsed with war and bloodshed. The great and powerful empire of China, which has, for centuries resisted the attacks of barbarians, has become tributary to a foreign foe, her batteries thrown down, many of her cities destroyed, and her villages deserted. We might mention the Eastern Rajahs, the miseries and oppressions of the Irish; the convulsed state of Central America; the situation of Texas and Mexico; the state of Greece, Switzerland and Poland; nay, the world itself presents one great theater of misery, woe, and "distress of nations with perplexity." All, all, speak with a voice of thunder, that man is not able to govern himself, to legislate for himself, to protect himself, to promote his own good, nor the good of the world.

It has been the design of Jehovah, from the commencement of the world, and is His purpose now, to regulate the affairs of the world in His own time, to stand as a head of the universe, and take the reins of government in His own hand. When that is done, judgment will be administered in righteousness; anarchy and confusion will be destroyed, and "nations will learn war no more." It is for want of this great governing principle that all this confusion has existed; "for it is not in man that walketh, to direct his steps"; this we have fully shown.

If there was anything great or good in the world, it came from God. The construction of the first vessel was given to Noah, by revelation. The design of the ark was given by God, "a pattern of heavenly things." The learning of the Egyptians, and their knowledge of astronomy was no doubt taught them by Abraham and Joseph, as their records testify, who received it from the Lord. The art of working in brass,

silver, gold, and precious stones, was taught by revelation, in the wilderness. The architectural designs of the Temple at Jerusalem, together with its ornaments and beauty, were given of God. Wisdom to govern the house of Israel was given to Solomon, and to the judges of Israel; and if he had always been their king, and they subject to his mandate, and obedient to his laws, they would still have been a great and mighty people—the rulers of the universe, and the wonder of the world.

If Nebuchadnezzar, or Darius, or Cyrus, or any other king possessed knowledge or power, it was from the same source, as the Scriptures abundantly testify. If, then, God puts up one, and sets down another at His pleasure, and made instruments of kings, unknown to themselves, to fulfill His prophecies, how much more was He able, if man would have been subject to His mandate to regulate the affairs of this world, and promote peace and happiness among the human family!

The Lord has at various times commenced this kind of government, and tendered His services to the human family. (1) He selected Enoch, whom He directed, and gave His law unto, and to the people who were with him; and when the world in general would not obey the commands of God, after walking with God, he translated Enoch and his church, and the Priesthood or government of heaven was taken away.

Abraham was guided in all his family affairs by the Lord; was conversed with by angels, and by the Lord; was told where to go, and when to stop; and prospered exceedingly in all that he put his hand unto; it was because he and his family obeyed the counsel of the Lord.

When Egypt was under the superintendence of Joseph it prospered because he was taught of God; when they oppressed the Israelites, destruction came upon them. When the children of Israel were chosen with Moses at their head, they were to be a peculiar people, among whom God should place His name; their motto was: "The Lord is our lawgiver; the Lord is our Judge; the Lord is our King, and He shall reign over us." While in this state they might truly say, "Happy is that people, whose God is the Lord." Their government was a theocracy; they had God to make their laws, and men chosen by Him to administer them; He was their God, and they were His people. Moses received the word of the Lord from God himself; he was the mouth of God to Aaron, and Aaron taught the people, in both civil and ecclesiastical affairs; they were both one, there was no distinction; so will it be when the purposes of God shall be accomplished: when "The Lord shall be King over the whole earth", and "Jerusalem His throne." "The law shall go forth from Zion, and the word of the Lord from Jerusalem."

This is the only thing that can bring about the "restitution of all things spoken of by all the holy Prophets since the world was"—"the dispensation of the fulness of times, when God shall gather together all things in one." Other attempts to promote universal peace and happiness in the human family have proved abortive; every effort has failed; every plan and design has fallen to the ground; it needs the wisdom of God, the intelligence of God, and the power of God to accomplish this. The world has had a fair trial for six thousand years; the Lord will try the seventh thousand Himself; "He whose right it is, will possess the kingdom, and reign until

(1) An instance of the Lord thus tendering His services is noted in the candidacy of the Prophet Joseph Smith for the Presidency of the United States, the nomination taking place at Nauvoo, Ill., May 17, 1844 (See Comp. His. of Church—Roberts, 2:207).

In permitting His Prophet to serve the people as their Chief Executive the Lord offered a governmental policy that doubtless would have averted the war of the rebellion and established righteousness in civic affairs in the United States. Since this offering was rejected in the foul martyrdom of the Prophet the government has continued to function under the guiding hand of the Prince of Darkness; and, according to the word of the Lord, is headed for final dissolution.

He has put all things under His feet''; iniquity will hide its hoary head, Satan will be bound, and the works of darkness destroyed; righteousness will be put to the line, and judgment to the plummet, and ''he that fears the Lord will alone be exalted in that day.'' To bring about this state of things, there must of necessity be great confusion among the nations of the earth; ''distress of nations with perplexity.'' Am I asked what is the cause of the present distress? I would answer, ''Shall there be evil in a city and the Lord hath not done it?''

The earth is groaning under corruption, oppression, tyranny and bloodshed; and God is coming out of His hiding place, as He said He would do, to vex the nations of the earth. Daniel, in his vision, saw convulsion upon convulsion; he ''beheld till the thrones were cast down, and the Ancient of Days did sit''; and one was brought before him like unto the Son of Man; and all nations, kindred, tongues, and people, did serve and obey Him. It is for us to be righteous, that we may be wise and understand; for none of the wicked shall understand; but the wise shall understand, and they that turn many to righteousness shall shine as the stars for ever and ever.

As a Church and a people it behooves us to be wise, and to seek to know the will of God, and then be willing to do it; for ''blessed is he that heareth the word of the Lord, and keepeth it'', say the Scriptures. ''Watch and pray always'', says our Savior, ''that ye may be accounted worthy to escape the things that are to come on the earth, and to stand before the Son of man,'' If Enoch, Abraham, Moses, and the children of Israel, and all God's people were saved by **keeping the commandments of God**, we, if saved at all, shall be saved upon the same principle. As God governed Abraham, Isaac, and Jacob as families, and the children of Israel as a nation; so **we, as a Church, must be under His guidance if we are prospered, preserved and sustained.** Our only confidence can be in God; our only wisdom obtained from Him; and He alone must be our protector and safeguard, spiritually and temporally, or we fall.

We have been chastened by the hand of God heretofore for not obeying His commands, although we never violated any human law, or transgressed any human precept: yet **we have treated lightly His commands, and departed from His ordinances, and the Lord has chastened us sore, and we have felt His arm and kissed the rod;** let us be wise in time to come and ever remember that ''to obey is better than sacrifice, and to hearken than the fat of rams.'' The Lord has told us to build the Temple and the Nauvoo House; and that command is as binding upon us as any other; and that man who engages not in these things is as much a transgressor as though he broke any other commandment; he is not a doer of God's will, not a fulfiller of His laws.

In regard to the building up of Zion, it has to be done by the counsel of Jehovah, by the revelations of heaven; and we should feel to say, ''if the Lord go not with us, carry us not up hence.'' We would say to the Saints that come here, we have laid the fundation for the gathering of God's people to this place, and they expect that when the Saints do come, they will be under the counsel that God has appointed. The Twelve are set apart to counsel the Saints pertaining to this matter; and we expect that those who come here will send before them their wise men according to revelation; or if not practicable, be subject to the counsel that God has given, or they cannot receive an inheritance among the Saints, or be considered as God's people, and they will be dealt with as transgressors of the laws of God. We are trying here to gird up our loins, and purge from our midst the workers of iniquity; and we hope that when

our brethren arrive from abroad, they will assist us to roll forth this good work, and to accomplish this great design, that "Zion may be built up in righteousness; and all nations flock to her standards"; that as God's people, under his direction, and obedient to His law, we may grow up in righteousness and truth; that when His purposes shall be accomplished, we may receive an inheritance among those that are sanctified.

QUESTIONNAIRE BOX

We are asked the meaning of the Lord in His instruction recorded in Matt. 5:29-30. The same counsel is repeated in substance in Matt. 18:8-9; and in Mark 9:43-47.

For the meaning of this remarkable statement of our Savior we refer to the "Inspired Version" of the Bible, by the Prophet Joseph Smith. In this version we read (Matt. 18:9):

> And a man's hand is his friend, and his foot, also; and a man's eye, are they of his own household.

Reading the text in this light and as recorded in Mark 9:40-43, 46-48 (Inspired Version) we are given the true light:

> Therefore, if thy hand offend thee, cut it off; or if thy brother offend thee and confess not and forsake not, he shall be cut off. It is better for thee to enter into life maimed, than having two hands (brothers or friends), to go into hell.
>
> For it is better for thee to enter into life without thy brother, than for thee and thy brother to be cast into hell; into the fire that never shall be quenched, where their worm dieth not, and the fire is not quenched.
>
> And again, if thy foot offend thee, cut it off: for he that is thy standard, by whom thou walkest, if he become a transgressor, he shall be cut off.
>
> It is better for thee, to enter halt into life, than having two feet (or teachers) to be cast into hell; into the fire that never shall be quenched.
>
> THEREFORE, LET EVERY MAN STAND OR FALL, BY HIMSELF, AND NOT FOR ANOTHER; OR NOT TRUSTING ANOTHER. * * *
>
> And if thine eye which seeth for thee, HIM THAT IS APPOINTED TO WATCH OVER THEE TO SHOW THEE LIGHT, become a transgressor and offend thee, pluck him out.
>
> It is better for thee to enter into the kingdom of God, with one eye (or instructor), than having two eyes to be cast into hell fire.
>
> For it is better that thyself should be saved, than to be cast into hell with thy brother, where their worm dieth not, and where the fire in not quenched.

This instruction of the Savior gives emphasis to the doctrine that men shall not place their faith in the arm of flesh.

Heber C. Kimball said:

> This church has before it many close places through which it will have to pass before the work of God is crowned with victory. To meet the difficulties that are coming, it will be necessary for you (each member of the Church) TO HAVE A KNOWLEDGE OF THE TRUTH OF THIS WORK FOR YOURSELVES. * * * The man or woman who does not possess this personal knowledge or witness will fall. * * * The time will come when NO MAN OR WOMAN WILL BE ABLE TO ENDURE ON BORROWED LIGHT. Each will have to be guided by the light within himself.—Life of Heber C. Kimball, p. 460.

On this subject the late President Joseph F. Smith said:

> The time has arrived in the history of this people when EVERY Latter-day Saint must stand on his own responsibility as a tub stands on its bottom; live the Gospel of Jesus Christ according to the dictates of his own conscience and get the reward; otherwise he must suffer the consequences.—TRUTH 2:38.

The late President B. H. Roberts stated:

> We believe in an inspired Priesthood for the Church, we believe in inspired teachers; but that does not require us to believe that every word that is spoken from the pulpit is the very word of God. Some times they (the leaders) speak merely from their human knowledge,

> influenced by passions; influenced by interests of men, and by anger, and vexation, and all those things that surge in upon the minds of every servant of God. When they so speak, then that is not scripture, that is not the word of God, nor the power of God unto salvation; but when they speak as moved upon by the Holy Ghost, their voice then becomes the voice of God.—Defense of the Faith, 2:456.

Upon this point President Charles W. Penrose said:

> President Wilford Woodruff is a man of wisdom and experience, and we respect him, but we do not believe his personal views or utterances are revelations from God; and when "Thus saith the Lord" comes from him, the Saints investigate it: they do not shut their eyes and take it down like a pill.—Mill. Star, 54:191.

Brigham Young voiced the warning:

> I am more afraid that this people have so much confidence in their leaders that they will not inquire for themselves of God whether they are led by Him. I am fearful (lest) they settle down in a state of blind self-security, trusting their eternal destiny in the hands of their leaders with a reckless confidence that in itself would thwart the purposes of God in their salvation, and weaken that influence 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 B. Y., p. 209.

Therefore, as the Savior said, "LET EVERY MAN STAND OR FALL, BY HIMSELF, AND NOT FOR ANOTHER; OR NOT TRUSTING ANOTHER."

JUDGMENTS OF GOD

(President John Taylor, Nov. 25, 1883)

* * * The people of this nation need not be so determined to cast the truth from them. It will be withdrawn quicker than they think of. The servants of God will be withdrawn from them sooner than they imagine; and after the testimony of the servants of God comes the testimony of his judgments, of his wrath and of his indignation, and, as it is written, the testimony of plagues, pestilence, war and famine, and those other results that are spoken of in the scriptures of eternal truth. We feel to sympathize—I do—with this nation and with other nations; for I do know of certain events that will transpire associated therewith, and therefore I sympathize with them, and God does, and that is why he sends forth his servants and has commanded us to go to the ends of the earth and proclaim the Gospel of the Son of God, and to deliver the message that he has entrusted us with. * * *

There is a lawless, reckless, dangerous spirit that is plaguing the nations of Europe and threatening their overthrow, and that spirit and those influences are sought to be engrafted upon this nation; and from the spirit that is being manifested it seems that they are but too successful, and that the religious animus is being made use of as a pretext to foster their nefarious designs. They seem to forget that if the principles of liberty and the rights of man can be attacked under the guise of what they are pleased to term "Mormonism" or "polygamy" that other systems, creeds and faiths that may be considered objectionable to the majority, the barriers being once broken down, will be equally open to their attack, until order, justice, equity and good government will be supplanted by nihilism, communism, ku kluxism, molly maguireism and every other incendiary and revolutionary principle until anarchy shall gradually prevail, and those great principles for which the founders of this government contended shall be overthrown, the goddess of liberty be dethroned and our proud flag be dragged in the dust, and the greatest and proudest republican nation that ever existed become the laughing stock and derision of the monarchies of the world, etc.—Deseret Evening News, Dec. 15, 1883.

EDITORIAL

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EDITORIAL THOUGHT

Cease to be idle; cease to be unclean; cease to find fault one with another; cease to sleep longer than is needful; retire to thy bed early, that ye may not be weary; arise early, that your bodies and your minds may be invigorated. And above all things, clothe yourselves with the bond of charity, as with a mantle, which is the bond of perfectness and peace.—Jesus.

VOTING RIGHTS OF SAINTS

At the late Conference of the Church (April), President J. Reuben Clark, at some length and in considerable detail, indicated the rights of the Saints, and **their limitations** in voting. He considerately informed the vast congregation in the Tabernacle that their exclusive privilege was to raise their hands either affirmatively or negatively, but to utter no sound, express no opinion, or in any manner seek to influence results.

While we are not disposed to quibble over the manner of voting, yet we feel, as many of the Saints are expressing it, that the rules promulgated by President Clark—restrictive and dogmatic as they are—were unnecessarily and unwisely imposed on the vast congregation. One Church official said, "After President Clark got through telling the Saints what they could and could not do, he should have declared the re-election of the Church leadership without the formality of a vote." Another called the procedure, "Hitler tactics"—"One may vote as he chooses provided he votes yes." As it was, a single vote was registered against the presiding authority and, within a few minutes after the dismissal of the meeting, this voter was taken to task by four different parties—"Ushers" and others—and severely reprimanded for voting in accordance with his conscience. And in the afternoon session of Conference, to make it appear the affirmative vote was unanimous, the presiding authority **erroneously** announced the brother casting the negative vote was an excommunicant and voted without right. This man was not then, nor is he now an excommunicant. President Clark had doubtless been misinformed in the matter.

We have published the late Bishop Bennion's statement (TRUTH 5:259) that an invitation to vote is an invitation to differ; and if men are not permitted to differ, the vote is without purpose or reason, and the system should be abandoned.

"And all things shall be done by **common consent** in the Church", said the Lord, "by much prayer and faith, for all things you shall receive by faith." (D. & C. 26:2). But how can the principle of **"Common consent"** register when men are forced to follow a prescribed system that prevents a free and untrammeled expression? We view as a hollow mockery the policy of frightening an affirmative vote from members of the Church. It smacks too much of dictatorship. On this point the late President Joseph F. Smith said:

> **We desire that the brethren and sisters will ALL feel the responsibility of expressing their feelings in relation to the propositions that may be put before**

you. We do not want any man or woman who is a member of the Church to violate their conscience.—Gospel Doctrines p. 196. (Oct. 1902).

And again:

We desire that the Latter-day Saints will exercise the liberty wherewith they have been made free by the gospel of Jesus Christ; for they are entitled to know the right from the wrong, to see the truth and draw the line between it and error; and it is their privilege to JUDGE FOR THEMSELVES and to act upon their own FREE AGENCY with regard to their choice as to sustaining or otherwise those who should exercise the presiding functions among them.—Gospel Doctrines, pp. 59-60. (April, 1904).

Brigham Young said:

It is as much my right to differ from other men, as it is their's to differ from me, in points of doctrine and principle, when our minds cannot at once arrive at the same conclusion. . . . I am not going to to drive a man or a woman to heaven. A great many think that they will be able to flog people into heaven, but this can never be done, for the intelligence in us is as independent as the Gods. People are not to be driven, and you can put into a gnat's eye all the souls of the children of men that are driven into heaven by preaching hell-fire.—Discourses of B. Y., p. 99.

It may be claimed that the rules promulgated by President Clark were in no sense put forth as coercive measures. Yet the manner of introducing them coupled with past experiences of men casting negative votes in being publicly criticised and ridiculed belies such an hypothesis.

President Clark gave the Saints the word of the Lord upon the manner of electing His leaders to preside in the Church. He read:

The President of the Church . . . IS APPOINTED BY REVELATION and acknowledged (sustained—voted for) in his administrations by the voice of the Church, (the untrammeled, unforced voice)—D. & C. 102:9. (Brackets ours.)

Putting it in another way, we quote from "Priesthood and Church Government—Widtsoe", p. 249:

When the President of the Church dies or otherwise relinquishes his office, the responsibility of choosing his successor UNDER REVELATION falls upon the Council of the Twelve.

This "under revelation" provision is the genius and **modus operandi** of selecting the President of the Church. He **"is appointed by revelation."** But many of the Saints are wondering where the revelation appointing the present incumbent to that office is. We are aware that he was chosen a member of the Quorum of Twelve by revelation, (1882 to John Taylor, published in some of the European editions of the Doctrine and Covenants), but we have heard of no revelation from the Lord elevating him to the Presidency of the Church. The most that has been claimed by the President himself is that his predecessor in office, the late Joseph F. Smith, shortly before his death, said to him: "Heber, because you are President of the Twelve, I expect you to be President of the Church."

On a later occasion, when this question was being discussed by the Saints, a statement signed by Bishop David A. Smith was read by President Grant, as follows:

I will read the following statement—and have no recollection of having done so before—written at my request, by Bishop David A. Smith, Nov. 19, 1918:

President Grant came into the Beehive House yesterday afteroon to inquire as to father's condition, and I suggested that he go in and speak to him, but he said he did not want to disturb him. I said: "You had better wait and see him, as it may be your last chance to speak to him."

Father being awake, I told him Brother Grant was there, and he directed me to tell Brother Grant that he wanted to see him, and when Brother Grant entered the room he took him by the hand and said:

"The Lord bless you, my boy, the Lord bless you, you have got a great responsibility. Always remember this is the Lord's work, and not man's. The Lord is greater than any man. He knows whom He wants to lead His church, and never makes any mistake. The Lord bless you."

This was the last message that President Smith delivered to anyone.

(Signed) DAVID A. SMITH.
—Con. Rep., April, 1934, p. 10.

While some have expressed doubt of the genuineness of this statement—that it was written down at the time, we prefer to assume its correctness; yet, in neither statement can we detect the slightest resemblance to a revelation from the Lord. **"Because you are President of the Twelve, I expect you to be President of the Church." "The Lord knows whom he wants to lead the Church and never makes a mistake."** The facts are obvious. A long established precedent elevates the President of the Twelve to the Presidency of the Church. This is not a law of heaven but an established procedure. **"The Lord knows whom he wants."** There is no, **"Thus saith the Lord, you are designated to succeed me in the Presidency, and to hold the keys thereof."**

President Grant, on numerous occasions and with commendable frankness, has acknowledged the absence of any revelation to him. He has, according to his testimony, had no spiritual manifestations that could be interpreted as a revelation from the Lord; he has never seen an angel, nor the face of his Lord (TRUTH 4:175; 5:210). Furthermore he has announced that his predecessor, Joseph F. Smith, had never promulgated a revelation. **Then where is the revelation calling him to the Presidency?** In selecting him did the Quorum of Twelve do so **"under revelation?"**

The President of the Church is to have two counselors who also are to be called by revelation (D. C. 102:10). Without wishing in the least to question the qualifications of these two brethren to occupy their present exalted positions, we, however, do question their call by revelation as the Lord has provided. No intimation has been given out, so far as we know, that these brethren were called to their present positions by the Lord. Indeed, Elder Clark made it clear at the Priesthood meeting following his selection to the First Presidency that "You (the Saints) have elevated me to a position greater than I have ever before occupied." In his testimony at the Conference at the time of his elevation, he said: "I am keenly aware of and am duly grateful for the great honor the PEOPLE HAVE BESTOWED UPON ME." (Con. Rep., April, 1933, p. 102).

According to these testimonies the "people" did it, not the Lord. The order of heaven is that the President of the Church shall be **"appointed by revelation"**, and that his counselors shall also be thus appointed. Yet there is no suggestion of such a revelation in the present instance, but a denial of same has been registered time and again by the leader himself!

We have already pointed out (TRUTH 5:208) that the President of Priesthood may or may not be the President of the Church—in the present instance he is not. Since this is true can we not assume that the extraordinary precaution taken from time to time in voting for the leaders, is because of the **absence of a revelation,** the leaders fearing the result of an open and frank vote in accordance with the spirit of the revelations of the Lord upon the subject?

Another point to be noticed: The members of the First Presidency, the Twelve, and the acting Patriarch of the Church, are sustained as Prophets, Seers and Revelators. Because some of the Saints do not feel to thus vote they are being "handled" and "unchurched." While we feel no objection to the leading brethren being thus sustained, we can see a very serious objection to forcing an affirmative vote in the matter. The Holy Ghost is the spirit of prophecy, and those possessing the "gifts of the Holy Ghost" may be expected to enjoy the gift of prophecy when such is needed. But all the votes in the world will not make a prophet, seer or revelator; and to force the Saints, on pain of threatened excommunication, which is being done, to assert that which they do not feel to

be true, is harmful in the extreme to the morale of the Saints; in fact such procedure furnishes the best evidence we know of that certain men are not Prophets, Seers and Revelators within the meaning of the term.

If the President of the Church is a Prophet of God, he is such because the Lord has so endowed him, and not because the "people" have voted it. Speaking on this subject Brigham Young said:

> Who called Joseph Smith to be a Prophet? Did the people or God? God, and not the people called him. Had the people gathered together and appointed one of their number (as in the present instance) to be a Prophet he would have been accountable to the people; but, inasmuch as he was called by God, and not the people, he is accountable to God only and the angel who committed the Gospel to him, and not to any man on earth.—His. of Church 5:521. (Brackets ours.)

On the other hand President Young made it clear, that—

> Perhaps it may make some of you stumble, were I to ask you a question—does a man being a Prophet in this Church prove that he shall be the President of it? I answer, no! A man may be a Prophet, Seer and Revelator, and it may have nothing to do with his being the President of the Church.—J. of D., 1:333; also TRUTH 5:209.

Joseph Smith, himself, said: "**All the Prophets had the Melchisedek Priesthood and were ordained by God himself.**" (Teachings of the Prophet Joseph Smith, p. 181.)

Here Joseph was doubtless speaking of God's official Prophets or representatives; and to be such a Prophet one must necessarily **hold the Melchisedek Priesthood** and be "**ordained by God himself.**" Was the present leader ordained by God himself? And were his counselors and associates in the leadership of the Church today, so ordained? This is an important matter and should receive serious consideration. We cannot conceive of a direct representative of the Lord upon the earth—His Prophet—unless called direct by the Lord, yes, and "ordained" by Him. And a Prophet so called and ordained, needs no bolstering vote of the "people" to make him such.

We frequently find the Saints vehement and dictatorial (as was the spirit of Peter when denying the Christ in the court of Herod) in their demands that all members subscribe to the belief that their leaders are Prophets, Seers and Revelators. Let us suppose that they are and that all the world believes otherwise, would that make them less Prophets? Suppose they are not Prophets and the whole world voted them such, would that act make them Prophets? The answer is obvious. One never heard of Abraham, Moses, Samuel, Isaiah, Jeremiah, Ezekiel, Peter, Joseph, etc., making the effort of their lives to establish by vote their prophetic callings. Their actions and their words speak louder than ever votes can speak. The Lord proclaimed them Prophets, not the people. Who ever before has heard of good, sound, Saints being excommunicated for failing to believe their leaders Prophets, Seers and Revelators?

President Grant has proclaimed to the world that he is not a Prophet. He should know. We accept his word.

As before intimated, we hold no brief against President Grant and his associates being sustained as Prophets, Seers and Revelators. We wish they were such in very deed; we wish all their counsels and instructions to the Saints reflected the direct word of the Lord, and that their voices, in prophetic unison, might ring out and rebuke nations afar off, calling them to repentance: we wish their efforts in establishing "world friendships", and which are resulting in the forfeiture and repudiation of principles of salvation, were directed in other channels where righteousness and not Babylon might be enthroned in the hearts of the Saints; we wish the leaders would return to the fundamental laws of heaven, maintaining them even at the risk of their lives,—in fine, we would to God that "every man were a Prophet"

—but such wishing will not bring the event about. With a heavy heart the late President Brigham H. Roberts once said—and it was during the administration of the present leader:

> We have Prophets but they have ceased to prophesy, seers that cannot see, and revelators that do not reveal.—TRUTH 5:33.

And again:

> We believe in an inspired Priesthood for the Church. We believe in inspired teachers; but that does not require us to believe that every word that is spoken from the pulpit is the very word of God. Sometimes they (the leaders) speak merely from their human knowledge, influenced by passions; influenced by interests of men, and by anger and vexation, and all those things that surge in upon the minds of even servants of God. When they so speak then that is not scripture, that is not the word of God, nor the power of God unto salvation; but when they speak as moved upon by the Holy Ghost, their voice then becomes the voice of God.—Defense of the Faith, 2:456. Also Truth 3:119.

On this point, the late President Charles W. Penrose very truly said:

> President Wilford Woodruff is a man of wisdom and experience, and we respect him, but we do not believe his personal views or utterances are revelations from God; and when "Thus saith the Lord" comes from him, the SAINTS INVESTIGATE IT, they do not shut their eyes and take it down like a pill.—Mill. Star. 54:191. (Also see article, "Hysteria Excommunicatus", TRUTH 5:29 et seq.)

We are well aware of the claim of some that because the brethren are supposed to be guided by "inspiration" they consequently have revelation. But such a claim is not tenable. Leaders of all Churches claim inspiration. People are inspired to do good or bad according to the source of the inspiration, but such does not constitute them Prophets of God. Baal has his Prophets as well as God his.

Explaining the difference between inspiration and revelation President Joseph F. Smith said before the Committee on Privileges and Elections in the Reed Smoot case (1904-5) that he had enjoyed "**impressions of the Spirit of the Lord, * * * just such as any good Methodist or any other good church member might receive. * * * I have had impressions of the Spirit upon my mind very frequently, but they are not in the sense revelations.**" (Smoot Case, 1:483-4; TRUTH 5:112.)

Let those, then, who wish, sustain by their vote, voice, and faith, the presiding brethren as Prophets, Seers and Revelators—let them use the utmost freedom in so doing; and by the same token, let those who feel differently vote their convictions without penalization or criticism. Then there will be no need of enforcing obnoxious rules and restrictions in the voting program of the Church, neither will there be need of an army of policemen and detectives circulating among the Saints to protect them from each other. Let love and confidence be the constant watchword. Bring into the fold the stray sheep, leaving the ninety and nine for the one that is supposedly lost. Then the work of the Lord can be expected to forge ahead with wondrous luster and rapidity, and upon the rock foundation of eternal truth.

MATTHIAS F. COWLEY

In the passing of Matthias F. Cowley (June 16, 1940), the curtain is drawn on the mortal career of an unique character in the Church and an important chapter in Church history is closed: a chapter wherein loyalty, compromise, intrigue, love, bitterness, animosity, prejudice and fidelity, played their respective parts.

At the bier of Elder Cowley much was said in prayer, song, and preachment that would not have been lawful for the brethren to utter publicly during the life of the deceased. For years Elder Cowley belonged to the school in the Church which believes in the gospel as established by Joseph Smith. He was actively engaged in keeping alive the principle of Patriarchal marriage, under Priesthood authority,

while the Church, as an institution, was trying to crush it. In this work he aroused bitter feelings in some of the brethren, particularly the late President Francis M. Lyman and President Heber J. Grant.

Introducing this phase of gospel life one cannot disassociate the name of Elder Cowley from that of John W. Taylor. It was during the Reed Smoot investigation before the U. S. Senate Committee on Privileges and Elections, in the fall of 1905, that a sacrifice was deemed necessary in order that Reed Smoot might retain his seat in the Senate. Information was adduced at the hearing showing that numerous polygamous marriages had been performed among the Saints since the Manifesto of 1890. The Church properly refused to assume responsibility for such marriages, standing on its official action of October, 1890 (as later interpreted), in suspending the practice of plural marriage within its jurisdiction. Yet such marriages were a fact. In 1909 the Salt Lake Tribune published a partial list of new polygamous marriages that had taken place among the Saints since the Manifesto of 1890. This list gave the names of six members of the Quorum of Twelve and nearly one hundred others—men more or less prominent in both Church and civic circles. The names of Elders Cowley and Taylor were on the list.

Returning to the fall of 1905: it appeared to the leading brethren something had to be done to clear the Church from reflections of bad faith and insure the seating of Senator Smoot. That something resolved itself into two of the members of the Quorum of Twelve—John W. Taylor and Matthias F. Cowley—tendering their resignations as members of the Quorum, and stepping down and out. Their alleged mistakes were not only in entering the state of plural marraige, but also in assisting others to do so. They volunteered to be sacrificed in the interest of Church harmony and political expediency. At the time, as we are informed, they were promised their seeming demotion would be but temporary—as soon as the "storm should blow over" they would be re-instated in the Qurum. This promise, however, was never realized. With the ignominious surrender of a principle of salvation, questions of expediency and public policy naturally arose, and it was not long before the members of the Quorum, each of whom had been involved in seeing that the law of Abraham was continued, began to develop differences of opinion until the two schools of thought now existing in the Church were clearly defined; the one holding Celestial or plural marriage to be a binding principle—a necessary prerequisite to the highest exaltation, and the other, as later expressed by Elder James E. Talmage and as now held by an official Church ruling (June 17, 1933), "an incident, never an essential."

In developing these two thoughts bitter feelings were aroused. The Quorum of Twelve became hopelessly divided on the question. Elders Taylor and Cowley had been chosen of the Lord and properly commissioned, under Priesthood authority, to "carry on"; and they were faithful to their trust. It will also be recalled that Anthony W. Ivins was sent to Mexico on a like mission, while operations were conducted in Canada and other parts of the country. Every member of the Twelve, it was once asserted by Heber J. Grant before his elevation to the First Presidency, had been engaged in seeing that this sacred law was perpetuated and practiced after the Manifesto.

For refusing to yield to the pressure of those members of the Quorum who finally subscribed to the policy of surrender, John W. Taylor was "handled" —"unchurched"—by order of the Quorum of Twelve, while fellowship was withdrawn from Elder Cowley, he being left a member but stripped of all activity in the Church. Incidentally, before his death, Elder Taylor had all his

former blessings restored to him, under direction of President Joseph F. Smith, and his memory is cherished by a host of Latter-day Saints who regarded him in his true light—a Prophet of God, a man of loyalty and courage and sound in every principle of the gospel. He had been a victim of circumstances, had been unjustly dealt with by his brethren, some of whom were beneficiaries of his sacrifice; but through it all he remained true to the faith, indeed a martyr for it, and as such is esteemed and venerated by a large host of servants of the Lord who understood the mission of this great man.

Elder Cowley, denied the privilege of public speaking (even speaking at the funeral of his friends), chafed under the restraint. He tired of fighting what to him seemed a losing battle. He longed for reinstatement as an active member of the Church. Some of his friends and family urged him to surrender to the powers that be. A strong personal feeling had arisen against him in the mind of President Grant, whose prejudices appeared implacable. Among Elder Cowley's friends were men high in the councils of the Church. He was humble and submissive and indicated his willingness to even bow to an iniquitious demand in order to have his former privileges in the Church restored. This was finally accomplished. April 3, 1936, Elder Cowley signed and published a statement repudiating his former actions in helping to keep plural marriage alive, and asking the forgiveness of his brethren. The statement reads in part:

> **This is to confess that I have been deceived, and to say that wherever and whenever I have given counsel or taken action contrary to the principles, rules and regulations of the Church as adopted by the Church and in force, I have been wholly in error in counsel, and my actions have been null and void. This I now plainly see and freely confess, and humbly and with a contrite spirit of true repentance I ask foregiveness.—Des. News April 3, 1936.**

The statement, while highly compromising and even stultifying in its nature, was prepared by his supposed friends and was accepted by President Grant; and Elder Cowley was restored to activity in the Church, but not to his former position in the Quorum. Incidentally, we are informed, that when these men were dropped from the Quorum with the promise of restoration, Elder Taylor, under the gift of prophecy which he enjoyed to a wonderful degree, predicted that they would not be restored but that they would be hounded to their graves. This prediction has now seen its literal fulfillment.

In justice to Elder Cowley it should be said that it is believed he signed the statement referred to with "crossed fingers". We are informed, a friend once told him how deeply convincing his former testimony had been—testimony sustaining the necessity of the principle of plural marriage and the rightfulness of its continuance through his efforts. "And now", said his friend, "you have signed a statement repudiating that former position, and bearing testimony that you were wrong. Which statement am I to believe?" The answer came quick and positive, "Forget my confession and believe my former testimony." It was Galileo that pronounced the earth round and moving on its axis. This revolutionary opinion was advanced against the opinions of ecclesiastics of the 16th century. Being compelled to abjure by oath his teachings, he is said to have exclaimed, **sotto voice**—"Nevertheless, it does move." And so with Elder Cowley, "I confess having done wrong in helping to perpetuate the Patriarchal order of marriage, but nevertheless I was right in doing it, and the Lord approved."

As to the wisdom of Elder Cowley in abjuring that which he had done, and making a confession which he did not mean, in order to regain some degree of relief from Church persecution, the opinions of men will differ; many of his former friends were greatly grieved by his action. They had hoped

that he would stand firm and with the Lord, rather than surrender to a Church policy that the Lord has in no sense approved. However, it is not for man to judge. Elder Cowley's case is in the hands of the Lord and full justice with a proper commingling of mercy, will be accorded him. Let the Saints leave judgment where it belongs, being resolved to emulate all the good deeds of this man.

As a belated gesture in recognizing the former work of Elder Cowley, those participating at the funeral smothered him with encomiums of valor and virtue. "We thank thee, Lord for the life of this good and faithful person", he is "One of God's noblemen"; "Faithful in preaching the gospel in many nations", he shall receive from his Father, "Well done, good and faithful servant; * * * enter thou into the joy of thy Lord." "Truly a great American citizen." "A fearless defender of the faith." "A man, nearest of all men, like Wilford Woodruff." Elder Cowley was proclaimed the head of a large (Patriarchal) and honorable family, and his children and friends were urged to follow in his footsteps.

These are but specimens. A few months back the same man was characterized a traitor to the cause, treacherous in his teachings, a law breaker, a "reproach", (as President Francis M. Lyman once expressed it to the writer) "to the Church." He was dubbed an adulterer—both living the life and initiating others into it. What irony! What a paradox! Alive, men are monsters; dead, they become Gods. History records that "Three hundred years after Roger Williams was banished for heresy from Massachusetts Colony, Rhode Island, of which he was founder, the authorities repealed the banishment." After 300 years of public opprobrium, the memory of this great saint was cleansed by a church decree! After years of contemptuous abuse, Elder Cowley's vindication begins at his death. Let us hope that due and proper apologies for the shameful and sinful treatment accorded John W. Taybor and scores of others, will be forthcoming soon. Let the Church purge its conscience and right the wrongs it has inflicted on those engaged in sustaining the "faith once delivered to the saints."

A striking statement was made by different speakers at the funeral of Elder Cowley. It will be recalled that for many years after the Manifesto of 1890 he was a consistent and persistent believer in and practicer of the Patriarchal order of marriage; that he was one of the brethren set apart to assist in perpetuating the order. That under this system he reared a large family of sons and daughters. It was his persistence in this matter that placed him out of caste with the present Church regime. At the funeral, in unstinted praise of his life, the family was urged to honor the father and husband, to emulate his life, the ideology of which was characterized as among the highest. "You children, follow the example of your father!" And yet, had these children been recently born, under Church Bulletin No. 223 promulgated by Bishop LeGrand Richards, (TRUTH 6:33) they would have been denied a christening blessing and the right of baptism! One of the sons —Matthew—is now presiding over the New Zealand mission of the church. Had this boy been born under the same circumstances that he was, but since the order referred to was issued, unless he repudiated the principle of his birth, he would be among the Church "untouchables". And did these children now seek to emulate the example of their sire, as they were advised to do at the funeral, the Church, if true to its present policy, would "unchurch" and ostracise them. How wonderful and merciful is death!

"It is a law, **divine** in its origin, **irresistable** in its force, and **eternal** in its duration, that wrong doing ultimately destroys the wrong-doer. No nation nor combination of nations is strong enough to evade or resist retributive justice."—William Jennings Bryan.

READY REFERENCES
on
CELESTIAL MARRIAGE
THE MORMON MARRIAGE SYSTEM

(Continued from page 32)

The Women Speak:

The concluding chapter in The Women of Mormondom, a work edited by Eliza R. Snow Smith, is devoted to a statement of the right of women to settle the marriage question, i. e. without their consent and active cooperation the principle of plural marriage could not prevail in Mormon communities. To further indicate the intense earnestness of the women in their support of the Abrahamic marriage order, we present excerpts from the Chapter mentioned:

> The chiefest right of woman is in the shaping and rettlement of the marriage question. The voice of civilization well enunciates this supreme doctrine. To commit this all-sacred matter to a congress of politicians, or to leave it to the narrow exactitude of the law-making deparment, is as barbaric as any monstrous thing the imagination can conceive. Not ruder was it in the warlike founders of Rome to seize the virgins as spoil, and make them wives to accomplish their empire-founding ambitions, than for a congress of American legislators to seize and prostitute the marriage question to their own political ends and popularity.
>
> Can there be any doubt that the men of Washington have seized polygamy for their own ends? And are these men of the parliamentary Sodom of modern times the proper persons to decide the marriage question?
>
> Will woman allow her sanctuary to be thus invaded and her supremest subject thus defiled?
>
> If there is anything divine in human affairs it is marriage, or the relations between man and woman. Here love, not congressional law, must be the arbitrator. Here woman, not man, must give consent. It is the divine law of nature, illustrated in all civilized examples. What is not thus is barbaric.
>
> Woman is chief in the consents of marriage. It is her right, under God her father and God her mother, to say to society what shall be the relations between man and woman—hers, in plain fact, to decide the marriage question.
>
> The women of Mormondom have thus far decided on the marriage order of the patriarchs of Israel; for they have the Israelitish genius and conception of the object of man's creation. In the everlasting covenant of marriage they have considered and honored their God-father and God-mother. * * *
>
> The enfranchisement of the Mormon women was suggested by the country, to give them the power to rule their own fate and to choose according to their own free will. Nothing but their free will can now prevail.
>
> Their Legislature enfranchised them —gave them the power absolute, not only to determine their own lives, but to hold the very destiny of Utah. * * *
>
> A new apostleship is ever innovative. The Mormon women have established an astounding innovation in ploygamy. It has been infinitely offensive. So much the better! For it has made a great noise in the world, and has shaken the old and rotten institutions of Christendom. That shaking was not only inevitable, but necessary, before a new civilization. —THE WOMEN OF MORMONDOM. pp. 548-51.

At the mass meeting of January 13, 1870, mentioned in our last chapter (TRUTH 6:28-31) speeches were made by prominent women of the Church, from which we excerpt the following:

Mrs. LEVI RITER said:

> We have not met here, my beloved sisters, as women of other states and territories meet, to complain of the wrongs and abuses inflicted upon us by our husbands, fathers and sons; but we are happy and proud to state that we have no such afflictions and abuses to complain of. Neither do we ask for the right of franchise; nor do we ask for more law, more liberty, or more rights and freedom from our husbands and brothers; for there is no spot on this wide earth where kindness and affection are more bestowed upon women, and her rights so sacredly defended, as in Utah. We are here to express our love for each other, and to exhibit to the world our devotion to God, our eternal Father; and to show our willingness to comply with the requirements of the gospel—and the law of celestial marriage is one of its requirements that we are resolved to honor, teach and practice, which may God grant us the strength to do (a hearty "amen!" from the audience).

Mrs. PHOEBE WOODRUFF said:

> Shall we as wives and mothers sit still and see our husbands, and sons, whom we know are (but) obeying the highest behest of heaven, suffer for their religion without exerting ourselves to the extent of our power for their deliverance? No! verily, no! God has revealed unto us the law of the patriarchal order of marriage, and commanded us to obey it. We are sealed to our husbands for time and eternity, that we may dwell with them and our children in the world to come, which guarantees unto us the greatest blessing for which we are created. If the rulers of our nation will so far depart from the spirit and the letter of our glorious Constitution as to deprive our prophets, apostles and elders of citizenship, and imprison them for obeying this law, let them grant us this our last request, to make their prisons large enough to hold their wives, for where they go we will go also.

MRS. ELIZA R. SNOW (SMITH), general president of the female RELIEF SOCIETIES of the church, in the course of her speech, in a well sustained effort, said:

> When our husbands and sons — our fathers and brothers are threatened being either restrained in their obedience to the commands of God, or incarcerated year after year in the dreary confines of a prison, will it be thought presumptious for us to speak? Are not our interests one with our brethren? Ladies, this subject as deeply interests us as them. In the kingdom of God, woman has no interests separate from those of man—all are mutual.
>
> Our enemies pretend that in Utah, woman is held in a state of vassalage—that she does not act from choice, but by coercion—that we would even prefer life elsewhere, were it possible for us to make our escape. What nonsense! We all know that if we wished, we could leave at any time—either to go singly or we could rise en masse, and there is no power here that could or would ever wish to prevent us * * * The history of this people, with a very little reflection, would instruct "outsiders" on this point. It would show at once that the part which woman has acted in it, could ever wish to prevent us. * * * The history will. Amid the many distressing scenes through which we have passed, the privations and hardships consequent on our expulsion from state to state, and our location in an isolated, barren wilderness, the women in this church have performed and suffered what could never have been borne and accomplished by slaves.
>
> Were we the stupid, degraded, heart-broken beings that we have been represented to be, silence might better become us; but, as women of God—women filling high and responsible positions—performing sacred duties—women who stand not as dictators, but as counselors to their husbands, and who, in purest, noblest sense of refined womanhood, being truly their helpmates—we not only speak because we have the right, but justice and humanity demand that we should. * * * Like the loving Josephine, whose firm and gentle influence both animated and soothed the heart of Napoleon, we will encourage and assist the servants of God in establishing righteousness; but, unlike Josephine, never will political inducements, threats or persecutions prevail on us to relinquish our matrimonial ties—they were performed by the authority of the holy priesthood, the efficacy of which extends into eternity.

HARRIET COOK YOUNG said:

> It is as co-workers in the great mission of universal reform, not only in our own behalf, but also, by precept and example, to aid in the emancipation of our sex generally, that we accept in our heart of hearts, what we know to be a divine commandment; and here, and now, boldly and publicly we do assert our right, not only to believe in this holy commandment, but to practice what we believe.
>
> While these are our views, every attempt to force that obnoxious measure (then pending in congress) upon us, must of necessity, be an attempt to coerce us in our religious and moral convictions, against which, did we not most solemnly protest, we would be unworthy the name of "American women."—Comprehensive History of the Church, Roberts, 5:232-34.

Discussing a measure (the McKee bill) introduced in Congress in 1873, having for its chief aim the disfranchisement of the women of Utah, one member of the Committee favoring the bill stated:

> The woman's vote sustains polygamy, and to destroy that I would take the right of suffrage from every woman in the Territory.—The Women of Mormondom, p. 512.

In April, 1882, in petitions sent to Congress protesting against the anti-

polygamy measures then before it, over fifty thousand men, women and the youth of Zion, registered their disapproval of the proposed measures.

The women said:

> And moreover, we, your petitioners, hereby testify that we are happy in our homes, and satisfied with our marriage relations, and desire no change. * * * And we most solemnly aver before God and man, that our marital relations are most sacred, that they are divine, enjoining obligations and ties that pertain to time and reach into eternity. Were it not for the sacred and religious character of the institution of plural marriage, we should never have entered upon a principle which is contrary to our early teachings, and in consequence of which our names are cast out as evil by the Christian world.—Contributor, 6:169.

The young ladies said:

> The passage of such bills (Edmunds' bill and others then pending before Congress) would deprive our fathers, mothers and brothers (and ourselves when properly qualified) of the rights of franchise, and in fact, of the free exercise of our holy religion, which is dearer to us than life itself; * * * 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.—Ib

Again, **ELIZA R. SNOW (SMITH)**:

> While my brother (Lorenzo Snow) was absent on this, his first mission to Europe, changes had taken place with me, one of eternal import, of which I supposed him to be entirely ignorant. The Prophet Joseph had taught me the principle of plural, or Celestial Marriage, and I was married to him for time and eternity. In consequence of the ignorance of most of the Saints, as well as people of the world, on this subject, it was not mentioned only privately between the few whose minds were enlightened on the subject.
>
> Not knowing how my brother would receive it, I did not feel at liberty, and did not wish to assume the responsibility of instructing him in the principle of plural marriage, and either maintained silence, or, to his indirect questioning, gave evasive answers, until I was forced, by his cool and distant manner, to feel that he was growing jealous of my sisterly confidence—that I could not confide in his brotherly integrity. I could not endure this—something must be done. I informed my husband of the situation, and requested him to open the subject to my brother. A favorable opportunity soon presented, and, seated together on the lone bank of the Mississippi river, they had a most interesting conversation. The Prophet afterwards told me that he found that my brother's mind had been previously enlightened on the subject in question, and was ready to receive whatever the spirit of revelation from God should impart.—Life of Lorenzo Snow, pp. 68-9.

From **SARAH M. KIMBALL**, wife of Hiram Kimball:

> Early in the year 1842, Joseph Smith taught me the principle of marriage for eternity, and the doctrine of plural marriage. He said that in teaching this he realized that he jeopardized his life; but God had revealed it to him many years before as a privilge with blessings, now God had revealed it again and instructed him to teach it with commandment, as the Church could travel (progress) no further without the introduction of this principle. I asked him to teach it to some one else. He looked at me reprovingly, and said, "Will you tell me who to teach it to? God required me to teach it to you, and leave you with the responsibility of believing or disbelieving." He said, "I will not cease to pray for you, and if you will seek unto God in prayer you will not be led into temptation."—Representative Women of Deseret, pp. 26.

Mrs. **LOUISE FELT** said:

> I also bcame thoroughly convinced of the truth of the principle of celestial marriage, and having no children of my own was very desirous my husband should take other wives that he might have a posterity to do him honor, and after he took another wife and she had children born to him, the Lord gave me a mother's love for them; they seemed as if they were indeed my own, and they seem to have the same love for me they do for their own mother.—Ib. p. 58.

From **ZINA D. H. YOUNG**, wife of Joseph Smith, sealed to Brigham Young after the Prophet's death:

> The principle of plural marriage is honorable; it is a principle of the Gods, it is heaven born. God revealed it to us as a saving principle; we have accepted it as such, and we know it is of him for the fruits of it are holy. Even the Saviour, Himself, traces his lineage back to polygamic parents. We are proud of the principle because we know its true worth, and we want our children to practice it, that through us a race of

men and women may grow up possessing sound minds in sound bodies, who shall live to the age of a tree.—Ib. p. 15.

Woman From Far East Feels Sorry for Us All

Ruth Millet says:

It will probably shock American women—who hold their "equality" so dear and who are used to thinking of themselves as the most fortunate women in the world—to hear that a woman who has spent most of her life in the far East thinks we are a pitiful lot.

The Ranee of Sarawak, English-born wife of the white Rajah of Sarawak, has been in this country eight months—and that is the way she feels.

"American women have gone a long way on the wrong road.

"In gaining 'equality' they succeeded only in giving men more freedom.

"Why, the Malay women of Sarawak, whose husbands have as many wives as they can afford, have more real security than American women.

"In America it is not at all unusual for a man to have one wife after another, leaving the woman he is tired of to support herself and perhaps a child or two. What you have here is progressive polygamy. And from it women lose and their children lose.

"In Sarawak, no matter how many wives a man has, he supports them all—and he supports all their children. So even when a wife is replaced in her husband's affection, she still has a home, and she knows her children will be supported.

"Their equality has made American women hard, driving, unfeminine, restless. They have the 'restaurant look.' Always looking around impatiently, sizing people up in a manner that seems to say, 'Who are you? How much money have you got? And will you be worth anything to one?'"

The Ranee is a pretty, gray-haired woman with four grandchildren and looks every inch Her Highness the Ranee of Sarawak. She says that she has visited many homes in America, but has been in none where there is an air of peaceful, happy contentment.

She blames that condition on the women. She blames on them, too, the frustration of American men, all of whom, she says, "look either exhausted or frightened—intimidated by a swarm of intellectual women."

In spite of all her ideas about woman's place, the Ranee is by way of having a career herself. Her book, "The Three White Rajahs", has been published in England. And a new novel, "A Star Fell", will be published in America in May.—Salt Lake Telegram, 4-25-40.

As a fitting climax to the chapters pertaining to woman's endorsement of the principle of plural marriage, we here present the text of a letter written to a Latter-day Saint sister by President John Taylor, January 19, 1883, answering an inquiry as to what constitutes the fulness of the Celestial marriage order:

Dear Sister ————:

In regard to the question which you have proposed pertaining to Plurality of wives you say, "According to my way of understanding the Revelation, I thought it was sealing, but some say it is Plurality." Permit me to say that it is both, you will find that the revelation is on the eternity of the Marriage Covenant, including plurality of wives, and the first paragraph reads, "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." The question that was asked was evidently in relation to those people, and especially in relation to the Plurality of wives. In the 4th Verse it is said, "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."

You ask, "if a man and woman go to the house of the Lord and get their endowments and are sealed for time and all eternity, and they two live together quietly and peaceably and teach their children the principles of life and sal-

vation, and bring them up in the fear of the Lord, will they gain an exaltation in the Celestial Kingdom, with a continuation of their seed or not? I have been sealed to my husband, and my patriarchal blessing says, 'I shall raise children in the Millennium', and I would like to live so as to gain that blessing. I hear men say that one cannot gain an exaltation and a continuation of their seed in the eternal world unless they take more wives than one, and I am anxious to understand it." In fulfilling this, you have entered so far into the everlasting covenant, which is so far acceptable before the Lord, but in regard to the law, it is further said, (Verse 32), "Go ye, therefore, and do the works of Abraham; enter ye into the law". The question is, what is the law? The 34th Verse says: "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." In the 37th Verse it is said, "Abraham received concubines, and they bear 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." "David also received many wives and concubines, as also Solomon and Moses my servants; as also many others of my servants, from the beginning of creation until this time; and in nothing did they sin, save those things which they received not of me." (38th Verse.)

You seem desirous to take part of the law and reject the other part, but it is plainly stated as above quoted, that they were "to do the works of Abraham, and that if ye enter not into my law, ye cannot receive the Promise of my Father which was made unto Abraham." It is further said, "God commanded Abraham and Sarah gave Hagar to Abraham to wife, and that the reason why she did it was because it was the law." It is evident, therefore, from the whole of the above that other wives are included in this law as well as the one.

You further inquire: "What is the difference in a man having dead wives sealed to him, than living women, so that he has one living wife; will they gain as great an exaltation if they have dead women sealed to them as they would if they had living women sealed to them?" This law pertains more particularly to the living, and on this point I refer you to verse 52 wherein it is said: "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." And in the 64th Verse: "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." This is the law of Sarah, "who administered unto Abraham according to the law, when I commanded Abraham to take Hagar to wife."

You seem to be desirous of having dead women sealed to your husband instead of living ones, whereas the law pertaining to these matters does not put things in that shape. We read that the Lord commanded and Sarah gave Hagar to Abraham to wife, and it is for wives as well as husbands to perform their part in relation to these matters as explicitly stated in verse 64 wherein it is said: "If 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." Circumstances do not always place it in the power of man to enter into this Covenant and these matters are left with the Lord to adjust, but no man or woman has authority to point out any other way than that which the Lord has appointed.

Respectfully your Brother in the Gospel,

(Sig.) JOHN TAYLOR.

CHILDHOOD IMPRESSIONS

We recall the incident of the six-year-old son of the late Royal B. Young, returning from Sabbath school and being asked by his father what the lesson was that day. He said, "O it was about Adam and Eve." "Tell me about it", the father rejoined. "Well", said the lad in a laconic vein, "it was this way: The Lord had an orchard and he told Adam and Eve they could have all the apples off'n one tree, but mustn't touch any of the other trees. When he left, they tore loose and et out the whole orchard. So God drove them out."

Recently the eight-year-old Roger, son of Morris Kunz, holding a play school with a bunch of his **brothers** and **sisters**, gave the following original recital:

Little Children, Abraham Lincoln was a brave man, who was once a little boy. His father had a cherry tree. Abraham Lincoln cut it down—CLEAR down!

"Who could've cut down my nice cherry tree", asked his father? "I did", said he, "for I cannot be a liar."

"I will not give you HECK", said the father, because you will some day be the capitol of this great nation."

Abraham Lincoln grew up into a great man. A battle was prepared for him to fight. While the armies of the North and South fought each other for Lincoln, an actor named Mr. Booth jumped out of Henry Ford's garage! He shot our dear Abraham Lincoln right where he sat on a box watching a picture show.

I hope all you children will grow up to be a great man like Abraham Lincoln: be good friends like he was. He and George Washington was real good friends, because they was both the Presidents of the United States.

GRAN'PAP'S ADVICE

When things wuzn't goin' to suit us,
An' money worn't jinglin' aroun',
Gran'pop, he would say, in his known', wise way
"Jest keep the plow in the groun'!"

When the rust it got into the cotton,
An' 'peared like the corn crop would drown,
Gran'pap, he would say, "Keep a-peggin' away,
An' jest keep the plow in the groun'!"
An' now that he's gone, I kin tell you,
No matter the labor I'm at,
I still hear him say that same word ever' day,
An' thar's no better scripture than that!

An' so, when the rust kills the cotton
An' the sheriff is hoverin' roun',
Wharever I be, Gran'pap's sayin' to me,
"Jest keep the plow in the groun'!"
—F. L. Stanton.

TAKE IT ON THE CHIN

My doctrine is to lay aside contention and be satisfied. Just do your best, and praise or blame that follows that counts just the same. I've always noticed great success is mixed with trouble more or less, and it's the man who does his best, That get's more kicks than all the rest.—J. W. Riley.

WHERE BABY JOY COMES FROM

As I sat by my study table,
With my sermon strewing the floor,
My little sixteen-month's darling,
Came full-sail through the study door.
He first bore away to the window,
Then veered to the bright hearth-stone;
But soon in the farthest corner
Cast anchor, all alone.

First he rattled the quills in my pen-box,
And then with the carpet he played;
Then he washed his hands in the sunshine,
And caught at the shadows they made.
One thing was as good as another,
For each gave a new surprise;
And the light of his childish gladness
Kept shining on out of his eyes.

As I wondered where all the joy came from
This thought fell from heaven on me:
That when God and a babe are together,
A little fountain of glee
Must needs bubble up in the child's heart,
Because those waters are given,
And ever renewed, by the joy tides
Of the great cheerful heart in heaven.

I had quite forgotten my sermon,
And my baby upon the floor
Was tearing the paper to pieces,
That was strewed from window to door;
But I knew that the thought he gave me
Was more than his hands could destroy—
For the love of the Father in heaven
Had come to me through my boy.
—Author Unknown.
Deseret Evening News, Sept. 3, 1873.

TECHNICALLY PERFECT

The identity of the young lady is withheld, but the memory of her answer lingers on with the science instructor in a large high school. On a written quiz he had asked the class to define a bolt and a nut, and explain the difference between them.

On her paper the young lady wrote: "A bolt is a thing like a stick of hard metal such as iron with a square bunch at one end and a lot of scratching wound around the other end. A nut is similar to the bolt only just the opposite, being a hole in a little chunk of iron sawed off short with wrinkles around the inside of the hole."

The startled instructor marked that one with a large "A".

TRUTH

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

VOL. 6. SEPTEMBER, 1940 NO. 4.

Criticisms of Mormon Marriage Relations Met--A Challenge to the Nation

Small Families Decried — Religious Liberty and Human Rights Sustained

Excerpts of Sermon by

APOSTLE ERASTUS SNOW

(Jubilee Conference, April, 1880)



Erastus Snow

Our nation is inclined to find fault with us because of our marriage relations—not that they have reason to believe that the people of Utah are not virtuous—not that licentiousness or looseness of morals prevail, or that there is a disregard of sexual purity—not that wives and mothers are not honored as they deserve to be—not that children are not beloved and cared for and trained and educated; but that there is a disposition under the teachings and sanction of our holy religion to amplify the doctrine (which was also sanctioned by the fathers and practiced in ancient Israel, and nowhere disallowed in the Gospel of our Lord Jesus Christ) that **every healthful, virtuous woman desiring to fulfill the law of God, ought to have the opportunity of becoming an honored wife and mother, and to partake of those conjugal blessings and enjoyments that are interwoven with our nature and our being, and thus fill the object and pur-**

"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."

pose of our creation. We believe that where this opportunity is not afforded, where the institutions of the state, or the tenets of religion, or the morals of the sterner sex forbid or interfere with this privilege, there is something wrong. It is a state of Society that is unnatural, and ought not to exist; that a remedy ought to be sought for and found. Some ancient nations recognized the correctness of this principle and attempted to compel the male population to marry, while some of the ancient Gentile nations, under the leadership of Rome, sought to establish monogamy; they also sought to remedy the evils to which I have referred, by compelling the males to marry. If they could enforce such a law, I should think it imperative upon any State that forbids polygamy. A large-souled man who cherishes a proper respect for his mother and sister, and for every other man's mother and sister, and is disposed to marry and deal justly with more than one woman, ought to have the privilege so to do; but if the State forbids him so to do, then the State ought to compel delinquent bachelors to wake up and do their duty. President Young in his lifetime often made this banter to the United States:

> If you will not remove your narrow-contracted laws, be consistent, and compel the bachelors to do their duty, and compel every man to confine himself to his own wife and let other men's wives and daughters alone, then we will wait and see the result, and shall be satisfied if the women shall have no longer cause to complain. But while the tens of thousands of the daughters of Eve are left in our large mercantile towns and elsewhere to fall a prey to the brutish lusts of wicked men, and afterwards to be cast off to die, rotten with disease, in gutters and in dens and hovels, and in this state to be swept away from earth—we say while tens of thousands of the fair daughters of Eve are thus victimized and made to suffer from this unnatural state of things in modern Christendom, it seems to us the sheerest hypocrisy for the solons of our nation—backed by the clergy of the land—to decry the honorable marriage of the Latter-day Saints, with the example before them of 40,000 children attending our Sabbath Schools—which I repeat is more than those of all the other Territories of the United States and half a dozen of the minor States thrown in.

There is an ancient doctrine which God established in ancient Israel and commanded, namely, that the adulterer should be put to death. We ask ourselves the question, if it became necessary for God to command by Moses that Israel should not suffer the adulterer to live, but that whosoever should be caught in the act should first be tried before the elders, and if found guilty the elders should declare their sentence and bring them to the gates of the city and call upon all the people to pick up stones and join in his execution, that by all throwing at the same time no one would have it to say that "Your stone killed him," or that no relative could charge his death to any one person, neither could the ignominy be fastened upon an executioner, as it is in our day, but the whole people signifying their contempt for the transgressor, joined in administering the penalty until he died the death of a dog. But the natural sequence of the law is—liberty for honorable men of the earth to absorb the surplus female element in honorable marriage, though it should be under the plural system practiced by the patriarchs and prophets of old. And while this privilege was extended—so long as there was a surplus female element to be absorbed—the man who tampered with his neighbor's wife or daughter suffered death.

Brother Woodruff related in my hearing a short time since, an account of his visit among the village Indians of New Mexico, on the Rio Grande, and of a conversation between him and the governor of one of the chief villages, numbering some 3,000 souls, who were partially civilized maintaining schools and also maintaining purity in their social relations. The governor assured him that they had for many generations kept themselves free from mixing with the Castilian blood, and that the death penalty was scrupulously enforced upon the man guilty of

adultery among them. He said the railroad was approaching their town, that the whites were crawling upon them, and it would be but a short time before they would be overrun with them; and that though they boasted of far greater intelligence, greater wealth, and were a powerful people, they were given to many crimes, to drunkenness and whoredom, and, he said, they feared the result of their approach and their "civilization" in their midst; for, he said, "if any of them were to take liberties with our women, and our men should execute the penalty of the law of our fathers, which has been in force among us for centuries, and put to death the guilty adventurer, what would be the result," said the old gray-haired patriarch of the village? "I suppose," said he, "they would send their troops upon us and slay us." Such are the reflections and such are the rebukes of the chieftain, who is called a savage, upon the civilization of the age.

As a people, we are exceedingly anxious to acquit ourselves as good citizens in every department of life, with honor and credit before our nation and the world. And as we spread abroad, the cry will be, "Give us room, that we may dwell;" and it is in this sense that we are an aggressive people—not aggressive by war, not aggressive by abridging the rights of our fellows, but in the sense that we are growing in the same sense as the potato is aggressive when planted in a fruitful field. And this reminds me of a remark made by the late Dr. Willard Richards, when, in 1847, we came to the top of the Big Mountain and began to descend through the quaking-asps in the black soil, says he, "Brethern, methinks I hear the Irish potato crying out, lie over, give me room." Such, indeed, are the Latter-day Saints; the cry will be, "Lie over, and give me room." We are extending and spreading abroad, and we continue to gather our brethern and sisters from distant nations and provide for them homes and means of employment; and we are marrying and multiplying and endeavoring to encourage the fulfillment of the commandment given to our first parents—multiply and replenish the earth. And when I look back to New England—the cradle of American liberty—and see the majority of the New England families dwindling—for go where you will among the wealthy, the banker, the merchant, the wealthy farmer or the well-to-do mechanic in the more well-to-do portions of the New England States, if you find any children at all, as a rule it is not more than a son and daughter, or an only son or only daughter—two or three children at the most in the majority of cases, and they, generally sickly and short-lived. During my last visit to that country I often spoke of it and referred to it among my kindred and acquaintances, of whom I have many, that being the land of my nativity, and therefore I may be permitted to speak of the land and home that gave me birth, and refer to what I regard its degeneracy. In referring to this state of affairs the answer of my old aunt who r a n k s herself among the aristocracy of the land. "Oh," said she, " it has become unpopular to have large families." And in looking over the newspapers of New England and those of other Eastern States, I was not a little shocked to see the advertisments of abortionist doctors, male and female, unblushingly put forth before high heaven and in the face of civilized humanity—pardon the expression, shall I say non-civilized humanity? I should offend the pride of the world; but if the Gods and the angels were to speak, they would blush at the term "civilization." And these papers containing such advertisements, are s c a t t e r e d throughout the land broadcast, read by families, and before the gaze of every woman and every girl, as well as every profligate of the land; and these point out the ways and means developed by "Christianity" to prevent the fulfillment of the first great command of God to our first parents. The way to destroy the foetus in the womb, to produce premature birth

and abortion, and lastly, when this fails to secretly smother the offspring or cast them into sewers—anything to be relieved from being burdened, burdened—God save the mark!—burdened with the offspring, the spirit that came from heaven, as if it were a burden. What false education is this? What false religion is this that has poisoned the human heart, that has turned their brain, that has turned all common sense out of the Christian world into beastly lust, and that patronizes and sustains these vampires of society, and makes them palatial residences on Broadway and on the Fifth Avenue of New York? The price of blood.

These iniquities cry unto heaven, and God will visit them in his own due time with judgment upon those who uphold them, and those States that defend and protect this wickedness, and at the same time cry out against the institutions of the Latter-day Saints, and say, crucify and imprison them, and put them to death if necessary. Will the Lord not lend an ear? Will He not take cognizance of such doings? And will He not judge between his people in the mountains and their accusers and those who rail against them and who at the same time are connected either directly or indirectly with the many sinks of iniquity that flourish on this so-called Christian land? Shall the Latter-day Saints assimilate themselves with these abominations? Shall they too give themselves up to whoredom and lust? Shall they encourage infanticide, foeticide and all their kindred evils? Shall we forbid honorable mariage and leave the surplus female element a pray to libertines and reap the consequences, in the foul and loathsome diseases that taint society and ruin future generations? No, God forbid! the heart of every Latter-day Saint, man and woman in the land says no. We will pray for our people; we will pray for our nation, we will pray God to soften their hearts and stay their hand and hold their arm, and not permit them to execute their narrow contracted laws which they have framed in the days of their bigotry and ignorance, under the tradition of their fathers; and in violation of the great principles on which American liberty is founded.

We know full well that the old Puritan States of New England and the other commonwealths of America grew up under the monogamic system, and that their hearts have not become sufficiently enlarged to comprehend the final result of this tree of liberty which they planted in the land; they consequently retained in their new colonies and the States formed out of them, the old Roman system of monogamy that made laws against bigamy. But the bigamy which their laws contemplated and which the laws of England contemplated, after which they patterned, was not plural marriage of the Latter-day Saints, regulated as it is under the sanction of religion, its duties and obligations, and religiously observed by the people. But their laws against bigamy were based upon the principle of fraud, fraud practiced by a man or woman, who believing in monogamy, enter into that relationship and then secretly violate the sacred covenants entered into with each other, and unbeknown to each other, contract a marriage with another and clandestinely carry it on. The crime in this instance was not in the religious doctrine of plural marriage, but in the fraudulent manner in which it is contracted and carried on and the violation of their covenants and the law of the land. But the constitution of the United States is a broad instrument, framed to suit the growth of this country * * * so ample in its c h a r a c t e r that it will admit and protect the Mohammedan, the Jew, the patriarch Abraham himself if he were here with his wives and concubines, and Jacob and Joseph, and all the ancient patriarchs as well as the Khedive, if he were to come here with his wives and people, and from colonies in our midst. The true spirit of that glorious constitution of our country as understood by us, is illustrated in the hymn which we so frequently have sung, composed by elder P a r l e y P.

Pratt on the occasion of the first celebration of the entry of the pioneers into this valley, held on the 24th of July, 1848. The first great feast was celebrated, called the harvest feast, commemorating the first anniversary of the arrival of the pioneers in this land and the following is part of the hymn sung on that occasion:

"Come, ye Christian sects and
pagans,
Indian, Moslem, Greek and Jew,
Worshippers of God or dagon
Freedom's banner waves for you."

These are the sentiments of the Latter-day Saints as to the nature of the liberty our fathers fought for, and which we desire to maintain in the land, namely, freedom for all people of every land and clime. Nor does it require them to leave behind their wives and children and adopt the narrow-contracted, bigoted laws of monogamy. It was a New England bigot, Mr. Morrill, of Vermont—my native state, disgraced on account of it—who introduced that bill known as the anti- polygamy bill of 1862, which was adopted by the solons of our nation, under the last priestly influence and sectarian bigotry of the land, of which the noble Mr. Lincoln was ashamed. * * * If there is anything in which Presidents and senators, congressmen and judges will be found wanting before the heavens when weighed in the balance, it will be in their future endorsements of that bill and their efforts to enforce it. * * *

Messages From James Buchanan

President of the United States
Affecting the Mormon Question.

In TRUTH (5: 4, Sept. 1939) we published an earlier message and proclamation of Mr. Buchanan, dated December 8, 1857, and April 6, 1858, respectively. We now present two subsequent messages from the President (his second and fourth), as they bear upon the Mormon situation in Utah. This data is given for the historical value it contains, and that it might become a permanent record more readily available to the reading public. Messages of similar import from other Presidents will follow in subsequent issues of TRUTH.—Editors.

By JAMES BUCHANAN,

President of the United States,
December 6, 1858:

FELLOW CITIZENS OF THE SENATE AND HOUSE OF REPRESENTATIVES: ON THE FOURTEENTH of September, 1857, Governor (Brigham) Young issued his proclamation, in the style of an independent sovereign, announcing his purpose to resist by force of arms the entry of the United States troops into our own Territory of Utah. (The proclamation of Brigham Young follows at end of this article.) By this he required all the forces of the Territory to "hold themselves in readiness to march at a moments notice to repel any and all such invasion," and establish martial law from its date throughout the Territory. These proved to be no idle threats. Forts Bridger and Supply were vacated and burned down by the Mormons to deprive our troops of a shelter after their long and fatiguing march. Orders were issued by Daniel H. Wells, styling himself, Lieutenant-General, Nauvoo Legion, to stampede the animals of the United States Troops on their march, to set fire to their trains, to burn the grass and the whole country before them and on their flanks, to keep them from sleeping by night surprises, and to blockade the road by felling trees and destroying the fords of rivers, etc.

These orders were promptly and effectually obeyed. On the 4th of October, 1857, the Mormons captured and burned, on Green river, three of our supply trains, consisting of seventy-five wagons loaded with provisions and tents for the army, and carried away several hundred animals. This diminished the supply of provisions so materially that General Johnston was obliged to reduce the ration, and even with this precaution there was only sufficient left to subsist the troops until the 1st of June.

Our little army behaved admirably in their encampment at Fort Bridger un-

der these trying privations. In the midst of the mountains, in a dreary, unsettled, and inhospitable region, more than a thousand miles from home, they passed the severe and inclement winter without a murmur. They looked forward with confidence for relief from their country in due season, and in this they were not disappointed.

The Secretary of War employed all his energies to forward them the necessary supplies and to muster and send such a military force to Utah as would render resistance on the part of the Mormons hopeless, and thus terminate the war without the effusion of blood. In his efforts he was efficiently sustained by Congress. They granted appropriations sufficient to cover the deficiency thus necessarily created, and also provided for raising two regiments of volunteers "for the purpose of quelling disturbances in the Territory of Utah, for the protection of supply and emigrant trains, and suppression of Indian hostilities on the frontiers." Happily, there was no occasion to call these regiments into service. If there had been, I should have felt serious embarrassment in selecting them, so great was the number of our brave and patriotic citizens anxious to serve their country in this distant and apparently dangerous expedition. Thus it has ever been, and thus may it ever be.

The wisdom and economy of sending sufficient reinforcements to Utah are established, not only by the event, but in the opinion of those who from their position and opportunities are the most capable of forming a correct judgment. General Johnston, the commander of the forces, in addressing the Secretary of War from Fort Bridger under date of October 18, 1857, expresses the opinion that "unless a large force is sent here, from the nature of the country a protracted war on their (the Mormons') part is inevitable." This he considered necessary to terminate the war "speedily and more economically than if attempted by insufficient means."

In the meantime it was my anxious desire that the Mormons should yield obedience to the Constitution and the laws without rendering it necessary to resort to military force. To aid in accomplishing this object, I deemed it advisable in April last to dispatch two distinguished citizens of the United States, Messrs Powell and McCulloch, to Utah. They bore with them a proclamation addressed by myself to the inhabitants of Utah, dated on the 6th day of that month, warning them of their true condition and how hopeless it was on their part to persist in rebellion against the United States, and offering all those who should submit to the laws a full pardon for their past seditions and treasons. At the same time I assured those who should persist in rebellion against The United States, that they must expect no further lenity, but look to be rigorously dealt with according to their deserts. The instructions to these agents, as well as a copy of the proclamation and their reports, are herewith submitted. It will be seen by their report of the 3rd of July last that they have fully confirmed the opinion expressed by General Johnston in the previous October as to the necessity of sending reinforcements to Utah. In this they state that they "are firmly impressed with the belief that the presence of the Army here and the large additional force that had been ordered to this Territory were the chief inducements that caused the Mormons to abandon the idea of resisting the authority of the United States. A less decisive policy would probably have resulted in a long, bloody, and expensive war."

These gentlemen conducted themselves to my entire satisfaction and rendered useful services in executing the humane intentions of the Government.

It also affords me great satisfaction to state that Governor Cumming has performed his duty in an able and conciliatory manner and with the happiest effect. I cannot in this connection refrain from mentioning the valuable services of Colonel Thomas L. Kane, who, from motives of pure benevolence and without any official character or pecuniary compensation, visited Utah during the last inclement winter for the purpose of contributing to the pacification of the Territory.

I am happy to inform you that the governor and other civil officers of Utah are now performing their appropriate functions without resistence. The authority of the Constitution and the laws has been fully restored and peace prevails throughout the Territory.

A portion of the troops sent to Utah are now encamped in Cedar Valley, 44 miles southwest of Salt Lake City, and the remainder have been ordered to Oregon to suppress Indian hostilities.

The march of the army to Salt Lake City through the Indian Territory has had a powerful effect in restraining the hostile feelings against the United States which existed among the Indians in that region and in securing emigrants to the far West against their depredations.

This will also be the means of establishing military posts and promoting settlements along the route.

I recommend that the benefits of our land laws and preemption system be extended to the people of Utah by the establishment of a land office in that Territory.

—Messages and Papers of the Presidents Vol. 4: 3034-3037.

By JAMES BUCHANAN, December 3, 1860:

Fellow citizens of the Senate and House of Representatives: * * *

Peace has also been restored within the Territory of Utah, which at the commencement of my administration was in a state of open rebellion. This was the more dangerous, as the people, animated by a fanatical spirit and intrenched within their distant mountain fastnesses, might have made a long and formidable resistance. Cost what it might, it was necessary to bring them into subjection to the Constitution and the laws. Sound policy, therefore, as well as humanity, required that this object should if possible be accomplished without the affusion of blood. This could only be effected by sending a military force into the Territory, sufficiently strong to convince the people that resistance would be hopeless, and at the same time to offer them pardon for past offenses on condition of immediate submission to the Government. This policy was pursued with eminent success and the only cause for regret is the heavy expenditure required to march a large detachment of the Army to that remote region and to furnish it subsistence. Utah is now comparatively peaceful and quiet, and the military force has been withdrawn, except that portion of it necessary to keep the Indians in check and to protect the emigrant trains on their way to our Pacific possessions.—Ib. 5:3179.

PROCLAMATION BY THE GOVERNOR (Brigham Young)

Citizens of Utah:

We are invaded by a hostile force, who are evidently assailing us to accomplish our overthrow and destruction. For the last twenty-five years we have trusted officials of the government, from constables and justices to judges, governors and presidents, only to be scorned, held in derision, insulted, and betrayed. Our houses have been plundered, and then burned, our fields laid waste, our principal men butchered while under the pledged faith of the government for their safety, and our families driven from their homes to find that shelter in the barren wilderness, and that protection among hostile savages, which were denied them in the boasted abodes of Christianity and civilization. The Constitution of our common country guarantees unto us all that we do now, or have ever claimed. If the constitutional rights which pertain to us, as American citizens, were extended to Utah, according to the spirit and meaning thereof, and fairly and impartially administred, it is all that we could ask; all that we have ever asked.

Our opponents have availed themselves of prejudice existing against us, because of our religious faith, to send out a formidable host to accomplish our destruction. We have had no privilege or opportunity of defending ourselves from the false, foul and unjust aspersions against us before the nation. The government has not condescended to cause an investigating committee, or other person, to be sent to inquire into and ascertain the truth, as is customary in such cases. We know these aspersions to be false; but that avails us nothing. We are condemned unheard, and forced to an issue with an armed mercenary mob, which has been sent against us at the instigation of anonymous letter writers, ashamed to father the base, slanderous falsehoods which they have given to the public; of corrupt officials, who have brought false accusations against us to screen themselves in their own infamy; and of hireling priests and howling editors, who prostitute the truth for filthy lucre's sake.

The issue which has thus been forced upon us compels us to resort to the great first law of self-preservation, and stand in our own defense, a right guaranteed to us by the genius of the institutions of our country, and upon which the government is based. Our duty to ourselves, to our families, requires us not to tamely submit to be driven and slain, without an attempt to preserve ourselves; our duty to our country, our holy religion, our God, to freedom and liberty, requires that we should not quietly stand still and see those fetters forging around us, which are calculated to enslave, and bring us in subjection to an unlawful military despotism, such as can only emanate, in a country of constitutional law, from usurpation, tyranny and oppression.

Therefore, I, Brigham Young, governor and superintendent of Indian affairs for the Territory of Utah, forbid:

First—All armed forces of every description from coming into this Territory, under any pretense whatever.

Second—That all the force in said Territory hold themselves in readiness to march at a moment's notice to repel any and all such invasion.

Third—Martial law is hereby declared to exist in this Territory from and after the publication of this proclamation, and no person shall be allowed to pass or repass into or through or from this Territory without a permit from the proper officer.

Given under my hand and seal at Great Salt Lake City, Territory of Utah, this fifteenth day of September, A. D. eighteen hundred and fifty-seven, and of the independence of the United States of America, the eighty-second.

(Seal) BRIGHAM YOUNG.

—History of Utah—Whitney, 1:626-7.

Immorality a Damning Sin—Virtue Its Own Reward

Excerpts From Remarks of President George Q. Cannon

October 5, 1890

(Deseret News, Nov. 1, 1890)

"Think of how many doctrines have been taught that have been new to the world, but that God has revealed in our day! How could we understand them unless the spirit of God bore testimony to them? Who on earth could believe them? They were not sanctioned by tradition. They were not upheld by the common belief of man. They were new to this generation. Yet, though they shocked the prejudices of mankind, and perhaps startled us as Latter Day Saints, when we sought God for a testimony concerning them, He never failed to give unto us His Holy Spirit, which witnessed unto our spirits that they were from God, and not of man. So it will be to the end. * * *

"I said on one occasion, and probably more than once, to the brethern who were in the penitentiary, that I was willing to prophesy that they would be more blessed and prospered in that which they put their hands to do than if they had not gone there; and I am sure it will be so. * * *

"If you were to see the faces of men as I have seen them when they have been told that we look upon the sin of adultery as the greatest crime next to the shedding of blood, it would be a picture to you; for I tell you that **virtue among men is almost unknown outside of this church**; and, of course, when men's virtue has fallen so low, you can depend upon it the virtue of the other sex is not beyond question. The testimony that we bear is that the Latter-day Saint who indulges in sexual sin will be damned, if he does not repent. * * * That man or woman that is unvirtuous cannot retain the spirit of God.

"The elders wonder why it is that they do not gather out more from the nations of the earth as they did formerly. The reason is obvious. The people are corrupt. They are full of lust and abominable evils. Abortion and feotecide and kindred sins are practiced **almost universally.** (From here the speaker digressed showing how birth-control had been adopted in the New England states.) The result is, the best blood in America is not being perpetuated. The old families are not being kept up, and their places are being filled with foreigners. When they do marry, they do not have children; or, if they do, they have only one or two. What will God do with a people of this kind? **He will let them be blotted out,** if they do not repent. They will bring upon themselves, by their sins, the very condemnation that God has said would follow, because they destroy the life that God gives them, and they do not perpetuate their race. The result is, an inferior class of people is growing up, because the foreigners, when they come here are not contaminated with that dreadful sin—the murder of the innocents, the murder of unborn children, as well as those that are born—and they are

not likely to be for one generation, at least. These are sad truths, but they are true nevertheless.

"I have been told, though it seems incredible to me, that among those who call themselves Later Day Saints the same evils are growing up. I tell you, in the name of Jesus Christ, THAT ANY WOMAN WHO COMMITS THIS HORRIBLE SIN WILL BE DAMNED, just as sure as God lives; and any husband who will SUFFER HIS WIFE TO TAKE MEANS TO PREVENT THE NATURAL INCREASE OF THE RACE AS GOD HAS DESIGNED IT, THAT MAN WILL BE CURSED OF GOD. I want to lift my voice against these dreadful evils that exist in the world; and if they are coming into our midst, I say to you, woe unto those who practice them; for they will stand before the bar of God as murderers, and they will be damned. Hear it, all ye people! This is the curse that is coming upon our race today upon this continent, especially through the northern states. It is not so in the south. It will creep in there, however, after a while, if care be not taken. But the southern people have not yet yielded to this crime to the extent that those have in the north.

DREAM BOY

This could have been his little shoe,
This mite of leather proudly new
I button on my sister's lad.
This printing-set and metal pad,
The cowboy's hat with ragged brim—
These once might have belonged to HIM.

But ball and gun, and every toy
Belong instead to sister's boy.
There is a child, with dimpled chin,
Whose mother I once might have been,
Blissful to have him in my care—
THE CHILD I WAS AFRAID TO BEAR.

—Eloise Herring Gorham.

THE PROOF OF A PROPHET

We copy the following from the "Liahona the Elders Journal", a Church publication, issue of July 3, 1907, presumably from the gifted mind of the Editor, the late B. F. Cummings. It treats the subject of "Fallen Prophets", showing what it takes to constitute a true Prophet of God, and how unnecessary it is for a TRUE PROPHET to be continuously trying to prove his status as such before the people. We excerpt a few pungent items from this Article as of "general and enduring value".—Editors.

We might present quite a list of men who sought to supplant or succeed the Prophet Joseph Smith as president of the Church of Jesus Christ of Latter-day Saints, but who did not possess the necessary qualifications for the position, nor any divine call nor right to assume it; but we do not care to particularize by so doing. We might also cite proofs from the personal history of every one of them that they were not fit to lead the Church, nor worthy of the confidence of its members; but to do this is not necessary to our present purpose.

Suffice it to say that not a single individual whose name would properly appear on the list above referred to, were it to be prepared, ever made an utterance or accomplished an achievement, from the day he first sought to gratify his ambition to that on which he breathed his last breath, that marked him as a true prophet. Take each man whose name could properly be mentioned in this connection, and study his biography from the time when he first began to plan for the gratification of his aspirations to the end of his life, and what did he ever say or do that was worth remembering? What proof did he ever give that the Lord had called him? **Prophets are known by their works, and the fulfillment of their predictions.** What works were ever performed by anyone of these men by which he may be known as a

prophet? What prophecy did one of them ever utter in the name of the Lord that was later fulfilled, or is ever likely to be?

Several men whose names might here be given, and who cherished an ambition to lead the Church, and made free use of the epithet, "fallen prophet", were themselves striking examples of what is signified by that phrase. They had once possessed great light, high authority and priceless blessings, but through wrong doing or neglect of duty had lost the favor of the Lord and the guidance of the Holy Spirit, and had become followers of a fatal ignisfatuus.

No prophet ever "fell" after having been vested with the keys of a dispensation. God has foreknown what would be the conduct of every man whom He ever chose for the office and mission of a prophet, and not once has He ever conferred the keys of a dispensation upon a man whom He foreknew would not be faithful unto death. Sacred writ, including the Book of Mormn, may be searched in vain for an exception to this rule.

Again no true prophet who was ever called to hold the keys of a dispensation and to preside over the church of God, ever designed to engage in a controversy with a rival upon the subject of his right of leadership. To present himself before the people with his message from the Lord, and to invite all who chose to do so, to sustain and follow him, has been the course taken by every divinely authorized presiding prophet since the world began. **Wrangling over such a question as the right to lead the people of God, is nearly always a distinguishing characteristic of a false or fallen prophet, never of a true one.**

There is always self-stultification in the record of a fallen prophet; invariably he denies or contradicts what he formerly taught or testified to, or is disloyal to his former brethern. It is impossible for a true prophet to fall without denying or violating his own teachings; and this is an infallible key by which to determine whether a true prophet has become a fallen one.

PENALTY OF TURNING FROM THE LORD

(Brigham Young)

There is one principle I would like to have the Latter-day Saints perfectly understand—that is, of blessings and cursings. For instance we read that war, pestilence, plagues, famines, etc., will be visited upon the inhabitants of the earth; but if distress through judgments of God comes upon this people, **it will be because the majority have turned away from the Lord.** Let the majority of the people turn away from the holy commandments which the Lord has delivered to us, and cease to hold the balance of power in the Church, and we may expect the judgments of God to come upon us: but while six-tenths or three-fourths of this people will keep the commandments of God, the curse and judgments of the Almighty will never come upon them, though we will have trials of various kinds, and the elements to contend with—natural and spiritual elements. **While this people will strive to serve God acording to the best of their abilities, they will fare better, have more to eat and to wear, have better homes to live in, better associations, and enjoy themselves better than the wicked ever do or ever will do.**—J of D 10: 335-6. ....

REAL WORTH

It is well enough to be virtuous,
When nothing tempts you to stray,
When no voice of sin
From without or within
Is luring your soul away.

But it is only a negative virtue
Until it has been tried by fire,
And the soul that is worth
The honor of earth,
Is the soul that resists desire.
—Ella Wheeler Wilcox.

We have grown in numbers, wealth and power, as no other nation has ever grown, but we have forgotten God.—Abraham Lincoln.

EDITORIAL

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EDITORIAL THOUGHT

If the time was that the Elders of Israel could not be chastened and corrected for their wrongs, and be set right, you may know that they have proved recreant to their faith. And if those who are appointed to lead this people dare not rise up and tell them of their iniquity and chastise them therefor, and teach them the way of life and salvation, you may know that your leaders have fallen from their station. — Brigham Young, J of D 5: 124.

STEPS TO APOSTACY

"I, the Lord, am bound when ye do what I say; but when ye do not what I say, ye have no promise."— D & C 82: 10.

In the steps leading to apostacy from principles of salvation it is but natural that people will grasp at straws, look for excuses, seek alibis, more frequently than not straining the plain meaning of scripture to serve their purpose and in justifying their actions. Apostacy seldom if ever comes suddenly; it is a gradual growth springing from a disaffection here, a misunderstanding there, until the spirit has strayed so far that a complete abandonment of the principles involved sets in.

Elsewhere herein (page 94) we have referred to the word of the Lord as recorded in Doctrine and Covenants 124: 49, clung to by many of the Saints today as justification for the abandonment of Celestial marriage as the principle involves plural marriage. While, as we have shown, this revelation bears no relationship to the law mentioned, one expression in the revelation used by the Lord serves a text for deep reflection: "* * * those sons of men go forth with all their might and with all they have to perform that work, and cease not their diligence," etc.

It is clear from this scripture that to claim immunity from a divine requirement, one must first put forth every effort to accomplish it—"go with all their might", "cease not their diligence,"— otherwise there can be no valid excuse. Having done their part, the Lord has promised to vindicate them, fight their battles, and punish their enemies accordingly. Conversely, Saints failing in their part must expect to suffer for such failure. The enemy, while receiving just censure for its actions, will not be made to carry the whole load of condemnation.

These thoughts are inspired by the history of the abandonment by the Saints of the principle of Celestial or plural marriage. Many today suppose that this was accomplished by the single act of Wilford Woodruff in signing the Manifesto of 1890 and its acceptance by the Church in General Conference. Such, however, is not true. President Woodruff's action was but the formal culmination of an evolutionary process leading to apostacy on the part of the membership of the Church, covering a period of many years. President Brigham Young saw the situation materializing early in his administration. He warned the Saints that a surrender of plural marriage would seriously hinder their progress. **"The fulness of the gospel," said he, "is the united order and the order of plural marriage, and I fear that when I am gone, this people will give up these two**

principles which we prize so highly; and if they do, this church cannot advance as God wishes for it to advance." (Cel. Marriage, p. 2, 3rd Ed.)

President Daniel H. Wells, of the First Presidency, stated in 1875:

> **Many will doubtless make shipwreck of their faith and will be led away by the allurements of sin into by and forbidden paths; yet the kingdom will not be taken from this people and given to another. BUT A PEOPLE WILL COME FORTH FROM AMONG US, who will be zealous of good works, willing to do the bidding of the Lord, who will be taught in His ways, and who will walk in His paths.—Des. News, Nov. 6, 1875. Also TRUTH 4:232.**

This is but one of many such statements made by the leaders in that early day. It clearly points to a day when the body of the Church will so far digress from the fundamentals of truth that but few will remain to carry on the work in its fulness. The leading brethren among the General Authorities, by both precept and example, worked faithfully to stem the threatening tide of apostacy, but the great tidal wave of unbelief came mercilessly on. In the first instance, while the Church accepted the law of plural marriage by unanimous vote (August 29, 1852) it is claimed that only two or three per cent of the membership embraced the principle. This indicates the breaking of sacred covenants; for to accept a principle involves the living of it.

As laws were enacted against the Abrahamic principle of marriage, and the prosecution of offenders was pushed, the voice of the Saints in clamoring for an abandonment of the principle—at first a whisper—steadily grew louder until its shrillness became deafening. Five times the Saints applied for admission into the sisterhood of states, each time being denied that natural right. President Brigham Young said:

> **The Lord gave a revelation through Joseph Smith, His servant; and we have believed and practiced it. Now, then, it is said that this must be done away before we are permitted to receive our place as a State in the Union. * * * Do you think that we shall ever be admitted as a State into the Union without denying the principle of polygamy? If we are not admitted until then (speaking his own sentiments) then we shall never be admitted.—J of D 11: 269.**

Notwithstanding these warnings the Saints very definitely indicated their willingness to surrender a fundamental principle of salvation for statehood. History recalls that in 1887, less than a year after President John Taylor refused to sign a manifesto (Sept. 27, 1886) a Constitutional Convention was held in Salt Lake City to frame a constitution for the proposed state of Utah. The personnel of the Convention was almost exclusively Mormon. A Constitution was framed and an election called to ratify it. The document was endorsed by an overwhelming vote of that part of the Mormon people who had not entered into plural marriage.

In this proposed Constitution framed by members of the Mormon Church and ratified by them, the principle of plural marriage was definitely outlawed and its future practice specifically prohibited under severe penalties of fine and imprisonment. For the sake of the record, and that our readers may place responsibility for rejection of the principle where it really belongs, we give herewith the arguments of Attorney Franklin S. Richards, representing the Church, and Hon. John T. Caine, Utah's Representative in Congress, before the Senate Committee on Territories, February 18, 1888, tending to show that Utah was entitled to statehood by reason of its people surrendering the principle of plural marriage:

The representatives chosen by the convention and who were to proceed to Washington and defend the action of the constitutional convention members were: John T. Caine, Franklin S. Richards, Jeremiah M. Wilson, and Jos. E. McDonald. Excerpts from arguments follow:

> **Franklin S. Richards—**
>
> **Mr. Chairman and Gentlemen of the Committee: On the 7th day of July, A.D. 1887, at Salt Lake City, in the territory**

of Utah, a constitutional convention, composed of delegates selected by the people in the several counties of the Territory, UNANIMOUSLY adopted a constitution for the State of Utah, and, on the 8th day of October following, adopted a memorial to Congress, praying for the admission of the proposed State into the Union. The Constitution was submitted to the people of the Territory for ratification at the general election for members of the legislature and other officers, held on the 1st Monday in August, 1887, and was duly ratified by the legal voters of the Territory—13,195 votes being cast for the constitution and 502 against it. * * *

This is Utah's fifth application for statehood, and as the eldest of the family of territories, she urges that her appeal be answered by prompt admission. * * *

THE PARAMOUNT OBJECTION URGED IS THAT POLYGAMY EXISTS IN THE TERRITORY, and would, it is claimed, flourish in the new state. In considering this objection it is important that we shall first determine, as nearly as possible, to what extent polygamy exists in Utah. * * *

There is an impression abroad in the land that nearly all adult Mormons are polygamists. Nothing could be more fallacious than this. Not more than 2% of the Mormon people ever were in polygamy, and today not more than 1% of the whole population of the Territory are actual polygamists. * * *

Not only are the members of the actual polygamists now few, but through death they are diminishing with WONDERFUL RAPIDITY. It is a well known fact in Utah that the aged men are the ones who occupy this status, and time itself is solving the problem with greater CERTAINTY AND CELERITY than any human agency possibly could. * * *

Under the acts of Congress now in force, no polygamist can either vote or hold public office in the Territory, and such has been the law since March 22, 1882, when the so-called Edmunds act took effect. This being so, the polygamists have no political power to wield in the matter. They are not here seeking for statehood; it is ANOTHER CLASS OF CITIZENS ENTIRELY who are pleading for their rights as free-men. The men who framed the constitution under which we ask admission were not polygamists. Not only had they refrained from past violations of the law but they had taken a SOLEMN OATH to observe its requirements in the future.

That this committee may know what kind of men we represent here today, I will read the oath that was taken by every man who sat in the constitutional convention, and by every one who voted at the polls for this constitution. It reads as follows:

"You, and each of you, do solemnly swear that you are a citizen of the United States and of the Territory of Utah; that you 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. entitled 'an act to amend section 5352 of the Revised Statutes of the United States in reference to bigamy, and for other purposes', and will also obey the act of Congress of March 3, 1887, entitled 'an act to amend an act entitled "An act to amend section 5352 of the Revised Statutes of the United States in reference to bigamy, and for other purposes",' approved March 22, 1882, in respect of the crimes in said act defined and forbidden, and that you will not directly or indirectly aid, 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 that you will observe the laws of the Territory of Utah, so help you God."

Now, gentlemen, having shown you the CLASS OF CITIZENS who formed and ratified the constitution, I call your attention to some of its peculiar provisions, which were intended to meet this very objection and SETTLE THE VEXED QUESTION FOR ALL COMING TIME.

Extracts from the constitution were then read as follows:

Sect. 12: Bigamy & Polygamy being considered incompatible with a "Republican form of Government" each of them is hereby forbidden and declared a misdemeanor. Any person who shall violate this section shall, on conviction thereof, be punished by a fine of not more than $1000 and imprisonment for a term not less than six months nor more than three years, in the discretion of the court. This section shall be construed as operating without the aid of legislation, and the offenses prohibited by this section shall not be barred by any statute of limitations within three years after the commission of the offense; nor shall the power of pardon extend thereto until such pardon shall be approved by the President of the Unitd States.

Sect. 1 of article 16 provides for amendments to the constitution in the usual way, but limits the power to amend by the following proviso:

Provided, that section 12 of article 15 shall not be amended, revised, or in any way changed until an amendment, revision, or change as proposed therein shall, in addition to the requirements of the provisions of this article, be reported to the Congress of the United States, and shall be by congress proved, and ratification be proclaimed by the President of the United States, and if not so ratified and proclaimed said section shall remain perpetual.

Senator Butler: You do not expect anybody who has any regard for the rights of the States to vote for that provision o\ the Constitution, do you? I certainly would not, I will give you notice in advance that neither Cngress nor the President of the United Stats has anything to do with the amendments of state Constitutions, as I understand our form of government.

Mr. Richards: * * * I will simply remark now that this clause, whatever may be its legal effect, at least shows one thing, and that is the DISPOSITION AND READINESS OF THE PEOPLE of the Territory of Utah to conform to the requirements and demands which have been made of them by the country.

Senator Cullom: They ought to have gotten into that mood of mind a long while ago.

Mr. Richards: I suppose it is never too late to mend. These provisions are so broad and sweeping in their character that they would seem to place the question BEYOND ALL FURTHER CONTROVERSY. For years our opponents have urged us to do the very thing contained in these sections because they thought we would never comply with such a request. And it would seem that some members of this committee think we ought never to have complied. Be that as it may. I pass on. * * *

When the convention determined to meet the POPULAR DEMAND AND INCORPORATE THESE STRINGENT AND SELF OPERATING CLAUSES INTO THE FUNDAMENTAL LAW, it was rcognized at once as the beginning of the end of carpet-bagging in Utah, unless some pretext could be found which would induce Congress to reject this complete solution of the great problem. At once the howl went forth, long and loud, from a few malcontents, that these provisions would have no binding force in law, and that the Mormons were insincere in their adoption of them. * * *

The chairman: Mr. Richards. But you propose in this new constitution to do away with bigamy and polygamous marriages whether celestial or not: to do away with them for the future?

Mr. Richards: If a man is married to one wife in celestial marriage, we do not propose to punish him; but if he is married to more than one wife, whether it is celestial marriage or any other kind of marriage, we do propose to punish him. That is the idea, I do say it without equivocation. * * *

Mr. Richards: No man voted for this constitution who was a polygamist or who could not take the oath to obey the law. We understand that the country demands the cessation of polygamous marriages, the punishment of actual offenders, but not the persecution of men for opinions, and such acts as involve no disturbance of society We seek to place Utah in political and social harmony with the nation, and believe that can be done by a humane policy, but with a faithful and just enactment of the special provisions named in the same manner as all other laws are enforced. And by this means we expect, if granted statehood, to permanently settle the question that has so long perplexed the government and the nation. * * *

Senator Payne: But I want to know just how far under this proposed constitution this sealing for eternity can go on?

Mr. Richards: The Mormon celestial marriage is merely the religious sacrament, sealing, or ceremony of marriage. Under our constitution if anybody having a lawful wife is married or sealed to another woman he is guilty of polygamy and is going to be punished.

Senator Payne. Is that provided for in the constitution?

Mr. Richards: That is exactly what the constitution says, and WHAT THE PEOPLE MEANT who framed and adopted the constitution. — Utah Statehood, pp. 1-36.

John T. Caine, who was chairman of the constitutional convention, and also delegate to Congress, followed up the arguments of Mr. Richards in the following language:

* * * The one obstacle which stood in the way—the one objection which was raised—was the practice of plural marriage or polygamy in the Territory. They were told that until this obstacle was removed, until this objection ceased to exist, they could not hope to secure admission to the Union. * * *

The people of Utah were told over and over again that unless they put themselves fairly and squarely in accord with public sentiment on the subject of polygamy or plural marriage it would be useless to seek admission to the Union. Was there a pretense that their beliefs, their church organization, their ecclesiastical concerns were to be made the subject of inquiry? Certainly not. Congress had no more right to raise an issue of this kind than it would have to require a catholic community to disavow belief in the infalibility of the Pope of Rome, or to demand of the priests, bishops, and archbishops, of that church a declaration that they owed no obedience to the Roman hierarchy. The large majority of the people of Utah have honestly, sincerely, and deliberately sought to place themselves in conformity with the public sentiment of the country, and thereby remove any objection which might be raised to their admission as a state into the Union.

As the President of the convention which framed the constitution you are now considering, and as the Delegate chosen by the people of Utah to represent them in the other house of Congress, I desire to say in their name and on their behalf that the instrument which has been presented to Congress was not the result of a conspiracy hatched by a few men for the purpose of deceiving the people of the United States. It is not an attempt to gain admission to the Union under false colors or upon false pretenses. * * *

(After quoting section 12 of article 15, which has already been reproduced, Mr. Caine continues:)

I declare it to be my honest belief that the people of Utah, in perfect sincerity, WITH FULL KNOWLEDGE of all that the language of that section implies and imparts, did DELIBERATELY AND UNRESERVEDLY ACCEPT THAT SECTION AS PART OF THE ORGANIC LAW under which they desire to live, and further that it was and is their intention to enforce, without fear or favor, the infliction of the penalties therein prescribed again t bigamy and polygamy. * * *

I desire to say that the constitutional convention dealt with 'bigamy and polygamy' as you and the people of the United States understand the words. It acceped them in the sense in which they are employed in the laws which Congress has enacted in reference to the offenses they describe. It accepted them as describing the unlawful union of more than one woman with one man. * * *

They intended that bigamy and polygamy should be made offenses in the future state, punishable by heavy fine and imprisonment, and they not only fixed the offense in the organic law and provided the penalty for the infraction thereof, but they provided that, in this particular, the constitution should not be 'amended, revised, or in any way changed' without the approval of the Congress and the President of the United States. * * *

The question may be asked, HOW COULD MORMONS DO THIS HONESTLY AND SINCERELY so long as their church, as a church, had not solemnly declared polygamy—or plural marriage, if you please—to be wrong? Let me answer as frankly and as explicitly as my command of English will permit me to do.

In the first place, the Mormon church was not making a constitution for Utah or its people. The men who did make the constitution declared in the bill of rights, Article I, Section 3, 'There shall be no union of church and state, nor shall any church dominate the state,' etc. * * *

In the second place, the great majority of the Mormons have not practiced polygamy, and why? Because, while they accepted the revelation of Joseph Smith concerning celestial marriage and plurality of wives as a divine revelation, they held it to be PERMISSIVE and not MANDATORY, and therefore in their consciences did not feel bound to practice it. * * *

You must bear in mind, gentlemen, that every man who sat in that constitutional convention, every man who recorded his vote in favor of that constitution, had, with uplifted hand, in the presence of his God, SOLEMNLY SWORN that he was not a bigamist or polygamist, that he would obey the laws known as the Edmunds and Edmunds-Tucker laws in respect to the crimes in said acts defined and forbidden, and that he would not, directly or indirectly, aid, abet, counsel, or advise any other person to commit any of said crimes defined by acts of Congress as polygamy, bigamy, unlawful co-habitation, incest, adultery, and fornication. * * *

Have YOU NOT HELD OUT—nay, HAVE YOU NOT DECLARED REPEATEDLY—that aside from polygamy there was no well founded cause of objection to the Mormons? Well, the Mormons who have the opportunity to present themselves in regular constituted form here, having in perfect good faith declared against polygamy, having made it, SO FAR AS THEY COULD, an offense against the State, and they ask you to deal justly by them. * * *

The chairman: Has there ever been any attempt or effort made in the Territorial legislature to pass a law prohibiting polygamy or bigamy?

Mr. Caine: Congress having legislated so fully upon the subject it has not been deemed necessary, and no action has been taken until the PRESENT session.

The chairman: Is there such a law proposed in the present session?

Mr. Caine: Yes, sir; a marriage bill is under consideration.

The chairman: The legislature is now in session?

Mr. Caine: Yes, sir; it is now in session, and there is before it a marriage bill, which has been reported by a committee, which prohibits marriage 'when there is a husband or wife living from whom the person marrying has not been divorced.' * * *

The chairman: Do you know when this bill you refer to which is pending in the legislature was introduced?

Mr. Caine: I think it was reported about two weeks ago. It was introduced early in the session and referred to the committee on the judiciary and they have reported it back.

The chairman: Did they report it faviraby or unfavorably?

Mr. Caine: They reported it favorably and recommended its passage.

Senator Cullom: What is the character of the legislature; is it composed of Mormons or gentiles?

Mr. Caine: There are some of both. THE MAJORITY of course are Mormons. I think there are three non-Mormons in the House and two in the Council. * * * Ib. pp. 48-52, 56

From this extraordinary showing it will be observed:

1. That a constitution for a proposed state had been adopted by a vote of 13,195 for the measure and 502 against it. (It is estimated that 95% of the votes cast for the Constitution were Mormon votes.) That in the Territorial Legislature then enacting anti-polygamy legislation, the majority of its members were Mormons, there being only three non-Mormons, in the House and two in the Council.

2. That only non-polygamists were permitted to vote in the Convention or be members of the Territorial Legislature.

3. That the constitution for the proposed state, adopted by an almost exclusively Mormon vote provided that "Bigamy and Polygamy" should be forbidden and declared a MISDEMEANOR punishable by a fine of not more than one thousand dollars and imprisonment for a term of NOT LESS than six months, nor more than three years.

4. So willing were the Mormon legislators to discard and outlaw polygamy that they appended to the proposed constitution the very extraordinary and unusual provision—

(a) That the power of pardon, (ordinarily resting in the Governor of the state), should not operate except by approval of the President of the United States.

(b) That no amendment, revision or change could be made in the constitution, as affecting polygamy, except by consent of the Congress and approval of the President of the United States, and if "not so ratified and proclaimed said section shall remain perpetual."

Thus it is seen that the 99% of the Mormon voting population, (it being contended that only one per cent were then living in polygamy and consequently not eligible to vote), took definite steps looking to a repudiation of the principle of Celestial or plural marriage, bartering it off for statehood, abandoning the bold principle of marriage in order that they might become like the world and in full fellowship with its institutions. And, too, in order to achieve this end they voluntarily expressed willingness to accept provisions in the state constitution never before or after exacted of a people in the United States; at once a debasing and most humiliating exaction that no true Latter-day Saint or American citizen ought for a moment to consider.

It is thus that apostacy was born, grew and thrived, having its culmination in the adoption of the Woodruff Manifesto of 1890, prohibiting the further practice of plural marriage under Church sanction. And — tragedy of tragedies!—as it was in the days of Jesus Christ, condemned by his own people, and with the Prophets Joseph and Hyrum, led to their martyrdom by those proclaimed as their friends, men high in Church Councils—today those remaining with the truth, believing in it, and defending it against all opposition, are being hounded, handled and "cast out" by their own. **"And a man's foes shall be they of his own household (or church)."—Jesus.**

After the adoption of the Manifesto broad liberties were allowed the Saints

by three successive Presidents of the Church in this prohibitory action, and the numerous cases of new polygamy sanctioned by the Priesthood, independent of the Church, were unmolested except in cases so flagrant in their nature as to invite Church action. It was not until the present incumbent came to power that a wholesale "handling" of the Saints for sustaining the principle of plural marriage began, the good offices of the Church being pledged to the civil authorities in helping to place these supporters of the laws of God behind prison bars. Not only is the present leader opposing the living of plural marriage by those not in favor with him, but men and women, with their children, are actually being "handled" and "cast out" for maintaining a belief in the principle! The Eleventh Article of Faith is thus cast aside—"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."

President Grant knows, his counselors know, and ALL the General Authorities of the Church MUST know—we give them credit for possessing at least average intelligence — that the law of Abraham, making necessary Patriarchal marriage, is a law of the Priesthood to this dispensation, a law that cannot be revoked, one that must be lived as a pre-requisite to attaining the highest exaltation in the Celestial Glory. Yet today Latter-day Saints are being befouled and cast out for a belief in this law and are being labeled "Apostates." But who are the real Apostates?

POLICE—NOT SPIES

In ordering the Police Traffic Officers to remain in plain sight and not hide in "the hope of entrapping erring motorists," as recently announced through the press, Mayor Ab Jenkins is taking a step forward. The Mayor is acting on the theory that public officers should cultivate confidence and friendships rather that the enmity of the public, in whose employ they are. This is sound logic. The Mayor is right. We have always felt a contempt for "'stool pigeons" or common spies, be they employed by Church or State. The law is, or should be, an instrument of dignity, and it should be executed in a dignified way. True, there are characters too low in their moral concept to understand and appreciate the workings of dignity, and measures to apprehend and curtail the lawlessness of such must differ with circumstances. But as a rule the automobile public is law conscious and belongs to a class that responds readily to reason and fair treatment.

During prohibition days we found public officers drinking with those they were shadowing, with a view to an arrest. Here the officers were breaking the law in order to arrest lawbreakers. The philosophy is wrong and the method unmoral. The old saying, "It takes a thief to catch a thief", is a reflection on the intelligence of enforcement officers. If a thief is sent out to catch a thief, two thieves are involved and should accordingly be punished, while if an honest man is detailed to apprehend the thief only one is a criminal in fact.

We have confidence that the Mayor's attitude, if allowed sufficient time for a "work out", will result in better law enforcement and a much better feeling between the Police Officers and the motoring public; and doubtless the traffic squad, upstanding and honorable as they are, will welcome this new order relieving them, as it does, of a custom at once unsavory and distasteful.

A revivalist said to the congregation: "There is a man among us who is flirting with another man's wife. Unless he puts five dollars in the collection box, his name will be read from the pulpit."

When the collection box came in there were six five-dollar bills in it, and a two-dollar bill with a note pinned to it, saying: "This is all the cash I have, will send the other three dollars Wednesday." —Typo Graphic.

READY REFERENCES on CELESTIAL MARRIAGE THE MORMON MARRIAGE SYSTEM

LEGAL ASPECTS OF POLYGAMY

We now consider the legal aspects of polygamy, or, more correctly speaking, Celestial or plural marriage, practiced as a religious rite by the Priesthood of the Mormon people. On this phase of the subject much has been written and lively discussions had; bitterness has been aroused between members and non-members of the Church, as also, in late years, between members themselves. From its inception the Church has taught law obedience. It is a fundamental concept of Mormonism that the Constitution of the United States was inspired of heaven (TRUTH 6:41; also D. & C. 101: 77; 109: 54) God and not man is the author of the Constitution. True, the document is not a perfect expression of human rights, (1) but it is as perfect as its promoters were prepared to receive at the time. Its sponsors had fled Europe in quest of religious liberty. In their native homes these early pioneers had been persecuted for their religious notions. They braved the perils of the deep to reach a land where their consciences could enjoy free expression. This was the land of America.

We shall pass over the Declaration of Independence, July 4, 1776, and the Articles of Confederation, Dec. 15, 1777, to the Constitution of the United States, adopted September 17, 1787, to be in effect on and after March 4, 1789. Among other rights the document provided that **"no religious Test shall ever be required as a Qualification to any Office or public Trust under the United States."**

Not content with this provision for religious liberty — doubtless actuated by experiences of the past—and under the inspiration of the Lord, Article One of the first ten amendments to the Constitution, sometimes called the "Bill of Rights," provided:

> **Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof; * * ***

It was this provision in political economy that the Saints have clung to as a palladium of religious liberty. In their worship they have asked for no more than their constitutional rights, but have, in earlier days, insisted upon that much.

The founders of the United States, for the most part, were believers in the Bible, their highest conception of government was based on the teachings of the Bible. To them the cannon of revelation was closed and a sufficient guide was given them in that sacred book.

We have shown that the Bible champions plural marriage in no uncertain terms; that in instances the Lord is credited with giving plural wives to His servants (2), and in other instances He revealed laws that under some circumstances compelled the practice of the principle. (3).

This being true it would seem there is no place in the Government of the United States for anti-polygamy legis-

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(1) Joseph Smith said: "The only fault I find with the Constitution is, it is not broad enough to cover the whole ground. Although it provides that all men shall enjoy religious freedom, yet it does not provide the manner by which that freedom can be preserved, nor for the punishment of Government officers who refuse to protect the people in their religious rights, or punish those mobs, states, or communities who interfere with the rights of the people on account of their religion. Its sentiments are good, but it provides no means of enforcing them. It has but this one fault. * * *

The Constitution should contain a provision that every officer of the Government who should neglect or refuse to extend the protection guaranted in the Constitution should be subject to capital punishment; and then the President of the United States would not say, "Your cause is just, but I can do nothing for you", (The reply of Martin Van Buren to the Prophet Joseph Smith. He said further, "If I take up for you I shall lose the votes of Missouri."—Whitney History of Utah 1:174) a governor issue exterminating orders, or judges say, "The men ought to have the protection of law, but it won't please the mob; the men must die, anyhow, to satisfy the clamor of the rabble; they must be hung, or Missouri be damned to all eternity." Executive writs could be issued when they ought to be, and not be made instruments of cruelty to oppress the innocent, and persecute men whose religion is unpopular.—Teachings of Joseph Smith, pp. 326-7. Also His. of Ch. 6:57.

(2) For a concrete example see 2 Samuel 12:8.

(3) See Deut. 25:5-6.

lation as the principle involves a religious belief. The leaders of the Mormon Church have always advocated obedience to laws founded upon and not in conflict with the Constitution. They have, however, insisted that God's interpretation of that sacred document, and not man's, shall be the deciding factor. Backing this position we not only have the Bible which all Christians accept as authoritative and binding, (and this is supposed to be a Christian nation), but in Mormon theology the Bible, insofar as it is translated correctly, is fortified by modern revelation. It, moreover, is modern revelation and not the Bible that furnishes justification to the Mormon Priesthood in practicing plural marriage in the present dispensation. The principle, of course, is right per se, but may only be practiced and the fulness of its benefits reaped, under direct permission from the Lord. "For if I will, saith the Lord of Hosts, raise up seed unto me, **I will command my people**; otherwise they shall harken unto these things." (Jacob 2: 30.) Quoting from the late President B. H. Roberts:

> Subsequently Joseph Smith received a commandment from the Lord to introduce that order (the plural order) of marriage into the Church, and on the strength of that revelation, and not by reason of anything that is written in the Jewish scriptures, the Latter-day Saints practiced plural marriage.—Improvement Era 1:473.

Brigham Young said:

> Why do we believe in and practice polygamy? Because the Lord introduced it to His servants in a revelation given to Joseph Smith, and the Lord's servants have always practiced it.—J of D 9: 322; TRUTH 5: 39.

Concerning the eternal element involved in the principle, the Lord revealed:

> I am the Lord thy God, and will give unto thee the law of my Holy Priesthood, as WAS ORDAINED BY ME AND MY FATHER BEFORE THE WORLD WAS. —D & C 132: 28. (Then follows the law pertaining to plural marriage.)

Then to all true Latter-day Saints the principle of plural marriage, or the Patriarchal order, known as the Law of Abraham, is fundamental, its practice being a necessity to all reaching out for the highest exaltation in the Celestial Glory—a place in the presence of the Father with the privilege of becoming a joint heir with Him and the Son.

With this conception none can rightfully maintain that in Mormon theology the principle of plural marriage is not a religious principle and a proper church rite; and as such it must come under the protection of the constitutional provision quoted. True, the practice may not conform to modern social ethics, it may be repugnant to the prevailing standards of human conduct, yet it is the religion of a people and as such is entitled to protection. Other religious conceptions, distasteful to Christendom, may be fostered by minority groups in the United States yet these groups must receive full protection under the law, so long as their actions do not infringe the rights of others, else the Constitution is meaningless.

Plural Marriage, as taught and practiced by the Mormon Priesthood can in no way interfere with the legitimate rights of others. Neither man nor woman is compelled to enter the law. Agency is given full freedom. If two women of proper age and normal mentality shall mutually choose to be the wives of the same man, he being in harmony with the arrangement, such a compact can in no wise encroach upon the rights of those preferring the monogamic or bacheloric systems. Under Mormon theology marriage is necessary to a complete salvation yet the Church has no right to interfere with catholic celibacy. It is the right of the Catholic church as well as individuals outside of the church to believe in and practice celibacy and no less the right of the Mormon people to practice plural marriage.

The Constitution of the United States carries no restrictions in the matter of marriage. August 29, 1852, the Church of Jesus Christ of Latter-day Saints, in the exercise of its rights, adopted as a tenet the Patriarchal principle of marriage as revealed by the Lord to Joseph Smith, (4).

This Revelation, while not reduced to writing until July 12, 1843, was received as early as 1831. The Prophet was taught the law at that time and later he was commanded to enter into the principle and establish it. This he did himself taking twenty-seven plural wives (Historical Record p. 233-4). The principle was taught to those of his associates in the Priesthood whom the Prophet felt to trust, it not being deemed wise to attempt to publicize the law at that time among a people not prepared to receive it. As it was, the public, aroused by intimations of the fact, became fiendishly hostile, resulting in the martyrdom of Joseph and Hyrum Smith, June 27, 1844. Satan not only aroused his following to acts of attrociousness against the Saints but prompted the enactment of laws — wholly unconstitutional in their character—prohibiting this form of marriage. Under Satan's gospel monogamy is the marriage system with bachelorhood the ideal and sexual promiscuity the rule.

The first legislation against plural marriage was enacted in 1862. The law is known as the Morrill measure and reads as follows:

AN ACT to punish and prevent the practice of Polygamy in the Territories of the United States and other places and disapproving and annulling certain acts of the Legislative assembly of the Territory of Utah. BE IT ENACTED BY THE SENATE AND HOUSE OF REPRESENTATIVES OF THE UNITED STATES OF AMERICA IN CONGRESS ASSEMBLED,

That every person having a husband or wife living who shall marry any other person, whether married or single, in a territory of the United States or other place over which the United States have exclusive jurisdiction, shall, except in the cases specified in the proviso to this section, be judged guilty of Bigamy and, upon conviction thereof, shall be punished by a fine not exceeding five hundred dollars, and by imprisonment for a term not exceeding five years; Provided, nevertheless, that this section shall not extend to any person by reason of any former marriage whose husband or wife by such marriage shall have been absent for five successive years without being known to such person within that time to be living; nor to any person by reason of any former marriage which shall have been dissolved by the decree of a competent court, nor to any person by reason of any former marriage which shall have been annulled or pronounced void by the sentence or decree of a competent court on the ground of the nullity of the marriage contract.

Sec. 2. And be it further enacted, That the following ordinance of the Provisional government of the State of Deseret, so called, namely: An ordinance incorporating the Church of Jesus Christ of Latter-day Saints, "passed February eight, in the year eighteen hundred and fifty-one, and adopted, re-enacted and made valid by the Governor and Legislative assembly of the Territory of Utah, by an act passed January nineteen, in the year eighteen hundred and fifty five, entitled "An act in relation to the compilation and revision of the laws and resolutions in force in Utah Territory, their publication and distribution," and all other acts and parts of acts heretofore passed by the said legislative assembly of the Territory of Utah, which established support maintain, shield or countenance Polygamy, be and the same hereby are disapproved and annulled; Provided, That this act shall be so limited and construed as not to affect or interfere with the right of property legally acquired under the ordinance heretofore mentioned, nor with the right "to worship God according to the dictates of conscience," but only to annul all acts and laws which establish, maintain, protect, or countenance the practice of Polygamy, evasively called spiritual marriage, however disguised by legal or ecclesiastical solemnities, sacraments, ceremonies consecrations or other contrivances.

Sec. 3. And be it further enacted, That it shall not be lawful for any corporation or association for religious or charitable purposes to acquire or hold real estate in any Territory of the United States during the existence of the territorial government of a greater value than fifty thousand dollars: and all real estate acquired or held by any such corporation or association contrary to the provisions

(4) Doctrine and Covenants, Section 132.

of this act shall be forfeited and escheat to the United States; Provided. That existing vested rights in real estate shall not be impaired by the provisions of this section.

(Sig) Galusha A. Grow,
Speaker of the House of Representatives
(Sig) Solomon Foot
President of the Senate Protempore
Approved, July 1, 1862
(Sig) Abraham Lincoln.

I certify that this act originated in the House of Representatives.

Attst,
(Sig) Em: Etheridge, Clerk.

(5)

This law was declared constitutional by the Supreme Court of the United States (in Reynold's case) January 6, 1879.

As previously stated, law obedience is a fundamental requirement of Latter-day Saints. An article of Faith promulgated by the Prophet Joseph Smith, reads:

> We believe in being subject to kings, rulers, and magistrates, in obeying, honoring, and sustaining the law. (Twelfth Article of Faith.) (6)

In a Revelation of the Lord which is in this day frequently quoted to prove that the Church is bound by **All** law—good or bad, constitutional or unconstitutional—the Lord states:

> Let no man break the laws of the land, for he that keepeth the laws of God hath no need to break the laws of the land. —D & C 58: 21.

This command was given August 1, 1831, more than thirty years before the first anti-polygamy measure was enacted. However, in further interpreting the meaning of the term "laws of the land," the Lord on August 6, 1833, said:

> And now, verily I say unto you concerning the LAWS OF THE LAND, it is my will that my people should observe to do all things whatsoever I command them. And that law of the land WHICH IS CONSTITUTIONAL, supporting that principle of freedom in maintaining rights and privileges, belongs to ALL MANKIND, and IS JUSTIFIABLE before me. Therefore, I, the Lord, JUSTIFY YOU, and your brethren of my Church, in befriending that law which is the CONSTITUTIONAL LAW OF THE LAND; and as pertaining to law of man, whatsoever is more or less than this cometh of evil. I, the Lord God, make you free, therefore ye are free indeed; and the law also maketh you free. Nevertheless, when the wicked rule the people mourn. —D & C 98: 4-9.

This measure, then absolves the Saints from obeying unconstitutional laws—laws enacted by men conflicting with natural rights. If further proof of this fact is required, we need but refer to the command of the Lord given in 1882—some three years after the Morrill anti-polygamy law, enacted by Congress in 1862, was declared constitutional by the United States Supreme Court—that Seymour B. Young enter into plural marriage. This is the Revelation calling Heber J. Grant and George Teasdale into the Quorum of the Twelve. The Lord here completely ignores the law of the land concerning the plural marriage principle. This measure places the Latter-day Saints in like category with the ancient Saints,

(5) For the benefit of the record we here give data of other measures subsequently passed by Congress relating to this question:

The Edmunds Bill became law March 22, 1882, and was declared constitutional March 23, 1885. This law included prohibitions against cohabitation with more than one woman, as wives; that either the practice of or belief in the principle disqualified a person from jury service, also disqualifying citizens from voting; it vacated all registration and election laws of the Territory of Utah, the work being placed on a "board of five members" to be appointed by the President of the United States.

The Edmunds-Tucker Law became operative March 3, 1887 (without the signature of the President, Grover Cleveland). It was declared constitutional May 19, 1890. Among other things it provided that the husband and wife might testify against each other in polygamous cases; marriages to be made a public record; all property of the Church, over a certain value, to be forfeit and escheated to the Government; the Church disincorporated; the Perpetual Emigrating Fund Company dissolved, also the Territorial Superintendent of district schools, female sufferage, Nauvoo Legion and the malita laws; also provided as a qualification to vote and hold public office, the subscribing to an oath to obey all anti-polygamy laws, promising not to teach, aid, or advise to the contrary.—Condensed from Whitney's Popular History of Utah.

(6) This Article, to be sound, must, of course, be attached to and interpreted in connection with the Eleventh Article, reading: "We claim the privilege of worshiping Almighty God according to the dictates of our own conscience, and allow all men the same privilege, let them worship how, where, or what they may." In harmony with this statement and in harmony with the Revelation of the Lord defining the kind of laws the Saints are in duty bound to sustain (D. & C. 98:4-6.) Article Twelve must be interpreted as meaning: "* * * in obeying, honoring, and sustaining the constitutional law"—laws not in contravention of the laws of Heaven.

such as Abraham refusing to worship at the shrine of his apostate father; of the three Hebrews rejecting the law of Nebuchadnezzar, and Daniel spurning the law of Darius. Such were the laws of the land in the days mentioned, being, according to human reasoning, the constitutional laws of the land, yet they opposed the laws of heaven and were not binding upon the true Saints of God.

Another revelation from the Lord relied upon by those in the Church opposing the present practice of plural marriage, and which, at the time, was claimed to be the basis for the Woodruff Manifesto of 1890 abandoning plural marriage within church jurisdiction, contains the following provision:

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

It will be noted that this proviso in the Revelation is specific on two points:

1. A commandment to do a certain WORK.

2. Before being absolved from that commandment men must "go with all their might and with all they have to perform that work, and CEASE NOT their DILIGENCE."

In this Revelation the Lord specifically released His servants from "building a city and a house" (Temple) unto His name in Jackson County, Missouri, being hindered as they were and driven out of that County by the enemy. However, the release applied to a certain "WORK" and not to the maintenance of an eternal principle or law. The work of building a city could wait. The time will come when a "city and house" will be built at the place designated, while in the meantime the principle involved in such building—and which is fundamental—will live on. No Latter-day Saint can conceive, for instance, of an edict of the Lord changing the necessity for or the form of baptism to conform to the laws of man. For many years in certain European countries, it has been unlawful for the Elders to perform baptisms, but this did not excuse them from complying with the request of converts for baptism, nor does it excuse the converts from being baptized. Baptism is an eternal law, while the building of a city may be delayed in accordance with circumstances. Likewise Celestial or plural marriage is an eternal law. Men are not excused by social laws or customs from entering the principle, hence the exemption provided by the Lord, as quoted, is not applicable here. This fact was fully and clearly set forth by the early leaders of the Church in various writings, of which the following is a sample:

> **Influences are at work whose object is to create an impression in favor of the renunciation or temporary suspension of the law of CELESTIAL MARRIAGE, (Plural marriage). Arguments are being used to that end, in a semi-private way, with a view to gaining converts to that idea.**
>
> **Perhaps such pleadings may influence a few people who are not in the habit of probing subjects to the bottom and are not particularly gifted with the power to analyze the motives by which men are actuated. GOOD LATTER-DAY SAINTS, however, who have within themselves that needful reason for the hope that inspires them are not affected by the SHALLOW PRETEXTS OF SEMI-APOSTATES.**

Then after introducing the claim of some of the Saints, that the Lord had absolved them from further upholding this order of marriage, the article continues:

> **But they should not be so inconsistent as to put forth the FLIMSY CLAIM that their course is sustained by the 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 will be found on page 435 (D. & C. 124:49).

It is a little singular that some people will persistently refuse to see the difference between a certain special work and a principle or law. The consistency of the Lord relieving the people from any such obligation as the building of a house when prevented by enemies from accomplishing it is self-evident. When it comes to the abrogation of a law, a principle, a truth, the matter is entirely different. The revelation DOES NOT APPLY EVEN REMOTELY to the present situation.—Ballard-Jenson Correspondence, pp. 71-3.—Editorial in Deseret News, June 5, 1885.

The second provision, men shall "go **with all their might and with all they have to perform that work, and cease not their diligence,**" while not, as we have shown, germane to the present discussion, may be dismissed with the one suggestion, that even were it pertinent, there is no evidence that the Saints did go forth with THEIR MIGHT and with ALL DILIGENCE, to live the law, since only two or three per cent entered the principle, while the great majority treated it with contempt, finally joining in measures looking to its nullification. The answer as quoted from the Deseret News is scriptual, logical and sound.

If greater evidence be required to show that eternal laws are irrevocable, we quote from the Revelation of the Lord to John Taylor, September, 1886:

How can I revoke an everlasting covenant, for I the Lord, am everlasting, and my everlasting covenants cannot be abrogated nor done away with, but they STAND FOREVER. * * * I, the Lord, do not change, and my word and my covenants and my law do not. * * * I have not revoked this law (Plural marriage), NOR WILL I, for it is everlasting, and those who will enter into my glory MUST obey the conditions thereof. — TRUTH 4: 84. (To be continued)

OPPORTUNITY

They do me wrong who say I come no more,
When once I knock and fail to find you in;
For every day I stand outside your door,
And bid you wake, and rise to fight and win.

Wail not for precious chances passed away,
Weep not for golden ages on the wane!
Each night I burn the records of the day;
At sunrise every soul is born again.

Laugh like a boy at splendors that have sped,
To vanished joys be blind and deaf and dumb!
My judgments seal the dead past with its dead,
But never bind a moment yet to come.

Though deep in mire, wring not your hands and weep
I lend my arm to all who say, "I can!"
No shame-faced outcast ever sank so deep
But yet might rise and be again a man.

Dost thou behold thy lost youth all aghast?
Dost reel from righteous retribution's blow?
Then turn from blotted archives of the past
And find the future's pages white as snow.

Art thou a mourner? Rouse thee from thy spell;
Art thou a sinner? Sins may be forgiven,
Each morning gives thee wings to flee from hell,
Each night a star to guide thy feet to Heaven.

—Judge Walter Malone

OUR LESSONS, TOO

A little child, with lessons all unlearned.
And problems still unsolved, before me stands
With tired, puzzled face to me upturned.
She holds a slate within her outstretched hands.
"My sums are hard—I cannot think tonight.
Dear Father, won't you make the answers right?"

Thus do I come to Thee, great Master dear.
My lessons, too, are hard, my brain is weak,
My problems still unsolved, the way not clear,
The answers wrong. Thy wisdom I would seek.
A tired, puzzled chid, I pray tonight,
"Here is my slate—oh, make the answers right!" —Jean Dwight Franklin

THE SEARCH

I sought Him where my logic led.
"This friend is always sure and right,
His lantern is sufficient light—
I need no star," I said.

I sought Him in the city square.
Logic and I went up and down
The market place of many a town,
And He was never there.

I tracked Him to the mind's far rim.
The valiant Intellect went forth
To East and West and South and North,
And found no trace of Him.

We walked the world from sun to sun,
Logic and I, with little faith,
But never came to Nazareth,
Or found the Holy One.

I sought in vain, and finally
Back to the heart's small house I crept,
And fell upon my knees and wept,
And Lo—He came to me!

—Sara Henderson Hay

I SPEAK FOR THEM

I speak for the masses whose lips are dumb
But whose souls cry out in their need;
For the millions for whom a New Day must come
From out of this jungle of greed.

I say in the name of the Master of men
That His Liberation is due;
That out of the long dark night that has been
Must dawn a Great Day that is New!

When gold shall be less than the good it can do,
And Love shall erase all the shame;
When the dreams of the ages shall all come true
With the saving of Man as their aim!

"What's the idea of calling your dog Swindler?"

"Oh, just for fun. When I call him in the street, half the men jump out of their skins."—From the U.S.S. Pennsylvania Keystone.

Have this thought ever present with thee when thou losest any outward thing, what thou gainest in its stead; and if this be the more precious, say not, I have suffered a loss.—Epictetus.

CORRECTLY DIAGNOSED

"Yassuh, doctuh, Ah is got some infernal injury. Ah slipped on a banana peel.

"You mean internal injuries, Mandy, not infernal. Infernal means the lower regions, you know," corrected the doctor.

"Yassuh, dat's zackly where it hurts."

I'VE BEEN THINKING

I've been thinking, I've been thinking
What a glorious world were this,
Did folks mind their own business more,
And mind their neighbor's less.
For instance, you and I, my friend,
Are sadly prone to talk
Of matters that concern us not,
And others' follies mock.

I've been thinking, if we'd begin
To mend our own affairs,
That possibly our neighbors might
Contrive to manage theirs.
We've faults enough at home to mend;
It may be so with others.
It would seem strange if it were not
Since all mankind are brothers.

Oh, would that we had charity
For every man and woman!
Forgiveness is the mark of these
Who know; "To err is human."
Then let us banish jealousy,—
Let's lift our fallen brother,
And as we journey down life's road,
Do good to one another!

(Author unknown)

WE'LL DEDUCT IT

Hotel Proprietor: Did you want the porter to call you?

Guest: No, thanks. I awaken every morning at seven.

Proprietor: Then would you mind calling the porter? —Lampoon.

Vacationist: Any big men born here?

Dare County Native: Nope. Not very progressive 'round here; best we kin do is babies. Diff'rent in the city, I s'pose. —Exide-Ironclad Topics.

EXCESS BAGGAGE

"Is yo' com'in' or is yo' ain't?"

"Ah'd like to, but ah can't very well leave mah body heah!"

VERBOSITY

It is with narrow souled people as with narrow necked bottles. The less they put in them, the more noise they make in pouring it out.

TIME AND CHANCE

I returned, and saw under the sun, that the race is not to the swift, nor the battle to the strong, neither yet bread to the wise, nor yet riches to men of understanding, nor yet favor to men of skill, but TIME and CHANCE happeneth to them all.—Hubbard.

The German word "frau," meaning wife, is formed from the words "froh" and "weh," meaning Joy and Woe.

TRUTH

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

VOL. 6. OCTOBER, 1940 NO. 5.

The Case of Joseph T. Jones

An event of far reaching importance has taken place in the death and burial of Elder Joseph T. Jones of Rexburg, Idaho. Brother Jones became suddenly ill near midnight of Sunday, September 8th and succumbed to an heart attack a few moments later. The obsequies were held in the Rexburg 3rd. Ward meeting house on the 12th. His passing, sudden and tragic, was a severe shock alike to his loved ones, friends and his large circle of acquaintances. The deceased was 53 years of age.

With peculiar aptitude for his life's work Elder Jones was an assiduous laborer in the cause of Jesus Christ, having borne his testimony to tens of thousands of people. His first formal mission was in England, under the Presidency of Rudger Clawson from whom he doubtless received lasting impressions of the importance of living all the principles of the Gospel. During these labors, his missionary companions testified at the funeral, he put forth almost super-human efforts to spread the truth. The Gospel was life to him. At home he had held many important positions in the Church which he occupied with dignity and faithfulness. But as a voluntary missionary at home his life was, perhaps, the most noted. Of late years in his business as salesman of a household commodity, he contacted thousands of people of varied faiths and occupations, dominant among them being members of the Mormon Church. His kind and gentlemanly manners bade him welcome wherever he stopped. With the genius of a born teacher he invariably combined gospel conversations with the sale of his goods; giving as a premium on each sale the priceless boon of a clearer understanding of the truth. He reveled in such work. With him all things were spiritual and the Kingdom of God invariably came first. This phase of life dominated his actions. He had no enemies among the honest and pure of heart.

The funeral rites were outstanding as a testimonial to the superior qualities of Elder Jones both socially and religiously. The assembly house, notwithstanding it was a week-day and very stormy, was filled to capacity, an overflow service being also arranged

"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."

in the basement of the chapel where a transmitter and loud speaker had been installed; the floral tributes were colossal and magnificent. People had assembled from many districts in Utah and Idaho—men and women of differing religious faiths, yet all united on the superior qualities of the man to whom they had come to pay their respects.

Elder Jones had taught the universal gospel of love, charity and forbearance. The bread of life he had cast upon the waters was coming back to bless the giver.

The speakers, themselves pillars in the Church and in good standing, pictured the life of Elder Jones as a true Latter-day Saint. No exceptions were even hinted at. Some of their expressions follow: "A righteous torch bearer of truth"; "His heart was right": "A really great character"; "He loved his fellow men"; "A good neighbor and a profound student"; "A consistent Christian, filled with charity and considerate alike to young and old"; "A deep thinker and a true friend"; "There could not be a more loving father and husband." The wife and children were admonished to follow in the footsteps of their husband and father, to magnify the Lord in their lives, to uphold their leaders, prepare to go on missions and teach the Gospel in its purity and fulness as he had done. More profound and honest eulogies could scarcely be expressed. This man, though human and subject to human errors, was acclaimed by the speakers as a true servant of the Lord and a valiant soldier in the cause.

And this brings us to the point we deem it wise to reflect upon:

Notwithstanding the consistent life of Elder Jones, and for no reason in logic or justice, he had been cast out of the Church purportedly by order of the general authorities. The Lord had said:

> **Behold, I sent you out to testify and warn the people, and it becometh every man who hath been warned to warn his neighbor.—D. & C. 88:81.**

Because this good man did "warn his neighbors" as he had been warned and taught by his elders in the Church he was expelled, ostracised and inhumanly treated. We have previously (TRUTH 6:12-13, June, 1940) commented on this case. It will be recalled that upon the complaints of persons outside of the jurisdictional district of Brother Jones, word was claimed to have been received from the Church leaders to excommunicate him. In the absence of a formal complaint against the man his Bishopric, we are informed, being guided by the spirit of their callings, refused to proceed with the case; whereupon the Stake Presidency and High Council assumed jurisdiction and, being unable to find a man in the Stake who would sign a complaint against him, in a formal letter addressed by THEMSELVES to THEMSELVES, they directed THEMSELVES to institute proceedings and execute judgment against Elder Jones, thus becoming the complaining witnesses, judge, prosecutor and executioner, a procedure not surpassed in essence by the dictatorships of Europe. The case was handled and a formal order of dismissal from the Church entered. As was shown in our comments, no evidence was called for against the accused and none offered. It was a mock trial by a kangaroo court comprising weak and subservient minds. In their action these alleged servants of the Lord betrayed the trust reposed in them in their appointments, breaking most sacred covenants to deal righteously in their priesthood capacities.

Cast out and disgraced in the eyes of many members of the Church, still Elder Jones remained sweet in spirit and loyal to the fundamentals of the Gospel. He taught his family to do likewise. His vindication came with his death. In life the Church had applied the "purge" to rid itself of one who feared only the Lord; in death the "purge" overtook his traducers and his vindication came. In life Elder

Jones had asked for his inherent rights as a citizen of the Kingdom of God—and was refused them, while in death he was proclaimed a foremost citizen; in life he had asked for bread,—they gave him a stone, but in death they crowned him with glory; in life a plait of thorns tore his soul, in death he was smothered in roses; in life his reckless accusers denied him justice, in death his accusers were not there, and the voice of the Master was heard, "neither do I accuse thee."

Perhaps the most outstanding eulogy at the services came from Edward L. Powell, Elder Jones' Bishop, and the man best acquainted and most able to judge in righteousness. In a few well-selected words he pictured the life and labors of the deceased in their true light. His character he proclaimed as irreproachable"; the honesty and integrity of his life was "unassailable"; as a lover of the principles of the Gospel, as a friend and neighbor, as a law-abiding citizen, he had no superiors. Said he, "We feel we have greatly benefited from the association of such a fine man."

His Bishop knew him. He was intimate with his life. He was his rightful judge. His verdict was "Not guilty." As his benediction closed, we heard in a hoarse whisper from one of the mourners, "Then why in the name of heaven was he cut off?" There was no reply—there could be none—the shame of it was the answer! Injustice works by MIGHT, not RIGHT. Shame hides its ugly head only as virtue is triumphant.

The grandfather of Elder Jones—Thomas E. Jones—was a close companion of the Prophet Joseph Smith in Nauvoo, from whom he learned the higher principles of marriage and received the same. The father, Joseph W. Jones, followed in his father's footsteps. These men, in their days, were honored for their faith and practices. They enjoyed the fellowship of the Church. Joseph T. Jones, the offspring of these men, in upholding the teachings and lives of his illustrious progenators, was declared "unclean" and cast out. Perhaps his real character can be portrayed in no better way than to give excerpts from a letter he wrote to one of the General Authorities, December 24, 1939, as he was about to be handled by his presiding officers. Said he:

> **Recently I was called before the Stake Presidency for questioning, and while no charge was preferred against my character, neither was I charged with making statements out of harmony with facts, but because of unsupported rumors circulated by scandalous talebearers, I am required to sign a pledge or "test-oath", (1) and upon my refusal to do so I am to be excommunicated from the Church after which my children are not to be baptised, neither is our presence desired in the meetings of the Saints, and I am told that these instructions come from the General Authorities of the Church.**
>
> President ————, it is hard for me to believe such things. Is it not the purpose of the Gospel to save and not destroy? From my youth I have endeavored to live according to its precepts. IF I HAVE DONE WRONG I AM MORE THAN WILLING TO MAKE IT RIGHT, AND IF I HAVE MADE A STATEMENT OUT OF HARMONY WITH FACTS, I AM ANXIOUS TO STAND CORRECTION; OR IF I ENTERTAIN A WRONG NOTION OR HAVE A MISTAKEN IDEA, I WILL BE INDEED GRATEFUL TO THE ONE THAT SETS ME RIGHT. But when I read the "pledge" that I am required to sign, I am stirred with emotions that are difficult to express. Why should the Saints be required to give unequivocal support to the precepts and policies of mortal men when the Lord has continually cautioned them against such?
>
> **Do we not read, "Cursed is he that putteth his trust in man or maketh flesh his arm, or that shall harken unto the precepts of men", and is not this in harmony with the instructions given in the 3rd Section of the Doctrine and Covenants? Are we not required to trust in God and in His eternal word and to measure all things by that standard? Are not all things to be done by common consent? (D. & C., Sec. 26:2). Have not the Saints been given their franchise and their right to vote, and is not an invitation to vote an invitation to differ? And if we are permitted to vote but one**

(1) Elsewhere in this issue of TRUTH we present a communication of Elder Jones addressed to his stake authorities, explaining his reasons for refusing to sign the "Test Oath" referred to.

way such a vote is but a delusion and a snare. * * *

While I have pledged to the brethren that I would give unequivocal support, and render implicit obedience to all the righteous desires and admonitions of all the general authorities, yet I have told the brethren that to sign a pledge that would deprive me of the greatest heritage God has ever given to man, my agency and the right to think my own thoughts and to express my honest convictions, to live my own life and to enjoy the liberties guaranteed under the constitution of our country—to require such does violence to my conscience, for there are some things that are dearer to me than life. * * *

I confess that I have defended the principle involved in the Mormon marriage system, which you, dear brother, not only believe in but have acted upon, and was the first person to suffer imprisonment for your convictions, if I remember right. For me to stand idly by while spurious Mormons scandalize and vilify a system of marriage that gave me parentage and birth and cost the best blood of this generation to establish, without raising my voice in protest and defense would make me feel that I was but a craven coward. Three of my grandparents were driven out of Nauvoo and the fourth lost her all—father, mother, and husband, in the snows of Wyoming with the belated Martin handcart company. All were true to their convictions and steadfast in their belief in the purity and sacredness of the marriage system that cost the Prophet his life to establish. That heritage has been passed on to me and I refuse to repudiate a principle that gave me parentage and birth, or to listen to foul mouths that trample it in the dust of the earth. * * *

The above sentiments do not sound like the ramblings of an apostate, nor the voice of a fool. They are the heart-throbs of a Latter-day Saint whose religion is more precious to him than life. His cry for fair play was met with silence. The Prophet Isaiah saw the situation of the present day when he said:

Their feet run to evil, and they make haste to shed innocent blood: their thoughts are thoughts of iniquity; wasting and destructions are in their paths.

The way of peace they know not; AND THERE IS NO JUDGMENT IN THEIR GOINGS: * * * AND JUDGMENT IS TURNED AWAY BACKWARDS, AND JUSTICE STANDETH AFAR OFF: FOR TRUTH IS FALLEN IN THE STREET, AND EQUITY CANNOT ENTER.—Isaiah, 59:7, 8, 14.

In denying Elder Jones a proper hearing, and casting him out of the Church, a fatal injustice was committed against him and his family, and against the work of the Lord. Sensitive feelings were outraged, hearts broken, confidences destroyed, and bitterness unleashed. We are impressed—we say it in sorrow and with due respect for the present Church leaders—that only in the outrages perpetrated against such as Martin Luther, Roger Williams and others of the heaven inspired Reformers, by their ecclesiastical heads, can a parallel to the case of Elder Jones be found. Will not those responsible have to pay the price? (See D. & C. 121).

Again, the words of the great Prophet Isaiah:

Hear the word of the Lord, ye that tremble at His word: Your brethren that hated you, that cast you out for my name's sake said let the Lord be glorified: BUT HE SHALL APPEAR TO YOUR JOY, AND THEY SHALL BE ASHAMED.—Is. 66:5.

THAT WICKED TEST OATH

(Elsewhere in this issue we have presented some reflections on the life, labors and death of Joseph T. Jones, showing the injustice meted out to him by the authorities of the Church and the esteem in which he was held by the Saints generally. This case is but a reflex of scores of such cases now on the dockets of the Church. To make the recital more complete we herewith present Elder Jones' objections to the "Test Oath" to which his stake authorities, at the instance of the general authorities, demanded his signature. It was because of his refusal to sign this "Test Oath" that he was cast out of the Church. It must be remembered that the signing of such a document is not a universal requirement in the Church, the authorities selecting only one here and there as victims. It is in the nature of "class legislation" and does not reflect the principle of "Common consent" as required by the edict of heaven. (D. & C., 26:2). We present Elder Jones' communication to the Stake Presidency.—Editors):

Rexburg, Idaho
November 18, 1939

Rexburg Stake Presidency
Rexburg, Idaho

Dear Brethren:

In as much as you have been called upon to act in a matter that is no doubt distaste-

ful and unpleasant may I express my appreciation and gratitude for your kindness and the thoughtful consideration that you have shown towards me. The confidence that you have exhibited I hope shall always be justified.

From my youth I have had a burning desire to know and to defend the truth and the right as God has given me the light to see it for there is a conviction borne upon my soul that truth and right shall triumph over all and with the shield of truth I can pass through the dark valley of slander, abuse, scandal, and misrepresentation undaunted and unscathed, calmly and unflinchingly, looking the world in the eye with full assurance that truth shall triumph over error, and right over wrong.

In this day of confusion, bickerings, contentions, disputations, denials, and affirmations, when the human mind seems beclouded with error and darkness, and truth seems hidden behind a veil of tradition and superstition, popular conception, camouflage, and subterfuge I have been irresistibly moved to importune my Maker for light to see and to know the truth; for it is the truth that I want, not camouflage or subterfuge, but facts; and in my desire to know the truth I should be willing to give my all to possess it.

In as much as you are under orders to require my signature to a pledge (the purpose of which I can only surmise), I feel that I must qualify the same by giving you my understanding of its contents, and so I will treat it in its five major points, each in their order:

1st: That I **"solemnly declare and affirm that I support the Presidency and Apostles and the other General Authorities of the Church."**

This matter we have discussed before. Particularly have I been questioned concerning my belief in the President and his qualification as Prophet, Seer, and Revelator. Now it seems to me that we should be reluctant to embarrass the President by forcing him to devulge these qualifications. I have heard it affirmed that he has never received a revelation. Can anyone state from knowledge that he possesses the Seer Stone (the requisite of a Seer)? Has anyone ever heard him prophesy?

No doubt it was an unpleasant experience for President Joseph F. Smith to testify under oath in the Smoot investigation concerning such matters and to state that while he was designated as a Prophet, Seer, and Revelator that he has never received a revelation for the Church or an individual revelation for himself.

Now, Brethern, why should the President be criticised for his seeming lack of these prophetic powers if the Lord has not seen fit to speak to the people through him or to endow him with prophetic powers. Perhaps it is because the people are not worthy. And now I wish to declare that I sustain and affirm my support and pledge obedience to all the righteous acts and admonitions of all the General Authorities.

2nd: That I **"ACCEPT AND BELIEVE the solemn affirmation by the Presidency and Apostles of the Church that no one of them is living a double life; that I repudiate those who are accusing them of leading such a life."**

To this proposition I cannot reply because I know nothing regarding their private lives and my testimony regarding the same would have no value in any court in the land.

What is inferred by the statement "living a double life" is not clear to me. I know that some have been accused of living in plural marriage but I know nothing about their marriage relations. I do know, however, from study, research, records, and confessions made under oath, and from personal testimony that not only a number of their predecessors and lessor lights, but great numbers of other church members not only entered Plural Marriage but lived in that relation after the Manifesto of 1890 and that the greater part of them were never disciplined for it.

Does living a double life mean that the brethern are accused of making statements out of harmony with the facts? If so I regret to state that years ago I came into possession of a book written by President Grant's brother-in-law, Bishop Heber Benion, entitled, "Supplement to Gospel Problems," and that the statements made in that book were a challenge to my understanding of many Gospel problems, so I began a deep study of books, records, documents, and testimonies of living witnesses. In 1931 I came into possession of what is known as the Four Revelations, those of 1880, 1882, 1886, and 1889. I read them with a prayerful heart to know of their worth. They rang true. Investigation proved them genuine.

At the October, 1932 Conference President Ivins, referring to these four revelations, stated in substance: There has been scattered about the Temple lot some supposed revelations which cannot be found in the Church Archives and they must not be considered authentic. (You brothers that were present will remember that incident). That statement startled me for I had found reference to the Revelation of 1880 in "President Wilford Woodruff's Life" and comments concerning its contents.

In "President John Taylor's Life" I found the Revelation of 1882 in its fullness. In March, 1933, I had a letter from President B. H. Roberts acknowledging these revelations to be genuine. I showed this letter to five prominent members of our stake. One is now Bishop and one, a High Councilman.

In the Official Statement dated June 17, 1933 sent to Stake Presidents and Ward Bishops in pamphlet form and published in the Church Section of the Deseret News, both of which I have, the existence of the revelation of 1886 is denied. In discussing this denial with an elderly lady of notable parentage she stated, "I am going to tell you something. I'm an old lady. I was personally acquainted with President Taylor's son, Apostle John W. Taylor. I knew him well and he stated on many occasions that he knew that his father received that revelation and rather than deny the truth he would suffer himself to be drawn and quartered."

Later I saw a photostatic copy of the original in President John Taylor's handwriting and obtained a copy for myself. I have compared it with other specimens of President Taylor's handwriting and they appear identical. Other statements made in that Official Document are entirely at variance with statements and testimonies made under oath and recorded in the Historical Record of the Church and I find other statements and doctrines taught today that do not harmonize with the records of the past.

Now, brethren, I am not responsible for these things. I regret their existence. Such discrepancies do not urge well for harmony between brethren. Truth is always consistent with itself. It is error that causes confusion, doubts, suspicions, and uncertainty.

3rd: That I "accept the 'Official Declaration' or Manifesto of October 6, 1890, as interpreted by the President of the Church and accepted by the Church as being the word and the will of the Lord to this people and Church on the subject of plural marriage."

This statement is not clear to my mind. Does "being the word and will of the Lord" mean that it was a revelation?

It was not considered as such until recent date. The subject is so vast that space does not permit me to dwell upon it. Suffice it to say I have gone through a bound volume of the Deseret News of 1890. I read all the sermons delivered at the Conference at which the Manifesto was presented, and nothing was said indicating that the Lord had anything to do with it. I have gone chairman of the United States Commission through A. B. Carlton's works, he being for Utah under the anti-Polygamy laws of Congress and for seven years a member of the Commission, and obtained from him the views of the Government on the same.

In the Commission's report to Congress dated September 29, 1887, these statements are made: "The great mass of the Mormon people are making an effort for the abandonment of the practice of polygamy—Mormonism must yield to the inexorable logic of civilization. Polygamy must go and its obliteration will sooner or later be an accomplished fact."

From this time forward the Church members, clamoring for a change of policy and for peace with the Government, greatly increased until the President was forced to act in obedience to the will of the people.

From my studies of the histories of the lives of our leaders and of the many records and publications of those days I think I can safely say that if the well informed on this subject would voice their honest convictions they would say that this "Manifesto" was simply a political document, written not in the words of a revelation but in the language of an attorney, intended as an expediency to mitigate the troubles of the saints of that time.

The reason and purpose for its issue is given in a letter addressed to the President of the United States in 1891 and written over the signatures of the Presidency and Twelve Apostles of the Church. In this letter they state "To be at peace with the Government and in harmony with their fellow citizens who are not of their faith and to share in the confidence of the Government and people, our people have voluntarily put aside something which all their lives they have believed to be a sacred principle."

Now if that was the reason, as they state, why should we persist in placing the responsibility upon the Lord. Needless to say the Manifesto has been a bone of contention from the day it was issued until the present, and because of it, friendly ties have been torn asunder, brethren in bonds of fellowship have parted company and gone their separate ways, family ties disrupted, and a spirit of bitterness and misunderstanding engendered. I dare say the greater part of the Mormon people have never read the Manifesto.

4th: "That we believe and accept the Articles of Faith of the Church promulgated by the Prophet Joseph, and have particularly in mind article Twelve thereof." (We believe in being subject to kings, presidents, rulers, and magistrates, in obeying, honoring, and sustaining the law.)

I can subscribe to this without reservation providing the Eleventh Article is included which reads: "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." And providing it is further supplemented by the word of the Lord on this matter which reads: "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 the principles of freedom in maintaining rights and privileges belongs to all mankind and is justifiable before me—And as pertaining to the law of man whatsoever is more or less than this cometh of evil—and I give unto you a commandment—that ye shall live by every word which proceedeth forth out of the mouth of God." Doc. and Cov. 98: 4-11

May I say in this connection if I was forced to make a choice between obeying a law of God and an unrighteous human law, I would not pledge myself to obey the latter.

Blackstone has said in connection with this subject: Any law that runs counter to divine law is invalid.

5th: "That I denounce the practice and advocacy of plural marriage as contrary to the word and will of the Lord and to the declared principles governing the Church as adopted by the Church in accordance to the word and will of the Lord; and that I, myself, am not living in such marriage relationship nor counseling nor advising others to do so."

To this proposition I will say that inasmuch as the Church has entered into a covenant with the Government it is their solemn duty to the Government to abide by the covenant and let me state emphatically that I am not now and never have lived in such marriage relationship, notwithstanding the scurrilous tales of scandlemongers, talebearers, and character assassins to the contrary, nor have I counseled nor advised others to do so.

Now, brethern, I have tried to state my position and understanding of these matters as I have found them to be. If I am in error I will be indeed grateful to the one that sets me right. From my youth I have had a love in my heart for the Gospel of Jesus Christ and have prized next to my mortal life my standing and membership in the Church and acknowledge with gratitude the testimony and knowledge I have of God's work. My trust is not in man or in his precepts but in the Lord and in His eternal word.

If the purpose or intent of this pledge is what I suspect it to be, to place a seal upon my lips and to deprive me of the greatest heritage God has vouchsafed to man, my agency and right to live my own life, to think my own thoughts, and to voice my honest convictions, and to enjoy the rights guaranteed under the constitution of our country; if such is the case, the very thought does violence to my conscience for there are certain things that are dearer to me than life.

Sincerely, your brother,

(Sig.) JOSEPH T. JONES.

VITAL PREDICTIONS
by
ORSON PRATT
October 6, 1866

The great American Republic is now one of the most powerful governments in the world. It has a population of over 30 millions, and resources that are almost inexhaustible. But that great—that powerful nation is destined to an utter overthrow. If it be asked, why is America thus to suffer? The answer is, because they have rejected the kingdom of God, and one of the greatest divine messages ever sent to man; because they have sanctioned the killing of the Saints, and the martydom of the Lord's Prophets, and have suffered his people to be driven from their midst, and have robbed them of their houses, and homes, and lands, and millions of property, and have refused to redress their wrongs.

For these great evils, they must suffer; the decrees of Jehovah have gone forth against them; the sword of the Lord has been unsheathed, and will fall with pain upon their devoted heads. Their great and magnificent cities are to be cut off. New York, Boston, Albany, and numerous other cities will be left desolate. Party will be arrayed in deadly strife against party; State against State; and the whole nation will be broken up; the sanguinary weapons of the dreadful revolution will devour the land. Then shall there be a fleeing from one city to another, from one State to another, from one part of the continent to another, seeking refuge from the devastations of bandits and armies; then shall their dead be left unburied, and the fowls of heaven shall summer upon them, and the beasts of the earth shall winter upon them. Moreover the Lord will visit them with

the deadly pestilence which shall sweep away many millions by its ravages; for their eyes shall fall from their sockets, and their flesh from their bones, and their tongues shall be stayed in their mouths that they shall not be able to blaspheme against their maker. And it shall come to pass, that the heavens will withhold their rains, and their fruitfull fields will be turned into barrenness, and the waters of their rivers will be dried up, and left in standing pools, and the fish therein will die; and the Lord will send forth a grievous plague to destroy the horses and cattle from the land. Thus by the sword, and by pestilence, and by famine, and by the strong arm of the Almighty, shall the inhabitants of that wicked nation be destroyed. In that day a **remnant shall repent,** and be numbered with the people of Zion, and shall know that the Lord hath spoken, and hath fulfilled his decrees upon the land, and executed his fierce justice upon the oppressors of his people.

In that day the city of Zion will be the capital of the land—the seat of government; and the Lord will make her officers, peace officers, and her exactors will be clothed with righteousness. And the time will come when violence shall no more be heard in the land, neither wasting nor destruction within her borders. In those days swift ambassadors will be sent forth to foreign nations, with a law, offering peace and salvation to all who will become subject to the same. And it will come to pass, that many among the nations will say, "surely Zion is the city of our God, wherefore let us become subject to her laws", and many kings and honorable men of the earth, will visit America, and go up to Zion, to be taught in the ways of the Lord, and to be instructed in his paths. Thus will the Holy One of Zion, "bring to pass his act, his strange act, and perform his work, his strange work!"—Mill. Star, 28:633-4.

MAGNA CHARTA

(The attached pungent thoughts are the contribution of an active High Priest in the Church, an esteemed reader of TRUTH and a consistent advocate of fair-play. We take pleasure in passing the article on to our numerous readers.—Editors.)

"We will sell to no man, we will not deny to any man, either justice or right."

It was on June 15th, 1215; seven hundred and twenty five years ago, King John acknowledged this as one of the fundamental rules upon which the human heart could build its hopes. The ghosts of Runnymeade, on the Thames, and all of the ghosts of the Barons who took part with the King that day, undoubtedly got a thrill out of what we might call the Rape of Utah's law governing plural marriage.

We have not traveled very far during the past seven hundred and twenty five years in our tolerance. Many of the causes which forced the old king to get his name on the dotted line still exist. Intolerance, hatred, ambition, fear and others of the baser qualities have found nesting places in the hearts of leaders whose ambition it should be to lead in all the virtues. It is unbelievable that with all of our boasted liberality and broad mindedness we can stoop to persecuting our neighbors for believing the things which our fathers taught us and for which they offered their liberty and lives.

There is no parallel in the history of the Mormon Church for the attitude now being taken by some of its leaders in their insatiable desire to erase every bit of evidence supporting the sanctity of the principle of Plural Marriage from the holy tablets of God's laws as we teach them.

Men who were brought into the world through the principle and who were taught it from the cradle; leaders whose fathers placed everything they owned, even to their lives, at the disposal of the Priesthood and on the altar of this principle; teachers who learned the Gospel from the lips of

Prophets of God and know in their hearts that the law of Plural Marriage emanated with and sprang from the fountain-head of all truth, have joined in denouncing men for even saying they believe in the holy ordinance.

Have we actually come to a place in the history of the Latter-day Saints where we are afraid? Is that the reason we teach the Gospel through the medium of baseball? Is it our craven natures that compel us to turn thumbs down against the unpopular laws and ordinances of the Gospel?

I remember when we sent men and women out into the world to make, not friends, but converts. Surely they had trouble with mobs when they told about the Golden Plates and present-day revelation, Plural Marriage, visions, baptisms by immersion, and the other peculiarities of this peculiar people. Did the mobs stop them? Were they advised to discard any of the principles? I don't think so. I've never heard of it. I don't believe any of the old standbys in President Youngs group were ever accused of being "yes men." They had a message and, believe it or not, they delivered it to friends and foes. I can't seem to picture Wilford Woodruff carrying a baseball outfit in his kit for the purpose of making friends. Or can you see Elijah in this picture:

Elijah: "Do you believe in circumcision?"

Potential Convert: "No! But I do think there should be better seats for the money changers in the Temples."

Elijah: "Fine; we'll warn the people about skimping on the wool used in the rugs."

I don't know what the "One mighty and Strong" will be expected to do. My guess is that he will put an end to the practice of side-stepping the unpopular doctrines of the Gospel of Jesus Christ. I don't think he will bless people for believing in the Gospel of thirty, forty or fifty years ago and then persecute them for saying so today.

Every time Truth makes a concession the Devil puts on a jubilation parade. I was taught that the members of the Priesthood are the valiant, intrepid men who were decorated for their courage in the fight against the powers of darkness. The articles in your valuable magazine, "Truth," covering the farce at St. George and the subsequent ruling of the Supreme Court give us something to think about. Are we subverting the principle of allowing "All men the privilege of worshiping God according to the dictates of their own consciences." It is hard to believe that we find it necessary to meddle with the laws of the land in order to make punishment more sure for people who irk us by believing in God's promises. It is natural for us to envy people who have the courage to stand up for their convictions, but we shouldn't punish.

Blessed are the peace makers. What a beautiful thing it would be if, were we to discover a person in error, we could send a real missionary to him instead of setting the "dogs" of the law onto him. I venture to say there will be no finer crowns in heaven than those prepared for men and women who labor to save souls; and no baser glory in hell than that to be accorded to those who, through intolerance, drive souls away from Christ. The cost in time, money, opposition and labor to make a convert is too great to permit any to get away through the wishes of our insufferable hypocracy and thoughtlessness.

Let's get together. Preach the Brotherhood of man with real love, Turn our backs on Sodom and the sin of insincerity and preach the Gospel. Enquire "What would Jesus do" and then throw our force into the battle as His allies. If we haven't got the intestinal fortitude to live the principles of the Gospel, for the love of good sportsmanship and of our fathers and of the martyrs, let's give those who have the cour-

age a break. We will never succeed in persecuting people into our philosophy but the gates of hell will not prevail against the kind word and deed. Progress for the Church doesn't consist in compelling people to worship God according to the dictates of someone else's conscience.

"The devil hath not in all his quiver's choice
An arrow for the heart like a sweet voice."

APPRECIATION

From an Idaho High Priest:

What the Lord and you have done for us through the TRUTH Magazine, has made me very happy. We read TRUTH publications with delight. My wife today read "A tribute" to Heber C. Kimball, along with his words, in Vol. 5 of TRUTH. I think if in our minds there ever was any doubt in regard to the nature of the meeting held and the Revelation given by our Lord through His Prophet John Taylor, September 27, 1886, such words and counsel will entirely remove it.

You and your associates are engaged in the work of the Lord and I am speaking the words to you that the beloved Carl G. Maeser said to me: "Keep on, my dear brother."

A voice from New Work:

I enclose $2.00 on my subscription account for TRUTH. I am very thankful for the service you have given me. As the first days of each month come along I wait impatiently for the Magazine to come. It would be very disappointing to have to miss it. Thank you again.

His was not a lazy trustfulness that hoped and did no more. He knew that in all things wherein he wanted help he must do his own part faithfully and help himself.—Dickens.

NUGGETS

The largest real-estate transaction in history was the Louisiana Purchase, in 1803, when the United States bought from France the middle third of this country—a piece of land five times larger than France itself—and at a price of only four cents an acre.

The Golden Rule did not originate in Christianity. It was a component part of seven other religions—Hinduism, Buddhism, Confucianism, Taoism, Zoroastrianism, Judaism and Greek philosophy—centuries before the time of Christ.

The longest train ever worn on a dress, it is believed, graced the gown of Catherine the Great of Russia at her coronation in St. Petersburg in 1762. It was 225 feet in length and required 50 train bearers to support it.

In New York City approximately 500,000 persons, or 15 per cent of the entire working population, go to work "when the day in done," being employed at night in power plants, police and fire departments, restaurants, theaters, hotels, taxicab companies and numerous other places.

The demand for babies for adoption is much larger than the supply in the United States. For the past several years, about 25,000 couples have filed applications with child-placing agencies while less than 8000 children have been available for adoption. Incidentally, nearly 70 per cent of the applicants ask for baby girls.

For the past 15 years France has awarded a decoration to mothers for raising large families, a bronze medal for having five children, a silver one for having eight and a gold one for having ten or more.

Not infrequently a Mohammedan woman, wishing to lessen the burden of housework and childbearing, will beg her husband to marry a second wife. In one such family recently, when the husband refused, the wife took the matter to court—and won her case.

The Samaritans of Palestine, who claim to be the last of the tribes of Israel, are nearly extinct owing to a dearth of women for gnerations. As they cannot marry outside of their tribe, men often reach old age before a girl is born and betrothed to them. Today these white-haired men can be seen going about with their future brides, infants whom they cannot marry for at least ten years.

—Readers Digest, p. 6. February, 1936.

The secret of success in conversation is to be able to disagree without being disagreeable.

To me the charm of an encyclopedia is that it knows—and I needn't.—Francis Yeats-Brown.

EDITORIAL

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EDITORIAL THOUGHT

No man is worth his salt who is not ready at all times to risk his body, to risk his well being, to risk his life, in a great cause.— Theodore Roosevelt.

"EVIDENCES AND RECONCILIATIONS"

We are astounded at hearing men in the Church holding official positions and supposedly bearers of the Holy Priesthood, saying in substance: "I know the Church is out of order—things are not as they should be—but I am going to do what the leaders tell me **even though I know it to be wrong.** They must assume the consequences, not me." So common is this expression becoming that a positive menace to the future advancement of the work of the Lord threatens. Men are shifting responsibility; they are placing their faith in the arm of flesh. Vainly are they striving to avoid the condemnation that their course inevitably encourages.

We, of course, concede the fact and urge its irresistable logic that men should seek direction from the leadership placed over them, or the leadership which they have voluntarily chosen. But such seeking should be intelligently guided. When counsel comes which is opposed to the revealed word of the Lord, extreme caution must be used. In a conflict between the word of God and the word of a mortal leader, God's word is always to be accepted.

We recently heard of a controversy in a certain Sunday School wherein a Seminary teacher—having charge of an advanced class, was asked the question: "If the words of Jesus Christ conflict with those of Heber J. Grant, which are the Saints to accept?" The instructor's answer came quick and positive, "Why, Heber J. Grant's, of course," then he placed it up to the class and a unanimous vote was given supporting the instructor—unanimous except for the one asking the question in the first instance. Such an assumption in this the noon-day of light and knowledge is amazing. Either dense ignorance or positive apostacy is at the root of such a proposition. Another case no less glaring in its unsoundness is the ultimatum issued recently by a stake presidency to one of the brethren on trial for his belief in the fulness of the Gospel. **"Right** or **wrong"**, was the edict, "You must do what the authorities tell you to!" Such an order can only emanate from the "Father of lies."

Men are prone to forget the Author and worship the creature—they think more of the creation than they do of the Creator. Such a position is destructive of faith and stability; and, sad to say, like errors are becoming more frequent and appalling in their consequences. A fundamental principle of the gospel proclaims that "men are punished for their own sins" and not for the sins of others. To place one's faith in the "arm of flesh," howsoever high in the Church the person may be, means to place human wisdom above heavenly counsel. (D & C. 1:19.)

It was the burden of the early leaders of the Church to teach that men must stand, in their faith, independent of human influence and sophistry. The

gospel foundation cannot be changed. The Prophet Joseph Smith, doubtless apprehensive of the Saints being led astray by unauthorized words of those in high positions in the Church cautioned the Saints. He said:

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

Here the Prophet of God does not exclude himself from condemnation if he gives forth that which is not from God. By reflection the Saints will realize that it has been a long time since their leaders have given counsel by "Thus saith the Lord." President Grant did venture the statement at a general conference of the Church, referring to the prevalent practice of plural marriage against the rule of the Church:

> And I wish to say that I want it understood that SO FAR AS GOD GIVES ME POWER TO GIVE HIS WORD TO THE PEOPLE, it is the word of the Lord. —Conf. Report, April, 1931, p. 8.

Here there is no "Thus saith the Lord." Even in the Manifesto of Wilford Woodruff, purportingly stopping the practice of plural marriage among the Mormons, and which document is yet considered a Revelation from the Lord by many of the Saints (though the leaders confess it is not), Prest. Woodruff uses an introduction, **"To Whom It May Concern,"** and not **"Thus saith the Lord:"** In the instance mentioned Prest. Grant doubtless knew he had no authority to speak in the name of the Lord while condemning plural marriage, hence the qualification.

The Prophet Joseph Smith again said:

> Oh! I beseech you to go forward, go forward and make your calling and your election sure; and if any man preach any other gospel than that which I have preached, HE SHALL BE CURSED; and some of you who now hear me shall see it, and know that I testify the truth concerning them.—Joseph Smith's Teaching, p. 151; TRUTH 4:142.

This very definitely places responsibility. To teach false doctrine means to be subject to the curse of God. It matters not the source of such doctrine, even though it comes from the head of the Church; **if it conforms not to the Revelations of God the teacher will be cursed.** And counsel, to knowingly and willingly obey false doctrine is equally sinful.

That men are human and subject to mistakes must be patent to all. Prophets of God when speaking under the inspiration of the Spirit of the Lord, tell the truth and their teachings are Scripture, but such men, speaking under their own power, are subject to mistakes. We have previously quoted from the late President Charles W. Penrose upon this point (TRUTH 6:58) which we repeat:

> President Wilford Woodruff is a man of wisdom and experience, and we respect him, but we do not believe his personal views or utterances are revelations from God; and when "Thus saith the Lord" comes from him, the Saints investigate it: they do not shut their eyes and take it down like a pill.—Mill. Star, 54:191.

Here we are advised that not even the word of President Woodruff, a known Prophet of the Lord, should be received without investigation; the yardstick of the gospel should be used before reception. This is sound doctrine and should be heeded by the Saints.

Brigham Young expressed similar thoughts. He spent much time and effort in warning the Saints against listening to the declarations of men unsupported by the sure word of God. He said:

> We need the light of the Holy Spirit CONTINUALLY, day by day, as you have been told hundreds of times. How easy it would be for YOUR LEADERS TO LEAD YOU TO DESTRUCTION, unless you actually knew the mind and will of the Spirit yourselves. That is your privilege.—J. of D., 4:368.

And if a stronger statement be needed, we again present the words of this great leader:

> 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 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. * * * 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. Disc. of B. Y., p. 209; TRUTH 1:132.

Why inquire of God if they are led by Him, if men are bound to follow their leaders RIGHT or WRONG? The answer is obvious.

The late President Joseph F. Smith, dwelling on this point, stated:

> The time is here when the Saints cannot come to Joseph F. Smith, Francis M. Lyman, or Charles W. Penrose, or others, for counsel, but they MUST GO TO THE LORD and not depend upon the arm of flesh for guidance.—Ballard-Jenson Correspondence, p. 94.

This doctrine is sustained in an Editorial by Dr. John A. Widtsoe, of the Quorum of Twelve, in the Improvement Era for September, 1940, p. 545, wherein he says:

> It is the cornerstone of equal importance, that every member of the Church may and should obtain a personal testimony of the truth of the latter-day work. HE MUST NOT REST HIS FINAL CONVICTIONS UPON THE TESTIMONY OF OTHERS. The humblest member of the Church, if he seeks properly, may know with full assurance that the Gospel is true. None need know it better than he. However, to secure such firm knowledge he must receive assurance of it from the Author of truth; that is, he must be guided by the spirit of revelation.

To the time-worn statement that the Lord will not permit the leaders to lead His people astray one need but reflect on the history of the past. The Saints have been led astray by their leaders on numerous occasions. The Jews were so led by the recreant High Priests in the days of Christ—indeed they were led to crucify the Savior. King Noah and the priests of his day caused the people to stray from the simple truths of the Gospel until only a few faithful ones, under the leadership of Alma remained and they were driven into the wilderness. So it is in the present day, by permission of the leaders, laws and ordinances have been broken and changed to better accomodate the efforts of the Saints to be one with the world. Brigham Young saw this situation arising and warned the Church against it. At a conference at Provo shortly before his death he said in substance:

> Brethren, this Church will be led onto the very brink of hell by the leaders of this people, then God will send the one "Mighty and Strong" spoken of in the 85th Section of the Doctrine and Covenants, to save and redeem this Church.—TRUTH 1:135.

Later warnings were given, out of which the following words of the late Apostle Orson F. Whitney are descriptive:

> Many of this people are perhaps preparing themselves, by following after the world in its mad race for wealth and pleasure, to go down with Babylon when she crumbles and falls; but I know that THERE IS A PEOPLE IN THE HEART'S CORE OF THIS PEOPLE, that will arise in their majesty, in a day that is near at hand, and push spiritual things to the front; a people who will stand up for God, fearing not man nor what man can do, but believing, as the Prophet Joseph says, that all things we suffer are for our best good, and that God will stand by us forever and ever.—Des. News Weekly, Aug. 11, 1889; TRUTH 4:233 (q. v.)

Under such counsel men are not justified in taking direction from their superiors in office unless that direction accords with the revelations of the Lord upon the subject; and for men to say they will do as their leaders tell them, RIGHT OR WRONG, subjects them to self-condemnation. The only sure guide is to follow the revealed word or such counsel that conforms therewith.

We, of course, concede President Grant's right to stand at the head of the Church, he being the choice of the

members of the Church as expressed in the general conferences, but that fact does not make him an infallible guide or a Prophet of God. On this point Brigham Young was clear and forceful. He said:

> Perhaps it may make some of you stumble, were I to ask you a question—does a man's being a Prophet in this Church prove that he shall be the President of it? I answer, No! A man may be a Prophet, Seer, and Revelator, and it may have nothing to do with his being the President of the Church.—J. of D. 1:133.

And again:

> The first principle of our cause and work is to understand that there is a Prophet in the Church, and that he is at the head of the Church of Jesus Christ on earth. Who called Joseph to be a Prophet? Did the people or God? God, and not the people called him. Had the people gathered together and appointed one of their number to be a Prophet he would have been accountable to the people; but inasmuch as he was called by God, and not the people, he is accountable to God only and the angel who committed the Gospel to him, and not to any man on earth.—His. of Ch. 5:521.

Then the President of the Church is not necessarily a Prophet of God. The present leader has very frankly denied the prophetic gift or experience. Besides disclaiming having ever received a revelation or communicated with his Savior, he has stated publicly that he does not profess to know much about the principles of the Gospel, his life having been directed along financial lines. Said He, **"I depend upon such men as Brother Penrose and Bro. Talmage to teach the Gospel."** Then those placing their faith in the President's leadership are being led by his subordinates in appointment; and these men, learned in worldly lore as they were, were known to frequently differ on points of doctrine. Any one possessing ordinary intelligence ought readily to see the mistake in depending on the "arm of flesh" for guidance in spiritual matters. The Lord says:

> And the Spirit giveth light to every man that cometh into the world; and the Spirit enlighteneth every man through the world, that harkeneth to the voice of the Spirit.—D. & C. 84:46.

Directly bearing on the subject of blind obedience, the early leaders of Israel expressed themselves thus:

> Willing obedience to the laws of God, administered by the Priesthood, is indispensible to salvation; * * * (but) none are required to tamely and blindly submit to a man because he has a portion of the Priesthood. We have heard men who hold the Priesthood remark, that they would do anything they were told to do by those who presided over them, IF THEY KNEW IT WAS WRONG; but such obedience as this is WORSE THAN FOLLY to us; it is SLAVERY IN THE EXTREME; and the man who would thus willingly DEGRADE HIMSELF should not claim a rank among intelligent beings, until he turns from his folly. * * * Others, in the extreme exercise of their almighty (!) authority, have taught that such obedience was necessary, and that no matter what the Saints were told to do BY THEIR PRESIDENTS, they should do it without asking any questions. * * *
>
> If a man could have as much authority as the Almighty, it would not authorize him to do wrong, nor counsel another to do wrong; and the man that will administer with partiality for the sake of screening iniquity, will find his stewardship will be taken from him. * * * Mill. Star, 14:594-5; TRUTH 1:132.

This case is directly in point. It was a law of the Priesthood when uttered, and is no less a law today. We regard men who will follow counsel blindly and especially **"knowing it to be wrong,"** as weaklings and of little or no value to the Lord in the building up of His kingdom; they belong to the class that cannot be exalted in the Celestial glory. "Blind obedience" to mortal men is not a part of the Gospel of Jesus Christ.

It is a good and safe rule to sojourn in every place as if you meant to spend your life there, never missing an opportunity of doing a kindness, speaking a good word or making a friend.—Ruskin.

There is no middle ground betwixt total abstinence and the excess that kills. —Charles Lamb.

"BRIGHAM YOUNG"

A play bearing the above title is now running its course in the film world. It is produced by the 20th. Century-Fox Film Studios, at a cost, according to the Improvement Era for September, of approximately $2,700,000 and "more than a quarter of a million additional for advertising in newspapers and magazines, and an unnamed amount for radio advertising."

The production was, of course, promoted primarily to make money for its producers. Incidentally the Church, it seems, had some supervision of the film while in preparation. This fact was doubtless intended to lend an air of genuineness to the script besides advancing the policy of the Church in promoting world friendships. In attending a special private showing of the play (August 13) the Church officials are said to have given an unequivocal O. K. of the film play, President Grant saying, "I endorse that heartily. I would not change a line." This official endorsement will no doubt prove of value to its sponsors from a monetary standpoint.

While in our judgement the play lacks in that delicate touch and technique that a true portrayal of a people moved by highest spiritual convictions to seek a resting place away from their common enemy, calls for, the defect may be excused in the fact that none of the actors had previously, either in practice or theory, lived their part. One could not expect a non-Mormon to simulate the faith, the sacrifices, the patience, endurance and heart-throbs of a true Latter-day Saint, moved by sublime faith to "endure all things for the gospel's sake." And, too, a faithful portrayal of the events the picture assumes to cover, in this day of world-mindedness and Christian (?) intolerance, would doubtless result in a "box office" failure.

A feature of the performance against which many true Latter-day Saints are protesting, is the theory threaded through the play that Brigham Young, in assuming the leadership of the Church after the death of the Prophet Joseph Smith, did so presumptously; he was a deceiver, an interloper, a bogus captain. The great Prophet-leader was represented as lacking in all the elements of courage and godliness that true Prophets of God necessarily possess. In this, a main feature of the play, early Mormon leadership suffers a betrayal for which we can see no excuse. Pricked in his conscience on occasions and moved to confess his criminality, the leader is represented as lacking the moral courage to do so. On one such occasion when the Saints were thought marked for total destruction through the cricket episode, and when in remorseful desperation he concluded to bare the facts and accept the consequent disgrace, on a sudden the "gulls" came, the event confirming his call to leadership as divine. In such piffle common sense is outraged and spiritual morality betrayed. The great gift of leadership possessed by Brigham Young, his true qualities as a man of God, the courage of his convictions, his invincible faith and deep sense of honor are all buried in the fanciful slime of a fictionized rendition of an episode the true nature of which defies time and language to adequately describe.

President Grant must have known these facts, yet he declared his endorsement of the deception and vowed he would not change a line of the script which, as we have shown, imputes to Brigham Young's leadership a flabby weakness. We are amazed at this position assumed by one being constantly proclaimed from the pulpit as a true Prophet of God and, by many, as great a Prophet as was Joseph Smith!

In an endorsement of the play carried editorially by the Deseret News the statement is made:

The Brigham of the picture lacks the faith and knowledge the real Brigham had, who never doubted his leadership nor its divine direction. It therefore comes as a shock to the church member when Brig-

ham doubts. But the audience knows he has been led by the Lord and the coming of the gulls shows the truth to all.

Here the very tame excuse is offered that while the script is a betrayal of facts the audience will be keen enough to detect it. While such may be so with true Latter-day Saints the deception is not likely to be detected by outside audiences.

Brigham Young was the honored leader of a great people. In heading the trek of over a thousand miles of trackless plains, deserts and mountains, his display of wisdom and judgment established him as a true servant of the living God. He, under the direction of the Lord, led modern Israel from their enemies to the sanctuary prepared in the "tops of the mountains." He was neither deceived, nor did he resort to deception.

One feature of Brigham Young's greatness was his loyal adherence to the order of patriarchal marriage introduced in this dispensation through the Prophet Joseph Smith. He is credited in history with having twenty-seven wives. He was a fearless and open advocate of the principle, such an advocate that requires courage to proclaim it. Brigham Young was not lacking in that courage. This feature of his life, however, the film play wholly ignores. The "News" endorses this feature of the film, exulting in the fact that the picture fails to portray the true worth of this great social principle. It says:

> **The one great shop-worn subject which has always been brought to the fore in certain non-Mormon literature of the past —plural marriage—is handled with a fidelity and delicacy that gives cause for profound gratitude by all lovers of truth.**

The "fidelity and delicacy" eliciting the "profound gratitude" of the News and many of its sponsors, consist in covering up facts. In no sense does the picture do justice to this phase of the life of Brigham Young He is shown with one wife, and she in large measure, controlling his actions; while other women, presumably also wives, had little or no part in his life. This is not the Patriarchal order that Joseph Smith established under the direction of heaven, nor is it the order lived by Brigham Young and which the Church, when in full fellowship with the Lord, taught. Brigham Young like Abraham of old, had many wives. He stood at their head in noble leadership, they walking at his side as counselors and helpmates. These wives were not merely dolls or butterflies, being, as the Lord states (D & C 132: 63) "given unto him to multiply and replenish the earth; and to fulfill the promise which was given by my Father before the foundations of the world;" And for what purpose? Why, "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."

What an opportunity the "News" had to put over a great truth! And what a pity the opportunity went begging! Brigham Young is being portrayed as a great hero, yet the virtues contributing mostly to that greatness are ignored and with "fidelity and delicacy" covered up and the "News" —the official organ of the Church— endorses the sham!

Taking it all in all the "Brigham Young" performance impresses the unprejudiced informed mind as "just another movie"—the creation of professional actors for a monetary consideration. It adds nothing to the great historical event that accomplished the peopling of this once western wilderness, an event which stands out in bold relief as an everlasting protest against religious intolerance, hateful prejudice and governmental perfidy. The film disappoints us. It neither does justice to the subject nor to the cause he represented. As a historical romance it is a "flop". At best, quoting the language of the Improvement Era, it is a "fictionized story surrounding the life of Brigham Young." Fiction is not truth and often does violence to truth.

We would like to see Mormonism presented to the world, whether in prose, poetry, song, dance, business, or what-not, in its genuine garb. Let the truth be known. Let the voices of real Prophets—the Samuels, the Isaiahs, the the Abinadis, the Pauls, the Josephs, Brighams and Johns of the present dispensation, ring out, bold and clear, without compromise or apology; let the strength and beauty of God's work shine forth in the acts and words of an honest, sanctified people. Like draws like. Truth will draw the honest in heart, while repelling the dishonest. Such being the aim of our leaders this people might in very deed "become a great and mighty people in the midst of the Rocky mountains," prepared to play a real part in establishing God's kingdom. Then they will cease being "just another people," as the present tendency threatens.

A CONFERENCE SUGGESTION

Another general conference will shortly convene. It is our sincere hope that the Saints attending shall have their righteous desires granted. The Master made it clear that "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Men, unguided by the Lord, are prone to err in judgment, to be extremists, to be led astray by the precepts of others or through the lust of the flesh, or through vanity and pride. Frequent converse with the Lord through His Spirit is needed in order to avoid falling in sin or making embarrassing mistakes. Hence the Lord provided that the Saints meet together often to receive instruction, reproof and encouragement. The leaders themselves are instructed in the lessons of humility—to depend upon Him in that which they shall say and do. He has specifically commanded them not to prepare their sermons before hand, but to permit themselves to be led by His Spirit, thus more definitely assuring the Saints obtaining the food most needed.

The world system of preaching from prepared sermons affords no adequate opportunity for the Spirit to "feed my sheep" as the true Shepherd desires it done. Latter-day Saints are cautioned against following such devices. We have mentioned this matter before and feel impressed to again stress it. If the leaders would feed the Saints the bread of life and guide them through the present troubleous problems, it must needs be done in the Lord's own way, or failure is sure to follow.

An article published in the Juvenile Instructor (25:210-11, April 1, 1890) by President George Q. Cannon, treats in a common sense manner this important subject; and for the benefit of our brethren who may be called upon to instruct the Saints at the coming conference we republish an excerpt from the item and respectfully invite attention to it:

HOW TO PREACH

The Lord Jesus, in giving his charge to His Apostles when he was about to send them out to preach the gospel, said to them: "But when they deliver you up, take no thought how or what ye shall speak, for it shall be given you in that same hour what ye shall speak; for it is not ye that speak, but the spirit of your Father which speaketh in you."

In a revelation which the Lord gave to His Prophet Joseph concerning the mission of the Elders to the nations, He used very similar language concerning the course to be taken by His servants in these days. He said:

"Neither take ye thought beforehand what ye shall say, but treasure up in your minds continually the words of life, and it shall be given you in the very hour that portion which shall be meted out unto every man."

Acting upon this instruction, the faithful and most successful Elders in the ministry have refrained from taking thought beforehand what they shall say to congregations unto whom they declared the gospel. There have been occasional instances in the experience of the Elders where they have departed from these instructions, and have taken thought beforehand as to what they would say in their discourses to the people; but we only repeat the universal result which has followed such attempts

when we say THAT ON SUCH OCCASIONS THE ELDERS WERE CONFUSED, EMBARRASSED AND FELT THAT THEY HAD NOT THE SPIRIT TO SPEAK TO THE PEOPLE.

It is right that the Elders "should treasure up in their minds continually the words of life". It is proper that they should ponder upon the things of the kingdom and the principles of life and salvation. They should store their minds with all knowledge, for the Lord has, in several revelations, given commandments to this effect. It is evident that it is His wish that His servants should be fully informed concerning principles, docrine, the laws of the gospel, and all things that pertain unto the kingdom of God; and also that they "should obtain a knowledge of history, and of countries, and of kingdoms, and of the laws of God and man."

In bestowing time and thought in studying the principles of intelligence and truth, the Elders obey the command of God. It is evident, however, the Lord designs that His servants should trust in him to give them His Spirit to bring forth the principles and instructions best adapted to the condition of the people whom they address. NO MAN, BY HIS OWN WISDOM AND KNOWLEDGE, CAN JUDGE CORRECTLY CONCERNING THE SPIRITUAL WANTS OF HIS FELLOW MAN. It is the Lord alone who knows the hearts of His children, and when His Elders stand up before a congregation and put their trust in Him, He will, through His Holy Spirit, suggest to them and lead their minds to speak upon those points of doctrine, and to give that counsel, that shall be best adapted to the condition of the listeners.

The Elders who have been most successful in winning souls for Christ have been men who have taken this course, while those who have arranged their discourses beforehand and have prepared themselves so as to deliver flowery and attractive sermons have not reached the hearts of the people, and have not gathered many souls as the fruits of their preaching. It is the spirit of God that reaches the hearts of the honest. A few words, accompanied by that spirit, though they may be awkwardly expressed, will have more effect upon the people than the most eloquent discourses which are not sealed upon the hearts of the listeners by the Holy Spirit.

The entire history of the preaching of the gospel by the Elders of this church establishes the truth of this statement. It has very frequently been the case that illiterate Elders, destitute of many qualifications as public speakers, but who have spoken under the influence of the Spirit of God, have been very mighty in gathering souls into the church, while more eloquent and learned Elders have not been the means of bringing so many people to a knowledge of the truth.

Undoubtedly the Lord knows that which is best for His Elders and peope. It is for Him to DICTATE HOW HIS GOSPEL SHALL BE PREACHED, AND HIS ELDERS HAVE NO RIGHT TO DEPART FROM HIS INSTRUCTIONS UPON THIS POINT.

CORRECTION

Our attention is called to the following quotation appearing in TRUTH 6:96, and for which Elbert Hubbard was inadvertantly given credit. It is from Ecclesiastes 9:11 — words of the "Preacher":

"I returned, and saw under the sun, that the race is not to the swift, nor the battle to the strong, neither yet bread to the wise, nor yet riches to the men of understanding, nor yet favor to men of skill; but time and chance happeneth to them all."

DIVINE COUNSEL

All ye doctors who are fools, not well read, and do not understand the human constitution, stop your practice. And all ye lawyers who have no business, only as you hatch it up, would to God you would go to work or run away!—Joseph Smith.

A DAILY THOUGHT

They that can give up essential liberty to obtain a little temporary safety deserve neither liberty nor safety. — Benjamin Franklin.

NEUTRAL

When a U-boat wrecked a ship and landed the survivors in South Ireland, two Civic Guards discussed the problem. "We ought to intern them."

"And why, I'm asking?"

"Why? Because we're neutral."

"Sure, we are. But who are we neutral against?"

—"Critic" in The New Statesman and Nation.

READY REFERENCES
on
CELESTIAL MARRIAGE
THE MORMON MARRIAGE SYSTEM

Legal Aspect of Polygamy

(Continued from page 95)

We have shown that Celestial or plural marriage as practiced by the Priesthood of God, is a religious sacrament, and as such is not subject to the whims of either federal or state legislators. The principle has to do only with conscience.

> We formerly taught to our people that polygamy or celestial marriage, as commanded by God through Joseph Smith was right; that it was a NECESSITY to man's highest exaltation in the life to come. (1)

On this point the Catholic Church affirms:

> To take away from man the natural and primeval right of marriage, to circumscribe IN ANY WAY the principle ends of mariage laid down in the beginning by God himself in the words "INCREASE and MULTIPLY," is BEYOND THE POWER OF ANY HUMAN LAW— (2)

While not directed specifically to the sacrament of marriage, yet the principle enunciated by Martin Luther in his defense before the Pope's Council is germane here. He said:

> I cannot submit my faith either to the Pope or to the Council because it is as clear as the day that they have frequently erred and contradicted each other. Unless, therefore, I am convinced by the testimony of scripture, or by the clearest reasoning—unless I am pursuaded by means of the passages I have quoted—and unless they thus render my conscience bound, by the word of God, I cannot and will not retract for it is unsafe for a Christian TO SPEAK AGAINST HIS CONSCIENCE. Here I stand, I can do no other; MAY GOD HELP HE; Amen. (3)

The principle of marriage—either monogamic or Abrahamic—may thus be a religious rite that becomes an affair of conscience and not of the state.

We have shown that the American Government is the outgrowth of the efforts of men to enjoy freedom of conscience, unmolested by legal enactments or religious fanaticism. Arguing this point Col. William J. Donovan, one time Assistant to the Attorney General of the United States, in a Radio address voiced the following:

> This republic came into being as a concrete expression of the political philosophy which had been developing in Europe for centuries, and which was based on the belief that PERSONAL LIBERTY is not only the most priceless possession of man, but the greatest stimulant to human progress. (4)

Thomas Jefferson, author of the Declaration of Independence and a champion of human liberty made this revealing statement:

> The rights of conscience we never submitted, we could not submit; we are answerable for them TO OUR GOD. (5)

Blackstone, the great English jurist stated:

> If ever the laws of God and men are at variance, the FORMER are to be obeyed in derogation of the latter. (5)

And this position is sustained by the Catholic Church in the present day. In a letter from the Catholic Bishops recently drafted at Fulda, charging the German Government with violating the Berlin-Vatican concordat, this expression is employed:

> But when the laws of the state conflict with the natural laws and God's commands, then God must be obeyed more than man. The letter, according to the dispatch, orders the faithful to follow the gospel and the commandments rather than man-made laws whenever the two conflict. (6)

Peter and his associate Apostles were teaching doctrines contrary to the laws

(1) Petition for Amnesty signed by the First Presidency and members of the Quorum of Twelve, December 19, 1891.

(2) Four Great Encyclicals, pp. 75-6; TRUTH 2:68.

(3) Outlines of Ecclesiastical History, Roberts, p. 241; TRUTH 3:116.

(4) Vital Speeches, April, 1936; TRUTH 2:70.

(5) TRUTH 2:81.

(6) TRUTH 1:61.

and order of their day. They were commanded by the High Priests and other apostate leaders to desist, which brought forth the following fundamental truth:

> But Peter and John answered and said unto them, whether it be right in the sight of God to harken unto you more than unto God, judge ye.

And being further pressed, the Apostles answered in boldness: "WE OUGHT TO OBEY GOD RATHER THAN MAN!"

Echoing these fundamental truths a short time since, President Franklin D. Roosevelt made this statement:

> In the United States we regard it as axiomatic that every person shall ENJOY THE FREE EXERCISE OF HIS RELIGION according to the dictates of his conscience. Our flag for a century and a half has been the symbol of the principles of liberty of conscience, of religious freedom and equality before the law; and these concepts are deeply ingrained in our national character.
>
> It is true that other nations may, as they do, enforce contrary rules of conscience and conduct. It is true that policies that may be pursued under flags other than our own are beyond our jurisdiction. Yet in our inner individual lives we can never be indifferent, and we assert for ourselves COMPLETE FREEDOM to EMBRACE, to PROFESS and to OBSERVE the principles for which our flag has so long been the lofty symbol. As it was so well said by James Madison: "WE HOLD IT FOR A FUNDAMENTAL AND INALIENABLE TRUTH THAT RELIGION AND THE MANNER OF DISCHARGING IT CAN BE DIRECTED ONLY BY REASON AND CONVICTION, NOT BY FORCE OR VIOLENCE." (7)

In view of the facts presented one must ponder the question:

> Why, then, did the Supreme Court of the United States decide the anti-polygamy laws (measures calculated to hinder the Saints from the enjoyment of their religious rights) constitutional, and why were men and women imprisoned, some of them losing their lives, for daring to insist upon the rights of conscience; and this, too, in a free country of America under the broad and God-inspired Constitution of human rights?

In the Reynold's case a decision was rendered against George Reynolds inhibiting the practice of plural marriage. This was a test case voluntarily submitted to by Elder Reynolds, under sanction of the leadership of the Church, in order to test the constitutionality of the anti-polygamy law of 1862 directed against the Mormon faith. Reviewing the case, the Court recited the following facts:

> On the trial, the plaintiff in error, the accused, proved that at the time of his alleged second marriage he was, and for many years before had been, a member of the Church of Jesus Christ of Latter-day Saints, commonly called the Mormon Church, and a believer in its doctrines; that it was an accepted doctrine of that church "that it was the duty of male members of said church, circumstances permitting, to practice polygamy; * * * that this duty was enjoined by different books which the members of said church believed to be of divine origin, and among others the Holy Bible, and also that the members of the church believed that the practice of polygamy was directly enjoined upon the male members thereof by the Almighty God, in a revelation to Joseph Smith, the founder and prophet of said church; that the failing or refusing to practice polygamy by such male members of said church, when circumstances would admit, would be punished, and that the penalty for such failure and refusal would be damnation in the life to come." He also proved "that he had received permission from the recognized authorities in said church to enter into polygamous marriages; * * * that Daniel H. Wells, one having authority in said church to perform the marriage ceremony, married the said defendant on or about the time the crime is alleged to have been committed, to some woman by the name of Schofield, and that such marriage ceremony was performed under and pursuant to the doctrines of said church."
>
> Upon this proof he asked the court to instruct the jury that if they found from the evidence that he was married as charged—if he was married—in pursuance of and in conformity with what he believed at the time to be a religious duty, that the verdict must be "not guilty." This request was refused, and the court did charge "that there must have been a criminal intent, but that if the defendant, under the influence of a religious belief that it was right—under an inspiration, if you please, that it was right—deliberately married a second time, having a first wife living, the want of consciousness

(7) TRUTH 1:80.

of evil intent—the want of understanding on his part that he was committing a crime—did not excuse him; but the law inexorably in such cases implies the criminal intent." (8)

The Court made the following comments:

Upon this charge and refusal to charge the question is raised whether religious belief can be accepted as a justification of an overt act made criminal by the law of the land. The inquiry is not as to the power of Congress to prescribe criminal laws for the territories, but as to the guilt of one who knowingly violates a law which has been properly enacted, if he entertains a religious belief that the law is wrong.

Congress cannot pass a law for the government of the territories which shall prohibit the free exercise of religion. The first amendment to the Constitution expressly forbids such legislation. Religious freedom is guaranteed everywhere throughout the United States, so far as congressional interference is concerned. The question to be determined is whether the law now under consideration comes within this prohibition.

The word "religion" is not defined in the Constitution. We must go elsewhere, therefore, to ascertain its meaning, and nowhere more appropriately, we think, than to the history of the times in the midst of which the provision was adopted. The precise point of the inquiry is what is the religious freedom which has been guaranteed.

Before the adoption of the Constitution attempts were made in some of the colonies and States to legislate, not only in respect to the establishment of religion, but in respect to its doctrines and precepts as well. The people were taxed against their will for the support of religion, and sometimes for the support of particular sects to whose tenets they could not and did no subscribe. Punishments were prescribed for a failure to attend upon public worship, and sometimes for entertaining heretical opinions. The controversy upon this general subject was animated in many of the States, but seemed at last to culminate in Virginia. In 1784 the house of delegates of that State, having under consideration "a bill establishing provision for teachers of the Christian religion", postponed it until the next session, and directed that the bill be published and distributed, and that the people be requested "to signify their opinion respecting the adoption of such a bill at the next session of assembly."

This brought out a determined opposition. Amongst others, Mr. Madison prepared a "Memorial and Remonstrance," which was widely circulated and signed and in which he demonstrated "that religion, or the duty we owe the "Creator," was not within the cognizance of civil government. (Semple's Virginia Baptists, Appendix.) At the next session the proposed bill was not only defeated, but another "for establishing religious freedom," drafted by Mr. Jefferson (1 Jeff. Works, 45; 2 Howison's Hist. of Va., 298), passed. In the preamble of this act, (12 Hening's Stat., 84) religious freedom is defined, and after a recital "that to suffer the civil magistrate to intrude his powers into the field of opinion, and to restrain the profession or propagation of principles on supposition of their ill tendency, is a dangerous fallacy which at once destroys all religious liberty," it is declared "that it is time enough for the rightful purposes of civil government for its officers to interfere when principles break out into overt acts against peace and good order." In these two sentences is found the true distinction between what properly belongs to the church and what to the state.

* * * Said Mr. Jefferson afterwards, in reply to an address to him by a committee of the Danbury Baptist Association, (8 Jeff. Works, 113,) took occasion to say: "Believing with you, that religion is a matter which lies solely between a man and his God that he owes account to none other for his faith or his worship, that the legislative powers of the Government reach actions only, and not opinions, I contemplate with sovereign reverence that act of the whole American people which declared that their legislature should 'make no law respecting an establishment of religion or prohibiting the free exercise thereof,' thus building a wall of separation between church and state. Adhering to this expression of the supreme will of the nation in behalf of the rights of conscience, I shall see with sincere satisfaction the progress of those sentiments which tend to restore man to all his natural rights, convinced he has no natural right in opposition to his social duties." Coming as this does from an acknowledged leader of the advocates of the measure, it may be accepted almost as an authoritative declaration of the scope and effect of the amendment thus secured. Congress was deprived of all legislative power over mere opinion, but was left free to reach actions which were in violation of social duties or subversive of good order.

(8) A Review of the Decision of the Supreme Court of the United States in the Case of George Reynolds, by George Q. Cannon, p. 53.

> * * * In our opinion, the statute immediately under consideration is within the legislative power of Congress. It is constitutional and valid as prescribing a rule of action for all those residing in the Territories, and in places over which the United States have exclusive control. This being so, the only question which remains is, whether those who make polygamy a part of their religion are excepted from the operation of the statute. If they are, then those who do not make polygamy a part of ther religious belief may be found guilty and punished, while those who do must be acquitted and go free. This would be introducing a new element into criminal law. Laws are made for the government of actions, and, while they cannot interfere with mere religious belief and opinions, they may with practices. Suppose one religiously believed that human sacrifices were a necessary part of religious worship, would it be seriously contended that the civil government under which he lived could not interfere to prevent a sacrifice? Or, if a wife religiously believed it was her duty to burn herself upon the funeral pile of her dead husband, would it be beyond the power of the civil government to prevent her carrying her belief into practice?
>
> So here, as a law of the organization of society, under the exclusive dominion of the United States, it has been prescribed that plural marriages shall not be allowed. Can a man excuse his practices to the contrary because of his religious belief? To permit this, would be to make the professed doctrines of religious belief superior to the law of the land, and, in effect, to permit every citizen to become a law unto himself. Government could exist only in name under such circumstances. (9)

It is here seen that the Court holds that while the Constitution upholds the right of "mere opinion", the courts are given the right to regulate action, be that action the result of a religion belief or not; in other words, one may **think** with impunty but may not **act** when such action is adjudged contrary to the majority. And this, by the Supreme Court of the United States, is called RELIGIOUS LIBERTY!

The reaction of the Mormon people to this extraordinary decision is clearly outlined in an interview between John Taylor, then the President of the Quorum of Twelve and likewise the leader of the Church (Brigham Young having died), and Col. O. J. Hollister, United States Revenue Collector for Utah, recorded in Whitney's Popular His. of Utah, (pp 318-20). As follows:

> A few days after the decision was rendered, a notable interview took place between President John Taylor, the head of the "Mormon" Church and Colonel O. J. Hollister, United States Revenue collector for Utah:
>
> The meeting, which had been solicited by Colonel Hollister as correspondent of the New York Tribune, was at the President's Office; a number of prominent men, in addition to the two principals, taking part. Asked as to whether he disagreed with Judge Waite's statement of the scope and effect of the Constitutional guarantee of religious freedom, President Taylor answered in the affirmative, and added: "A religious faith amounts to nothing unless we are permitted to carry it into effect. * * * They will allow us to think—what an unspeakable privilege that is!—But they will not allow us the free exercise of that faith, which the Constitution guarantees." Of the extended conversation that ensued, the following is a sufficient digest:
>
> Colonel Hollister: "Is it not true that marriage is the basis of society; that out of it spring the social relations, obligations, and duties with which governments must necessarily concern themselves? And is it not therefore within the legitimate scope of the power of every civil government to determine whether marriage shall be polygamous or monogamous under its dominion?
>
> President Taylor: "When the Constitution of the United States was framed and adopted, those high contracting parties did positively agree that they would not interfere with religious affairs. Now, if our maritial relations are not religious, what is? This ordinance of marriage was a direct revelation to us through Joseph Smith the Prophet. You may not know it, but I know that this is a revelation from God and a command to His people, and therefore it is my religion. I do not believe that the Supreme Court of the United States has any right to interfere with my religious views, and in doing it they are violating their most sacred obligations."
>
> Colonel Hollister: "If marriage can be legitimately called religion, what human relation or pursuit may not be so called? And if everything is religion, and the State is prohibited from interfering with

(9) Ibid, pp. 53-56.

it, what place is there left for the State?"

Elder Charles W. Penrose: "That is easily answered. When one's religion presumes to interfere with the rights and liberties of others."

Colonel Hollister: "I think it (polygamy) interferes with the rights of men and women, because when a man marries a second woman, some other man must do without any. The sexes are born in about equal numbers."

President Taylor: "It is well known that there are scores of thousands of women in these United States who cannot obtain husbands, and the same also in England and other Christian countries. And, furthermore, we regard the plural order of marriage as being voluntary, both on the part of the man and the woman. If there should be any disparity such as you refer to—if there should not be two wives for one man, why then he could not get them."

Colonel Hollister: "Do you regard polygamy as worthy of perpetuation at the cost of perpetual antagonism between your people and their countrymen?"

President Taylor: "We are not the parties who produce this antagonism. Our revelation, given in August, 1831, specifically states that if we keep the laws of God we need not break the laws of the land. Congress has since, by its act, placed us in antagonism to what we term an unconstitutional law. Congress, indeed, can pass laws, and the Supreme Court can sanction those laws; but while they have the power, being in the majority, the justice of those laws is another matter."

Colonel Hollister: "Do you regard polygamy as superior to monogamy, as the form or law of marriage, and if so wherein?"

President Taylor: "I regard it as altogether superior to the law of monogamy, in a great many particulars. There is in all monogamic countries, the United States not excepted, a terrible state of things arising from the practice of monogamy. We acknowledge our children; we acknowledge our wives; we have no mistresses. We had no prostitution until it was introduced by monogamy. Polygamy is not a crime per se (in itself); it was the action of Congress that made polygamy a crime. The British Government allows one hundred and eighty millions of their people to practice it, and by the law protects them in it. It is very unfortunate that our republican government cannot be as generous to its provinces as a monarchial government can be to its colonies."

Colonel Hollister: "You hold, then that the condemnation of polygamy by all Christian nations is without reason and wisdom, and contrary to the spirit of revelation?"

President Taylor: "We most assuredly do."

Colonel Hollister: "Is not, in fact, what you call revelation the expression of the crystallized public sentiment of your people; and if a majority of them should desire to abandon polygamy, would what is called revelation deter them from doing so?"

Elder Joseph F. Smith: "It is very unfair in you, Mr. Hollister, to even think that a people who have suffered as we have for our faith, having been driven FIVE DIFFERENT TIMES FROM OUR HOMES and suffered even to martyrdom, should be insincere in our belief. Questions you have asked here repeatedly imply that we could get up revelations to suit ourselves."

Colonel Hollister: "What effect, on the whole, do you apprehend Chief Justice Waite's decision will have on the question?"

President Taylor: "I DON'T KNOW THAT IT WILL HAVE ANY EFFECT, EXCEPT TO UNITE US AND CONFIRM AND STRENGTHEN US IN OUR FAITH."

(To be continued)

WORTH A TRY

There always is an easy way
To do a thing, as people say.
The fruits which are worth having, though,
Are very seldom hanging low.

The things you treasure more and more
Are those you had to struggle for.
For things, however low or high,
Are not worth much if not a try.

And so I rather like to test
The road that isn't easiest.
It nearly always has, my friend,
Something worth having at the end.

For all through life I've always found
The poorest fruit is on the ground.
To get the apple that is prime,
You have to reach or have to climb!

—Douglas Malloch.

It is indeed good to have money, and the things that money will buy. But let's check up occasionally to see that we have, or are not losing the things money can't buy.—Unknown.

LIFE AND THE WEAVER

"For this God is our God for ever and ever: he will be our guide even unto death." (Psa. 48:14).

Life is a woven fabric:
The pattern and web are wrought
By the dark threads and the golden
That into the loom are shot.

You cannot judge God's purpose
By the thrust of a single thread;
What to you may be dark, mysterious,
May be gloriously bright instead.

For He holds in mind a pattern
As fair as His love is strong,
Which grows each day in the weaving;
Not a single thread goes wrong.

No warp in His hands shall tangle,
No slumber His eyelids close;
We only can thwart His purpose
When our stubborn wills impose.

Our tangled and broken efforts
To walk in His kind commands
Will give life an added luster,
Restored by His loving hands

So trust in the Weaver's wisdom,
In His love and unfailing care,
And the fabric of life, completed,
Some day will be wondrous fair.

—A. W. Dewar.

HOW ABOUT THE RENT?

You may talk about your problem
From sunny June to Lent;
But the greatest known world problem,
Is how to raise the rent,
Some just wonder how we do it,
But never send a cent;
And they watch the burden kill us,
As we struggle with the rent.

—C. N. L.

A man got a job polishing motor-car bodies. During the first week he was taught to polish with the right hand only. The second week he was made to use the left hand only. Next week he had to use both hands simultaneously.

At the end of the third week the foreman said to him: "Easy, isn't it?"

"Yes," said the new man, with a tired grin, "and if you'll just fix a broom to my pants I'll sweep the floor at the same time."

MY BABY'S KISS

(Theadore E. Curtis)

My baby is a budding rose,
And petals red, her lips;
Her kiss the wine of honey is,
And I the bee that sips.
Sometimes upon my baby's brow
An April storm appears,
And then I sip her kisses through
The rainbow in her tears.

Sometimes I clean a little place:
That kiss is worth a boast;
The things we have to dig for we
Appreciate the most.
Then, sometimes, with my baby craft
I'm able to beguile
A dozen honeyed kisses through
The sunshine of her smile.

When twilight shadows flood the land,
And day stands at its close,
And men chase pleasure's bubbles through
A thousand avenues,
I turn to home and mother and
That quiet hour of bliss,
With baby's clinging fingers and
The honey of her kiss.

HAPPINESS

To be happy:

Stimulate power to appreciate.

Resolutely close the mind to all thoughts and deeds unkind.

Conquer worry that annoys, cultivating peace and poise.

Every morninng plan for one daily service deftly done, with a friendly attitude, not expecting gratitude.

Let the motto ever be, "Forward in Simplicity."

Thinking more and brooding less is the key to HAPPINESS.—Ed Tuttle.

ESSENTIAL

Magistrate: You're a danger to pedestrians. You're not allowed to drive for two years.

Defendant: But, sir, my living depends on it.

Magistrate: So does theirs.

If you do not wish for His Kingdom don't pray for it; but if you do, you must do more than pray for it—you must work for it.—Ruskin.

TRUTH

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

VOL. 6. NOVEMBER, 1940 NO. 6.

Excerpts From Conference Address

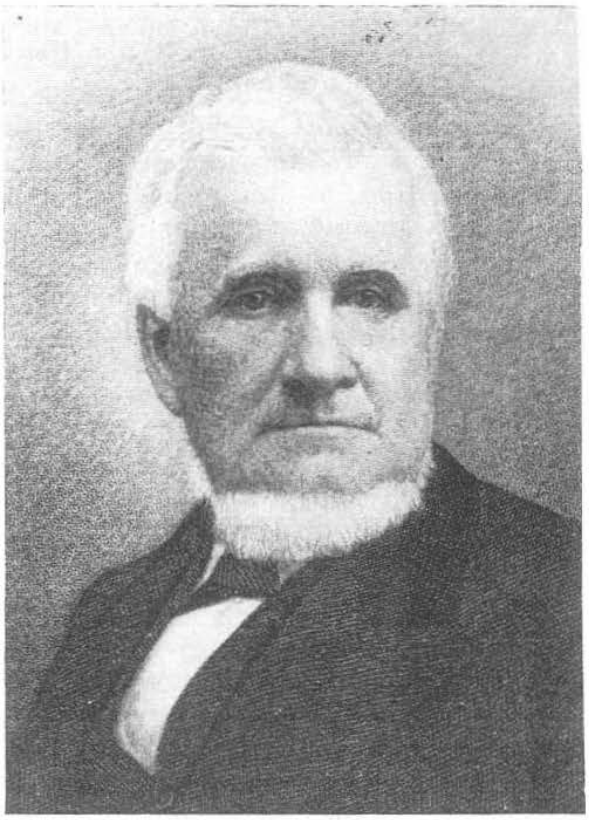
April 9, 1882

Delivered by

PRESIDENT JOHN TAYLOR

(*Journal of Discourses*, 23:48-68)

Principles of the Gospel Eternal—Constitutional Rights Defended — God's Judgments About to Begin—Wars, Famine, and Bloodshed to Cover the Earth—Human Rights God-given—Plural Marriage Defined as Celestial Marriage—The "Hosanna Shout".



* * * I am aware of the position that we occupy today. I feel that I am surrounded by a large number of intelligent men and women, and while I am addressing you, I am also addressing the world, for the remarks I make will be reported and published to the world. Therefore, I am desirous to advance such sentiments as will be in accord with the enlightenment of the Latter-day Saints, with the intelligence of the 19th century, and with the principles that have emanated from God.

Any intelligence which we may possess and which we may be able to impart, is not of ourselves, but of God. It did not originate with us; it did not

"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."

originate with Joseph Smith, with Brigham Young, with the Twelve Apostles, nor was it received from any institution of learning, nor of science, either religious, political, or social. Our philosophy is not the philosophy of the world; but of the earth and the heavens, of time and eternity, and proceeds from God. * * *

Again, Joseph was commanded to preach this Gospel and to bear this testimony to the world. He was taught the same principles that were taught to Adam, the some principles that were taught to Noah, to Enoch, to Abraham, to Moses, to Elijah and other Prophets, the same principles that were taught by Jesus Christ and the Apostles in former times on the continent of Asia, accompanied with the same Priesthood and the same organization, only more fully, because the present dispensation is a combination of the various dispensations that have existed in the different ages of the world, and which is designated in the Scriptures as the dispensation of the fulness of times, in which God would gather together all things in one, whether they be things in heaven or things on earth. Therefore, whatever of knowledge, of intelligence, of Priesthood, of powers, of revelations was conferred upon these men in the different ages, was again restored to the earth by the ministration and through the medium of those who held the holy Priesthood of God in the different dispensations in which they lived. * * *

When we started (on our Missions) we were told that we were not sent to be taught, but to teach. Why? Because the world was not in possession of the principles of life, and therefore could not teach them. We went in obedience to the direct command of God to us through his servant Joseph, and we have spread forth the Gospel among the nations. And is there anything unreasonable about it? No. Is it true? Yes. Is it scriptural? Yes. Is it philosophical? Yes. And I say today, not by way of boasting, because we have nothing to boast of (I have no intelligence but what I am indebted to God, my heavenly Father and my brethren for), that while I have traveled through various parts of the United States and the Canadas, also in England, Ireland, Scotland, Wales, France, Germany, and different parts of the earth, among the wise and intelligent as well as the poor and ignorant, among all classes of men—I have stood in their halls and talked with their professors, ministers, legislators, rulers, divines, judges and wise men of every class, grade and position in life—but I have never met with a man who could gainsay one principle of the Gospel of the Son of God, and I never expect to; because truth, **eternal truth, as it emanates from God, cannot be contraverted.**

And what is the nature of the Gospel? It is the same as that taught on the day of Pentecost by the Apostles, when they cried out to the multitude, "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." That was the testimony which they bore to the people. That is the testimony which the Elders of this Church bear. There is something about this that is reasonable, that is intelligent, and that is susceptible of proof. It was a very fair proposition for the Apostle to make, promising the people who would obey the requirements which the Gospel imposes upon its adherents, that they should receive the Holy Ghost. And what should this do for them? It was to cause their old men to dream dreams and their young men to see visions, it was to make their sons and daughters prophesy, it was to bring things past to their remembrance, to lead them into all truth, and to show them things to come. This proposition was not alone of a religious nature, but it was also strictly philosophical. The farmer sows oats or wheat or plants corn, and what does he expect? He expects oats, wheat or corn, as the case may be, and noth-

ing else. There are laws and principles in nature, in the vegetable, the animal and the mineral kingdoms, as well as in all the works of God, that are true in themselves and they are eternal. There are such metals as gold, silver, copper or iron, each possessing certain distinct elements which they always did possess; and the different bodies in their chemical relations possess principles that are always true to unchangeable laws. It is so also in regard to all the elements by which we are surrounded, and also in regard to the heavenly bodies. Because of these unchanging laws, we know precisely when the sun will rise and when it will set. We know when certain planets or comets will appear and disappear. All their movements are undeviating, exact and true according to the laws of nature.

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 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 are we, as a nation, 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. The sins of this nation, the licentiousness. the debauchery, the murders are entering into the ears of the Lord of Sabaoth, and I tell you now, from the tops of these mountains, as a humble servant of the living God, that unless these crimes and infamies are stopped, this nation will be overthrown and its glory, power, dominion and wealth will fade away like the dews of a summer morning.

Now here is a principle of the Gospel that will admit of as strong evidence as anything in nature. What is it? "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." Or in other words, sow wheat and you reap wheat; plant corn and you gather corn. It was a bold position to take. I remember that on these points I questioned the Elder who brought the Gospel to me. I asked, What do you mean by this Holy Ghost? Will it cause your old men to dream dreams and your young men to see visions; will it bring to pass the scripture which saith: And on my servants and on my handmaidens I will pour out in those days of my Spirit, and they shall prophesy? Yes. Will it give you the permeating influence of the Spirit of the living God, and give you a certain knowledge of the principles that you believe in? "Yes", he answered, "and if it will not, then I am an imposter." Said I, That is a very fair proposition. Finding the doctrine to be correct, I obeyed, and I received that Spirit through obedience to the Gospel which gave me a knowledge of those principles which I simply believed before, because they were scriptural, reasonable and intelligent, according to that scripture which saith, "If any man will do His will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." * * * Some people think we are a set of ignorant boobies, who do not know what we are talking about, and they

try to overrun the faith of the Latter-day Saints by sophistry, falsehood and folly. Whilst the fact is, we are in possession of the principles of eternal life, and are operating for eternity; and then we are operating to build up the Zion of God, where righteousness can be taught, and where men can be protected, and where liberty can be proclaimed to all men of every color, of every creed and of every nation.

Being placed in communication with God, the sophistry, nonsense and dogmas of men have no influence upon us. We are built upon the rock of revelations, as Peter was, and on the same principle. Said Jesus to him, "Whom do men say that I, the Son of Man, am?" The answer was: "Some say thou art one of the Prophets some say thou are the Elias who was to come", etc. "But whom say you that I am?" Peter answered and said: "Thou are the Christ, the Son of the living God." Jesus replied, "Blessed art thou, Simon Barjona, for flesh and blood hath not revealed this unto thee, but my Father which is in heaven; and I say also unto thee, that thou art Peter, and upon this rock will I build my Church, and the gates of hell shall not prevail against it." What rock? The rock of revelation—upon the intelligence communicated by the Holy Ghost to those who obey the Gospel of the Son of God; by this, men shall know for themselves, and stand as the rock of ages, invulnerable, immovable and unchangeable. That is the position which we the Latter-day Saints occupy. * * *

But passing on. Sometime after that, we had some United States officials sent out here, who were not polygamists, but one of them went so far as to show us what beautiful civilization they had where he came from, and he left his wife at home and brought with him a strumpet and took her on to the bench with him, to let the people see how intelligent and enlightened the people were in the United States. However, fortunately for him, there was no Edmunds bill then. Still, we were not much edified. It might be according to some people's system of ethics; it may be considered beautiful or aesthetic by the admirers of this fast and progressive civilization; but we could not appreciate it, and the consequence was, that the people felt indignant, they looked upon him as a profligate, and that he had defiled and disgraced the ermine. These were the sentiments of the people then, and they are yours today, for you have never been taught anything else. He and some others went back to Washington, and reported that the "Mormons" were in a state of rebellion; that they were a very wicked people, very corrupt and very depraved, almost as bad as some of our truth-telling ministers make us out to be, for some of them are not very notorious for telling the truth, nobody believes them here; but then they have reverend put before their names and that, of course, covers—what is it? a multitude of sins. * * *

But to return; judges and other officials were sent here, and suffice it to say, we did not like their civilization; and then, they were not much enamored with ours, because whatever we may be in the estimation of the world generally, we are utterly averse to anything like licentiousness and debauchery; and, if there is any among us, we are indebted to our Christian friends for it, and to our Christian judges for maintaining and protecting it in our midst. We have no affiliation with such things; they cannot exist among us as a people, only by the force, the power and influence of this federal Christianity that has been introduced among us. Until these people came into our midst we had no house of ill-fame; and a lady could travel as safely in our streets at any time of night as in the day; we had no occasion to lock our doors to prevent thieves from preying upon us; we had no drunkenness, ribaldry or blasphemy in our streets; all these things have been introduced among us by our good, kind, pure, pious Christian friends, and in scores of our remote settlements where this civilization has not penetrated, they are free from these vices today.

Now we will go back to the statement of these men. They were believed in Washington. What did they state? Among other things they said that we had burned the United States library, and the court records, and that a dreadful state of anarchy was in existence; and instead of the United States sending out a commission to enquire into these matters, they took the statement of a Lothario and his associates, and sent out an army to destroy us. And these troops were reduced to gnawing mules' legs about the vicinity of Bridger, refusing salt when we sent it to them—for we would have done them good, notwithstanding they came as our enemies. * * *

We have peacefully, legally and honorably possessed our lands in these valleys of the mountains, and we have purchased and paid for them; we do not revel in any ill-gotten gain. They are ours. We have complied with all the requisitions of law pertaining thereto, and we expect to possess and inhabit them. We covet no man's silver or gold, or apparel, or wife, or servants, or flocks, or herds, or horses, or carriages, or land, or possessions. But we expect to maintain our own rights. * * *

As American citizens, we shall contend for all our liberties, rights and immunities, guaranteed to us by the Constitution; and no matter what action may be taken by mobocratic influence, by excited and un-

reasonable men, or by inimical legslation, we shall contend inch by inch for our freedom and rights, as well as the freedom and rights of all American citizens and of all mankind. As a people or community, we can abide our time, but I will say to you Latter-day Saints, that THERE IS NOTHING OF WHICH YOU HAVE BEEN DESPOILED BY OPPRESSIVE ACTS OR MOBOCRATIC RULE, BUT THAT YOU WILL AGAIN POSSESS, OR YOUR CHILDREN AFTER YOU. YOUR RIGHTS IN OHIO, YOUR RIGHTS IN JACKSON, CLAY, CALDWELL AND DAVIS COUNTIES IN MISSOURI, WILL YET BE RESTORED TO YOU. YOUR POSSESSIONS, OF WHICH YOU HAVE BEEN FRAUDULENTLY DESPOILED IN MISSOURI AND ILLINOIS, YOU WILL AGAIN POSSESS, AND THAT WITHOUT FORCE, OR FRAUD OR VIOLENCE. THE LORD HAS A WAY OF HIS OWN IN REGULATING SUCH MATTERS. We are told the wicked shall slay the wicked. He has a way of His own of "emptying the earth of the inhabitants thereof." A terrible day of reckoning is approaching the nations of the earth; the Lord is coming out of His hiding place to vex the inhabitants thereof; and the destroyer of the Gentiles, as prophesied of, is already on his way. Already the monarchs of the earth are trembling from conspiracies among their own people; already has one Czar of Russia been destroyed and another holds his life by a very uncertain tenure through the perpetual threats and machinations of an infuriated populace; already have the Emperor of Germany, the King of Italy, the Queen of England, the King of Spain, the Sultan of Turkey, and many others of the honorable and noble rulers of the earth had their lives jeopardized by the attacks of regicides; already have two of the Presidents of this Republic been laid low by the hands of the assassin; and the spirit of insubordination, misrule, lynching, and mobocracy of every kind is beginning to ride rampant through the land; already combinations are being entered into which are very ominous for the future prosperity, welfare and happiness of this great Republic. The volcanic fires of disordered and anarchical elements are beginning to manifest themselves and exhibit the internal forces that are at work among the turbulent and unthinking masses of the people. 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. It is lamentable to see the various disordered and disorganized elements seeking to overthrow the greatest and best government in existence on the earth. Congress can ill afford to set a pattern of violation of that Constitution which it has sworn to support. 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 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 are we, as a nation, 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. The sins of this nation, the licentiousness, the debauchery, the murders are entering into the ears of the Lord of Sabaoth, and I tell you now, from the tops of these mountains, as a humble servant of the living God, that unless these crimes and infamies are stopped, this nation will be overthrown, and its glory, power, dominion and wealth will fade away like the dews of a summer morning. I ALSO SAY TO OTHER NATIONS OF THE EARTH, THAT UNLESS THEY REPENT OF THEIR CRIMES, THEIR INIQUITIES AND ABOMINATIONS. THEIR THRONES WILL BE OVERTURNED, THEIR KINGDOMS AND GOVERNMENTS OVERTHROWN, AND THEIR LANDS MADE DESOLATE. This is not only my saying, but it is the saying of those ancient prophets which they themselves profess to believe; for God will speedily have a controversy with the nations of the earth, and, as I stated before, the destroyer of the Gentiles is on his way to OVERTHROW GOVERNMENTS, TO DESTROY DYNASTIES, TO LAY WASTE THRONES, KINGDOMS AND EMPIRES, TO SPREAD ABROAD ANARCHY AND DESOLATION, AND TO CAUSE WAR,

FAMINE AND BLOODSHED TO OVERSPREAD THE EARTH.

Besides the preaching of the Gospel, we have another mission, namely, THE PERPETUATION OF THE FREE AGENCY OF MAN AND THE MAINTENANCE OF LIBERTY, FREEDOM, AND THE RIGHTS OF MAN. There are certain principles that belong to humanity outside of the Constitution, outside of the laws, outside of all the enactments and plans of man, among which is the right to live; God gave us the right and not man; no government gave it to us, and no government has a right to take it away from us. We have a right to liberty—that was a right that God gave to all men; and if there has been oppression, fraud or tyranny in the earth, it has been the result of the wickedness and corruptions of men and has always been opposed to God and the principles of truth, righteousness, virtue, and all principles that are calculated to elevate mankind. The Declaration of Independence states that men are in possession of certain inalienable rights, among which are life, liberty and the pursuit of happiness. This belongs to us; it belong to all humanity. I wish, and the worst wish I have for the United States, is, that they could have liberality enough to give to all men equal rights, and, while they profess to have delivered the black slaves, that they strike off the fetters of the white men of the South, who have been ground under the heel of sectional injustice, and let them feel that we are all brothers in one great nation, and deliver all people from tyranny and oppression of every kind, and proclaim, as they did at the first, liberty throughout the land and to all people. That is the worst which I have for them. And when I see them take another course I feel sorry for it upon constitutional rights; I would like it if I had time to talk a little upon the unconstitutionality of that Edmunds bill: but it was ably done by many senators of the United States, and by others in the House of Representatives. Very ably done; and I honor the men who maintain such sentiments. It is true that most of them apologized and said that they were as much opposed to polygamy as anybody. Well, that is a matter of their own; they have a right to their opinion as much as I have a right to my opinion. Would I deprive them of that right? No, I would not. I preach the Gospel to the world. What is it? Force, tyranny and oppression? No: it is all free grace and it is all free will. Is anybody coerced? Did anybody coerce you, Latter-day Saints? Are any of you forced to continue Latter-day Saints if you do not want to? If you think you are, you are all absolved today. WE KNOW OF NO SUCH PRINCIPLE AS COERCION; it is a matter of choice. The principle that I spoke of before—that is, men receive the Holy Ghost within themselves, is the cementing, binding, uniting power that exists among the Latter-day Saints. What right have I to expect that members of the House of Representatives of the people of the United States should advocate polygamy? They would not understand it. Nor would it be reasonable for us to expect it at their hands; but what I admired in those Senators and Members was their fealty to the government, to the Constitution and the maintenance of the freedom and the inalienable rights of man, of every color, creed and profession.

I will relate a little conversation that I had with President Hayes, when he was here, on the subject of polygamy. I said to him, we are not generally understood by the people of the world, by the outsiders; and I can look with ve y great leniency upon the action of members of the House of Representatives and the Senate, the governors, and others who have expressed strong indignation against this principle. From your standpoint, you think we are a corrupt people; you think it is a part or portion of the thing you call the social evil, that permeates all classes of society, and is sapping the foundation of the life of so many throughout the land. You think that we are trying to introduce something that is encouraging licentiousness and other kindred evils among the people, and to legalize these things by legislative enactment and otherwise, and trying to popularize and make legal those infamies. I continued, that is a false view to take of the subject. Mr. President, I have always abhorred such practices from the time I was quite young; when I have seen men act the part of Lotharios, deceiving the fair sex and despoiling them of their virtue, and then seeing those men received into society and their victims disgraced, ostracised and esteemed as pariahs and outcasts, I could not help sympathizing with a woman that was seduced. I looked upon the man who seduced her as a villain; I do so today. Said I, when Joseph Smith first made known the revelation concerning plural marriage and of having more wives than one, it made my flesh crawl; but, Mr. President, I received such evidence and testimony pertaining to this matter, scriptural and otherwise, which it was impossible for me as an honest man to resist, and believing it to be right I obeyed it and practiced it. I have not time now to enter into all the details; but in regard to those honorable gentlemen in the Senate who maintained the principle of constitutional rights and who declared, as I declare today, that that instrument which was then gotten up was unconstitutional in several particulars, I could not expect them to advocate my religion; it is not their business, but is mine and yours. They

can take what religion they please; we do not wish to force our religion nor our marital relations upon them, nor have we ever done it, nor could we do it if we wished, for this principle is connected with the Saints alone, and pertains to eternity as well as time, and is known to us by the appellation of "celestial marriage." (1) IT DOES NOT BELONG TO THEM, NOR DOES IT PERTAIN TO ALL OF OUR OWN PEOPLE. NONE BUT THE MORE PURE, VIRTUOUS, HONORABLE AND UPRIGHT ARE PERMITTED TO ENTER INTO THESE ASSOCIATIONS. Now I speak to the Latter-day Saints, who are acquainted with what I say. If I state untruths, tell me, and I will consider you my friends, and the friends of this community. Should we preach the doctrine of plurality of wives to the people of the United States? No; you know very well that it is only for honorable men and women, virtuous men and women, honest men and women who can be vouched for by those who preside over them, and whom they recognize as their Presidents; it is only such people as these that can be admitted to participate in this ordinance. You know it. I know it, you Presidents of Stakes know it and the people know it. There are any number of people in this Territory who are good people in many respects, but who cannot come up to that standard. That is the position we occupy in relation to this principle.

If the United States were to ask us, if we could give to them the same ordinance, we would say, No; no, we cannot. Why can you not? Because it is a religious ordinance, as I have stated; because it connects men and women together for time and for eternity; because it associates people of this world in the next; because it makes provision for our marital associations in the other world, and that while we have our wives here we expect to have them in eternity; and we believe in that doctrine that reaches beyond time into eternity. Others make their marital relation to end in death; their covenants last only till death does them part. Ours take hold of eternity, they enter into the eternal state of existence, and contemplate an eternal union of the sexes worlds without end.

We believe in the resurrection of the dead and the life in the world to come; and not only in the resurrection of the male but also of the female. We believe also in eternal unions, union on earth and in heaven and as the heavens declare the glory of God, and the stellar universes roll on according to eternal laws implanted in them by the Deity, and perform their revolutions through successive ages, so will man progress and increase—himself, his wives, his children—through the eternities to come. Who is injured by this faith? Cannot a great and magnanimous nation afford the privilege to enjoy these principles without passing bills of pains and penalties for the belief and enunciation of such divine, ennobling and Godlike principles?

Man is a dual being, possessed of body and spirit, made in the image of God, and connected with Him and with eternity. He is a God in embryo and will live and progress throughout the eternal ages, if obedient to the laws of the Godhead, as the Gods progress throughout the eternal ages. Is it a thing incredible in this generation that God shall raise the dead? Is it a thing incredible that the finest and most exalted ties and sympathies of humanity, sanctified by family relations—pure undefiled love, should continue in the resurrection?

We have no fault to find with our government. We deem it the best in the world. But we have reason to deplore its mal-administration, and I call upon our legislators, our governors and presidents to pause in their career and not to tamper with the rights and liberties of American citizens, nor wantonly tear down the bulwarks of American and human liberty. God has given to us glorious institutions; let us preserve them intact and not pander to the vices, passions and fanaticism of a depraved public opinion.

Cannot the enlightenment, civilization and statesmanship of the nineteenth century in this great American nation find a more worthy object than to fetter human thought, to enslave its own citizens, to forge chains for the suppression of human progress, to bind in Cimmerian darkness the noblest aspirations of the human soul, to tear down the pillars of the temple of liberty, to inaugurate a system of serfdom and

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(1) President Taylor's position that plural marriage, when properly performed, constitutes Celestial marriage, was also the position of both his predecessors and successors in the Presidency of the Church up to and including the late Joseph F. Smith, and this includes the present leader of the church while a member of the Quorum of Twelve. Since the death of President Smith, however, the Church has accepted the position announced by the late Dr. James E. Talmage, that plural marrage "is but an incident, never an essential" of Celestial marriage. In an "Official Statement" of the Church, dated June 17, 1933 (p. 19), we read:

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."

On this point the late President Joseph F. Smith says:

"Some people have supposed that the doctrine of plural marriage was a sort of superfluity or non-essential to the salvation of mankind. In other words some of the Saints have said and believed that a man with one wife, sealed to him by authority of the Priesthood for time and eternity, will receive an exaltation as great and glorious, if he is faithful, as he possibly could with more than one; I wish here to enter my solemn protest against this idea for I know it is false.—TRUTH 5:43 (qv).

oppression, and to copy after Egypt, Russia, and the late practices of this nation in enslaving and brutalizing humanity, tearing to pieces that great Palladium of human rights, the Constitution of the United States? Can they afford to do this? If there are supposed wrongs, can they not find a legal and constitutional way of correcting these wrongs? Surely the tearing down of the bulwarks, the very temple of freedom, will not aid them in the solution of this, to them, vexed question, for if they tear away the strongholds of society, they themselves will perish in the ruins.

But with regard to those not of us, I will tell you what I believe about the matter. I believe it would be much better for them to have even polygamy in their state of existence than this corroding, corrupting, demoralizing and damning evil that prevails in their midst. We look upon it that polygamy is the normal condition of man; but that has nothing to do with Mormon plurality of wives, OR WHAT IS TERMED "CELESTIAL MARRIAGE." (1) I would state also, that when we speak of its being the normal condition, it has so existed throughout all ages. And when we talk about polygamy, I have read the speeches of men in Congress when speaking about the Mormon position, telling us that the British in India put down suttee, which is the burning of widows on the funeral pile of their husbands; casting children into the Ganges, etc.,—that the British put that down by force of law. But the British, if my memory serves me right, have about two hundred millions of polygamists under their juristion, and they can afford to treat them right and to give them the protection of law; but our free government cannot. AND WHEN WE TALK ABOUT THE SUTTEE, THAT IS THE DESTRUCTION OF LIFE, WHILE POLYGAMY MEANS THE PROPAGATION OF HUMAN LIFE. ONE TENDS TO DESTRUCTION AND DEATH, THE OTHER TO THE PROPAGATION OF LIFE. I WILL GUARANTEE TODAY, WITHOUT FEAR OF CONTRADICTION, THAT THERE IS MORE OF THE SUTTEE IN THE UNITED STATES TODAY PERTAINING TO INFANTS THAN THERE EVER WAS IN INDIA AMONG THE SAME NUMBER OF POPULATION. It has become unfashionable in the east for women to have large families. I have heard remarks like this: One lady was asked, How many children have you? One or two. Is that all? What do you take me for, do you think I am a cow? Why no, you are not a cow, for cows do not murder their offspring. What a terrible tale is here told! What a horrible state of affairs is here exhibited! And I am told that some of these iniquities are being introduced here. I tell you, in the name of God, if you do we will be after you. I am told of physicians who are acting as they do in the east—as the butchers of infants.

Let us look after these things, you Bishops, and if you do find it out, bring them up. AS GOD LIVES WE WILL NOT PERMIT SUCH INFAMIES IN OUR MIDST; YOU WILL NOT COMMENCE YOUR FASHIONABLE MURDERS HERE. AND I WILL SAY NOW, WO TO THIS NATION AND TO THE NATIONS OF EUROPE, OR ANY PEOPLE AMONG ANY NATION, THAT SANCTIONS THESE THINGS. HAVE YOU NOT READ THAT NO "MURDERER HATH ETERNAL LIFE ABIDING IN HIM?" WHAT SHALL BE THOUGHT OF THOSE UNNATURAL MONSTERS, THE SLAYERS OF THEIR OWN OFFSPRING? THIS REVOLTING, UNNATURAL, DAMNABLE VICE MAY BE FASHIONABLE, BUT GOD WILL REQUIRE THIS CRIME AT THEIR HANDS. Wo to men and to women that are licentious and corrupt, depraved and debauched, and especially wo, tenfold wo, to the murderers of helpless innocence. I tell you this in the name of the Lord. IF THESE THINGS ARE NOT STOPPED, GOD WILL ARISE AND SHAKE THE NATIONS OF THE EARTH AND ROOT OUT THEIR INFAMIES.

Now then what shall we do?

We do not wish to place ourselves in a state of antagonism, nor to act defiantly, towards this government. We will fulfill the letter, so far as practicable, of that unjust, inhuman, oppressive and unconstitutional law, so far as we can without violating principle; but we cannot sacrifice every principle of human right at the behest of corrupt, unreasoning and unprincipled men; we cannot violate the highest and noblest principles of human nature and make pariahs and outcasts of highminded, virtuous and honorable women, nor sacrifice at the shrine of popular clamor the highest and noblest principles of humanity!

We shall abide all constitutional law, as we always have done; but while we are Godfearing and lawabiding, and respect all honorable men and officers, we are no craven serfs, and have not learned to lick the feet of oppressors, nor to bow in base submission to unreasoning clamor. We will contend, inch by inch, legally and constitutionally, for our rights as American citizens, and for the universal rights of universal man. We stand proudly erect in the consciousness of our rights as American citizens, and plant ourselves firmly on the sacred guarantees of the Constitution; and that instrument, while it defines the powers and privileges of the President, Congress and the judiciary, also directly provides 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."

I have heard it boasted by British statesmen, that as soon as a slave planted his foot on British soil, his fetters were broken and he was a free man. It is the proud boast of Americans that her flag floats for all; and while Congress claims the right of dominion and legislation over territories, with that same right is associated the right of manhood, freedom and American citizenship. We need have no fears, no trembling in our knees, about these attempts to deprive us of our God-given and constitutional liberties. GOD WILL TAKE CARE OF HIS PEOPLE, IF WE WILL ONLY DO RIGHT. I am thankful to say that you are doing pretty nearly as well as you know how. There are many things among us that are wrong, many things that are foolish, but generally you are seeking to fear God and keep His commandments. Now, treat your wives right, but do not subject yourselves to the infamous provisions of the Edmunds' act more than you can help, avoid all harsh expressions and improper actions, act carefully and prudently in all your social relations. Be wise as serpents and harmless as doves. A gentleman in Washington told another, who related it to me, in answer to the question, What will the "Mormons" do with their wives and children when this bill passes? He was told: Turn them out in the streets as we do our harlots. I say in the name of God we will not do any such thing, and let all Israel say Amen. (The vast congregation, amounting to from 12,000 to 14,000 persons, responded Amen). We will stand by our covenants, and the Constitution will bear us out in it. Among other things, that instrument says that Congress shall make no law impairing the validity of contracts. You have contracted to be united with your wives in time and in eternity, and it would not do for us to break a constitutional law, would it? (Laughter.) Others may do it, but we cannot. We cannot lay aside our honor, we cannot lay aside our principles; and if people cannot allow us freedom, we can allow freedom to them and to all men. We will be true to our wives and cherish them and maintain them, and stand by them in time, and we will reign with them in eternity, when thousands of others are weltering under the wrath of God. Any man that abuses his wife, or takes advantage of this law to oppress her, is not worthy of a standing in the Church of Jesus Christ of Latter-day Saints; and let the congregation say Amen. (The immense congregation responded by a loud Amen.)

Now, what will we do in our relations with the United States? We will observe the law as we have done, and be as faithful as we have been. We will maintain our principles and live our religion and keep the commandments of God, and obey every constitutional law, pursuing that course that shall direct us in all things.

Brethren and sisters, God bless you and lead you in the paths of life, and give you wisdom; be calm and quiet; all is well in Zion. You need not be under any fears about anything that may transpire, as though some strange thing had happened. We have met such things before; we can meet them again. God has delivered us before. He will deliver us again, IF WE PUT OUR TRUST IN HIM AND REMAIN TRUE TO THE COVENANTS WE HAVE MADE WITH HIM. Our trust is in God. You have heard me say before, Hosanna, the Lord God Omnipotent reigneth; and if this congregation feels as I do we will join together in the same acclaim. Follow me.

(The speaker then repeated and was followed by the congregation: Hosanna! Hosanna! Hosanna! to God and the Lamb, for ever and ever worlds without end, Amen, Amen and Amen.

Commenting on this incident of the "Hosanna shout", B. H. Roberts, in his "Life of John Taylor", states:

> "Thrice was the shout repeated, the vast congregation of from eleven to thirteen thousand followed President Taylor as with one voice. The grand words of praise and triumph were not new to Israel. They had shaken the walls of the Temple at Nauvoo during the one day that it stood resplendent in all the glory of the House of God—though the Saints knew they would be compelled to abandon it the next day to their enemies. The same glorious shout in the midst of toil and hardships had rolled through the woods bordering the streams of Iowa, and had broken the silence that for ages brooded over the vast prairies of the west. Indeed the shout was older than that, older than the everlasting hills which now listened to it—aye, older than the earth itself! For was not this the shout which shook the heavens before the foundations of the earth were laid, when the 'morning stars sang together and all the sons of God shouted for joy?' "—Life of John Taylor, p. 365.

JOHN TAYLOR A POET

John Taylor was not only a linguist, a logician, a preacher of righteousness by voice and pen, but he was also a poet. His prophetic gifts reached high in the realms of poesy. Not merely a rimer was he but a moulder of thought in language beautiful, forceful and rhythmic. Among his sermons expressed in verse perhaps none are more forceful in revealing the deep secrets of life than the two here noted:

The inspirational hymn (L. D. S. Hymns, p. 337) "The Seer, the Seer, Joseph the Seer!" an expression of loyalty and love dedicated

to HIS FRIEND, the Prophet Joseph Smith; and the lines written in the album of Miss Abby Jane Hart, of New York City, Sept. 5, 1846, as follows:

MYSTERY OF LIFE

Abby: Knowest thou whence thou camest? Thine
Origin? Who thou art? What? And whither thou
Art bound? A crysolis of yesterday:
Today a gaudy, fluttering butterfly—
A moth; tomorrow crushed, and then an end
Of thee. Is this so? and must thou perish
Thus, and die ingloriously without a hope?

Ah, no; thou art no such thing. Thou in the
Bosom of thy Father bask'd and liv'd, and
Mov'd thousands of years ago. Yes, e'er this
Mundane sphere from chaos sprung, or sun, or
Moon, or stars, or world was fram'd; Before the
Sons of God for joy did shout, or e'er the
Morning stars together sung—thou liv'd'st.
Thou liv'd'st to live again. Ah, no! thou liv'd
But to continue life eternal—to
Live and move, and act eternally. Yes;
Long as a spirit, God or world exists;
From everlasting, eternal, without end!
And whilst thou dwelt in thy paternal home,
And with thy brethren shar'd extatic bliss,
All that a spirit could, not clothed in flesh,
Thou through the vista of unnumbered years
Saw'st through the glimmering veil that thou would'st
Dwell in flesh—just as the Gods.
Tread in the
Footsteps of thine elder brother, Jesus—
The "Prince of Peace", for whom a body was prepared.

Thou heard; thou look'd; thou long'd; thou pray'd;
Thou hop'd for this, at length it came; and thou
Appeared on this terroqueous ball,
Body and spirit; a living soul, forth
From the hands of Eloheim—eternal
As himself—part of thy God. A small spark
Of Deity, struck from the fire of his eternal blaze.

Thou cam'st! Thou cam'st to live! of life thou art
A living monument; to it thou still
Dost cling—eternal life! To thee all else
Are straw and chaff, and bubbles light as air;
And will be all, until thou gain'st once more
Thy Father's breast; raised, quickened, immortal;
Body, spirit, all; a God among the Gods forever bless'd.
Abby, and hast thou dared to launch thy
Fragile barque on truth's tempestuous sea;
To meet the pelting storm and proudly brave
The dangers of the raging main; and through
The rocks and shoals, and yawning gulfs pursue

The nearest way to life, in hopes that thou
Woulds't speedily gain a seat among the Gods?

See'st thou the multitudes who sail in
Guilded barques, and gently float along the
Silvery stream? Downward they go with sweet,
Luxurious ease, and scarce a zephyr moves
The tranquil bosom of the placid stream.
Unconscious of the greatness of the prize
They might obtain, they glide along in peace;
And as they never soar aloft, nor mount
On eagle's wings, nor draw aside the veil
Of other world's, they know none else than this—
No other joys. They dream away their life,
And die forgot, just as the butterfly,
They gaily flutter on; today they live—
Tomorrow are no more.

And though, like thee
In them is the eternal spark, thousands
Of weary years must roll along er'e they
Regain the Prize they might with thee have shar'd.
Regain it? Never! No! They may come where
Thou wert, but never can they with thee share
Ecstatic bliss.
For whils't in heaven's progressive
Science skilled, thou soard'st from world to world, clad
In the robes of bright seraphic light; and
With thy God, eternal—onward goest, a
Priestess and a queen—reigning and ruling in
The realms of light. Unlike the imbeciles
Who dared not brook the scorn of men, and knew not
How to prize eternal life.

Abby, the cup's within thy reach; drink thou
The vital balm and live!

HOME TIES

One, considering John Taylor's busy and eventful life might be led to think of him as not possessing strong home ties. This is not true. He was essentially a home lover. Just one example must suffice: It was in the fall of 1849. He was enroute to France to fill a mission. His long and tedious journey across the plains doubtless awakened in him lively thoughts of home. Writing his loved ones and replying to an imaginary question, "Do you think of us at home?" he said:

Home! Home! Home! What shall I say? Can I tell it? No, a thousand times no! Your forms, your countenances, your bodies and your spirits are all portrayed before me as in living characters. You are with me in my imaginations, thoughts, dreams, feelings; true our bodies are separated, but there you live—you dwell in my bosom, in my heart and affections, and will remain there forever. * * *

Do I see an amiable, lovely woman—my feelings are not there, they fly to my home. Do I see a beautiful infant—hear the prattle of lovely innocence, or the symmetry and intelligence of those more advanced in years? My mind flies to my home—there I gaze upon my wives, there I fondle and kiss my children and revel for a time in this mental delight; but I awake from my reverie, and find that it is but a dream, and that mountains, deserts and plains separate us! Do I murmur? No! Do you? I hope not—shall I not say for you, No?

EDITORIAL

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EDITORIAL THOUGHT

Life would be a perpetual flea hunt if a man were obliged to run down all the innuendoes, inveracities, insinuations, and misrepresentations which are uttered against him.
—Henry Ward Beecher.

PRESIDENT JOHN TAYLOR

It is with pleasure and we deem it an honor to devote the major part of this issue of TRUTH to the memory of President John Taylor, whose anniversary occurs November 1st. He was born in the year 1808 in Milnthorpe, a small town in the county of Westmoreland, England. Leaving the place of his birth he settled in Canada with his parents in 1832. He was first taught the Gospel by Parley P. Pratt and received baptism May 9, 1836, referring to which event in late life he said: "I have never doubted any principle of Mormonism since."

When John Taylor came to the leadership of the Church at the death of Brigham Young, August 29, 1877, his administration inherited a baffling situation. He not only faced a national sentiment looking to an extinction of the Church as an organization and the complete spoilation of its members, with polygamy the pretended excuse, but within the Church he was confronted with an increasing faithlessness toward the higher principles of the Gospel—particularly the "United Order and the order of Plural Marriage"—which principles were earlier proclaimed by Brigham Young as the "fulness of the Gospel." Happily for the work, John Taylor had been prepared by the Lord to handle this distressing situation. He was lacking neither in courage nor wisdom. The former endowment had received a supreme test at Carthage when he voluntarily accompanied the Prophets Joseph and Hyrum Smith to prison, and while there and in his brave attempt to shield his friends from the guns of the mob, he himself was brutally shot, his body receiving five musket balls. The Lord said of him:

> **I the Lord have raised up unto you my servant John Taylor to preside over you and to be a lawgiver unto my Church. He has mingled his blood with that of the martyred Prophets. Nevertheless, while I have taken my servants Joseph and Hyrum unto myself, I have preserved my servant John Taylor for a wise purpose in me.—Revelation through Wilford Woodruff 1880; Supplement to New and Everlasting Covenant of Marriage, p 49.**

One of the major features of this "wise purpose in me" was doubtless to perfect the organization previously given form by the Prophet Joseph Smith, whereby the sealing priesthood of Elijah might continue to function even though the Church rejected God's marriage law. President Taylor was a man who knew no surrender. It was he who proclaimed under very distressing circumstances, "I was not born a slave! I cannot, will not be a slave. I would not be a slave to God! I'd be His servant, friend, His son. I'd go at his behest; but would not be His slave. * * *"

It was this sort of timber that earned for President Taylor the appellation of "the Lion of the Lord," and it was just such timber that the work facing John Taylor required. His wisdom, strength and courage were equal to the occasion. As stated, many of the Saints were beginning to waver in their faith in the principle of Celestial marriage. John

Taylor was not only the President of the Twelve, but was also President of Priesthood and by virtue of the latter calling was the rightful head of the Church; later (October, 1880), he was chosen its President by formal vote. On October 13, 1882 he received a revelation from the Lord in which the importance and absolute necessity of the principle of plural marriage was reaffirmed. It will be recalled that on January 6, 1879, the Supreme Court of the United States rendered its decision in the George Reynolds case, in which the anti-polygamy law of 1862, enacted by Congress against the Saints, was declared constitutional. And that on March 14, 1882, the Edmunds law, placing teeth into the former measure, was enacted. Naturally in the circumstances the Saints wondered to what extent they would be expected to "carry on" in defending the principle of plural marriage since it had been proscribed by the laws of the land. The answer came definite and clear in the revelation mentioned. We copy:

> **Thus saith the Lord to the Twelve, and to the priesthood and people of my Church: Let my servants George Teasdale and Heber J. Grant be appointed to fill the vacancies in the Twelve, that you may be fully organized and prepared for the labors devolving upon you, for you have a great work to perform; and then proceed to fill up the presiding quorum of Seventies, and assist in organizing that body of my priesthood who are your co-laborers in the ministry. You may appoint Seymour B. Young to fill up the vacancy in the presiding quorum of Seventies, if he will conform to my law; for it is not meet that men who will not abide my law shall preside over my priesthood.—Life of John Taylor, Roberts, p. 349.**

"My law," meant the law of plural marriage. And conforming with this command Elder Young did take a plural wife and qualified for the position. Eternal law cannot become subservient to the law of man. Notwithstanding the Supreme Court of the most powerful civil government on earth had issued its final mandate, outlawing a principle of salvation, the Lord commanded those holders of the Melchisedek priesthood in presiding positions to enter into and abide that holy law else they could not qualify to preside over their brethren. It was following this divine mandate that several leading brethren presiding in stakes and wards, and who refused to enter the law, were released from their positions in the Church.

The enemy of righteousness grew more determined to crush the Mormon marriage system. The Edmunds measure was given full constitutional standing by the United States Supreme Court March 23, 1885, after which prosecutions of the Saints became more vigorous. They were hounded day and night, imprisoned and some murdered by officers of the law. President Taylor went into retirement from public view February 1, 1885; and while at the home of John W. Woolley, Centerville, Davis County, Utah, and in response to an inquiry of the Lord as to how binding the law of plural marriage was upon the Saints, on the night of September 26-27 the answer came as follows:

> **MY SON JOHN, you have asked me concerning the New and Everlasting Covenant and how far it is binding upon my people; thus saith the Lord: All commandments that I give must be obeyed by those calling themselves by my name unless they are revoked by me or by my authority, and how can I revoke an everlasting covenant, for I the Lord am everlasting and my everlasting cov. enants cannot be abrogated nor done away with, but they stand forever.**
>
> **Have I not given my word in great plainness on this subject? Yet have not great numbers of my people been negligent in the observance of my law and the keeping of my commandments, and yet have I borne with them these many years; and this because of their weakness—because of the perilous times, and furthermore, it is more pleasing to me that men should use their free agency in regard to these matters. Nevertheless, I the Lord do not change and my word and my covenants and my law do not, and as I have heretofore said by my servant Joseph: All those who would enter into my glory must and shall obey my law. And have I not commanded men that if they were Abraham's seed and would enter into my glory, they must do the works of Abraham. I HAVE NOT RE-**

VOKED THIS LAW, NOR WILL I, for it is everlasting, and those who will enter into my glory MUST obey the conditions thereof; even so, Amen.

Of this marvelous circumstance Lorin C. Woolley and Daniel R. Bateman, both intimately acquainted with the brethren and acting as their bodyguards during those troubleous times, have given an account over their signatures, in the presence of John Y. Barlow, J. Leslie Broadbent and Joseph W. Musser. We deem it wise to republish this statement at this time for the benefit of our many readers. It is as follows:

Statement of Lorin C. Woolley and Daniel R. Bateman, given at Salt Lake City, Utah, September 22, 1929, pertaining to a revelation of the Lord to President John Taylor, on the subject of Celestial or plural marriage:

Lorin C. Woolley related the following:

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

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

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

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

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

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

We discussed the proposed manifesto at length, but we were unable to become united in the discussion. Finally George Q. Cannon suggested that President Taylor take the matter up with the Lord and decide the same the next day.

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

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

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

At this I returned to my post and continued to hear the voices in the room. They were so audible that although I did not see the parties I could place their positions in the room from the sound of the voices. The three voices continued until about midnight, when one of them left, and the other two continued. One of them I recognized as President John

Taylor's voice. I called Charles Birrell and we both sat up until eight o'clock the next morning.

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

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

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

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

By that time we were all filled with the Holy Ghost. President Taylor and those present occupied about three hours up to this time. After placing us under covenant, he placed his finger on the document, his person rising from the floor about a foot or eighteen inches, and with countenance animated by the Spirit of the Lord, and raising his right hand to the square, he said, "Sign that document;—Never! I would suffer my right hand to be severed from my body first. Sanction it,—Never! I would suffer my tongue to be torn from the roof of my mouth before I would sanction it!"

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

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

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

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

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

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

President Taylor said that the time would come when many of the Saints

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

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

Among many other things stated by President Taylor on this occasion was this: "I would be surprised if ten per cent of those who claim to hold the Melchisedek Priesthood will remain true and faithful to the Gospel of the Lord Jesus Christ, at the time of the seventh President and that there would be thousands that think they hold the Priesthood at that time, but would not have it properly conferred upon them."

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

Signed—LORIN C. WOOLLEY.

Daniel R. Bateman, being present while the above experience was related by Brother Woolley, testified as follows:

I was privileged to be at the meeting of September 27, 1886 spoken of by Brother Woolley, I myself acting as one of the guards for the brethren during those exciting times.

The proceedings of the meeting as related by Brother Woolley are correct in every detail.

Signed—DANIEL R. BATEMAN

In a later interview (March 18, 1938) given by Daniel R. Bateman, the above facts are re-stated and the following information added:

I was twenty-nine years of age when the revelation of 1886 was given to John Taylor, and I was permitted to make a copy of it from the original which was written by John Taylor during the meeting held September 27, 1886. I still have the Journal with the revelation in it.

I was at a meeting at Draper, Salt Lake County, Utah, when President George Q. Cannon, shortly before his death, spoke as follows:

"The day will come when men's priesthood and authority will be called into question, and you will find out that there will be hundreds who will have no priesthood, but believe they hold it, they having ONLY AN OFFICE IN THE CHURCH." (1)

At this writing, Elder Bateman, in his 84th year, resides at Salt Lake City, and will cheerfully verify the information given.

From the facts presented the unprejudiced mind will readily concede the inviolableness of the law of plural marriage and the absolute necessity of its practice, even though civil laws are enacted against it.

It should also be noted, from the Woolley-Bateman statement that provision was made not only to have the law of plural marriage perpetuated during the lives of the brethren then set apart for that purpose, but they were given authority and direction to set others apart, in order that the organization might continue without interruption.

Unfortunately, but for reasons best known to its leaders, the Church, in an "Official Statement" of June 17, 1933, repudiated this 1886 revelation in the following words:

It is alleged that on September 26-27, 1886, President John Taylor received a revelation from the Lord. * * * (but) as to this pretended revelation it should be said that the archives of the Church contain no such revelation; the archives contain no record of any such revelation, nor any evidence justifying a belief that any such revelation was ever given. From the personal knowledge of SOME OF US, from the uniform and common recollection of the presiding quorums of the Church, from the absence in the Church archives of any evidence whatsoever justifying any belief that such a revelation was given, WE ARE JUSTIFIED IN AFFIRMING THAT NO SUCH A REVELATION EXISTS.

(1) Since about 1921 the Church has followed the policy of ordaining men to the office direct and not conferring upon them the Priesthood, as was formerly the practice.

> **Furthermore, so far as the authorities of the Church are concerned and so far as the members of the Church are concerned, since this pretended revelation, if ever given, was never presented to and adopted by the Church, or by any council of the Church * * * the said pretended revelation could have no validity and no binding effect and force upon the Church members, and action under it would be unauthorized, illegal and void. —p. 17.**

This statement, loosely worded and grossly misleading, was doubtless put forth as a subterfuge to camouflage the facts and lead the masses to believe that no such a revelation was received by John Taylor. However, "murder will out." Some eight months after the issuance of the "Official Statement" (Feb. 10, 1934) A. W. Ivins, one of its signers, in a letter addressed to a member of the Church residing in Long Beach, California, admitted the existence of the text of the revelation in question. He said:

> **The latter purported revelation of John Taylor (of 1886) has no standing in the Church. I have searched carefully, and all that can be found is a piece of paper found among President Taylor's effects after his death. It was written in pencil and only a few paragraphs which had no signature at all. It was unknown to the Church until members of his own family claimed to have found it among his papers. It was never presented or discussed as a revelation by the presiding authorities of the Church.—Supplement to New and Everlasting Covenant of Marriage, p. 15.**

This weak admission of the document's existence, cunningly and adroitly written, was evidently intended to minimize its importance, by terming it a "piece of paper found among President Taylor's effects after his death," unsigned and "containing only a few paragraphs." The feeble effort at repudiation will not escape the detection of those seeking truth; a school-boy mind can grasp it. It was on a "piece of paper" and contained "but few paragraphs," and was "without signature," therefore it could not be genuine, but it **was found among the effects of President Taylor!** Will the reader refer to a number of the revelations given through the Prophet Joseph Smith and recorded in the Doctrine and Covenants, the law book to the Church, such for instance as Sections 22, 26, 32, 37, 43, and 116, the latter containing only one paragraph and thirty words. One may readily and correctly surmise that each of these revelations were written on a "piece of paper" and contained "but few paragraphs," and, of course, not one of them bears the signature of the Prophet! They all, including the 1882 and 1886 revelations to John Taylor, were messages from Jesus Christ and bore the unmistakable ear marks of HIS signature.

Elder Ivins, it must be remembered, was a member of the First Presidency and one of the signers of the "Official Statement" referred to and in which the existence of the document was denied, though he now, eight months later admits its existence, but makes no correction of the error.

On a later occasion (December 31, 1934), some eighteen months after the "Official Statement" referred to, and with greater frankness, Elder Melvin J. Ballard, a member of the Quorum of Twelve, admitted the existence of the record of this revelation. In a letter to Elder Eslie D. Jenson of Millville, Utah, he stated:

> **The pretended revelation of President John Taylor (of 1886) never had his signature added to it but was written IN THE FORM OF A REVELATION and UNDOUBTEDLY WAS IN HIS HAND WRITING; nevertheless it was never submitted to his own associates in the Presidency and the Twelve nor to the Church and consequently does not bind the Church in any sense.—Marriage—Ballard-Jenson Correspondence, p. 27.**

Here is an admission of a document in the "form of a revelation" and in the "handwriting" of President Taylor, and is the "purported" revelation which the Church in its "Official Statement" said was non-existent. Elder Ballard claims it was not submitted to "his associates in the Presidency," but one of his associates in the Presidency, George Q. Cannon, was with

President Taylor, in hiding, at the time, had full knowledge of the revelation, and accepted the same. The other associate, Joseph F. Smith, was at the time, in Honolulu, and upon his return home shortly after, the revelation was presented to him by President Taylor, and he accepted it as genuine. There were good reasons for not presenting it to the Church, but it was later presented to and discussed in the councils of the Twelve, and some present members of that quorum cannot, in truth, deny the fact.

What motive these two high Church officials could have in trying to cast doubt on the integrity and veracity of the Prophet John Taylor, imputing to him, at least by implication, an attempt to foist a spurious revelation upon the Saints, our readers must judge for themselves. The Lord said, **"That the inhabitants of Zion shall judge ALL things pertaining to Zion; and liars and hypocrites shall be proved by them, and they who are not apostles and prophets shall be known.** (D & C 64:38-39.) This judging, it would seem, is now going on.

The Prophet Isaiah predicted the time when—

> **Judgment also will I lay to the line, and righteousness to the plummet: and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place.—Is. 28:17.**

Is not this revelation now being fulfilled?

To the statement that because the revelation of 1886 was not presented to the Church for its ratification, the principle involved is not binding upon the Saints, our reply is that we have no knowledge of the revelation of 1882 having been presented to the Church. This revelation called Heber J. Grant into the Quorum of Twelve. Then are we to assume the call to be null and void, and is that revelation to be rejected as the Church has now rejected the revelation of 1886?

It is equally true that God's messages revealing to His Prophets in this dispensation the plans for temple building, temple ordinances, the pattern of the garment of the holy Priesthood, etc.—all coming through direct revelation, were none of them presented to the Church for its official acceptance. They were Priesthood matters, pure and simple, and are today, as they were when given, binding upon the Priesthood and Saints generally whether the Church, as an organization, wishes to receive them or not.

In the Revelation of 1882 the Lord said to President Taylor, "Let my servants George Teasdale and Heber J. Grant be appointed to fill the vacancies in the Twelve," etc. The Lord did not add, "providing the Church will consent to it." There was no alternative: **"Let them be appointed,"** and if the Church does not like it let it lump it. God's decrees are not subject to church rules or dictation. He is bigger than the Church. Yet, according to the reasoning of Elders Ivins and Ballard, and of the "Official Statement," these holy ordinances and divine commands are binding only when ratified by the Church. Incidentally, it may be said in truth that perhaps only a tithe of the Revelations given to Joseph Smith and his successors in office, have been published in the Doctrine and Covenants for the benefit of the Church. The Church, being an auxiliary organization to that of Priesthood is entitled to only such revelations as the Lord through the Priesthood, deems wise to intrust it with.

At the time of the "Official Statement" referred to, denying the existence of the revelation of 1886, Elder B. H. Roberts, Assistent Church Historian and one of the Presidency in the First Quorum of Seventies, declared to friends now living that the revelation was in existence and was known to be so by the Church leaders, and that it was genuine.

George Q. Cannon, first counselor in the First Presidency under John Taylor, Wilford Woodruff and Lorenzo

Snow, and one of the five men set apart to perpetuate the principle of plural marriage under Priesthood authority, informed the writer (1898 or 9) that President Taylor did arrange the matter and that it was by this authority that his son Abraham H. Cannon took a plural wife after the Manifesto of 1890.

A photostat copy of the revelation of 1886, written by President John Taylor himself, and which now is presumably in the possession of the President of the Church, was published in TRUTH of October, 1938, Vol. 4, pp. 84-5, giving definite and unmistakable evidence of the fact that John Taylor did write the document. That it was given out by John Taylor has been shown. The facts admit of but one conclusion: either the revelation is not genuine and President Taylor was a false prophet and a wicked deceiver, or it is genuine and the present leaders of the Church are guilty of betraying heaven, of trying to deceive the Saints and of sailing under false colors. Will the present leaders say—dare they say it—that John Taylor was not a Prophet of God and that the document in question is not genuine?

By way of diversion: Today the signatures of certain members of the Church are demanded to a document declaring the leaders of the Church not to be living "double-lives," and repudiating those who may claim they are. If making statements contrary to well known facts, and if the act of one high Church official contradicting the words of another high official in the Church on questions of fact, constitute double-living or deceitfully living—and according to our understanding of English it surely does—the case is proved; and forcing the Saints to sign such a document but adds hypocrisy to the "double-life" act.

President John Taylor's mission was to champion truth. That he did so loyally, intelligently, courageously, and manfully cannot be successfully denied. He was a mountain of strength and power. His administration was characterized by a continuous stream of revelation. He did converse with the Lord and with the Prophet Joseph Smith on that memorable night of September 26-27, 1886, and at the Lord's behest he did set men apart to perpetuate the principle of plural marriage as stated; and that organization is still intact and is functioning as the Lord intended it should. President Taylor was faithful to the commandments of the Lord. He established truth on a sounder footing giving to it its bearings, and his name and memory shall never become faded in the minds of the honest and righteous.

These facts are presented to the Saints at this time as a further warning against the rejection of the law of plural marriage, which is a necessary part of celestial marriage—and the living of which law is necessary to a complete salvation and exaltation.

Hymn Dedicated to the Memory of

PRESIDENT JOHN TAYLOR

By Ethel Cooper

(Tune: An Angel From On High)

Apostacy appeared
Within the House of God,
And many weakened Saints
Forsook the Iron Rod:
The "Lion of the Lord" arose—
While enemies of God oppose.
(Repeat last two lines)

Incased in flames of fire
John Taylor took a stand,
And by the power of God
Defended His command:
Forsake the powers of life for death?
Not while my God will give me breath!

That Martyr for His sake
Defended truth and right,
That we who love our God,
May bask within its light:
O let us in His footsteps trod,
Defend the truth and praise our God.

O Holy man of God,
A Prophet and a Seer,
May we meet you someday
When Christ shall reappear:
And all the world will then rejoice
That you for God made such a choice.

CONFERENCE REFLECTIONS

At the recent semi-annual Conference of the Church (October 4-6), much was given the Saints that should cause deep reflection. The attendance was large, the weather propitious, and an air of hungering for spiritual blessings seemed to motivate the minds of many coming from remote distances to receive the word of the Lord.

A surprise feature of the proceedings was the short talks of President Heber J. Grant during the Sunday sessions of Conference. For the first time since his recent serious illness the Saints were apprised of his true physical and mental condition, and many were shocked at the evidences of emaciation that has taken place. By permission of his physician, as he explained, he was able to make a few remarks. Explaining that his mind did not function normally, the venerable leader read from a prepared statement which included quotations from Sections 1 and 121 of the Doctrine and Covenants. It is our hope that the President's health may still be improved such as to enable the full accomplishment of his mortal mission.

Probably impressed by our suggestion in TRUTH (October number) that the speakers forego writing their sermons before hand, permitting the Spirit of the Lord to direct their remarks as He has definitely commanded, and though reading prepared papers, several of the speakers offered veiled apologies for doing so, such for instance as: "In order that I may be able to place my thoughts concisely and clearly before the Saints I have reduced them to writing." The implication that the Spirit of the Lord, if allowed free rein, could not be relied upon to prompt CONCISENESS and CLEARNESS is most extraordinary, especially coming from a Latter-day Saint who boasts of continuous revelation and inspiration. One speaker offered the explanation that, "Complying with the rules of the broadcasting station, I submit my remarks in writing." Such an unreasonable rule coming from the broadcasting system is unexplainable, and especially so since the station in question is understood to be in the control of the Church. Surely the Church is not a party to forcing its officials to read prepared sermons in opposition to the instructions of the Lord; or is that a rule adopted to harmonize with other rules of the Church wherein the Saints are prevented from either believing in or living the higher principles of the Gospel? In any event the rule was observed only by a few of the speakers and the lameness of their efforts must have been clearly noticeable by those of the auditors really giving attention.

The prepared remarks given with academic exactness, following the cold and lifeless rules of rhetoric, scholarly and learned as they may be claimed to be, fell dull upon hungry ears and were as "sounding brass and a tinkling symbol"; and especially so when compared with the counsel and encouragement of those of the speakers who, talking extemporaneously, permitted the Lord to give through them "in the very hour that portion that shall be meted unto every man" (D & C 84:85). That the Lord's plan cannot be improved upon was most graphically demonstrated, and we truly hope the brethren assuming to feed God's sheep may, in future profit by this experience.

Much was said by the speakers both in their formal and informal remarks, that bore the sure imprints of truth and much good counsel was given. However, so much of that which was said was in so direct contradiction to the realities that the words fell on many deaf ears. For instance, the speakers seemed a unit in counseling the Saints to live "by every word that proceedeth out of the mouth of God;" they must, in order to obtain a full and complete salvation live all the commandments; and yet it is a fact—well known to all the leaders—that men and women with irreproachable characters, having a sublime faith in the gospel, are almost daily being "handled", cast out and

ostracized by their leaders for attempting to do the very thing the speakers at Conference, with rare uniformity in their pleading, counseled. One of the brethren, Elder Cannon of the Quorum of Twelve, bore strongly and consistently on the marriage question, showing the absolute necessity of the Saints living this high and holy principle; yet Brother Cannon must know—he cannot help knowing—that under rules and restrictions now prevailing in the Church, men and women are being un-churched for even speaking of the higher order of marriage, many of them being compelled, on pain of expulsion from the Church, to sign a statement repudiating the principle. Brother Cannon must know that were his honored father, George Q. Cannon, now living in mortality and following the course he did follow during the latter years of his life, would be "un-churched" by the present leaders, and yet President George Q. Cannon with respect to abiding in the principle of plural marriage did only that which the Lord commanded.

Great emphasis was placed by many of the speakers — indeed it was the theme of the Conference—on the preservation of our liberties. In flaring headlines the press announced, **"Church Leaders Urge Members to Safeguard Rights, Cherish Traditions, etc"**. It was made clear that the liberties of the people must be sacredly appreciated and defended even at the cost of life if necessary. And yet the Church, by its present course, is doing more to break down the liberties of its people than any other mortal agency. The case of Elder Joseph T. Jones, cited in October TRUTH is a common example. Because he taught the Gospel as it is revealed from Heaven—taught it in a kind and humble spirit, emulating in his life and actions the principle of "loving his neighbor as himself", he was ruthlessly and brutally handled by his stake leaders. He was cast out. His heart was broken. His signature was demanded on a "test oath" that could emanate from no other source than below; and because he refused to sign it he was eternally damned, if such an unchristian and sinful decree holds good in Heaven. We say in truth his heart was broken. He died suddenly and at his funeral his virtues were extolled without stint and he was elevated, by the speakers, into the "seventh heaven." Yet his liberty—his inherent rights as a citizen of the Kingdom of God and as a member of the Church, were cruelly wrenched from him under orders, as we are informed, from the general authorities; and the theme of Conference was liberty and human rights! As one official expressed it, **"I could not hear what was being said for the din of that which is being done."** Before the high aims expressed can be achieved, before the real Gospel of Jesus Christ can find complete lodgment in the hearts of the honest, the Church must cease pretending, and establish itself on the platform of frankness, honesty and a square deal. There is no place in the economics of heaven for a "test oath" such as the present regime is enforcing. One should not by sowing the seeds of intolerance expect to reap tolerance. Force is not the essence of freedom. Liberty is the antithesis of bondage.

While the Church may be growing in numbers as the statistical reports show, until it returns to fundamentals — teaches, tolerates and lives the fulness of God's laws, it will continue on its course of "dwindling in unbelief" becoming weakened and emaciated and wholly incapable of sustaining the spreading of the gospel message. That this is the situation today cannot be successfully contradicted.

Before leaving this subject of oppression within the Church we are reminded of some interesting incidents that might well come under the heading of "Evidences and Reconciliations."

One of the Saints in Washington, D. C., writes:

Brother ———— from Los Angeles was in attendance at Church today. He

remarked that he was overjoyed to see the Church expanding and going East and that the Saints should settle all the big cities and get a strong hold there. I nearly quaked for I had just read Orson Pratt's prophecies on what the conditions are going to be in these large cities. The Saints here are asking why the authorities differ so much on spiritual matters and why we don't have more real gospel sermons. Many of them want to return to the Rocky Mountains and wonder why the authorities do not counsel them on this move.

A sister recently speaking in a Sunday School class at St. George, Utah, is reported as saying,

A group of people living in the southeastern portion of Salt Lake City are being deceived into living polygamy; and the sad part of it is, a lot of the VERY BEST PEOPLE IN THE CHURCH are falling for it and are being led away, they do not believe the Manifesto to be a revelation.

At the recent conference of Liberty Stake held in the Assembly Hall, Mark E. Peterson of the Stake Presidency, is reported while quoting from a revelation concerning the sin of adultery, as bursting out in this undignified manner:

And the DAMNED POLYGAMISTS take the BEST MEMBERS out of the Church and especially from our Liberty Stake!

The incident was somewhat softened by the next speaker, Elder Joseph F. Merrill of the Quorum of Twelve, speaking of his father having sired some forty-six children of which fact he was proud.

Years ago the present apostate condition of the Church was forecast by several of its leaders, of which the following are examples:

President Heber C. Kimball of the First Presidency said:

But the time will come when the Lord will choose a people out of this people, upon whom He will bestow His choicest blessings—Des. News, Nov. 9, 1865.

Some ten years later President Daniel H. Wells, also of the First Presidency said:

Many will doubtless make shipwreck of their faith and will be led away by the allurments of sin into by and forbidden paths; yet the kingdom will not be taken from this people and given to another. BUT A PEOPLE WILL COME FORTH FROM AMONG US, who will be zealous of good works, willing to do the bidding of the Lord, who will be taught in his ways, and who will walk in His paths.—Des. News, Nov. 6, 1875.

This statement, in substance, was repeated by President Wells at the October Conference of the Church in 1882 (TRUTH 4:233).

When, O when will the Saints learn their lesson!

RUMINATIONS OF BRIGHAM YOUNG

Paul, knowing by observation and his own experience the temptations that were continually thrown before the Elders, gave instructions paramount to this: Before you ordain a person to be a Bishop, to take the charge of a branch in any one district or place, see that he has a wife to begin with; he did not say, "BUT ONE wife"; it does not read so; but he must have ONE to begin with, in order that he may not be continually drawn into temptation while he is in line of his duty, visiting the houses of widows and orphans, the poor, the afflicted, and the sick in his ward.

While Brother Erastus Snow was speaking he made use of weedy gardens as a comparison, to apply to those who complained of other people's gardens, while their own were neglected. I will refer to the same idea. There are plenty of evils about our neighbors; this no person will pretend to deny; but there is no man or woman on the earth, saint or sinner, but what has plenty to do to watch the little evils that cling to human nature, and weed their own gardens.

We are made subject to vanity, and it is right. We are made subject to the powers of evil, which is necessary to prove all things. We are apt to neglect our own feelings, passions, and under-

takings, or in other words, to neglect to weed our own gardens, and while we are weeding our neighbors, before we are aware, weeds will start up and kill the good seeds in our own. This is the reason why we should most strictly attend to our own business .

A spirit of compassion seizes me the moment I see a repenting child; so it is with our Heavenly Father. But the most of parents, when they tell their children to do a thing, and happen to give them a little slap on the ear for disobedience, the next moment they are saying, "O my child, I am sorry, let me give you a piece of bread and butter." Our Father in Heaven does not do so, until he sees contrition of heart in his children, for their wrongs. —J. of D., 2:89 (Oct. 6, 1854.)

THE CRUMBLING GOVERNMENT

By DANIEL H. WELLS

April 6, 1861

It is truly a strange crisis to which the country has now arrived. It is something like a statement I saw the other day; very truly depicted, though very humiliating to receive, to be compared with an old rotten government like that of Austria; a government naturally crumbling to pieces, a government notorious for its oppression of its subjects for many generations. Another and a new one that has not yet attained its full size, presents the same picture to the enlightened world; it also is crumbling to pieces from the same cause—corruption from the center to circumference. I do not think there is a more corrupt government upon the face of the earth. It seems that when they commenced their war upon us, they commenced to glide the downward road to destruction.

It is patent everywhere that the government does not look for anything from their public servants but corruption and robbery; they settle all their accounts with this understanding of the subject—and the whole machinery has become corrupt in the sight of heaven and all good men.

In departing from the principles of truth, of life and mercy, in rejecting the message of salvation that has been sent to them, through the instrumentality of Joseph Smith, the prophet of the Most High God, who was chosen to open up the work of this last dispensation, they paved the way for their own destruction. They have raised up against this people in their wrath and in their hatred, and have striven to destroy the priesthood from the earth; we now begin to see the results. In the days of our tribulation they said to the mobs, "GO ON"; yes, they encouraged our enemies in the perpetration of all their abominable acts. The prophet of the Lord spoke and told them they should have mobs to their hearts' satisfaction, but it should be among themselves; one state against another until the whole land should be deluged with the blood of its inhabitants.

When our people applied to the government to compel the state of Missouri to restore us to our lands, they pretended they could not interfere with a sovereign State, and as a reward for their conduct, they have now got State sovereignty to their hearts' content; and this will continue to be poured back upon them; they will have to walk in the road which they laid out for us, and that which they would have put upon us, is now fast coming upon their own heads. What more striking illustration could be brought to bear upon the minds of this people? What course could the Lord pursue that would seem to satisfy mankind that these are his people and that this is his work, than that which is being daily enacted before all the world? It is as was said of old, this work is as a light set upon a hill. This cause and kingdom are a living, perpetual and final testimony to the nations that God is with us, though we be despised by the world.—Deseret News, Volume II, p. 57.

Owing to the space required in the treatment of the anniversary of John Taylor, our usual chapter treating "Ready References on Celestial Marriage—the Mormon Marriage System", does not appear in this issue of TRUTH, but will follow in the next...

BEYOND THE VEIL OF LIFE

(Readers Digest, July, 1938, p. 40)

After an exhausting day with patients, Dr. S. Weir Mitchell, famous Philadelphia neurologist, had retired to rest. He was awakened by the violent ringing of his front door bell, and at the door found a little girl, thinly clad, and plainly in distress. "My mother is very sick, sir," she said, "won't you come, please?"

The night was cold, with snow whirling before a bitter wind. Dr. Mitchell was very tired; he expostulated with the child, but something in the way the little messenger spoke made him relent. He dressed and followed her.

Finding the mother very ill with pneumonia, the doctor arranged for proper medical care. Later he complimented the sick woman on the intelligence and persistence of her little daughter.

"But my daughter died a month ago!" cried the woman weakly. "Her shoes and shawl are in that cupboard."

Dr. Mitchell, amazed and perplexed, opened the cupboard door, and saw the exact garments worn by the little girl who had brought him thither. They were warm, and could not possibly have been out in that wintry night.

—George K. Cherrie, Dark Trails, Adventures of a Naturalist (Putman).

Article 2

One night, when the river steamer Pennsylvania lay in St. Louis, Samuel Clemens (Mark Twain), employed as steersman, slept at his sister's house and had this dream: He saw his young brother Henry lying in a metallic burial case in the sitting room; on his breast was a bouquet of white flowers with a single crimson bloom in the center.

When he awoke, the dream was so vivid he believed it real. He dressed, intending to look at his dead brother, but went out first on the street and had walked to the middle of the block before it flashed on him it was only a dream. He told his sister the dream, then put it out of his mind.

The Pennsylvania, with both Samuel and Henry on board, made a safe trip to New Orleans; there Samuel was transferred to the A. T. Lacey, which left two days behind the Pennsylvania. Just below Memphis, the Pennsylvania blew up. Samuel Clemens found his brother at Memphis in an improvised hospital, with about 30 others desperately injured. His case was hopeless, and he died on the sixth night after the accident.

Samuel saw the dead boy taken to the dead room. Then, worn out with the long strain and grief, he slept. Many hours later he went to where Henry lay. The coffins provided for the other dead were of unpainted wood; but the youth and striking face of Henry Clemens had aroused such interest that the ladies of Memphis had bought for him a metallic case. Samuel Clemens saw his brother exactly as he had seen him in his dream, lacking only the bouquet of white flowers with its crimson center—a detail made complete while he stood there. At that moment an elderly lady came in with a large white bouquet, and in the center was a single red rose.

—Albert Bigelow Paine, Mark Twain (Harpers)

CHEERFUL SIGNPOST

(Author Unknown)

When the rain is falling
Upon us here below
I hois' my ol' umbrella
And I'm glad it isn't snow.

An' when th' snow is falling
It's mighty far from nice,
But I goes along a-singin'
'Cause I'm glad it isn't ice.

And when the ice is freezing,
I still am standing pat,
I know I wont get sunstroke,
An' I'm mighty glad o' that.

TRUTH

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

VOL. 6. DECEMBER, 1940 NO. 7.

Conspiracy of Nauvoo

Joseph Smith's Life Threatened by Apostates; Secret Combination at Work

(Among the world's greatest conspiracies none perhaps, save that which nailed Jesus Christ to the cross, could be more villainous, more audacious and diabolical in their nature, than the "Conspiracy of Nauvoo," which resulted in the martyrdom of the Prophets Joseph and Hyrum Smith. As is usual in such extreme cases the conspirators had been the trusted friends of the Prophet; they deliberately planned the death of their friend.

The following sketch of the terrible conspiracy, given by Elder Horace Cummings and published in the Contributor, April 1844, (Vol. 5:251-260), we are convinced gives a faithful outline of many of the events leading to the brutal murdering of these Prophets of God. We pass the account on to our readers as a page in history worthy of preservation. Editors.)

Those who have read the life of Joseph Smith the Prophet, must be familiar with the fact that from his earliest boyhood he was ever the object of bitter persecution. Notwithstanding the numerous published accounts of mobbings, drivings, bodily injuries, aggravating accusations, mock trials, and murderous attempts upon his life which he endured, and with which the people are familiar, there are, no doubt, many events and trials yet hidden from the world in the bosoms of his most familiar friends, which may have caused him far greater agony than many of those with which the public are acquainted. Among these the following narrative may be classed, as it has never before been published, and the facts it contains may have had an important influence in hastening, if not really accomplishing, the death of the Prophet.

Early in the spring of 1844 a very strong and bitter feeling was aroused against Joseph, among many of his brethren in and around Nauvoo; and some who held high positions in the Church and were supposed to be his best friends, turned against him and sought by various means in their power to do him injury. Many murmured and complained, and some of the more wicked, even watched their opportunity to take his life, and were continual-

"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."

ly plotting to accomplish that end. At length this wicked feeling became so strong and general, among a certain class, that it was resolved to form an organization, or secret combination that would better enable them to accomplish their wicked purposes.

Accordingly a secret meeting was appointed to take place in the new brick house of William Law, Joseph's first counselor, on a certain Sabbath, and invitations to attend it were carefully extended to members of the Church whom it was thought were disaffected, or in sympathy with these wicked views and desires. Among those who received invitations to attend this meeting was Brother Denison L. Harris, now the Bishop of Monroe, Sevier County, Utah, then but a young man of seventeen years of age. Austin A. Cowles, at that time a member of the High Council, was one of the leaders in this wicked movement, and being a near neighbor and on intimate terms with Brother Harris he had given young Denison an invitation to the secret meeting, and told him also to invite his father, but to be sure and not breathe a word about it to anyone else, as it was to be kept a profound secret. Denison was much perplexed over the invitation he had received, and certain things that Brother Cowles had told him; and while sitting on his father's woodpile, thinking them over and wondering what he had better do, another young man, named Robert Scott, who lived but a short distance away, came over, sat down on the log, and the two began to converse upon various subjects such as generally engage the conversation of young men of their age. It seems they had been intimate companions for several years; and they had not conversed long before each discovered that the other had something on his mind which troubled him, but which he did not like to reveal. Finally, one proposed that, as they had always been confidants, they now exchange secrets, on condition that neither should reveal what the other told him.

Both readily agreed to this, and when each had told the cause of his anxiety, it proved to be the same—both had received an invitation to the same secret meeting. Robert Scott having been reared by William Law, seemed to be almost a member of his family, and on this account had been invited by him to attend the meeting.

"Well, Den," said Robert, after a short pause, "are you going to attend the meeting?"

"I don't know", replied Denison, "are you?"

"I don't know whether to go or not", said Robert, "suppose we go into the house and tell your father of his invitation, and see what he says about it."

They entered the house and consulted for some time with Denison's father, Emir Harris, who was a brother of Martin Harris, one of the three witnesses of the Book of Mormon. They informed him of his invitation to the same meeting, and told him many other things that Brother Cowles had told Denison. He decided to go at once and lay the whole matter before the Prophet Joseph Smith, who was then in Nauvoo, and ask his advice. He immediately went to Joseph's house, a distance of about two and a half miles, and informed him of the whole affair. Joseph listened with interest until he had finished, when he said: **"Brother Harris, I would advise you not to attend those meetings, nor pay any attention to them. You may tell the boys, however, that I would like to have them go, but I want them to be sure to come and see me before the meeting takes place. I wish to give them some counsel."**

Subsequent events showed the wisdom of Joseph in advising Brother Emir Harris not to attend the meeting and selecting young men to do the work he wished to have accomplished. Brother Harris returned and told the

boys what Joseph desired them to do, and they readily agreed to comply with his request. Accordingly, on the next Sunday before the secret meeting took place, Robert and Denison called at the house of Joseph to learn what he wished them to do. He told them he desired that they should attend the meeting, pay strict attention, and report to him all their proceedings, at the first favorable opportunity. He moreover cautioned them to have as little to say as possible, and to avoid giving any offense.

They attended the meeting as desired. There were quite a number present, and the time was mostly occupied in planning how to get at things the best, and effect an organization. Strong speeches were also made against the Prophet, and many lies were told to prejudice the minds of those present against him. This portion of the proceedings was not a difficult task, for the element of which the audience was composed was only too susceptible to such evil impressions, and those who spoke were eminently successful in producing the desired impressions, and arousing the feelings of enmity toward the Prophet, that they might wish to use in accomplishing his overthrow. It seems that the immediate cause of these wicked proceedings was the fact that **Joseph had recently presented the revelation on Celestial Marriage to the High Council for their approval,** and certain members were most bitterly opposed to it, and denounced Joseph as a fallen Prophet, and were determined to destroy him.

The meeting adjourned to convene again on the following Sabbath, and the two young men were invited to attend the next one also, but were cautioned not to tell a soul of what had transpired at the first one. At the first suitable opportunity they called upon Joseph, related to him what had taken place, and gave him the names of those who had taken part in the proceedings.

The leading members among the conspirators, for such they really were, were William and Wilson Law, Austin A. Cowles, Francis and Chauncey Higbee, Robert Foster and his brother, two Hicks brothers, and two merchants, Finche and Rollinson, who were enemies to the Church. After hearing their report and asking several questions, which they answered to the best of their knowledge, Joseph said: "Boys, I would like you to accept their invitation and attend the second meeting. But come to me again next Sunday, before their meeting convenes, as I may have something more to say to you before you go."

At the expiration of a week they again went to see Joseph, who gave them the necessary advice, after which they went to the meeting. This time the conspirators were still more vehement in their abusive remarks about Joseph. New crimes that he had committed had been discovered, and the old ones were much magnified. Their accusations were not only against him, but against his brother Hyrum and other prominent men in Nauvoo. There seemed to be no end to the wickedness of which these good men were accused, as most of the time until a late hour was occupied by different ones in denouncing and accusing Joseph and his friends of the most heinous crimes. Before the meeting adjourned, however, it was agreed that they should all endeavor to work the matter up as much as possible during the week, that something definite might be accomplished towards effecting a more complete organization without further delay. The meeting was to convene again on the following Sunday. As the boys had kept quiet and said nothing against any of their proceedings, it was supposed, of course, that they were in sympathy with the movement, and an invitation was accordingly extended for them to attend the next meeting.

As on the previous occasion, the young men watched a fitting opportunity of reporting to Joseph without arousing the suspicions of any that attended the meeting. He listened at-

tentively to the recital of all that had taken place at the second meeting, after which he said, "Boys, come to me again next Sunday. I wish you to attend the next meeting also." The boys promised to do so, and left the room. They kept the meetings and their connection with them, however, a profound secret from the rest of their friends, and at the appointed time again went to the house of Joseph to receive their usual instructions. This time he said to them, with very serious countenance: "This will be your last meeting; this will be the last time that they will admit you into their councils. They will come to some determination. But be sure", he continued, "that you make no covenants, nor enter into any obligations whatever with them. Be strictly reserved, and make no promise either to conspire against me or any portion of the community. Be silent, and do not take any part in their deliberations." After a pause of some moments, he added: "Boys, this will be their last meeting, and they may shed your blood, but I hardly think they will, as you are so young. If they do, **I will be a lion in their path!** Don't flinch. If you have to die; die like men; you will be martyrs to the cause, and your crowns can be no greater. But", said he, again, "I hardly think they will shed your blood."

This interview was a long one. Joseph's sensitive feelings were touched by the faith, generosity and love manifested by these young men in their willingness to undertake such a hazardous enterprise at his bidding. He blessed them and made them precious promises for their sacrifice, and told them if their lives were taken their reward would be all the greater. After leaving Joseph's house with his sincere wishes for their safety, the boys waited anxiously for the time of meeting to arrive. They fully realized the dangers into which they were about to plunge themselves, yet they did not shrink. They knew it was their duty, and they determined to attempt it at all hazards. They were now familiar with the names of the persons conspiring against Joseph, the object they had in view, and many of their plans for accomplishing that object. Moreover, they were supposed by the would-be murderers to be in perfect sympathy with all their hellish designs; and if, by any circumstances they should arouse the suspicion that they were present at Joseph's request, or even with his knowledge, their lives in such a crowd would, indeed, be of little value. They determined to trust in the Lord and die rather than betray the Priesthood. Their feelings may perhaps be imagined as the time of meeting drew near, and they started off in the direction of William Law's house, where it was to be held. They certainly displayed faith that every young man in Israel should cultivate.

On arriving at the rendezvous they found to their surprise and discomfiture, that the entrance of the house was guarded by men armed with muskets and bayonets. After being scrutinized from head to foot, and carefully cross-questioned, they succeeded in passing the guards and gaining admittance. From this it will be seen that great care was taken to prevent any person from entering, except those whom they knew to be of their party, and ready to adopt any measures that might be suggested against the Prophet Joseph. On entering they found considerable confusion and much counseling among the members of the conspiracy. All seemed determined that Joseph should die, yet objections were raised by some to each of the plans proposed.

The Prophet was accused of the most wicked acts, and all manner of evil was spoken of him. Some declared that he had sought to get their wives away from them, and had many times committed adultery. They said he was a fallen Prophet, and was leading the people to destruction. Joseph was not the only one against whom they lied. His brother Hyrum and many of the leading men in Nauvoo were accused of being in league with him and shar-

ing his crimes. In these counselings and plannings, considerable time was spent before the meeting was called to order, and anything definite commenced. The boys, however, followed Joseph's instructions, and remained quiet and reserved. This seemed to arouse the suspicions of some that they were not earnestly in favor of their wicked purposes, and some of the conspirators began to take especial pains to explain to the young men the great crimes that Joseph had committed, and the results that would follow if his wicked career were not checked, with a view to convincing them that their severe measures against Joseph were for the best good of the Church, and persuading them to take an active part with them in accomplishing this great good. The two boys, however, sat together quietly, and would simply answer their arguments by saying that they were only young boys, and did not understand such things, and would rather not take part in their proceedings.

As before stated, Robert Scott had been reared in the family of William Law, and the latter pretended great friendship for him on that account, and was very anxious to explain to him the object of the proposed organization, and induce him to join. He would come around and sit beside Robert, put his arm around his neck, and persuade, and implore him to join in their efforts to rid the Church of such a dangerous imposter. At the same time Brother Cowles would sit beside Brother Harris in the same attitude, and labor with him with equal earnestness. The boys, however, were not easily convinced. Still, in their replies and remarks, they carefully tried to avoid giving the least offense or arousing any suspicions regarding the true cause of their presence. They said they were too young to understand the "spiritual wife doctrine", of which Joseph was accused, and many of the other things that they condemned in the Prophet. Joseph had never done them any harm and they did not like to join in a conspiracy against his life.

"**But**", they would urge, "**Joseph is a fallen Prophet; he receives revelations from the devil and is deceiving the people, and if something decisive is not done at once to get rid of him, the whole Church will be led by him to destruction.**" These and many other arguments were vainly brought forth to induce the boys to join them, but they still pretended not to understand nor take much interest in such things. At length they ceased their persuasions, and, things having developed sufficiently, they concluded to proceed with the intended organization.

An oath had been prepared which each member of the organization was now required to take. Francis Higbee, a justice of the peace, sat at a table in one end of the room and administered the oath to each individual separately, in the following manner: The candidate would step forward to the table, take up a Bible, which had been provided for the purpose, and raise it in his right hand, whereupon the justice would ask him in a solemn tone, "Are you ready?" And, receiving answer in the affirmative, would continue in a tone and manner that struck awe to the minds of the boys as they listened:

"You solemnly swear, before God, and all holy angels, and these your brethren by whom you are surrounded, that you will give your life, your liberty, your influence, your all, for the destruction of Joseph Smith and his party, so help you God."

The person being sworn would then say, "I do", after which he would lay down the Bible and sign his name to a written copy of the oath in a book that was lying on the table, and would be legally acknowledged by the justice of the peace.

The boys sat gazing upon this scene, wondering how intelligent beings who had once enjoyed the light of truth could have fallen into such depths of wickedness as to be anxious to take

such an oath against the Prophet of God and his faithful followers. They also felt no little uneasiness concerning their own fate, and almost dreaded the moment when the last one should have taken the oath. At length that portion of the business was accomplished, and about two hundred persons had taken the oath. Among that number were three women, who were ushered in, closely veiled to prevent being recognized, and required to take the same oath. Besides doing this, they also testified that Joseph and Hyrum Smith had endeavored to seduce them; had made the most indecent and wicked proposals to them, and wished them to become their wives. After making affidavit to a series of lies of this kind, they made their exit through the back door. One of the women, whom the boys suspected as being William Law's wife, was crying, and seemed to dislike taking the oath, but did so as one who feared that the greatest bodily injury would surely follow a refusal.

After the oath had been administered to all but the two boys, Law, Cowles and others again commenced their labors to get them to take it, but met the same success as before. Arguments, persuasions, and threats were in turn used to accomplish their desire, but in vain. They exhausted their ingenuity in inventing arguments, lies, and inducements to get the boys to unite with their band. "Have you not heard", said they, "the strong testimony of all present against Joseph Smith? Can a man be a true Prophet who would commit adultery? He is a fallen Prophet and is teaching the people doctrines that his own imagination or lustful desires have invented, or else he received that revelation from the devil. He will surely lead the whole Church to destruction if his career is not stopped. We can do nothing with him by the law, and for the sake of the Church we deem it our solemn duty to accomplish his destruction and rescue the people from this peril. We are simply combining and conspiring to save the Church, and we wish you to join us in our efforts, and share the honors that will be ours. Come, take the oath and all will be well."

"Oh, we are too young", they replied, "to understand or meddle with such things, and would rather let others who are older and know more do such work. We came to your meeting because we thought you were our friends and gave us a kind invitation. We did not think there was any harm in it, but if you will allow us to go now we will not trouble you nor any more of your meetings. Joseph Smith had never done us any harm, and we do not feel like injuring him."

"Come, boys", said another of the crowd, "do as we have done. You are young, and will not have anything to do in the affair, but we want you should keep it a secret, and act with us; that's all."

"No", replied the boys in a firm but cool tone, as they rose to leave, "we cannot take an oath like that against any man who has never done us the least injury." They would gladly have passed out and escaped the trouble they saw brewing for them; but, as they feared, they were not allowed to depart so easily. One of the band exclaimed in a very determined voice: "No, not by a d——d sight! You know all our plans and arrangements, and we don't propose that you should leave in that style. You've got to take that oath or you'll never leave here alive."

The attention of all was now directed to the two boys and considerable confusion prevailed. A voice in the crowd shouted, "Dead men tell no tales!" Whereupon a general clamor arose for the boys to take the oath or be killed. Even their pretended friends, Cowles and Law, turned against them. "If you do not take that oath", said one of the leading members, in a blood-curdling tone, "we will cut your throats." The looks and conduct of the rest showed plain-

ly that he had spoken only what they were ready to execute. It was evident the mob were eager for blood. That moment certainly must have been a trying one, but it seemed that fear had suddenly vanished from the bosoms of the two boys, and they coolly but positively again declared that they would not take the oath nor enter into any other movement against the Prophet Joseph.

The mob was now enraged as they thought they were betrayed, and it was with the greatest difficulty that the leaders succeeded in keeping them from falling upon the boys and cutting them to pieces. The leaders, however, were no less determined that the boys should die, but as the house in which the meeting was held stood but a short distance back from the street, they thought it better to be more quiet about it, lest some one might be passing and discover what was going on. Order was at last restored when it was decided to take the boys down into the cellar, where the deed could be more safely accomplished. Accordingly, a guard, with drawn swords and bowie knives, was placed on either side of the boys, while two others, armed with cocked muskets and bayonets, at their backs, brought up the rear as they were marched off in the direction of the cellar. William and Wilson Law, Austin Cowles, and others, accompanied them to the cellar. Before committing the murderous deed, however, they gave the boys one more chance for their lives. One of them said: "Boys, if you will take that oath your lives shall be spared; but you know too much for us to allow you to go free, and if you are still determined to refuse, we will have to shed your blood."

But the boys, with most commendable courage, in the very jaws of death, once more rejected the only means that would save their lives.

At this juncture when it seemed that each moment would end the earthly existence of those two noble young men, a voice from some one in the crowd, as if by Divine interposition, called out just in time to save their lives: "Hold on! Hold on there! Let's talk this matter over before their blood is shed!" And with great difficulty some of the more cautious ones succeeded in quieting those whose anger and excitement prevented them from weighing well what they were on the verge of committing, and considering the consequences that would inevitably follow. Thus the instantaneous death of the boys was prevented, while the crowd retired to the further end of the room and consulted earnestly together, in so low a tone, however, that the boys could not hear what they said. It was evident, however, that they were nearly equally divided in their views of the feasibility of putting the boys to death. Some appeared to be enraged and fully determined to shed their blood, while others were equally resolved to prevent the cruel deed. During the discussion the boys distinctly heard one of them say: "The boys' parents very likely know where they are, and if they do not return home, strong suspicions will be aroused, and they may institute a search that would be very dangerous to us. It is already late, and time that the boys were home."

This was a very important consideration, as well as a very unexpected circumstance in favor of the boys. Hope rose high in their breasts as the discussion continued, and one by one of the more excited conspirators were silenced, if not convinced, until at length the tide turned in favor of the boys, and it was decided that they should be released. Some openly, and many in their feelings, opposed this resolution, as they considered it as unsafe to liberate the boys to reveal all their plans, as to kill them and get them out of the way.

A strong guard was provided to escort them to a proper distance lest some of the gang might kill them before they made their escape. They

placed a strict injunction upon the boys not to reveal anything they had seen or heard in these meetings, and declared if they did any member of the conspiracy would kill them at first sight. This caution and threat were repeated several times in a way that gave the boys to understand that they meant all they said, and would just as leave slay them as not if they suspected anything had been revealed by them.

Everything being ready, the boys started off in charge of the guard. Right glad were they to once more gain the open air with so good a prospect for their lives, and they breathed a sigh of relief and satisfaction when they were out of sight of the house in which they had endured such great peril. They took an unfrequented road down toward the Mississippi River which runs around one side of Nauvoo. Some of the guards were very much dissatisfied with the way the tables had turned, and, when they had got a safe distance from the house, they halted to consider if it would not be best to slay the boys on their own responsibility. They would gladly have murdered them if they could have done so with any hopes of having the deed remain undiscovered; but, after some discussion, they contented themselves by reiterating the cautions and threats that had been given to the boys before starting. They continued their march until within a few rods of the river, when they halted, and one of the guards said: "Well, I guess we have gone about far enough, and had better turn back." Then turning to the boys, he continued, "Boys, if you ever open your mouths concerning anything you have seen or heard in any of our meetings, we will kill you by night or by day wherever we find you, and consider it our duty."

"Oh, don't fear on that account", replied the boys, anxious to allay their uneasiness, lest they still might take a notion to slay them and cast their bodies into the river, "we can see that it is greatly to our advantage and necessary to our peace and safety to keep silent concerning these things."

"I'm glad you've got sense enough to see it in that light", was the rejoinder in a tone that indicated his mind was somewhat relieved.

During this conversation, one of the boys looking toward the river, to his great surprise, saw a hand rise into view from behind the bank and beckon for them to come that way. The guards, after admonishing them once more to be silent, and telling them their lives depended upon their keeping the secret turned to retrace their steps just as one of the boys, anxious to put them at ease as much as possible, said to his companion: "Let's go down to the river."

"Yes", returned the guard, evidently pleased with that arrangement; "you had better go down to the river."

The reader will readily understand that the meeting had lasted until a late hour in the afternoon and the conspirators had already detained the boys so long that they were afraid their parents and friends, some of whom perhaps knew where the boys had gone, would become anxious and begin to suspect foul play, and possibly might institute a search which would prove exceedingly disadvantageous to the conspiracy. The boys therefore very adroitly proposed to go to the river, so if they were found there it would be sufficient explanation for their long absence. The guards perceived the idea instantly, and it pleased them, for it indicated to them that the boys wished to keep the secret, and avoid being questioned too closely.

The boys started off on a run toward the river, but, lest the guards should watch them, and discover the presence of Joseph, whose hand it was they had seen above the bank, they directed their course to a point about a quarter of a mile beyond where Joseph was, knowing that he would fol-

low them. On reaching the river, they stepped down the bank and there awaited the arrival of the Prophet, while the guards returned to the meeting.

It seems that Joseph, knowing the danger into which the boys had gone, had become so uneasy at their long absence that he could no longer remain at home, so he and one of his bodyguards, John Scott, who was the brother to Robert, started out to see if they could discover what had become of them. Perhaps they suspected the boys had been murdered, and that their bodies would be thrown into the stream, as William Law's house, where the meeting was held, was but a short distance from the river. At all events they were there under the bank when the boys were liberated, and now glided around close to the water's edge to the point where the boys were awaiting them.

It was a joyful meeting; Joseph seemed delighted to see that the boys had escaped with their lives. The party walked on to a point nearly opposite Josephs' store, where a board fence came down to the edge of the river, forming, together with the orchard trees and shrubbery, a suitable retreat where they could converse without any danger of being seen or heard.

"Let us sit down here", said Joseph. All four of them entered the secluded retreat, and when they were seated he continued: "Boys, we saw your danger and were afraid you would not get out alive but we are thankful that you got off safely. Now relate to me all that you have witnessed."

The boys then gave him a complete account of all they had witnessed, and passed through; repeated to him the oath they had seen and heard administered to some two hundred individuals separately; gave him the names of all they knew that had taken the oath; in short they gave him a most accurate recital of all they had seen and heard.

Joseph and his companion listened very attentively, and, as the boys proceeded, a very grave expression crept over the countenance of the former, showing that a deep anxiety was preying upon his mind. When the recital was finished a pause of some length ensued. Joseph was very much moved, and at length burst out: "O, brethren, you do not know what this will terminate in!" But proceeded no further, for his feelings were so strong that he burst into tears.

In great agitation, Brother John Scott, who was an intimate and trusted friend of Joseph, sprang forward and throwing his arms around the Prophet's neck, exclaimed: "O, Brother Joseph! do you think they are going to kill you?" and they fell on each other's necks and wept bitterly. The scene is difficult to describe. The thought of losing their friend and Prophet by the hands of such a bloodthirsty mob was sufficient to wring their hearts; and those brave men who but a few moments before had fearlessly faced death, and scorned the proffered conditions on which their lives might be spared, now wept like children and mingled their tears with those of their leader.

Joseph was the first to master his feelings, and raising Brother Scott's arms from off his neck, he said, in a deep and sorrowful tone: "I fully comprehend it!" He then relaxed into a solemn study, while his brethren anxiously watched the changes of his countenance as if they would read the thoughts and feelings that were preying upon his heart. The scene was painful and impressive. Each moment they expected to hear him say that his work on earth was done and that he would have to be slain to seal his testimony.

After a long silence he finally continued: "Brethren, I am going to leave you. I shall not be with you

long; it will not be many months until I shall have to go."

This remark still left them in doubt as to his future fate, but had such significance that Brother Scott again anxiously inquired: "Brother Joseph, are you going to be slain?"

Joseph, for some reason, evaded a direct reply, but continued in a tone that told too plainly of the sorrow he felt: "I am going away and will not be known among this people for twenty years or more. I shall go to rest for a season."

This reply did not clear away their doubts any more than the former one, but it was evident he intended to leave the people and keep hid more closely than he ever had done, or else, with prophetic vision, he discerned the final outcome of his enemies' efforts, and, through compassion, forebore to crush the spirits of his brethren by telling them plainly the whole truth.

Subsequent events leave us still in doubt as to the real purport of his words. The dark clouds of persecution from enemies without, fearfully augmented by traitors from within, grew so threatening toward the close of the Prophet's life, that he saw something must be done for the safety of himself and the people. He therefore conceived the idea of moving the Saints once more, and this time far beyond the cruel blasts of persecution, and seek shelter behind the barriers of the Rocky Mountains. He called for a company of volunteers to explore the great West and find the most suitable place for the Saints to settle. Quite a number volunteered and began to make preparations for the journey.

It is a well known fact that just previous to surrendering himself to be taken to Carthage, Joseph got into a boat and started across the river, evidently to evade his enemies. He intended to keep out of their hands until this company had procured a suitable outfit for such an undertaking, when he would have accompanied them. Some of his brethren, however, begged him not to desert the people in such a time of trouble and danger, and at their importunity he returned to Nauvoo, and we all know the result. He was induced to surrender himself to the officers of the law, was cast into prison, and there cruelly murdered by a bloodthirsty mob.

Perhaps in reply to Brother Scott's question, Joseph was revolving these plans in his mind and looking forward to the time when he and the Saints would be beyond the reach of persecution; it is now impossible to tell, but the events which followed rather indicate that he foresaw his death. However, he continued in great earnestness:

> **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! Oh, what shall I do? If I do not practice it, I shall be damned with my people. If I do teach it, and practice it, and urge it, they say they will kill me, and I know they will. But", said he, "we have got to observe it. It is an eternal principle and was given by way of commandment and not by way of instruction.**

It will be seen from these outbursts of his soul what a conflict was going on in his mind, and the agony that he endured can only be imagined by those who knew his sensitive and generous spirit. Persecution and imprisonment from the hand of any enemy would be passed by almost unnoticed when compared with these murderous thrusts from the dangers of alienated friends. Death, to a man who was so familiar with the unseen world and the happiness to be enjoyed there, was stripped

of its terrors. His fear of simply losing his life caused him little anxiety. But his whole soul was in the work which the Lord had given him to do, and such bloodthirsty opposition to a commandment of God among his brethren caused the greatest anxiety and grief. His greatest trials are no doubt hid deepest from our view.

The consultation lasted for a long time before they separated to their homes, and impressions were made on the minds of our two young heroes that will last forever. They got an insight into the life of the Prophet and the nature of the work he had to perform, that had never before entered their imaginations. Their love for him and the cause in which he was laboring was increased, and gladly would they have laid down their lives to have saved his.

Before separating however, Joseph placed a seal upon the boys' lips, and made them promise that they would not reveal what had transpired that day to a living soul—not even to their own fathers, for at least twenty years. The object of placing this injunction upon them no doubt was for their own safety, as their lives would probably have been taken if any of the conspirators should ever find that any of their proceedings had been revealed. The boys kept their promise, and, now, after a lapse of so many years, these important facts, which throw light upon many of the acts and sayings of Joseph Smith which his brethren could never before fully understand are revealed and placed with other important records in the archives of the Church.

The muse of history, too often blind to true glory, has handed down to posterity many a warrior, the destroyer of thousands of his fellowmen, and left us ignorant of the valorous deeds of real heroes, whose lot chanced to be more humbly cast; but in that day when all men's actions will be revealed upon the housetops, we shall no doubt see the names of Denison L. Harris and Robert Scott among the world's heroes as stars of no small magnitude.

"Fact is stranger than fiction", and in value they cannot be compared. I respectfully submit the above narrative which is a true recital of events that actually transpired. The manuscript has been carefully scrutinized by proper authorities who are satisfied of its authenticity and have approved its publication as an important and accurate item of history connected with the Church.

JOSEPH SMITH, THE PROPHET

Lines extracted from the "Historical Sketch of the Life of President Joseph Smith," by Eliza R. Snow Smith (Times and Seasons pp 303-4, August, 1843.)

(Introductory Invocation)

Thou great eternal of eternity!
Thou God of Abraham, I look to thee:
Thou Omnipresent one! incline thine ear,
And me, a child of dust, vouchsafe to hear.

The Seer and Prophet of the latter days
Is now my theme—his hist'ry help me trace;
And thy approval, Lord, shall prompt my pen,
Regardless of the praise or blame of men.

Wisdom and knowledge, light and truth are thine—
Let thy intelligence around me shine:
Give Pow'r of thought, this matter to indite—
Instruct me what, instruct me how to write.

With Truth's bold eloquence, my mind inspire,
And touch my mind with celestial fire:
Thy approbation, is the boon I claim;
With that, it matters not who praise or blame.

* * * *

The nineteenth century was spreading out
Its ample folds: — Improvement's rapid march
Was heralded—Intelligence was borne
On floating pinions, o'er the face of earth:
And yet, in spite of all the noisy boast,
It was an age of darkness. Shadows dark
Envelop'd deeply the broad scenery
Of the religious world. The praise of truth
Was loudly trumpeted by multitudes,
And multitudes, before its empty name:
Some, for the sake of honor, some for ease,
And some, by motives pure as heav'n inspired;

But more, by far, for filthy lucre's sake,
Were daily bowing down and worshiping.

The people had "heaped up themselves
Teachers with itching ears." All Christendom
Was groaning underneath the pond'rous weight
Of priests without a priesthood. Ev'ry form
And shadow of authority, which they
Held in possession, had been smuggled from
The great apostate mother church of Rome!
The heav'ns above were sealed. The glorious lamp
Of inspiration had withdrawn its rays
Of pure supernal light—Jehovah's voice
For centuries, by man had not been heard!
The light that God ordain'd to emanate
From the long treasur'd page of Holy Writ;
By human sacrilege and foul abuse,
By adding shade to shade of mysticism;
Became adulterated and obscur'd!

Faith had been long exterminated: Faith,
The principle of pow'r pertaining to
The holy Priesthood which the Lord confer'd
On man in former times—the pow'r by which
He rent the veil and gaz'd on heav'nly things,
Or drew the curtain of futurity
Aside, and converse held with distant scenes,
Closely envelop'd in the years to come.

Some truly thirsted for the precious gifts,
The light, the glory and intelligence
Of ancient times: while others vainly thought
The history contained the essence of
The things declared—that the rehearsal of
Those blessings, had transfer'd the blessings down:

As tho' a hungry man could satisfy
His appetite upon the bare belief,
That other starving persons had been fed.

The priesthood gone—the church was but a wreck;
And like a ship without a rudder, toss'd
Upon the boistrous waves of changeful Time,
While the ancient order was extinct.

The Urim and the Thummim hid away;
The human mind was left to wander through
The mazy fields of "erring reason"; and
To float at large upon aerial forms;
Borne onward by contingences' fickle breath.

Hence, mental aberrations oftentimes
Assum'd a threat'ning aspect, and appear'd
Impervious as the darksome catacombs
Of ancient structure; sometimes swelling to
Gigantic size, on which was sacrificed
A sum of happiness of more amount
Than could be purchas'd by the price of all
The hecatombs that have been offer'd yet
In sacrifice to heathen deities.

The God of Abra'm has a purpose which
From all eternity he had decreed
To execute upon the earth. The Lord
Makes use of human instruments
For the accomplishment of his designs.

In every age in which he has perform'd
His mighty works, he rais'd up chosen men,
Commission'd by himself — invested with
His own authority; thro' whom he spoke
To the inhabitants, and by whose means
He mov'd—he roll'd his mighty purpose forth.

Noah was call'd in his degenerate age,
To teach the principles of righteousness
To a corrupt, stiffnecked race of men:
To seal the testimony and bind up the law.

When God would call his people out
From under Egypt's yoke, he gave command
To Moses, whom he had rais'd up to lead
To Canaan's land the tribes of Israel.

The ancient prophets all have testified
That in the latter days the Lord would do
A work, in magnitude and interest,
Surpassing ev'ry work perform'd below,
Since earth was moulded in its spheric form.

At length the time, the chosen time ariv'd
For the commencement of the glorious work,
The restitution of all things; which shall
Restore the earth to its primeval state,
And usher in the long expected reign
Of Jesus Christ.

But where's a mighty man
Like unto Enoch, Noah, Abraham,
Or Moses, who can stand in battle's front
Amid the persecuting rage of men,
And guide the helm of turn and overturn,
Amid the wreck of ev'ry human scheme;
While God shall revolutionize the world?

Jehovah knows.—His eye was fix'd on one
Whom he had chosen from eternity;
And in his choice, he counsel'd not with man,
The one, of all mankind, whom God ordain'd
Is now the subject of the writer's' pen.

EDITORIAL

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EDITORIAL THOUGHT

There are signs in heaven, earth and hell; the Elders must know them all to be endowed with power, to finish their work and prevent imposition. The devil knows many signs, but does not know the sign of the Son of Man, or Jesus. No one can truly say he knows God until he has handled something, and this can only be in the Holiest of Holies.—Joseph Smith.

JOSEPH SMITH

December 23rd marks the 135th anniversary of the birth in mortality of the Prophet Joseph Smith. TRUTH has been a consistent champion of the doctrines introduced by this great latter-day Prophet. Joseph Smith stands at the head of the present dispensation, which is the great and last dispensation. Into this dispensation all other dispensations are merged.

It is difficult for the present generation, harboring as it does, in large measure, the spirit of infidelity, to properly appraise the true calling of Joseph Smith. He, himself said, as related by Brigham Young, that if he were to reveal to the people all that the Lord had revealed to him, there would not be a person on the earth that would stand by him.

What was one of these great truths that Joseph Smith could not reveal? It is hidden in his "GEMS", and reads as follows:

> **Everlasting covenant was made between three personages before the organization of this earth, and relates to their dispensation of things to men on the earth: these personages, according to Abraham's record, are called God the first, the Creator; God the second, the Redeemer; and God the third, the Witness or Testator.—Richards and Little Compendium, p. 289.**

Who is this "Witness and Testator?" None other than Joseph Smith. He alone occupies that sacred office. Even now—ninety-six years since his martyrdom—the Saints as a body are unable to comprehend the great truth; and movements are afloat to nullify some of the doctrines he established, and for which he died!

Unprepared as we are to give a valid appraisal of the life and works of Joseph Smith, we are giving, in another part of this issue of TRUTH, an account of the conspiracy that resulted in his death—the "CONSPIRACY OF NAUVOO."

"EVIDENCES AND RECONCILIATIONS"

In concluding his address at the late semi-annual conference of the Church, President Heber J. Grant stated:

> **I know as I know that I live that God lives that Jesus is the Christ the Son of the living God, the Redeemer of mankind. I know that Joseph Smith was a prophet of the true and the living God, and the instrument in the hands of God of again restoring to the earth the Gospel of the Lord Jesus Christ, the plan of life and salvation.—Deseret News, Oct. 7, 1940.**

This is the testimony of President Grant; it is also the testimony of many of the Saints—as they express it—and yet, "believe it or not," these same people are engaged in persecuting others bearing a similar testimony,

and who are endeavoring to magnify the same in their lives.

Jesus is truly "the Christ the Son of the living God, the Redeemer of mankind." Jesus gave to the Church its organization. Among the laws he estabished for the government of his Saints are the laws of the United Order and the order of Plural Marriage. He proclaimed through several of his Prophets the absolute necessity of living these laws even though the laws of man may conflict. To his servant John Taylor as late as 1886 he said:

> **All commandments that I give MUST be obeyed by those calling themselves by my name, unless they are revoked by me or by my authority, and how can I revoke an everlasting covenant, for I, the Lord, am everlasting and my everlasting covenants CANNOT be abrogated nor done away with, BUT THEY STAND FOREVER. * * * All those who would enter into my glory MUST and SHALL obey my law (of plural marriage). * * * 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.**

Here the Lord very clearly and definitely says, that in order to enter into His glory, men MUST live the law of plural marriage. He makes no exceptions. There are no "ifs" nor "ands" about it. "All those who would enter into my glory MUST and SHALL obey my law." And "my law", as the Lord was treating it, is the law of plural marriage. To those refusing to accept this 1886 revelation as genuine (See TRUTH 6:133), we refer them to the revelation of 1882 calling Heber J. Grant into the Quorum of Twelve. The genuineness of this revelation will not be denied by the present leader as he has denied the one of 1886. Here the Lord used a similar expression: "For it is not meet that men who will not abide MY LAW shall preside over my priesthood." "My law" here, as in the 1886 revelation, means plural marriage. The authorities of the Church will not deny this—they have affirmed it on many occasions. It is an item of history that Seymour B. Young, who was called into the Presidency of the Seventy at the same time, was instructed by the leaders of the Church to enter Plural Marriage, before he could qualify for the position to which he had been called.

And yet, those of the Saints endeavoring in humility and purity of thought and action, to live this law are castigated by the Church under orders from Heber J. Grant, cut off and cruelly ostracised.

The President said: "I know that Joseph Smith was a Prophet of the true and living God, and the instrument in the hands of God of again restoring to the earth the Gospel of the Lord Jesus Christ, the plan of life and salvation." And yet this same leader insists on forcing those endeavoring to take advantage of this same "Gospel of the Lord Jesus Christ", in order to receive the benefits of this same "plan of salvation," to repudiate that which he claims Joseph Smith restored. The leader himself may assay to live those laws and, doubtless, in form if not in spirit, he is doing so, but others are actually being handled and "blacklisted" for even upholding such laws in their teachings.

Of what value is it to know that Jesus is the Christ and that Joseph Smith is God's Prophet, if the one claiming such knowledge repudiates that which these great personages stand for? God's servants while under the inspiration of heaven, do not contradict themselves. To have light and knowledge and yet to go against such gifts, is dangerous and may result in utter damnation.

On numerous occasions Pres. Grant has frankly admitted to the Saints that he has had no revelation, no inspired dreams: has not seen the face of the Savior; but on the contrary he has exclaimed in the deep distress of spirit, "O, if we could only get the word of the Lord upon the subject"—"The heavens are as brass; I can get

no answer;'' and yet a hungry, patient, humble people are being ''unchurched'' for refusing to proclaim this man to whom, according to his own statements, God refuses to talk, a Prophet, Seer and Revelator!'' Not only are the Saints forced to admit such, but also that his counselors, and the members of the Quorum of Twelve, are likewise Prophets, Seers and Revelators! The Saints, knowing the lives and actions of some of these brethren, cannot stretch their imaginations sufficiently wide to believe that which is obviously untrue, and hence are cruelly driven out as unclean; they are ostracized and in numerous ways lied about and persecuted.

The fruits of the Spirit of God, according to the Apostle Paul, are ''love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, and temperance.'' If these men were real Prophets of God—if they were actually Seers and Revelators, would not some of the fruits of the Spirit show forth in their lives and actions? Do the attributes of love, meekness, goodness, and faith prompt men to deal harshly with their brethren and sisters?

Again, Paul counseled: ''Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice: and be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you.'' Is it the attribute of kindness, tender-heartedness, forgiveness, that causes the leaders to rail at those of the Saints who cannot in good conscience, testify them to be Prophets of God? If the brethren are real Prophets, no public avowal of the fact is needed. The vote of the Saints can neither make or unmake a Prophet. Then why force an acknowledgement when opposed to conscience? Was such a policy ever before established by men of God? Did Jesus have people cut off the Church for not publicly proclaiming him the Christ?

''Whom do men say that I the Son of man am?'' And they (the disciples) said, ''Some say that thou art John the Baptist: some, Elias; and others, Jeremias, or one of the prophets.'' I know that, ''But whom say YE that I am?'' ''And Simon Peter answered and said, Thou art the Christ the Son of the Living God.'' Peter had this testimony. There is nothing in the record to show that all his associate brethren, or the Saints generally, enjoyed the same testimony. Some said he was one person, and others another; and yet the Redeemer didn't get in a huff and have the Saints cut off the Church for not knowing who he really was! Did Joseph Smith cut the Saints off because they did not comprehend all he taught them? Why, at one time Heber C. Kimball stated there were not twenty men in the world who would say Joseph Smith was a prophet of God; and yet there were thousands of members of the Church at Kirtland. Did Joseph have them cut off? Joseph Smith was generous—a true leader of men. He understood the capacities of the Saints. He knew full well that they could not measure up to his understanding. He told Brigham Young that if he were to reveal to the Saints all the Lord had revealed to him, there would not be a person on earth that would stand by him—NOT ONE, MIND YOU. Then why should the present leader—assuming him to be a real Prophet, expect all the Saints to comprehend the fact? Why not be patient with them as was Joseph, and Jesus before him, and lead them forward in kindness and gentleness until their capacities grow to the bigness of his understanding? Why should those pompous members of the Quorum of Twelve insist on being designated Prophets, Seers, and Revelators, when they must know they are not?—that they, some of them at least, are wholly lacking in all the essential elements of the Prophetic gift?

We return to the original thought. The present leader says he knows.

Many of the Saints, not a whit less truthful and sincere, say they know the same thing; yet the one pounces down upon the others, seeks to degrade them and has them cast out; and what for? Why for KNOWING and trying to order their lives accordingly.

To actually know Jesus Christ, one will, unless he be of Satan, emulate the Christ's example—live towards His attributes, His faith and teachings. It is inconceivable that two good men will enjoy the same testimony regarding the divinity of the Savior's mission, and yet one rail against the other for not only having it, but also proclaiming it.

We rejoice in the claim (?) that some of the present leaders of the Church do have the testimony as expressed by President Grant; we also rejoice in the fact that some others have this same testimony. But it makes us sad at heart that these good people are being cut off by their leaders because of their inability in truth, to testify that their leaders are real Prophets, Seers, and Revelators.

At the close of President Grant's remarks, many expressions were heard from his auditors that a definite spirit of mellowness and humility was detected in his voice and words. If such be true we rejoice in the fact and we shall expect to see a change in the policy of the Church with reference to the handling of honest, sincere and God-fearing Latter-day Saints who cannot subscribe in their faith to all the leaders claim themselves to be, and to all the changes in the gospel plan which are taking place!

It is a noteworthy fact that the "peeping Tom" operations carried on for the past several months, in which nosey busy-bodies, agents of the Church, were nightly protruding their insolence into the affairs of certain of the Saints, have stopped. This is a step in the right direction. Let there be no "peeping", no "spying", no "sneaking" about people's windows after dark. Let there be an open frankness, and an honest course. Let the Spirit of Christ again begin to rule in the hearts of the leaders; let them teach the Saints in that Spirit; let them be kind, generous, patient, and let the mantle of charity forever garnish their souls. Then a strength and power not known among them for many decades, will be felt in Israel and the Lord will again begin to bless His people, talking to them through the mouths of His Prophets as in times past.

Since writing the above, and to our profound surprise and regret, the official "snoopers" have again appeared on the scene. They were observed taking the license numbers of cars and preparing to blacklist honest people who ventured to gather at the home of a friend to discuss the Gospel of Jesus Christ. Why these "spying", "snooping" miscreants should continue their offensive nosing on a group of Saints whose motives and idealogies they (the snoopers), in their profound ignorance and prejudice, are incapable of understanding or appreciating, is an unsolved mystery. One would think that common decency would appeal to their reason! But nothing, it would seem, is too low for them to stoop to. We are told they are on the pay-roll of the Church. We hope this is not true. Yet the funds of the Church have been pledged for this purpose. President John Taylor called this class of men "skunks", and now the tithes of the Saints may be used in keeping up the stinking herd. Gentlemen would not follow such an unsavory profession. If our critics want to know the nature of the deliberations in our regular Tuesday evening "Study Class," let them come in and deport themselves as ladies and gentlemen: many have done so and their presence have been appreciated. We have invited these "official snoopers" time and again to join in the gatherings. Are they afraid or are they just plain YELLOW? We had fervently hoped

that President Grant's outburst of Saintly feelings and blessings, given at the Conference, would spell the end of the destructive work of these priestly termites. But, alas! it seems our hopes are in vain. It is a mystery that only God can solve.

THE NEVER-ENDING CONFLICT

The conflict between the laws of God and the laws of men offers a never-ending ground for argument among those professing to be God's children. Those claiming that the laws of God shall govern in all things are relatively few, while advocates of obedience to the laws enacted by man, though conflicting with the laws of heaven, are legion. Even among Latter-day Saints, a people whose faith is founded upon direct revelation from heaven and who claim continuous revelation, there is a wide difference of opinion on this point—a difference often causing schisms and harshness among them. That God is not only the maker but also the ruler of earth must, with true Latter-day Saints, be fundamental. In this assumption there can be no room for argument.

It is refreshing to find men well versed in the law agreeing with this position. TRUTH has very consistently championed this obvious fact. Some time ago (April, 1940) we took issue with Judge Oscar W. McConkie upon this point. The eminent jurist was reported as saying during a trial of one of the brethren for sustaining the principle of plural marriage:

> I want you men to know that the Manifesto, after it was accepted by the Church, became not only a revelation, but a law of the Church.

Asked if he really thought the Manifesto was a Revelation from God, the reply was:

> It makes no difference whether it is a revelation from God OR FROM THE DEVIL; it is now binding upon the Church.—TRUTH 5:248.

Here it is clear that the Judge meant that though a rule in opposition to the Gospel of Jesus Christ, if advanced by the Devil and accepted by the Church, even though through force, it becomes a Revelation from God, and must be obeyed.

We pointed out the folly and groundlessness of this amazing position. We are now pleased in the reaction of Elder McConkie to our suggestion. He was wrong in his conclusions, as many good men frequently are, and now confesses his error. In a radio address for the Church (Sept. 29th, 1940) Judge McConkie is reported as saying:

> Who is man, to exempt any from obeying divine law? Is man greater than God? The works of men, and their opinions, have brought the world to its present dilemma. If men are ignorant of the principles of spiritual justice—if the power of God is not in them—the fact that they are erudite in social philosophy or that they are professors of religion, or that they are doctors of the law, does not endow them with godly powers. Men may have great learning touching the philosophies of men, and yet know but little, or even nothing at all, regarding the mysteries of godliness.
>
> Yet some of these, who even deny that God lives, or that he has revealed Himself to man, or that He speaks through the Holy Ghost, presume to speak authoritatively upon questions of salvation. Even the unlearned wonder at their folly. By their very natures they are enveloped in darkness. How can they have the light?—Des. News, Oct. 5, 1940 (Church Dept.)

This change of view on the part of Elder McConkie is decidedly refreshing, tending as it does to show that men, while having "great learning touching the philosophies of men", may "yet know but little or nothing at all, regarding the mysteries of godliness." A man may be a "professor of religion" as he is, or a "doctor of the law", as he also is, and yet **not** "be endowed with godly powers". The Judge's frankness is commendable. We are glad to know that men in high educational and judicial circles as he is are susceptible of changing their opinions and accepting the laws of God in preference to those of man. True Latter-

day Saints have always accepted this truth. With God's children it must ever be fundamental. The Author and Framer of earth—the head of the human family—certainly is greater than earth itself, or of any of His children; and His laws must at all times govern. Any other alternative would abort the laws of the universe and destroy the edicts of heaven. Kings Nebuchadnezzar and Darius each tried to nullify the laws of heaven. Thanks to the loyalty and faithfulness of the Prophet Daniel and his three Hebrew brethren, the plot was nipped in the bud and truth prevailed.

We commend Elder McConkie for correcting the former error and suggest that he might perform a most worthy service by promulgating the truth among the Saints as he apparently has discovered it to be.

THE SIGN OF THE BOW

(By Joseph Smith)

I have asked of the Lord concerning His coming; and while asking the Lord, He gave a sign and said, "In the days of Noah I set a bow in the heavens as a sign and token that in any year that the bow should be seen the Lord would not come; but there should be seed time and harvest during that year: but whenever you see the bow withdrawn, it shall be a token that there shall be famine, pestilence, and great distress among the nations and that the coming of the Messiah is not far distant.

But I will take the responsibility upon myself to prophesy in the name of the Lord, that Christ will not come this year, as Father Miller has prophesied, for we have seen the bow; and I also prophesy, in the name of the Lord, that Christ will not come in forty years; and if God ever spoke by my mouth, He will not come in that length of time. Brethren, when you go home, write this down, that it may be remembered.

Jesus Christ never did reveal to any man the precise time that He would come. Go and read the Scriptures, and you cannot find anything that specifies the exact hour He would come; and all that say so are false teachers.—History of the Church, Vol. 6:254.

WE WANT PEACE—BUT HOW MUCH AND WHEN?

By Ray Whiting

(The following cogent article taken from the Saints' Herald of August 17, 1940, is worthy the attention of all readers of TRUTH. It gives us pleasure to republish the article in part, as outstanding in its revealment of the causes of war and the one and only path to peace.—Editors.)

I have just been reading a number of articles, some of them from religious magazines, wherein the writers urge the Christian people, the Christian church and the Christian clergy to declare and take a definite stand against war and for peace. Of course this is a worthy cause, and one to which the masses of Christian people, churches and ministry should subscribe. Just now all people and particularly all democratic-minded people, are very much disturbed about war. It begins to look, even for Americans, that the god of war might stretch out his arms and hands and include us in his bloody embrace. Consequently, with this approaching war hysteria, and with an ever-increasing consciousness of the horrors of war, we cry out for peace.

But war, like a great flood can hardly be stopped at its peak. Having once reached the flood stage nothing much can be done about stopping it until the crest is past. It must now spend its force in destruction and death. The place to stop a flood of water, or war, is at its beginning and not at its peak. The time to prevent it is before it begins, not after it has torn down the embankments and inundated the whole countryside. We do not want war now, and we cry out frantically for peace, but why didn't we discover this before peace was taken from the earth and the entire world deluged in war?

Peace and war are both the result of years of human activity. They are the fruits of a previous sowing. This is the law of the universe. "Be not deceived; God is not mocked; for whatsoever man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting." (Galatians 6: 7, 8). Consciously or otherwise, and I fear that largely consciously, we the

people of the world sowed the seeds of injustice, inequality, Selfishness, greed, graft, crime, corruption, of disrespect for law and order and of disregard for God. What did we expect the reaping would be? And the bitter facts are that even the Christian church, its people and clergy were participating rather freely in some of this sowing. Now the reaping time has come; the harvest is upon us; the river is at flood stage and about all we can do is to flee for our lives and make the best of what comes.

HITLER DID NOT CREATE THIS PRESENT CONDITION. THE PRESENT CONDITION CREATED HITLER. WAR DID NOT COME FROM HITLER. HITLER CAME WITH THE WAR. WAR CAME BECAUSE THE SEEDS OF WAR HAD BEEN PLANTED, NOURISHED AND CULTIVATED TO MATURITY. We have been told this time and again. It is James who said, "From whence come wars and fightings among you, come they not hence, even of your lusts that war in your members? Ye lust, and have not: ye kill, and desire to have, and cannot obtain; ye fight and war, yet ye have not, because ye ask not." Is this not a pretty fair picture of our civilization at least for the last two or three decades? What else could we expect but war from such a sowing?

Isaiah speaks as though he were living in our day of inequality and injustice, of luxury on one hand and poverty on the other when he says: "He looked for judgment, but behold oppression; for righteousness, but behold a cry. Woe unto them that join house to house, that lay field to field, till there be no place, that they may be placed alone in the midst of the earth! * * * Woe unto them that rise up early in the morning, that they may follow strong drink; that continue until night, till wine inflame them! And the harp and the viol, the tabret and pipe, and wine, are in their feasts: but they regard not the work of the Lord, neither consider the operation of his hands. Therefore my people are gone into captivity, because they have no knowledge: and their honourable men are famished, and their multitude dried up with thirst. Therefore hell hath enlarged herself, and opened her mouth without measure: and their glory, and their multitude, and their pomp, and he that rejoiceth, shall descend into it'" (Isaiah 5:7-14). And war is hell, "verily she hath opened her mouth without measure," and "Of a truth many houses shall be desolate, and great and fair cities without inhabitant."

We want peace? but when? and how much do we want it? Just as surely as there is a way of planting seeds of war and reaping the awful devastating results thereof, so there is the way of planting the seeds of peace, and by the same law of reaping what we sow, peace can again come to the remnants of earth's children. Do we want peace enough to begin to subdue the lusts of the flesh? the lusts of the eyes? the lusts of the world? And to begin to practice love of neighbor as we love ourselves; to follow after charity, virtue, honor, justice and equality? To respect the laws of the land and the rights of others, and to regard diligently the word of God? Do we want peace enough to want the only program that can ever establish peace on the earth? Or are we yet like children, wanting to obtain the goal, but rejecting the only way to reach this goal?

The only way of peace that even the great God could devise was brought to earth by the Prince of Peace, and is known as the gospel of peace. This way of peace begins at the beginning and plants the seeds of peace in the human heart. Then as these seeds develop the results are seen in peaceful pursuits; in equality, in mercy, in justice, in fraternity and in love. As much as we want peace are we ready to follow in this way? Let each one give answer as we quote excerpts from The Way. "It is my purpose to provide for my saints, for all things are mine; but it must needs be done in mine own way; and, behold, this is the way, that I, the Lord, have decreed to provide for my saints; that the poor shall be exalted in that the rich are made low; for the earth is full, and there is enough and to spare." "For, behold, the beasts of the field, and the fowls of the air, and that which cometh of the earth, is ordained for the use of man for food, and for raiment, and that he might have in abundance, but it is not given that one man should possess that which is above another; wherefore, the world lieth in sin."

Do we want peace so much, and are so tired and so fearful of war that in material and economic things we are ready to submit to the ways of peace? that all "might have in abundance," yet that not one man "should possess that which is above another"? It is right here that the "world lieth in sin." How much we really want peace will find answer in our obedience to the way of peace.

SATAN ENTERS ONLY BY INVITATION
(Orson Hyde)

We have that advantage over the devil; we can, if we have a mind to, resist him, and he will flee from us. He can be cast out, and he is subject to us. We have the length and breadth of ourselves clear from being contaminated with him. I will say that, without fearing successful contradiction. If he overcomes us, we first let down the bars, and invite him to enter; or he would not come further than our heels.—J. of D. 4:254.

READY REFERENCES on CELESTIAL MARRIAGE THE MORMON MARRIAGE SYSTEM

Legal Aspects of Polygamy

(Continued from page 119)

Reviewing the action of the Supreme Court in the George Reynolds case in which the decision of the lower court finding the defendant guilty of a crime was affirmed, the Hon. George Q. Cannon, at the time Utah's Representative in Congress, said:

> When this decision was rendered, I was disappointed. When I had the opportunity of reading it, my disappointwas increased. I had hoped that the Court would give to this question—one of the most important that has ever been submitted to it—the most calm, profound and unprejudiced attention: that they would examine it thoroughly and exhaustively, and render a decision that would be read with interest and delight by every lover of freedom and the rights of man. No grander opportunity was ever offered to a court to do this than the Reynolds case afforded. But one has only to read the document to perceive that the Court failed to grasp the magnitude of the question, or to rise to its proper conception. ' venture to say that no constitutional lawyer—and in fact no layman who has given the questions involved in this case any consideration whatever—who takes pride in the reputation of the Court, can help having a feeling of regret in reading the decision. It is superficial careless and immature. It reads more like the plea of an advocate than the well-considered, thoroughly weighed and ripe decision of great judges upon an important and long agitated constitutional question. Such a decision upon a case involving a few thousands of dollars, though open to dissent and perhaps censure, might be excused upon the plea of a pressure of current business; but upon a case of this magnitude, affecting, as it does, the rights of conscience and religious liberty of a large and important society, who form the bulk of the population of one Territory, and important communities in other Territories, far-reaching, too, in its effects upon those rights and that liberty in the nation at large, such treatment of the question is utterly out of keeping with the character of this Supreme earthly tribunal. * * *
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> Early in my life I was taught that the founders of our Government were raised up by the Almighty to perform the work which they accomplished. I was taught to look upon the experience which the colonies underwent in the suffering of wrongs, in the endurance of oppression, in the struggles for religious and political liberty, as a preparatory training to enable them to value, contend for and achieve independence. I was taught that the firmness, valor and undaunted cheerfulness, hope and confidence of Washington, and the heroic men who shared with him the perils of the battle-fields of the Revolution, the wisdom and skill and moral courage in council of the Adamses, Franklin, Jefferson and Madison, and the mighty patriots, their compeers, were due to the direct blessing and inspiration of Heaven bestowed upon them. I was taught to view the Declaration of Independence and the Constitution of the United States as instruments designed by the Almighty for the establishment and protection upon this land of the most perfect and happy liberty to which mankind could attain in this mortal existence. * * *
>
> Believing that the Lord had led the framers of the Constitution to make it sufficiently broad and comprehensive for all His purposes, and that He had commanded us to receive the old marriage practiced by the patriarchs, the decision of the Supreme Court placed us in a quandary. If, as is undoubtedly true, the Lord had a perfect knowledge of the Constitution and its powers and limits when He required us to obey the commandment referred to, how came this decision of the Supreme Court? Cerainly He had not left the charter of our liberties in so imperfect a condition that Congress could, by its authority, make a law by which we should be fined, imprisoned and degraded for obeying Him. Such a thought was repugnant to every feeling of my nature. Was it possible, then, that the Supreme Court had made a wrong decision? Reluctant as I was to let this thought enter my mind, it was my only alternative. Here was the Supreme Court of the United States on one side and the Lord upon the other. One, the Supreme earthly tribunal, the other, the Supreme Ruler of Heaven and earth. There could be no hesitation in concluding which was right. But to merely assert it was unworthy of the cause and the tremendous issues involved. * * * —A review of the decision of the Supreme Court of the U. S. in the case of George Reynolds vs. the United States, by George Q. Cannon, pp 4-6.

Going back of the Constitution and as a step towards its birth, we find James Madison, a member of the Virginia Assembly and later the fourth President of the United States, assist-

ing in the adoption in the Virginia Assembly of a "Declaration of Rights", as follows:

> That religion, or the duty we owe to our Creator, and the manner of discharging it, can be directed only by reason and conviction, not by force or violence, and therefore all men are equally entitled to the free exercise of religion, according to the dictates of conscience; and that it is the mutual duty of all to practice Christian forbearance, love and charity towards each other.—Ib p. 8-9.

To this measure it is said that Col. George Mason offered an amendment that in effect cast doubt on the meaning of Mr. Madison's clause. To meet this objection Mr. Madison "proposed an amendment which asserted the inherent and indefeasible right, by nature, to **freedom of religion"**, and declared that "all men are equally entitled to the full and free exercise of religion, according to the dictates of conscience." To close the door more effectually against the abuse of authority by the civil magistrate under the clause of exception drafted by Col. Mason, Mr. Madison's amendment added that "no man, or class of men, ought, on account of religion, to be invested with peculiar emoluments or privileges, nor subject to any penalties or disabilities, unless, under color of religion, the preservation of equal liberty and the existence of the State are manifestly endangered."

Commenting further Mr. Cannon states:

> Here we have Mr. Madison's exact idea as to the power of the civil magistrate, or the government, over religion. It is well to note it as we pass. No man to be subjected, on account of religion, to any penalties or disabilities, unless, under color of religion, the preservation of equal liberty and the existence of the State are manifestly endangered. Here was a well-defined limit, beyond which Government could not pass without trespassing upon the rights of the citizen. His faith, his worship, his religious practices, as his conscience might dictate them to him, are his own. His fellowman has no right to interfere with them. He is responsible for them to his Creator. Government has no authority to interfere with them, unless—mark the exception—the preservation of equal liberty and the existence of the State are manifestly endangered.—Ib pp 9-10.

Regarding the Act establishing religious freedom, Howison, in his History of Virginia, sets forth the steps taken by the Presbytery of Hanover. This religious body elicited the assistance of Thomas Jefferson, who, though at the time regarded an "infidel" in his opinions, is said to have "followed the highest reason in his views of religious liberty." It is claimed that no less than five memorials were presented by the Presbytery to the General Assembly, in which the relation of church and state was discussed. Needless to say these memorials, largely the work of Jefferson, had an important influence in shaping legislation pertaining to religious freedom. It is shown that the Baptists also presented petitions on the same subject. These Memorials, Mr. Cannon explains, "with few alterations, would cover the Latter-day Saints' case almost entirely. They are much alike in tone. They are the cry of humanity, which is not peculiar to any age, race, tongue, or creed, where ever restrictions upon the rights of conscience exists, or attempts are made to enact them. The dissenters did not want a religion established by law. They wanted ALL denominations to be free."

The Memorials of the Hanover Presbytery furnish evidence of the intended "breadth and scope of the Act establishing religious freedom." They say:

> That every argument for civil liberty gains additional strength when applied to liberty in concerns of religion, and that there is no argument in favor of establishing the Christian religion but what may be pleaded for establishing the the Alcoran. * * * That they humbly represent that the only proper objects of tenets of Mahomet by those who believe civil government are the happiness and protection of men in the present state of existence, the security of the life, liberty and property of the citizens, and to restrain the vicious and encourage the virtuous by wholesome laws, equally extending to every individual; but that the duty they owe their Creator, and the manner of discharging it, can only be directed by reason and conviction, and is nowhere cognizable but at the tri-

bunal of the Universal Judge.

> If the Assembly have a right to determine the preference between Christianity and the other systems of religion that prevail in the world, they may also, at a convenient time, give a preference to some favored sect among Christians. * * *
>
> The Memorial contains the following remarkable sentence: "Who do not see that the same authority which can establish Christianity in exclusion of all other religions, may establish with the same ease, any particular sect of Christians, in exclusion of all other sects?" * * *
>
> The Act which these Memorials called into existence Mr. Madison speaks of (Madison's Works, vol. 3, p. 526) as "a permanent barrier against future attempts on the rights of conscience, as declared in the great charter prefixed to the Constitution of the State." At another time he said: (Ibid, vol. 1, p. 216) "The enacting clause passed without a single alteration, and, I flatter myself, in this country extinguished forever that ambitious hope of making laws for the human mind.—Ib. pp 11-13.

Concerning Mr. Jefferson's part in having religious freedom incorporated in the Virginia "Act," he states in his autobiography:

> The bill for establishing religious freedom, the principle of which had, to a certain degree, been enacted before, I had drawn in all the latitude of reason and right. It still met with opposition; but, with some mutilation in the preamble, it was finally passed; and a singular proposition proved that its protection of opinion was universal. Where the preamble declares that coercion is a departure from the plan of the holy author of our religion, an amendment was proposed, by inserting the words "Jesus Christ," so that it should read, "a departure from the plan of Jesus Christ, the holy author of our religion"; the insertion was rejected by a great majority, in proof that they meant to comprehend, within the mantle of its protection, the Jew and the Gentile, the Christian and the Mohammedan, the Hindoo and Infidel of every denomination.—Ib. pp. 15-16.

This statement of Mr. Jefferson is of especial interest in the present discussion, since in the decision of the Supreme Court referred to Thomas Jefferson was mentioned as authority on the subject of religious freedom. On this point John Locke said:

> Those that are seditious, murderers, thieves, robbers, adulterers, slanderers, etc., of whatsoever church, ought to be punished and suppressed. But those whose doctrine is peaceable, and whose manners are pure and blameless, ought to be upon equal terms with their fellow-subjects. Thus, if solemn assemblies, observations of festivals, public worship, be permitted to any sort of professors, all these things ought to be permitted to the Presbyterians, Independents, Anabaptists, Armenians, Quakers and others with the same liberty. Nay, if we may openly speak the truth, and as becomes one man to another, neither Pagan, nor Mohammedan, nor Jew, ought to be excluded from the civil rights of the commonwealth, because of his religion. The Gospel commands no such thing.—Ib. p. 16.

Back in 1663, Rhode Island obtained a charter from Charles II of England, in which it is provided:

> That no person within the said colony at any time hereafter shall be any wise molested, punished, disquieted, or called in question for any differences in opinion in matters of religion, who do not actually disturb the civil peace of our said colony, but all and every person and persons may from time to time, and at all times hereafter, freely and fully have and enjoy his and their own judgments and consciences in matters of religious concernments, they behaving themselves peaceably and quietly, and not using this liberty to licentiousness and profaneness, nor to the civil injury nor outward disturbance of others.—Ib. p. 17.

Again we quote Blackstone, a "dyed in the wool Monarchist" upon this right of religious liberty:

> If ever the laws of God and men are at variance, the former are to be obeyed in derogation of the latter; that the law of God is, under all circumstances, superior in obligation to that of man.—(1 Black. Com. 16th ed., 58, N. (6).)—Ib.

Coming down to Washington's day, we find that great leader adamant in his views on the rights of conscience. He said:

> Happy, thrice happy shall they be pronounced hereafter, who shall have contributed anything, who shall have performed even the meanest office in erecting this stupendous fabric and empire on

> the broad basis of independency, who shall have assisted in protecting the rights of human nature and establishing AN ASYLUM FOR THE POOR AND OPPRESSED OF ALL NATIONS AND RELIGIONS.—Ib. p. 18.

Again referring to the definition of Jefferson on the legitimate powers of the Government pertaining to religion. In his notes on Virginia he says:

> The rights of conscience we never submitted, we could not submit. We are answerable for them to our God. The legitimate powers of government extend to such actions only as are injurious to others. * * * Constraint may make him worse by making him a hypocrite, but will never make him a truer man. It may fix him obstinately in his errors, but will not cure them. Reason and free enquiry are the only effectual agents against error. —Ib p. 19.

We have briefly rehearsed vital steps leading to the establishment of religious freedom on the western continent designated by the Lord as the "Land of Zion." Such a freedom was foreign to the religious concept of the people of Europe; but God prepared a race to colonize this land having, at least in some degree, the American concept of freedom. Agency was the vital issue in heaven. On this issue earths are created, populated and the principle of Godhood established. Short of freedom in the exercise of Agency mankind would forever be barred from a re-entrance into the presence of the Creator, with assurance of eternal lives. It was for this reason that the Almighty inspired lovers of freedom to establish their homes on the western hemisphere, where, as the Lord said:

> And this land shall be a land of liberty unto the Gentiles, and there shall be no kings upon the land, who shall raise up unto the Gentiles.
>
> And I will fortify this land against all other nations.
>
> And he that fighteth against Zion shall perish, saith God.
>
> For he that raiseth up a king against me shall perish, for I, the Lord, the king of heaven, will be their king, and I will be a light unto them forever, that hear my words.—2 Nephi 10:11-14.

Over one hundred years before the writing of the Declaration of Independence, the Hon. Samuel Eddy, Secretary of State of Rhode Island, being requested by the Hon. James Burrill, Jr., a Senator in the Federal Congress, to make research into the records of Rhode Island with a view to the solution of Roger Williams' views on "unlimited toleration" reported the wording of a militia law passed in May, 1677, the following words:

> And that no person inhabiting within this jurisdiction shall be in any wise molested, punished, disquieted or called in question for any difference in opinion in matters of religion, who do not actually disturb the civil peace of the colony.

George Q. Cannon reciting the above in his review of the case, (page 22) comments as follows:

> This was two hundred years ago—one hundred and one years before our Declaration of Independence! "Mormon" as I am, I could live under such a law as that. I never, to my knowledge, disturbed the civil peace of any body. But how that law stands out in contrast with the law of Congress of July 1st, 1862!
>
> I cannot quote from the other laws for want of space, but I give the concluding paragraph of Mr. Eddy's letter:
>
> "There is one trait," says he, "in the laws of the first settlers of this colony, which places them, as advocates for the equal rights of all men in matters of religion, on an elevation above their contemporaries. The liberality of the most liberal of the latter is confined to Christians, believers in Jesus' holy Church; that of the former is extended to all men of civil conversation, without regard to their opinions, whether Christians or Jews, believers in Moses, or Jesus, or Mohammed, or neither. The life only, being of competent estates, furnished to the former evidence of the fitness to be freemen. Chalmers justly contends for the equal rights of the Roman Catholics with other Christians, and he ought, for the same reasons, to have contended for the equal rights of Jews, Mohammedans and all others, whether believers or not believers; for their natural rights are certainly equal." —p. 23.

Brevity compelling, we close this phase of our comments with the words of Justinian, Emporer of the Roman

Empire, stating "as the whole doctrine of law:"

> That we should live honestly, should hurt nobody, and hould render to every one his due. Who, then, art thou, vain dust and ashes! by whatever name thou art called, whether a king, a bishop, a church, or a state, a parliament or anything else, that obtrudest thine insignificance between the soul of man and his Maker? Mind thine own concerns. If he believes not as thou believest, it is a proof that thou believest not as he believeth, and there is no earthly power can determine between you. —Ib. p. 19.

Thus it is seen that not only the Mormon people considered the anti-polygamy legislation, aimed directly at them, as unconstitutional, but these views were shared in by the foremost thinkers of the world.

(To be continued)

AND WHAT OF TOMORROW?

The Chicago Tribune presents the following war incidents in Europe:

1805

England destroys the French navy.

1812-1815

England, Prussia, Austria and Russia crush France.

1854

England, France and Turkey defeat Russia.

1866

Germany defeats Austria.

1871

France beaten by Germany

1914-18

England, France, Russia, Belgium and Italy allied against Germany, Austria and Turkey.

1940?

As destructive as these try-outs are, they are bound to go on until the great image is entirely destroyed and the Kingdom of God takes charge of the affairs of men on earth.

SEAT OF THOUGHT

Alford—I think that new girl in the office has a soft spot in her heart for me. Says she's always thinking of me.

Baitsky—A girl doesn't think with her heart. The soft spot must be in her head.

MISSED SUNDAY SCHOOL

Bill Jones belonged to Sunday school
And sometimes even tried to pray,
And sing "We Never Will Grow Old",
And served the Lord in his weak way.

Last Sunday morn he felt so bad,
He felt he needed an hour of rest
And took a nap and got up late,
For tired mind that was the best.

His breakfast didn't taste so good,
For Sunday school he had no heart,
By time he'd read the funny page
It really was too late to start.

And when he went to get his car,
The old garage door wouldn't come,
He lost his spirit of repose
And bumped his nose and smashed his thumb.

All afternoon he knocked a pill
Around an eighty acre lot;
He fell and skinned his hands and knees
And what he said we printeth not.

He knocked the pill into some brush
And argued wih some angry bees,
He stepped into a gopher hole;
His seething mind was ill at ease.

He hurried home, his skin afire
And hit a stone and blew a tire.
He didn't see the sign to stop
And got a ticket from a cop.

He never could have stood the test
But for that morning hour of rest.

—HENRY S. HOEFFLIN

NOT SO BAD

Farmer Jed was sitting on his porch steps, moodily regarding the ravages of a cloudburst. A neighbor pulled up in a wagon. "Say, Jed", he yelled, "your hogs was all washed down the creek and they're all dead."

"How about Flaherty's hogs?" asked the farmer.

"They're gone, too."

"And Larson's?"

"All washed away."

"Huh!" exclaimed the farmer, cheering up. "Tain't as bad as I thought."—Highways Happiness.

GOOD ENOUGH

An impudent fellow met an Irishman in the street.

"I was just thinking, Pat," said he, "that you would make a fine monkey if you had a tail."

"Sure, its queer", said Pat. "I was just thinking meself that you would make a fine monkey without any alteration at all."
—Wall Street Journal.

TRUTH

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

VOL. 6. JANUARY, 1941 NO. 8

Declaration and Protest

A Powerful Appeal for Justice--One of Many Efforts of the Mormon People to Secure the Rights of Freemen

(Editor's Note: At a general conference of the Church of Jesus Christ of Latter-day Saints, held in Logan, Utah, April 5, 1885, it was pointed out in an epistle from the First Presidency that since but "two per cent of the entire membership of the Church" was practicing plural marriage, "it was an act of great injustice to the ninety-eight per cent to be abused and outraged as they are by the high-handed action of Federal officials, because of the 'raid' upon alleged violators of the Edmunds law."

In view of these facts it was decided to call mass meetings to be held in each of the counties of Utah, to act upon a "Declaration of Grievances and Protest" to be prepared by a general committee, and to be presented to the "President and People of the United States". These meetings were held May 2, 1885, at which the following "Declaration and Protest" was adopted by unanimous vote in each of the counties.)

To His Excellency the President, (1) and the People of the United States:

Fellow Citizens—

A condition of affairs imperiling the vital interests of the vast majority of the people of Utah and their co-religionists in the neighboring States and Territories, impels us, their representatives, to address you. Our rights as American citizens are trampled upon, and believing it our imperative duty, in the presence of such a danger, to protest against the gigantic evil which threatens, not only our liberties, but the liberties of every freeman, we, in general mass meeting assembled, in the name of freedom, justice and humanity, make this appeal for relief and protection.

We are unpopular with our fellow countrymen; it is our religion which makes us so; we are a small minority in their midst; but we have yet to learn that these are grounds upon which to justify, in a land of liberty, the acts of oppression which we as a people, from the beginning of our history, have been made to suffer.

(1) Grover Cleveland was then President of the United States.

"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."

As to our religious faith, it is based upon evidence, which to our minds is conclusive; convictions not to be destroyed by legislative enactments or judicial decisions. Force may enslave the body, but it cannot convince the mind. To yield, at the demand of the legislator or the judge, the rights of conscience, would prove us recreant to every duty we owe to God and man.

Among the principles of our religion is that of immediate revelation from God; one of the doctrines so revealed is celestial or plural marriage, for which ostensibly, we are stigmatized and hated. This is a vital part of our religion, the decisions of courts to the contrary notwithstanding. Even the Utah Commission concede this. In their report to the Secretary of the Interior, November, 1884, speaking of plural marriage, they say: "This article of their faith is as much an essential and substantial part of their creed, as their belief in baptism, repentance for the forgiveness of sins, and the like. * * * All orthodox Mormons believe polygamy to be right, and that it is an essential part of their creed."

That the Latter-day Saints should view this as a principle of their religion may require explanation. Polygamy, as understood among occidental nations, is a system of sensuality, and it is difficult for people among them to conceive how it can be associated with pure religion. But the Latter-day Saints believe that the marriage relation is one which, when properly solemnized here, exists in eternity. Every faithful woman in the Church believes that in order to insure her exaltation in the presence of God and the Lamb, she should be married or sealed to an upright, faithful man. Acting upon this belief, these alliances are formed while on the earth, upon the principle that the man is not without the woman nor the woman without the man in the Lord. They firmly believe that God has revealed this to them as a command. But while patriarchal marriage, as it is termed, is a part of their faith and practice, they have no idea that it should become universal. The equality of the sexes, if no other reason, would prevent this. It is a mistaken idea that our Church favors the propagation of this doctrine or seeks to establish it as a universal system. At the same time we fully believe that women should be married, even if two or three of them, as in the family of Abraham, Jacob and others, become the wives of one man. Instead, therefore, of our system of marriage promoting sensuality, experience has proved that it checks it; and instead of being destructive of the family relation, it is preservative of it.

Plural marriage was publicly proclaimed a doctrine of the Church in 1852. Congress declared it a crime in 1862; but the law enacted against it remained for seventeen years a dead letter, the Federal officials hesitating to enforce it, as if they doubted its constitutionality. The law of 1862 was not declared constitutional until the 6th of January, 1879. Plural marriage, therefore was openly taught and practised ten years before any law existed against it; and twenty-seven years had elapsed from the time of its first public promulgation, until the Supreme Court decided the law to be constitutional. Thus it is apparent that plural marriage was not introduced in violation of law, but the law was enacted against this principle of our religion.

The charges of treason and rebellion made against our people, are as absurd as they are untrue. We have given too many proofs of our loyalty for such accusations to have weight. Thrice driven from our homes, and while fleeing from the confines of the nation which refused us protection, a call was made upon us for five hundred men to assist in fighting our country's battles in Mexico. They were promptly furnished, though it took the flower of the camp—the able bodied men of that band of refugees. They left their mothers, wives and little ones, encamped in tents and wagons upon the prairies, and performed an unparalleled march

of two thousand miles over barren plains and bleak mountains, to the scene of action, where they rendered signal service in their country's cause. The main body of the exiles continued their western flight until they reached the Rocky Mountains, where they unfurled the Stars and Stripes, which had led their desert march, and two years after framed a republican constitution and applied for admission as a State into the Union. Are these evidences of disloyalty?

All through our history the general government has seemed to regard us less as loyal American citizens than as a dangerous alien element. It may have been induced at times to recognize that we had some justice on our side, but it has never come to our defense. To a delegation which narrated in burning words the story of our wrongs in Missouri, the chief magistrate of the nation made the humiliating confession that though our cause was just he could do nothing for us. The land whose Constitution in the language of its framers, was hoped to be broad enough to shelter under its mantle the Jew, the Mohammedan, the Pagan, as well as the Christian, has scarcely been able to tolerate, much less to protect, the numerically insignificant "Mormons."

The general government has ever manifested a readiness to give ear to the unsupported charges of evil-disposed persons against us, and has sought to correct alleged evils with extreme rigor. We point particularly to the inglorious crusade of 1857-8, known as the "Mormon War", based upon the falsehoods of a Federal official, when the Executive dispatched an army to whip us into loyalty from which, on investigation, it was proved we had never departed. Our rebellion was found to be what it always has been, the mere creation of an enemy's fancy.

The authorities at Washington have disregarded our rights in the matter of local self-government. As early as 1849 the people of Utah framed a State constitution, and applied for admission into the Union. Their application was repeated, as conditions became more favorable, first in 1856, again in 1862, then in 1872, and lastly in 1882, and each time has been ignored. A Territorial government is not a republican institution; but for thirty-five years we have been compelled to accept the colonial conditions which it imposes, and denied the most precious of all rights—that of self-government. Only for the first ten years of our existence in the mountains, were we vouchsafed this precious boon to any considerable degree, during which time a man of our choice occupied the position of governor. We possess every qualification for statehood—population, wealth, stability of commerce and society. No reasonable excuse can be assigned for refusal of our application. We submit that it should, of right, be considered and favorably acted upon.

It has been the undeviating policy to send strangers into our midst as governors, judges, prosecuting attorneys and marshals, men who, with honorable exceptions, had no interest in the common welfare. We complain not only of the personal character of these officials, and that they have acted the part of petty despots among us, trampling on our liberties, assuming prerogatives they never could presume to exercise except among so unpopular a people, and haughtily ignoring our rights and feelings, but also that where this disposition has not been sufficiently pronounced, popular clamor, tending to engender and develop it, has been so strong that fair minded, just men have enjoyed but short terms of office, while those who possessed the one qualification of hatred of the "Mormon" people were kept secure in seats which they almost daily disgraced.

We complain of repeated manifestations of ill-feeling from the parent government. Even in small country towns

"Mormon" postmasters have been displaced for strangers — in some instances mere transients, who in many cases have been retained in office although serious charges, supported by evidence sworn to by reputable citizens, have been preferred against them. "Mormons" have been frequently removed without just cause. The names of post-offices in towns named for leading and beloved citizens—men who laid the foundation of the Territory's prosperity—have been changed at the whim or suggestion of some small-souled bigot or insignificant minority of petitioners, the Federal goverment in all these movements using its power prejudicially to the great majority of the people.

Our numerous petitions, protests and memorials in our own defense have been usually passed over unnoticed, while petitions urging governmental action against us, from religious denominations, unacquainted with us except from hearsay, have been accorded consideration and generally acted upon. Sixty-five thousand names appended to a document asking for an investigation of the Utah situation before the Edmunds act should be passed—the signatures of the people directly interested, were cast aside as of no moment, and the odious law was pushed to its consummation.

The Commissioners appointed under the Edmunds law have grossly abused the authority conferred upon them, and have usurped extraordinary, illegal and arbitrary powers. While their sole duty under the law was to appoint registration and election officers and to canvass the returns and issue certificates of election to members of the Legislative Assembly, they have illegally assumed to exercise important legislative and judicial functions.

They officiously formulated an unauthorized and illegal expurgatory test oath, covering the whole life of the individual, and required each elector in the Territory to take it before he could register or vote; and by their order, the names of all persons who failed to take this oath were stricken from the registry list. They so constructed the test oath that it could not be taken by any person who had ever lived in polygamy, or who cohabited with more than one woman "in the marriage relation", but it could be and was taken by persons who cohabited with more than one woman not in the marriage relation—thus disfranchising only "Mormons" and permitting non-Mormon violators of the law to register and vote.

They have arbitrarily assumed to exercise legislative powers by the promulgation of rules and orders which, in effect, materially changed the existing laws and excluded from the polls thousands of legal voters, who have since been restored to the privileges of electors by the decision of the Supreme Court of the United States.

They have presumed to exercise the highest order of judicial authority, by declaring void the acts of the Legislative Assembly of the Territory of Utah which provide for the election of Territorial officers, and they have arbitrarily, and without authority of law, forbidden and prevented the canvass and return of any votes cast for these officers since the passage of the Edmunds law thus completely nullifying and abrogating statutes of the Territory which have received the implied sanction of Congress, and have never been pronounced invalid by the courts, but which have been in force and acted upon as valid for many years.

They have constituted themselves a Supreme Tribunal for the determination of all matters in the Territory pertaining to elections and the qualifications of voters, and their opinions and orders upon these subjects have been regarded by their appointees as the supreme law of the land.

They have grossly abused their authority in the appointment of registration officers by selecting for such po-

sition, whenever possible, only such persons as belong to the anti-Mormon faction, denying to the majority party, whose members comprise four-fifths of the population of the Territory, representation among the registrars. And in the appointment of judges of election they have either refused the majority party any representative at all or have only given it one of the three judges in each precinct.

They have assumed to be charged, as the representatives of the Federal Government here, with the duty of suppressing polygamy, and have presumed to advise the President and Congress as to the kind of legislation they deemed necessary for that purpose, recommending the most radical and extreme measures, thereby showing themselves the pronounced enemies of the "Mormon" people.

We complain of the injustice done us by the United States officials sent to execute the laws: they have generally allied themselves with sectarian priests and political adventurers, lending their executive or judicial influence to foment local excitement, and degrade us in the estimation of people abroad.

The Governors of Utah, possessing absolute veto power, have usually been despotic in their ministerial acts.

Governor Shaffer in 1870 forbade the militia to muster, drill or assemble for any purpose. So far was this order carried into effect that the aid of Federal troops was invoked to prevent the marching of a company of militia in Salt Lake City in a public celebration of the anniversary of American Independence. The present Governor (1) especially, has acted the part of a petty tyrant.

In his official messages and reports, in his contributions to the press, and in his public addresses, he has persistently misrepresented the state of affairs in Utah, and seized upon every opportunity to arouse popular prejudice and hatred against he people.

He sought to defeat the expressed will of the people by declaring a man receiving 1,357 votes elected over one for whom 18,568 votes were cast.

He endeavored without authority of law to displace the officers of the Territory elected by the people, and fill their places with men of his own appointing.

He has accused us of a lack of interest in educational matters, but when a bill was passed by our Legislature appropriating money to build a University, he refused to sign it; the building, however, was erected with means advanced by private citizens and stands a monument to his shame.

The Edmunds act contemplates the discontinuance of the Utah Commission so soon as the Territorial Legislature should provide for filling the registration and election offices under the local laws; but when a bill was submitted to him providing for this, in full conformity to the Edmunds law and other acts of Congress, he vetoed the bill and thus continued the Commissioners in office, contrary to the intention of Congress, to the annoyance of the people of Utah, and at great expense of the nation.

The last Legislature passed a bill apportioning the representation of the Territory. This bill was drawn up in accordance with the Governor's suggestions, but when it was presented to him for his signature, he treated it with contemptuous silence, thus insulting the legislators and the people who elected them.

These and many other similar acts brand him a despot unworthy to govern among his fellowmen.

The Edmunds law which not only provides for the punishment of polygamy, but also cohabitation with more than one woman, whether in the marriage relation or outside of it, is made to operate upon one class of people only—the "Mormons";—and yet of

(1) Eli H. Murray of Kentucky.

the non-Mormon class who transgress the law the name is legion.

The paramour of mistresses and harlots, secure from prosecution, walks the streets in open day. No United States official puts a "spotter" on his trail, or makes an effort to drag his deeds of shame and guilt before a judge and jury for investigation and punishment. But note the contrast:

In Utah, Idaho and Arizona a concerted assault is made upon the "Mormon" people.

"Spotters" and spies dog their footsteps. Delators thrust themselves into bedchambers and watch at windows. Children are questioned upon the streets as to the marital relations of their parents. Families are dragged before Commissioners and grand juries, and on pain of punishment for contempt, are compelled to testify against their fathers and husbands. Modest women are made to answer shamefully indecent questions as to the sexual relations of men and women. Attempts are made to bribe men to work up cases against their neighbors. Notoriously disreputable characters are employed to spy into men's family relations.

Contrary to good law, persons accused of crime are esteemed guilty until they prove themselves innocent. The burden of proof rests upon the accused instead of upon the accuser. Trial by jury in the Territories is no longer a safeguard against injustice to a "Mormon" accused of crime. Accusation is equivalent to conviction. Juries are packed to convict, and if they fail to find a verdict against the accused when he is a "Mormon", insult and abuse are heaped upon them by the anti-Mormon press. Men, fearful of not obtaining justice in the courts, are avoiding arrest, believing no fair and impartial trial can be had under existing circumstances.

There are persons in the community who contracted plural marriage before there was any law against the practice, and who have not since entered into such relations. After the passage of the Edmunds Act, and out of deference to its requirements, they ceased to cohabit with their plural wives. Such men have violated no law and yet they are harassed and prosecuted.

In consequence of this crusade, which bears all the aspects of a religious persecution, business relations are disturbed; values of every kind unsettled; neighborhoods agitated and alarmed; and property of the people generally jeopardized. It not only affects alleged violators of the law, but those who are innocent of transgressing it. It works a hardship upon the entire community, upon the innocent as well as the guilty.

The overwhelming majority of the "Mormon" people are monogamists, and but a small percentage are even suspected of violating the law. In the name of this great majority, we pray that this unusual, cruel and partial administration of the law shall cease.

If the "conscience of the people" demand that the law be enforced, let it be enforced in all the Territories and in the District of Columbia as well as in Utah—upon Jew and Gentile as well as upon the "Mormon".

These are some of our grievances. Now hear our protest.

We protest against unfair treatment on the part of the general government.

We protest against a continuance of Territorial bondage, subversive of the rights of freemen and contrary to the spirit of American institutions.

We protest against special legislation, the result of popular prejudice and religious interference.

We protest against the conscience of one class of citizens being made the criterion by which to judge another.

We protest against the tyranny of Federal officials, and the continuance

in office of men who disgrace their positions and use their official powers as a means of oppression.

We protest against the partial administration of the Edmunds law—the punishing of one class for practising their religion, and exempting from prosecution the votaries of lust and crime.

We protest against the breaking up of family relations formed previous to the passage of the Edmunds law, and the depriving of women and children of the support and protection of their husbands and fathers.

We protest against the prosecution of persons, many of whom are infirm and aged, who entered into plural marriage before it was declared a crime and have never violated any law.

We respectfully ask for the appointment by the President of a commission to fairly and thoroughly investigate the Utah situation; and pending its report we solemnly protest against the continuance of this merciless crusade.

—From "Mormon" Protest Against Injustice. An APPEAL for CONSTITUTIONAL AND RELIGIOUS LIBERTY, pp. 14-24; Also Whitney's History of Utah, 3:379-384.

One of the speakers at the mass meeting held in Salt Lake County was the late B. H. Roberts. His presentation was so clear, concise and forceful, we are prompted to include it here, as a document well worth preserving. Mr. Roberts spoke as follows:

MR. CHAIRMAN AND FELLOW CITIZENS:

We today are exercising the rights of free men; nay, I would better say that we are exercising or discharging the DUTIES of free men. (Applause) For whenever oppression shall rear its head, or the hand of tyranny shall aim a blow at liberty, it becomes the imperative duty of every freeman to resist that oppression, and to stay the hand of tyranny. (Applause) And in this work no voice can afford to remain silent. Because the circumstances surrounding some of us are such that we do not come within the prosecution of laws that are enacted against this people, or because, perhaps, the acts of oppression do not threaten us personally—on that account we cannot afford to remain silent, to sit idly by, while the liberties of one class of people are assailed. Those who would preserve their own liberties from oppression must insist that every man shall have his freedom respected. ("Hear, hear" and applause) Therefore, throughout the Territory of Utah today, the people are assembled for the purpose of protesting against the extraordinary effort that is being made to curse the Territory of Utah with political serfdom and religious bondage. (Applause) You have heard portrayed to you this day the story of our wrongs. You have heard the complaints that we have had to make of treatment that we have received from the hands of the general Government for years that are past. It has been told in manly eloquence, and the statements cannot be gainsaid or denied. Of nothing can we more justly complain than of the acts of those who have been sent to rule and govern in our midst. It is, as is stated in this document—in this Declaration of Grievances and Protest—that those who have been sent into our midst to govern in this Territory and to execute the laws have allied themselves with political adventures and with priests who have imbibed a hatred that amounts to bitterness against the "Mormon" religion and people. I ask you to look over the history of the governors who have been sent into our midst, and if you will make a few honorable exceptions, tell me if you can if they have ever sought to gain the confidence of the people among whom they came to govern, or have they ever had the interests of the people at heart? (Several voices—"Never, no never.") Then if that be true is it not time that we protest against such men being sent to govern us? (Applause) To no individual Governor of this Territory does this language of the protest apply with more force than to our present executive. (Applause) His reports to the Secretary of the Interior; his articles contributed to the press abroad; his interviews with reporters on the "Mormon" question; his statements made in our midst—all of them bear out the accusation that we have made. It was said of Mary, Queen of England, that she was so grieved over the loss of the city of Calais that she remarked, when approaching her death, that if her heart could be seen the word Calais would be found written upon it. There is a circumstance that has happened in the life of our present governor that should be similarly branded upon his conscience if not upon his heart. (Applause) I refer to the despotic effort that was made to do violence to the expressed wishes of the people of this Territory in the matter of electing a dele-

gate to Congress—that those figures upon which he based his decision on that occasion should be so branded upon his front that they could be read of all men, and that wherever he went he could be pointed to as a man who in a free republic sought to defeat the expressed will of the people. (Applause) That, together with the effort that was made to snatch the Territorial offices from those in whom the people had trusted, and to confer them upon those of his own appointing, should never be forgotten. And again there are other serious charges, as intimated by one of the speakers who preceded me, or as stated at least in the protest that you have heard.

It appears from the Edmunds bill that it was the intention of Congress to dispense with the services of the Utah Commission as soon as the registration and election offices should be filled by provisions made by the Territorial Legislature which was to be elected under the supervision of this Commission. The Territorial Legislature—all monogamists and elected by the monogamists of Utah—drew up a bill providing for the filling of registration and election offices in conformity with or to the Edmunds law, and other acts of Congress; but when it was presented to the executive he vetoed the measure, and the Commission has been retained in this Territory contrary to the intentions of Congress; and when such despotic acts as these, which not only defeat, or attempt to defeat, the expressed wish of the people of the Territory, but go so far as to defeat the acts of Congress, it becomes time that we protest against such measures as these. (Applause)

We now come to the Edmunds Act itself, which became a law on the 22nd of March, 1882. The first section describes and provides for the punishment of polygamy. The third section, as we understood it, until a late interpretation of the Courts, meant to punish men who cohabit with more than one woman WHETHER in the marriage relation or outside of it. But as expounded in the interpretation of the Court, and as explained by the speaker who preceded me (Mr. Richards), it appears that we misunderstood the law. We thought that Congress, out of a decent respect for the opinions of mankind, and that this act might not appear to be special legislation—applying to the "Mormons" alone—we understood that they put section three into it to reach both Jew and Gentile as well as the "Mormons". But if the interpretation of the courts be true then we are mistaken, and the act meant us and us alone. (Applause) We thought it was enacted in the general interests of morality; but instead of that we find it a cruel measure aimed at an institution of religion. (Applause)

It is stated in our Declaration of Grievances that plural marriage was publicly taught and publicly practised in all good faith by the Latter-day Saints ten years before any law of Congress was enacted against it, and that after the law of Congress was enacted it was generally believed to be unconstitutional, not only by the people here, but, judging from the acts of Federal officials, it would appear that they, too, doubted its constitutionality. So that we were twenty-seven years without knowing that there was a constitutional law prohibiting this part and this feature of our religion. During that twenty-seven years we might say a new civilization sprung up, based upon the idea of the right of a man to have, under proper circumstances, more than one wife. Women whose virtue cannot be questioned (applause); women whose moral senses had not been blunted; women of the purest character—character based upon a high Christian education—entered into that principle with honesty of heart, believing that they were doing God's will. (Applause) A numerous offspring was the result of their union, as if God Almighty himself wished specially to set His seal of approval upon that order of marriage—(applause)—and thus around this institution grew up homes, and although they may be different from the home of the capitalist in the east, or the people abroad, nevertheless they are homes. (Applause) That word home has ever been dear to Anglo-Saxon people; and in those homes all the sanctity that abides about him anywhere is to be found. These institutions are not brothels where foster the vile and loathsome diseases that are cursing the human race; these homes are not harems where dwell the unwilling victims of insatiate lust; but these are homes where Christian principles are inculcated and where the moral precepts of the gospel of the immaculate Redeemer are practiced and revered. (Applause) And now comes an enactment of Congress which, if executed in the spirit that is given to it by those who expound it in our courts, disrupt these homes and destroy them, and when an effort of that kind is made, to invade the sanctity of the home circle, is it not time that we protest against such unhallowed proceedings? (Loud applause) Then, we protest against this enactment of Congress being crowded upon us in the spirit in which it is interpreted here.

Still further. Look at the efforts, and the kind of efforts, that are being made to accomplish that which we are told was the end, the grand consummation that was to be reached by the passage of the Edmunds bill! You find marshals scouring the Territory in its various parts. You find them employing spies and spotters. You find them questioning the children upon the streets. You find them employing disreputable characters to work up cases against their neigh-

bors. You find them perpetrating all these undignified acts in order to execute this law which, if it was the intention of Congress to have administered in the spirit in which it is being administered, with all due respect to Congress and the United States, is infamous—(applause)—and while this effort is being made to destroy these families and to drag honored citizens—virtuous men and women—to the loathsome association of the thief, the murderer, and he who has disgraced himself in the eyes of society, the paramour of mistresses, the visitor of brothels, must not be meddled with! Are the judges determined that prostitution shall not be interfered with? It would appear to me that it is now too late in the history of the world to expect that these unhallowed proceedings will accomplish the object for which they are set on foot. Tell me if you can, when have oppressive measures controlled the consciences of men successfully, and caused them to deny that which they honestly believed to be the word and will of God? For over three centuries the scarlet robed mistress of the world—the empire of Rome—waged an ungodly warfare against the numerically insignificant Christians. They sawed them asunder; they cast them into dens of wild beasts to be torn apart; they passed proscriptive law after proscriptive law and oppressed them in every conceivable manner, but they were unable to crush out that which they believed God had revealed. (Applause) After their history is passed, you come down to the dark ages, when men began to think differently from the established ideas of the large majority of the world, and in order to reform these turbulent persons as they were esteemed, the inquisition was called into requisition. Thumbscrews, racks, gibbets, and every instrument that the ingenuity of man could invent to inflict punishment upon his fellow man was brought to contend against the faith of those reformers. But did it prevail? No. In spite of the effort of popery, the Reformation, though baptized in blood, worked its way in the hearts of the honest and was established. Now, I am no prophet, I lay claim to no prophetic powers, but in the prediction that I am going to make, I am willing that my judgment be guided by the lamp of experience, I am willing to judge the future by the past, and in doing that I solemnly proclaim to you that these oppressive measures enacted against this people will not accomplish the object for which they were established. (Great applause)

We are today contending for our constitutional rights in this land. We are contending for the right to worship Almighty God according to the dictates of our own consciences, and worship Him in the way we believe He requires our worship of us. (Applause) We are contending for our homes; for the same privileges, rights and immunities that are granted to all citizens of the United States — (Applause) — and that liberty that we ask for ourselves, we are willing to grant to all mankind. ("Hear, hear" and applause)

We are entering upon a noble struggle—a worthy undertaking. We draw to us the spirit of the institutions of our country, that we as young men have been taught to revere and respect. We do not propose to rebel against these institutions, but contend for them, and seek to establish them. (Applause) We have thrown our arms around the pillars of the Temple of Liberty, and for one I have with a firm decree—I trust you have—resolved that we shall not be torn away from these pillars of the Temple of Liberty unless they drag the pillars with us. (Great applause) Then in the name of a united and free people, who have never yet learned to bow the knee before the mandates of oppression or oppressors—let us in the name of a people of that kind, contending for our just rights, give our votes to sustain this Declaration of Grievances and Protest. (Loud applause)

Benediction pronounced by Bishop O. F. Whitney:

O God the Eternal Father at the close of these proceedings we desire to return unto Thee the thanks and gratitude of our hearts for the manifestation of Thy power that has been with us this afternoon. We thank Thee for the noble sentiments that have been expressed, for the Spirit which has inspired them; and we pray Thee, O God of Israel, the God of the patriots, the Maker of the world and the Father of the human race; the Inspirer of the hearts of our forefathers, the founders of this great government, who fought and bled and sacrificed to preserve inviolate and bequeath to their children the sacred blessings of liberty and equality which Thou didst give them power to establish upon this goodly land; we pray that the fires of patriotism now burning in our breasts may never be extinguished, but may only grow brighter and warmer as our years do grow. God! make steadfast our feet in truth and righteousness. May we never desert nor prove recreant to Thy cause, but ever be firm and faithful, merciful and just, befriending and maintaining the rights of all men as our own, and by a valiant, upright and consistent course be enabled to hand down to posterity, pure and unsullied, the precious legacy which has descended to us. And when traitors and tyrants shall seek to trample in the mire those pure principles of freedom and justice, may we be found among those who will plant their feet upon the Rock of Truth and lift them into the sunlight of everlasting liberty.

May we be worthy of our lineage, of the noble cause we have espoused, and never be found trampling on the defenseless. Accept of the offerings of our hearts this day, and may our prayers, our protests and our memorial of grievances ascend unto Thy throne as a saver of life, as a lasting testimony of our wrongs and a solemn warning to our appressors. Bless Israel, Thy people; comfort them in their trials, and give them patience to endure all things that will be for their good and the more speedy triumph of Thy great work. Bless the honest, the pure hearted and patriotic among the American people and throughout the world; and may all that has been said and done in this meeting be accepted of Thee, and redound to the welfare of Thy people and the human family. Dismiss us with Thy blessing and let Thy peace and protecting care hover over us from henceforth. These favors and mercies we ask, heavenly Father and give thanks and glory unto Thee for all that we have and are, in the name of the Lord Jesus Christ, our Redeemer. Amen.

DEAD MATERIAL IN THE CHURCH

"Do the people believe that what we say will come to pass? No, they have lost their senses of discernment and discrimination and THEY ARE DEAD, just as must so as the uppermost limbs of a peach tree. You go to Brother Johnson's garden and you will see some of the most prominent limbs that run two or three lengths above the others, and they are dead; then you look at the little limbs near the body of the tree and they are full of peaches, while others all around them are dead. WELL, MANY OF YOU ARE AS DEAD AS THOSE PEACH LIMBS ARE, AND ALTHOUGH MANY OF YOU PROFESS TO BE ALIVE TODAY YOU HAVE NOT GOT ANY MORE LIFE IN YOU THAN ONE OF THOSE OLD DEAD PEACH LIMBS: YOU HAVE FORFEITED YOUR PRIESTHOOD, AND HENCE YOU HAVE NO MORE LIFE IN YOU THAN THOSE OLD DEAD LIMBS."—Pres. H. C. Kimball, Des. eret News, August 20, 1862.

"We went forth almost sick unto death to preach the gospel, and when we called on the brethren in Kirtland they would not give us a cent, because we were sick and looked pale, and they said that it was because THE CURSE OF GOD WAS UPON US."—Pres. Heber C. Kimball, Des. News, May 27, 1863.

"The elders of Israel, though the great majority of them are moral men, and as clear of spot and blemish as men well can be, LIVE BENEATH THEIR PRIVILEGE; they live continually enjoying the power of God. I WANT TO SEE MEN AND WOMEN BREATHE THE HOLY GHOST IN EVERY BREATH OF THEIR LIVES, living constantly in the light of God's countenance."—Brigham Young, February 23, 1862.

"Men can sit in the congregation and be taught by the Presidency, yes be taught, too, the easiest lessons ever taught, YEAR AFTER YEAR, and those teachings seem to make no impression upon them. Those valuable instructions are, to A GREAT MANY LIKE PEARLS CAST BEFORE SWINE."——Geo. A. Smith, Deseret News, March 26, 1862.

EXPRESSIONS OF GRATITUDE

To our many friends from whom we have received holiday greetings, and other expressions of confidence, we acknowledge our gratitude. As much as we may desire to do so, it is impracticable to respond separately to the tokens of love and confidence coming our way. True friendship spells trust and loyalty. We are grateful for the measure of such friendships as we are receiving. TRUTH has only one purpose—that of establishing and perpetuating righteousness in the earth. We adhere strictly to the Gospel of Jesus Christ as proclaimed by the Prophet Joseph Smith and by his successors in the Priesthood.

Our thousands of readers are aware of this fact. While the Church, by reason of its surrender of a principle of salvation, has ceased to receive revelations through its leaders, individuals who are magnifying their callings, are not without divine guidance. The real Priesthood carries on. It is gaining ground. It accepts ALL the revelations of the Lord. It has no desire nor intention of establishing friendships with Babylon. It enjoys the distinction of being separate and apart from the world. The present systems are crumbling. God's plan is forming, and will triumph. Though it come up through much tribulation, it shall prevail. "The poor shall be exalted, in that the rich are made low." (D. & C., 104:16). It is to accomplish this end we are working. May the Lord hasten the day of our redemption from the thraldom of injustice. SUCH WILL COME. We again thank you for your expressions of confidence and love.—Publishers.

EDITORIAL

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EDITORIAL THOUGHT
(A Fable for Critics)

And I honor the man who is willing to sink
Half his present repute for the freedom to think,
And when he has thought, be his cause strong or weak,
Will risk t'other half for the freedom to speak,
Caring nought for what vengeance the mob has in store,
Let the mob be the upper ten thousand or more.

—James Russell Lowell.

"EVIDENCES AND RECONCILIATIONS—WAS THE MANIFESTO BASED ON REVELATION?"

Under the above caption, Elder John A. Widtsoe of the Quorum of Twelve, presents an article in the Improvement Era for November, 1940, (page 673).

So much has been written upon this subject by leading brethren in the Church and so many contradictory statements made that the reader must be in a maze of doubt and wonderment. Elder Widtsoe's statement is doubtless calculated to establish two points:

(a) That the Manifesto was signed by President Wilford Woodruff under the direct command of the Lord.

(b) That while the principle of Celestial or plural marriage is a law of the Priesthood, the latter can only function through church channels; and since the Church has abandoned the principle and practice, no authority exists on earth to perpetuate it.

We have treated these points in the columns of TRUTH at some length, (Vol. 5:85 and Vol. 6:20, 21, 42), showing clearly the error in the reasoning of Brother Widtsoe and other writers for the Church upon this subject. It is not our purpose to quibble over phrases or to make a man an offender for a word; but there are fundamental truths which cannot be ignored however desirable it may appear to do so in order to establish a popular theory. The Manifesto has furnished a subject of contention from its inception. It at once created a division in understanding among the Saints. To some it was an act of expediency, a document, as expressed by the late Presidents Charles W. Penrose and John Henry Smith, to "beat the Devil at his own game." It was a political document intended to appease the anti-Mormons until such time as statehood could be procured, when the Saints, being in the great majority in Utah, could legislate constitutionally in accordance with right and justice. To others, those who were never in harmony with the principle of plural marriage, or who had become weary in trying to abide in the law under the pressure of persecution then prevailing, the Manifesto was a direct revelation from heaven, and must be obeyed at all hazards. Under the Presidencies of Wilford Wooruff, Lorenzo Snow and Joseph F. Smith the understanding of the first group prevailed and means were continued for the perpetuation of the principle through Priesthood action, wholly separate and apart from the Church. This is a fact so well established that no effort of the present

leaders to void it among intelligent thinkers will avail. The latter position —that the Manifesto is a revelation from the Lord and must be obeyed both in letter and spirit—obtained ascendency **only under the administration of the present President** of the Church. We make this statement advisedly and deliberately and challenge a disproval of it.

Taking up the major points in Elder Widtsoe's article:

1st.—That the **"Lord has expressly declared that His people should be obedient to any constitutional government under which they might live."** The Lord has never declared that the Saints should be obedient to any constitutional government under which they might live. There are a number of constitutional governments in the world today whose laws may be opposed to the decrees of the Almighty. Daniel and his three Hebrew brethren were forced, in order to obey the Gospel, to ignore the laws of the country in which they lived. The Lord having inspired the Constitution of the United States, declared in a Revelation, August 6, 1833 (D. & C., 98:4-7) that all laws conforming to that sacred document should be obeyed by the Saints; but He specifically absolved them from obeying laws not in conformity with it and particularly laws contravening the laws of heaven, as the anti-polygamy legislation now on the statute books does. As an example, when such legislation was enacted against the Saints by Congress in 1862 and later, and the same was pronounced constitutional by the Supreme Court of the U. S. (in 1879 in the George Reynolds case) the Lord ignored the decision of the Supreme Court and commanded His people to continue living the principle. There can be no question on this point. Brother Widtsoe and all the leaders know it to be true. If Brother Widtsoe's theory is right then the Lord broke His own word and law. Will Brother Widtsoe still say he is right?

The next point mentioned by Elder Widtsoe (D. & C. 124:49) in justification of the Manifesto was the one point set forth at the time the document was presented to the Saints in conference. Here the Lord, having instructed His people to "Build a house and a city" when they were prevented from doing so by the mobocrats, absolved them from the task for the time; and since the enemies "ganged up against" the Saints to prevent their living the eternal law of plural marriage it is said they are absolved from so living. This theory is effectually exploded in the facts already mentioned, and in the further fact that the Lord commanded Wilford Woodruff, November 24, 1889, NOT to make any promises or concessions but to continue on faithfully living the law and He would fight the battles of the Saints. Some of the Saints urged this same excuse in the early eighties, and were severely rebuked by the leaders and characterized as "semi-apostates, weak-backed who need a ramrod fastened parallel with their spinal columns", declaring that the revelation in question "does not apply even remotely to the present situation", (TRUTH 5:111).

If the brethren in that day were "semi-apostates" for trying to take shelter against the practice of plural marriage under the Revelation mentioned, are not those guilty of the same act today semi-apostates?

Brother Widtsoe's third point as published in the Era is that **"It may be held with certainty that when the President of the Church presents a momentous matter, such as the Manifesto, to the people, it is by the spirit of revelation from God."** What a profound statement! Here it is admitted by implication that while the Manifesto is not a revelation it is by nature the "spirit of revelation" because it was presented to the people by their President! Elder Widtsoe goes on: **"The power which has the right to command, also has the right and power to revoke. The principle of plural marriage was revealed through Joseph Smith the Prophet, and the Manifesto came through Wilford Woodruff, who held**

the same keys of authority as were possessed by Joseph Smith.'' Certainly the principle was revealed through Joseph Smith and established on earth for the last time. It came to Joseph by direct revelation from heaven. Show us a direct revelation from heaven discontinuing the principle. The Lord himself told John Taylor that He could not revoke the law. Now, if the Lord could not revoke the law, by what power did Wilford Woodruff attempt to do it? Joseph Smith hesitated in accepting the law, claiming if he did so the people would kill him but an Angel told him if he didn't do so he would be slain.

In signing the Manifesto President Woodruff said:

> Sept. 25, 1890. I have arrived at a point in the history of my life AS THE PRESIDENT OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS, where I am under the necessity of acting for the TEMPORAL salvation of the Church. The United States Government has taken a stand and passed laws to destroy the Latter-day Saints on the subject of polygamy, or patriarchal order of marriage, and after praying to the Lord and FEELING INSPIRED, I have issued the following proclamation (Manifesto) which is sustained by my counselors and the Twelve Apostles.—Taken from President Woodruff's Journal.

Here, nothing is said about a revelation. The venerable President ''felt inspired.'' Great pressure had been brought to bear by men of prominence in the community and from Washington to issue the document and after praying he ''felt inspired'' to sign the document. He said he was under the necessity of acting for the **TEMPORAL** salvation of the Church. But the Church had been driven from New York to Ohio, to Missouri, to Illinois and to Utah without giving up a principle of salvation, why give up one now in order to satisfy the gentiles? Just ten months previously the Lord told President Woodruff definitely not to make any promises or concessions such as the Manifesto expresses. Did the Lord relent and inspire the signing of the Manifesto, or did the inspiration come from pressure without? **If it actually came from the Lord why did prominent men in the Church continue to enter the principle? The Lord had previously told President John Taylor, ''I have not revoked this law, nor will I, for it is everlasting.''**

Had the Lord given a revelation to President Woodruff commanding plural marriages to cease, how easy it would have been for the leaders to proclaim it at the time. Such a proclamation would have stopped all controversy. The principle was established in the present dispensation by five written Revelations from heaven (D. & C. Sec. 132, Revelations to Wilford Woodruff 1880 and 1889, and to John Taylor, 1882 and 1886). In one of these revelations the Lord commanded Seymour B. Young to ignore the laws of the land which had been pronounced constitutional by the Supreme Court, and enter into plural marriage. In another He said He had not ''revoked the law, nor would He for it is everlasting,'' and in another He forbade the leader from making any promises looking to the discontinuance of the principle. And now we are asked to believe that because a leader ''felt inspired'' to do away with the law, he had the power to do so. No revelation discontinuing the practice of plural marriage has ever been presented to the Saints—**there is none in existence.**

We do know that the Manifesto did not stop plural marriage, and was not intended to. **Brother Widtsoe knows that.** We do know that many members of the Quorum of Twelve entered into the practice after the Manifesto. **Brother Widtsoe knows that.** We do know that many of those who entered into plural marriage were placed and held in high positions in the Church, some still occupying such positions. **Brother Widtsoe knows that also.** He will not deny these facts. Then why continue trying to put the idea across that the Lord oredered plural marriage stopped? Had He issued such an order President Woodruff would have proclaimed it loud and long, but instead,

the latter signed a political document addressed "To Whom It May Concern", and personally—not by "Thus saith the Lord"—but personally advised the Latter-day Saints, in future, not to enter into any form of marriage contrary to the laws of the land. He then proceeded to arrange for such marriages to be performed outside of the jurisdiction of the United States. These are facts. Do they sound like the actions of a man commanded by the Lord to have the practice of plural marriage stopped?

In Brother Widtsoe's effort to convince his readers that the Manifesto is **"based on"** a Revelation from the Lord he quotes from remarks made by President Woodruff at Logan, November 1, 1891, over a year after the Manifesto was signed. In this speech the President is reported as saying, **"the Lord told me by revelation that there are many members of the Church throughout Zion who are sorely tried in their hearts because of the Manifesto"**. It was not necessary for the Lord to reveal that to President Woodruff; he already knew it. Most all the Saints knew it. It was a matter of general knowledge. The President said, as quoted by Brother Widtsoe, **"I went before the Lord, and wrote what the Lord told me to write."** What was it that he wrote? It was not the Manifesto for that document was written by brethren appointed to do so, under the chairmanship of Charles W. Penrose. After being prepared it was submitted to a committee of anti-Mormons—Federal office holders in Utah. They made changes in the document; it was re-written by a Mr. Green, the Clerk of the District Court, after which President Woodruff signed it. If President Woodruff did write a statement at the Lord's dictation, we invite the Church to present it.

All that President Woodruff said in that Logan speech was simply an evasion of facts, to satisfy men not in harmony with his action. Their feelings were disturbed; they were saddened at heart; some of them were ready to break. Something had to be said to satisfy these men and to justify the leaders. The President's remarks both at Logan and at Brigham City were calculated to do this and yet, as we have shown, plural marriages were not stopped among the Saints. Brother Widtsoe knows this. It astonishes us to find leading brethren—themselves beneficiaries of the ministrations of the Priesthood after the Manifesto—trying now to convince the younger generation that such conditions have never existed. It isn't the right thing to do.

President Woodruff's remarks as quoted in the Era are hesitating, halting, contradictory and unconvincing; they were doubtless given to serve as subterfuges to camouflage facts. His Journals do not disclose the revelation he refers to but they do disclose the Revelations of 1880 and 1889, also that, "feeling inspired", he signed the Manifesto, and President Woodruff was very careful and thorough in his journal entries.

The late President Joseph F. Smith once stated that the Prophet Joseph Smith "SEEMINGLY" denied having entered into plural marriage, or of countenancing the principle although he had actually done both. The Prophets's statement of "seeming" denials was made for a wise purpose just as Abraham's "seeming" denial of Sarah as his wife was for a wise purpose. President Woodruff's imputation that the Manifesto was a revelation from heaven was doubtless meant to be in the same category.

As we have frequently stated in TRUTH plural marriage was discontinued as a Church function, the Church having officially by vote at conference, abandoned the practice; but the practice was continued under Priesthood authority entirely independent of the Church. As President of the Church, Wilford Woodruff issued the Manifesto, counseling its members against disobedience to law, but as President of Priesthood, he arranged for the perpetuation of the principle. President

Woodruff knew this to be a fact in his day and Brother Widtsoe, with other leading brethren today, knows it to be a fact, and all their denials and camouflaging only tend to sink them deeper into the dark conspiracy against light and truth.

Long after the Manifesto was issued we find such men as President Seymour B. Young and J. Golden Kimball, of the First Council of Seventy, placing men under covenant, previous to their ordination as "Seventy Apostles", that they would enter into the order of plural marriage at first opportunity. Bishop Heber Bennion has told how he entered such a covenant and later fulfilled it. We now have a letter from a leading High Priest in the Church, relating to the covenant he entered into before being ordained a Seventy. He says: "President Seymour B. Young asked me to stand up and raise my right arm to the square. He then said: **'You covenant with your Heavenly Father to obey the law of plural marriage as the Lord opens your way'.**" The present attitude of the Church is calculated to prevent the "Lord opening the way", but, as a Priesthood function the way has been kept open and many have availed themselves of the blessings.

Dr. Widtsoe closes his article in the Era with the following statements:

"Certainly the Manifesto was based on revelation." The only basis for a revelation is that given by President John Taylor, at the meeting Sept. 27, 1886 (TRUTH 6:135-6), wherein he characterized a similar document as emanating from the "lower regions". He said such a document would eventually be adopted by the Church following which "apostacy and whoredom would be rampant in the Church". This is having its literal fulfillment.

"Those who ignore it (Manifesto) are breakers of the law of the Church." The late President Joseph F. Smith, Francis M. Lyman, B. H. Roberts and others testified in the Smoot investigation in Washington 1904-5, that in respect of the subject of plural marriage, they were breakers of the law of the Church and intended continuing in such a course. They were never disciplined either by the Church or by the Lord, which means, if it means anything, that the Church has enacted a law out of harmony with heaven, which law is as unconstitutional before God as is the anti-polygamy law of 1862 which the Lord specifically condemned and cursed the nation for enacting it.

"And, it must be kept in mind", says Dr. Widtsoe further, **"that, under divine procedure, whenever the Church of God is established on earth, no legitimate Priesthood power operates outside of the Church."** If this be true we again ask the eminent Doctor to explain how Joseph Smith and his associates entered into plural marriage without church knowledge or sanction. The Church was fully organized, but it gave no endorsement to the acts of the Prophet and associates relative to their practice of the law of plural marriage. (1) Again: If no legitimate Priesthood power operates outside of the Church, by what authority did Anthony W. Ivins perform plural marriages for those sent to him by President Woodruff and successors in Mexico after the Manifesto, the Church having officially abandoned the principle? By what authority, if not Priesthood authority, did a number of the members of the Quorum of Twelve enter into the practice after the Manifesto? Were all such marriages as lacking the sanction of the Church, null and void?

Again: What did President J. Reuben Clark mean by the statement: **"The Church is the organized Priesthood of God. The Priesthood can exist without the Church, but the Church cannot exist without the Priesthood?"** President Clark expressed the same fact on another occasion in this form:

(1) Joseph Smith is credited with twenty-seven plural wives (See Historical Record, pp. 233-4), which he took, lived with, and he died eight years before the Church accepted the principle as a tenet. By what authority did Joseph take these wives?

"The Priesthood is essential to the Church, but the Church is not essential to the Priesthood." (TRUTH 5:138). If the Church is not essential to the Priesthood, which is verily true, then how can the Priesthood be prevented from functioning independent of the Church, and especially so in matters that pertain exclusively to Priesthood and which the Church has rejected?

These are vital questions. They should be answered. We appeal to the eminent Author, Doctor, Logician, Philosopher, Scientist and Appeaser for an answer that the masses may understand.

Is it not time that this subterfuging and camouflaging cease? Has the Church not "detoured" far enough from the right road? What is to be gained by continuing on in darkness? Are we presumptuous in begging the leaders to return to fundamentals, teach the truth as the former leaders taught it, assume the consequences, relying upon the promise of the Lord to fight their battles? The Saints are entitled to know the truth. Surely one cannot at the same time serve God and mammon and be approved of the Lord. The time is here when the Saints must choose; they must cease their **"halting between two opinions. If the Lord be God, follow Him: but if Baal, then follow him."**—1 Kings 18:21.

The Lord in speaking through John the Revelator to the church of the Laodiceans, said:

> **I know thy works that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth.—Rev. 3:15-16.**

Is the Church today any different?

"The perfect liberty of any faculty of the mind lies within the range of its office. If it over steps the bounds of its office it preys upon the fruits of the liberties of others." —Maeser

MODERN PHARISEES

The fallacy in the present vicious policy of the Church acting to excommunicate members because of their belief in the fulness of the Gospel of Jesus Christ and their refusal to sign an oath which in effect is a repudiation of many of the principles the martyred Prophets died for, is shown in the appended testimony of a Sister recently given at a regular fast-day service in her Ward. This Sister is a professional nurse. At the time of the testimony she had been engaged in nursing a young man back to life from an extreme case of "suppertive appendicitis" (ruptured appendix). The young man had been in the hospital, hovering between life and death, for several weeks. At the meeting mentioned the father of the lad expressed gratitude unto the Lord and also to the doctors and nurses involved in his son's recovery, whereupon this Sister, moved by the Spirit of the Lord, bore her testimony as follows:

> My dear Brothers and Sisters, I hope I will not be infringing on any one's time if I stand on my feet to bear my testimony today. I can't sit still any longer and I feel I must talk. While Brother ——— was bearing his testimony, my heart was full and I felt happy because I was privileged to help care for his son and was one of those who helped make him a little more comfortable while he was in bed in the hospital. I know the ministrations of the Priesthood have made him well. It has been my privilege to see the power of the Priesthood manifest in other cases recently at the hospital. I know we can be healed through the ministrations of the Elders. My children have been healed when they've been ill and I've been healed of many afflictions. I wish we could as Latter-day Saints call upon the Priesthood more when there is illness and less upon the medical profession and outsiders.
>
> I wish some of you could have been with me, walked side by side at least a few of the hours the past few months and especially the last few weeks and experienced with me the emotions and variety of emotions which I have had. I know God lives and I know He hears and answers our prayers—He is with us every minute of every day.
>
> Contrary to much of the malicious gossip going around we are happy in our

home and God is with us there every minute and every hour of the day. We have our family prayers night and morning and our children have their prayers. We have taught them that. Sometimes I feel we have been run through a mill of some sort and turned, twisted and knocked down, but God has been with us and lifted us up again. I know that God's angels have been in our home watching over us.

When I was a little girl and studied in Sunday School out of the books called "Why I Am a Mormon", and "What It Means to Be a Mormon", a lot of it went over my head, but I know NOW why I am a Mormon and I know what it means to be a Mormon. The Gospel has within it the only plan by which we can go back into the presence of the Savior and our God. I hope every one here has that desire to live to go back to our Father in Heaven. I am ready now to give up everything I have, my home, my reputation, everything I own, to go back to the presence of my Savior and Father.

I ask God to Bless every one of you, in Jesus' Name, Amen.—Gladis Hammon

For obvious reasons, the names of the principals involved in this remarkable experience, and their residences, are omitted; but the incident is genuine and the details can easily be verified.

Following the experience mentioned, the Sister, a devoted wife and the mother of three, was hailed before her Stake Presidency, and on her refusal to sign an oath in which principles of life and salvation as revealed to the Prophet Joseph Smith are repudiated, she was ordered excommunicated! She may continue to nurse the children of the Saints (which she does), invoke the blessings of heaven upon them—often exposing her own life to disease and death while rendering aid to them—but she is not considered worthy the privilege of worshipping at the same shrine with them! Surely we are justified in quoting the words of Jesus in condemnation of such pretenders. He said:

Woe unto you, Scribes and Pharisees, hypocrites! For you pay tithe of mint, and anise, and cummin; and have omitted the weightier things of the law; judgment, mercy and faith; * * * you blind guides, who strain at a gnat, and swallow a camel; who make yourselves appear unto men that ye would not commit the least sin, and yet you, transgress the whole law.

Woe unto you, Scribes and Pharisees, hypocrites! For you make clean the outside of the cup, and of the platter; but within they are full of extortion and excess. * * *

Woe unto you, Scribes and Pharisees, hypocrites! For ye are like unto whited sepulchres, which indeed appear beautiful outwardly, but are within full of bones of the dead, and of all uncleanness, etc.—Matt. 23:20-24 I. T.

What a sordid picture! How awful a situation that denies the privilege of common worship to a character so nearly patterned after the life of our Savior! A true Latter-day Saint—member, through faithfulness and true Christian service—of the "Church of the First Born", cast out, ostracised, and proclaimed unclean, by the pharisaic Scribes and hypocrites who render judgment in accordance with social ethics and priestly dogma, rather than from principles of truth and justice. Has God not promised to spew such faithless servants out of His mouth?

APPRECIATION

From two Idaho Saints:

"Dear Brother: Enclosed you will find $5.00 for subscription to your little magazine called TRUTH, and what is left use it for the good work. We like the TRUTH because it is the truth, and we do not want to miss a single copy. It is one of the grandest publications in our home. We prize it highly and we anxiously await the coming of each copy."

The above is a sample of the many communications being received in the TRUTH office. The ever increasing favor accorded the Magazine by thinking people is gratifying to the publishers. Strict adherence to the truth is our motto. The thinking public appreciate this service; they are hungering for the substantial principles of life and salvation, and we find much pleasure in trying to serve them.

Publishers.

READY REFERENCES
on
CELESTIAL MARRIAGE
THE MORMON MARRIAGE SYSTEM

Legal Aspects of Polygamy (Continued from page 168):

We have given some attention to the position of leading commentators relative to RELIGIOUS LIBERTY, leading up to the adoption of the Constitution of the United States, and which provides that **"Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof."** It will now be interesting to know the position of leading men of the nation with respect to fortifying the principle of religious freedom with legal safeguards and moral suasion.

Before the Constitution was adopted certain religious bodies were penalized by majorities because of a difference in religious belief. Thus in Massachusetts and New York Catholic priests were liable to perpetual imprisonment, or death; while in New Hampshire, New Jersey, North Carolina, South Carolina and Georgia, the chief officers of the State were required by civil law to be Protestants. In Massachusetts and Maryland all office holders were forced to belong to the Christian religion; while in South Carolina they must also believe in future state of rewards and punishments; in North Carolina and Pennsylvania they were forced to acknowledge the inspiration of the Old and New Testaments; and in Delaware to believe in the doctrine of the Tranity. (1)

In prescribing the duties of the civil magistrate the Puritans of Massachusetts laid down this rule:

> It is his duty to take order, that unity and peace be preserved in the church, that the truth of God be kept pure and entire, that all blasphemies and heresies be suppressed, all corruptions and abuses in worship and discipline be prevented or reformed, and all the ordinances of God duly settled, administered, and observed.—Westminster Confession, 1648, Chap. XXIII, Sec. 3.

More than two hundred and fifty distinct and separate "compulsory Sunday-observance regulations" were enacted by the Puritans of Massachusets and Connecticut. Everybody, whether a member of the church or not, was compelled to support the established church by payment of tithes; all parents had to have their infants officially sprinkled, or suffer punishment at the whipping post or by fine, and all were compelled to attend "divine service on Sunday". One of the Sunday laws read:

> Whosoever shall profane the Lord's day, or any part of it, either by sinful servile work, or by unlawful sport, recreation, or otherwise, whether wilfully, or in a careless neglect, shall be duly punished by fine, imprisonment, or corpally, * * * But if the court, upon examination, * * * find that the sin was proudly, presumptuously, and with a high hand presumptuously, and with a high hand committed against the known command and authority of the blessed God, such a person therein despising and reproaching the Lord, shall be put to death.—Life of Roger Williams, Longacre, p. 189.

This maze of contradictions in human rights led to the adoption of a religious freedom clause in the Constitution proper, fortified later, by the first amendment, as given above. (2)

In contemplating these medieval laws (the spirit of which still exists in some quarters) one can begin to appreciate the value of the divinely inspired actions of men to insure the right to worship Almighty God according to the dictates of conscience so long, of course, that such worship interferes with the rights of no other man.

(1) Hildreth's History of the United States, 1st Series, Vol. 3.

(2) Longacre, in his Life of Roger Williams, relates: "When the Constitutional Convention in Philadelphia, in 1787, left the question of the establishment of a state church and of religious liberty untouched and undecided in the Constitution which it submitted to the people for ratification, the people of Rhode Island deliberately refused to ratify the Constitution, and served notice to the Federal Government that they would never ratify it unless and until a Bill of Rights was added that guaranteed absolute separation of church and state, the NONINTERFERENCE OF THE FEDERAL GOVERNMENT IN RELIGIOUS MATTERS, and the UNMOLESTED and FREE EXERCISE OF THE CONSCIENCE OF THE INDIVIDUAL IN RELIGIOUS CONCERNS."

"In the debate on the adoption of the Constitution in the Virginia Convention", says George Q. Cannon, "there was strong opposition, led especially by Patrick Henry. Among other remarks made during the course of the debate, we find the following by Mr. Randolph":

> "It has been said that if the exclusion of the religious test were an exception from the general power of Congress, the power over religion would remain. I inform those who are of this opinion, that no power is given expressly to Congress over religion. * * * The Constitution puts all sects upon the same footing. A man of abilities and character of any sect whatever, may be admitted to any office of public trust under the United States. * * * How many sects will be in Congress! And there are now so many in the United States, that they will prevent the establishment of any one sect, in prejudice to the rest, and will forever oppose all attempts to infringe religious liberty. If such an attempt be made, will not the alarm be sounded throughout America? If Congress should be as wicked as we are foretold, they will be, they would not run the risk of exciting the resentment of all, or most, of the religious sects in America."

Later in the debate Mr. Randolph, referring to the speech of Mr. Henry, said: "He has added religion to the objects endangered in his conception. Is there any power given over it? Let it be pointed out. * * * No part of the Constitution, even if strictly construed, WILL JUSTIFY A CONCLUSION THAT THE GENERAL GOVERNMENT CAN TAKE AWAY OR IMPAIR THE FREEDOM OF RELIGION."

In the debate in the Massachusetts convention the subject of religion came up, and I select a few of the more prominent remarks. Mr. Singletary said, "We were giving up all our privileges, as there was no provision that men in power should have any religion; and though he hoped to see Christians, yet, by the Constitution, a Papist, or an Infidel, was as eligible as they. It had been said that men had not degenerated; he did not think that men were better now than when men after God's own heart did wickedly. He thought in this instance we were giving great power to we know not whom."

Later in the debate, Rev. Mr. Shute said: "In this great and extensive empire, there is and will be a great variety of sentiments in religion among its inhabitants. Upon the plan of a religious test, the question, I think, must be, who shall be excluded from national trusts? Whatever answer bigotry may suggest, the dictates of candor and equity, I conceive, will be none. Far from limiting my charity and confidence to men of my own denomination in religion, I suppose, and I believe, sir, that there are worthy characters among men of every denomination—among the Quakers, the Baptists, the Church of England, the Papists, and even those who have no other guide, in the way to virtue and heaven, than the dictates of natural religion. I must therefore think, sir, that the proposed plan of government, in this particular, is wisely constructed; that, as all have an equal claim to the blessings of the government under which they live, and which they support, so none should be excluded from them for being of any particular denomination in religion. The presumption is, that the eyes of the people will be upon the faithful in the land; and, from a regard to their own safety, they will choose for their rulers men of known abilities, of known probity, of good moral characters."

In the debate in the North Carolina convention, there was considerable discussion on the subject of the religious amendments to the Constitution. Mr. Henry Abbott said: "Some are afraid, Mr. Chairman, that, should the Constitution be received, they would be deprived of the privilege of worshipping God according to their consciences, which would be taking from them a benefit they enjoy

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After holding out three years Congress finally threatened the colony, bills of coercion were introduced and discussed; the boycotting of the colony was attempted by the other states, and even Washington was said to have become irked and impatient at the delay. Hamilton advocated coercing her, but the colony stood firm against surrender, demanding proper safeguards for religious liberty, and even threatening to arm against the states if coercion were attempted — "one man against sixty."

It was James Madison and Thomas Jefferson that stepped into the breach in the critical moment. Jefferson said: "By the Constitution you have made, you have protected the Government from the people, but what have you done to protect the people from the Government?"

These two champions of human rights, it is said, finally "persuaded President Washington to unite the Gordian knot by recommending the annexation of a Bill of Rights to the Constitution." This wise move resulted in adding the first ten amendments to the Constitution, known as "the Bill of Rights". Rhode Island then (May 29, 1790) ratified the Constitution, appending to its ratification, however, the following admonition:

"That religion, or the duty which we owe to our Creator, and the manner of discharging it, can be directed only by reason and conviction, and not by force or violence, and therefore, all men have an equal, natural and unalienable right to the FREE EXERCISE OF RELIGION, according to the dictates of conscience, and that no particular religious sect or society ought to be favored, or established by law in preference to others.—Life of Roger Williams, Longacre, p. 183-6.

under the present Constitution. They wish to know if their religious and civil liberties will be secured under this system, or whether the general government may not make laws infringing their religious liberties. The worthy member from Edenton mentioned sundry political reasons why treaties should be the supreme law of the land. It is feared, by some people, that, by the power of making treaties, they might make a treaty engaging with foreign powers to adopt the Roman Catholic religion in the United States, which would prevent the people from worshipping God according to their consciences. The worthy member from Halifax has in some measure satisfied my mind on this subject. But others may be dissatisfied. Many wish to know what religion shall be established. I believe a majority of the community are Presbyterians. I am, for my part, against any exclusive establishment; but if there were any, I would prefer the Episcopal. The exclusion of religious tests is by many thought dangerous and impolitic. They suppose that if there be no religious tests required, Pagans, Deists, and Mohammedans might obtain offices among us, and that the Senators and Representatives might all be pagans. Every person employed by the general and state governments is to take an oath to support the former. Some are desirous to know how and by whom they are to swear, since no religious tests are required,—whether they are to swear by Jupiter, Juno, Minerva, Proserpine or Pluto. We ought to be suspicious of our liberties. We have felt the effects of oppressive measures, and know the happy consequences of being jealous of our rights. I would be glad if some gentleman would endeavor to obviate these objections, in order to satisfy the religious part of the society. Could I be convinced that the objections were well founded, I would then declare myself against the Constitution."

In reply Mr. Iredell said: "I consider the clause under consideration as one of the strongest proofs that could be adduced that it was the intention of those who formed this system to establish a general religious liberty in America. Were we to judge from the examples of religious tests in other countries, we should be persuaded that they do not answer the purpose for which they are intended. * * * Is there any power given to Congress in matters of religion? Can they pass a single act to impair our religious liberties? If they could, it would be a just cause of alarm. If they could, sir, no man would have more horror against it than myself. Happily, no sect here is superior to another. As long as this is the case we shall be free from those persecutions and distractions with which other countries have been torn. If any future Congress shall pass an act concerning the religion of the country, it would be an act which they are not authorized to pass, by the Constitution, and which the people would not obey. * * * But it is objected that the people of America may perhaps choose representatives who have no religion at all, and that Pagans and Mohammedans may be admitted into offices. But how is it possible to exclude any set of men, without taking away that principle of religious freedom which we ourselves so warmly contend for?"

At a later period in the debate Governor Johnson said: "True religion is derived from a much higher source than human law. When any attempt is made, by any government, to restrain men's consciences, no good consequence can possibly follow. It is apprehended that Jews, Mohammedans, Pagans, etc., may be elected to high offices under the government of the United States. Those who are Mohammedans, or any others who are not professors of the Christian religion, can never be elected to the office of President, or other high office, but in one of two cases. First, if the people of America lay aside the Christian religion altogether, it may happen. Should this unfortunately take place the people will choose such men as think as they do themselves. Another case is, if any persons of such descriptions should, notwithstanding their religion, acquire the confidence and esteem of the people of America by their good conduct and practice of virtue, they may be chosen. I leave it to gentlemen's candor to judge what probability there is of the people choosing men of different sentiments from themselves."

In the progress of the debate Mr. Spaight said: "As to the subject of religion, I thought what had been said would fully satisfy that gentleman and every other. No power is given to the general government to interfere with it at all. Any act of Congress on this subject would be a usurpation. No sect is preferred to another. Every man has a right to worship the Supreme Being in the manner he thinks proper. No test is required. All men of equal capacity and integrity are eligible to offices. Temporal violence might make mankind wicked, but never religious. A test would enable the prevailing sect to persecute the rest. I do not suppose an infidel, or any such person, will ever be chosen to any office, unless the people themselves be of the same opinion."

> Mr. Wilson wished that the Constitution had excluded Popish priests from office. As there was no test required and nothing to govern them but honor, he said that when their interest clashed with their honor, the latter would fly before the former.
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> Mr. Lancaster, speaking of the religious question, said: "As to a religious test, had the article which excludes it provided none but what had been in the States heretofore, I would not have objected to it. It would secure religion. Religious liberty ought to be provided for. I acquiesce with the gentleman, who spoke, on this point, my sentiments better than I could have done myself. For my part, in reviewing the qualifications necessary for a President, I did not suppose that the Pope would occupy the President's chair. But let us remember that we form a government for millions not yet in existence. I have not the art of divination. In the course of four or five hundred years, I do not know how it will work. This is most certain, that Papists may occupy that chair, and Mohammedans may take it. I see nothing against it."—A Review of the Decision of the Supreme Court of the U. S. in the case of George Reynolds vs. the United States, by George Q. Cannon, p.p. 24-28.

In the light of the above what would the forward looking men of that age have thought had they been told that at some future date the Congress of the United States would enact laws by which Father Abraham, in whose breast the Christians were wont to recline, if he were here today and lived the family life he did live, might be sent to the state Penitentiary? And to think the Supreme Court of the United States would uphold such a law under the banner of "religious freedom", proclaiming that the clause referred to in the Constitution meant simply to give men the right to THINK in their spiritual hopes, but NOT to ACT towards the accomplishments of such hopes! To suppose that the efforts of the leaders of the nation, covering years of thought and action, to fortify the organic laws of the country against any possible encroachment on conscience, had for its prime purpose the granting of the right to THINK—a right that has always been inherent in the individual and beyond the power of the state to molest!

The implication lacks logic and even decent sophistry. Its crudeness is amazing. Only out of respect for one's country and its sacred institutions, are we restrained from classing the lawmakers involved in the outrages on religion as egregious ignoramuses and the action of the Judiciary as asinine dumbness, else moved by inexcusable prejudice.

In deciding the Reynolds case the Supreme Court went to the shocking extremity of justifying the law against plural marriage by the laws enacted against human sacrifices, or of a "wife religiously believing it her duty to burn herself upon the funeral pile of her dead husband." In such cases the law justifiably intervenes to save society. But what has child murder or human sacrifices to do with the law of propagation? The one takes life—destroys the state—while the other gives life and builds up the state.

Jeremy Taylor, an old English writer, beautifully portrays the marriage state as ideal. He says:

> Marriage is the mother of the world and preserves kingdoms, and fills cities and churches, and heaven itself. Like the useful bee, it builds a house, and gathers sweetness from every flower, and labors and unites into societies and republics, and sends out colonies, and feeds the world with delicacies, and obeys and keeps order and exercises many virtues, and promotes the interest of mankind, and is that state of good to which God hath designed the present constitution of the world.—Ib. p. 34.
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> "Yet", says George Q. Cannon, "the chief law officer of the Government, the head of the Department of Justice, in discussing this Reynolds case, cited the practice of Thuggism, and the burning of widows in India, as crimes committed in the name of religion, to which he compared plural marriage. His argument, as I saw it reported in the Associated Press dispatches, was, that as Thuggism and widow burning could not be permitted in the name of religion, neither could plural marriage be permitted. Respect for his position as Attorney-General of the United States, prevents me from characterizing this argument as it deserves. For thirty years the people of Utah have been forced to think upon

> and argue this subject in all its bearings, and there is scarcely a soul in the Territory, who has heard of this argument, who has not been surprised that lawyers and men of sense would use it. Because human sacrifice is wrong does it necessarily follow that human propagation is wrong?—Ib.

Thuggism is **malum in se** (a crime within itself), while plural marriage is what is termed in law **malum prohibitum**, an act or evil prohibited—and an evil solely because it is prohibited. To place the two—Thuggism and plural marriage—in the same category clearly indicates a state of mind bordering on either ignorance, prejudice or wicked maliciousness.

It was Grotius, an early Christian writer, who said, "**When God permits a thing in certain cases, and to certain persons, or in regard to certain nations, it may be inferred that the thing permitted is not evil in its own nature.**" And Theodoret says: "**That in Abraham's time polygamy was forbidden 'neither by the law of nature nor by any written law.'**" Many eminent authorities might be cited upholding these truths.

John Adams, the second President of the United States, an illustrious scholar and philosopher, was big enough to recognize the inherent rights of conscience. Writing to Thomas Jefferson under date of May 16, 1822, on the point of religious liberty, he says:

> I do not like the late resurrection of the Jesuits. They have a general now in Russia, in correspondence with the Jesuits in the United States, who are more numerous than everybody knows. Shall we not have swarms of them here? In as many shapes and disguises as ever a king of the Gypsies—Bamfield Morecarew, himself assumed? In the shape of printers, editors, writers, schoolmasters, etc. I have lately read Pascal's letter over again and four volumes of the history of the Jesuits. If ever any congregation of men could merit eternal perdition on earth and in hell, according to these historians, though, like Pascal, true Catholics, it is this company of Loyola. OUR SYSTEM, HOWEVER, OF RELIGIOUS LIBBERTY MUST AFFORD THEM AN ASYLUM. But if they do not put the purity of our elections to a severe trial, it will be a wonder.—Ib. p. 38.

"His prejudices against the Jesuits", says George Q. Cannon, "were as strong as those of the most bitter Mormon-eater can be against the people of Utah; but how strong his sense of justice upon the point of religious freedom! They might merit eternal perdition on earth and in hell, **'but our system of religious liberty must afford them an asylum.'** These were the sentiments of a statesman and true lover of liberty, who subordinated prejudice to principle. I should be disappointed in him if he had not entertained this broad liberality."

Martin Luther, in the beginning of his Reformation work said:

> No one can command or ought to command the soul except God, who alone can show it the way to heaven. It is futile and impossible to command, or by force to compel any man's belief. Heresy is a spiritual thing, which no iron can hew down, no fire burn, no water drown! * * * Whenever the temporal power presumes to legislate for the soul, it encroaches.—Life of Roger Williams—Longacre, p—. 94.

Writing to Edward Livingston, James Madsen expressed these views:

> I observe with much pleasure the view you have taken of the immunity of religion from civil jurisdiction IN EVERY CASE where it does not trespass on private right or public peace.—3, Mad. p. 24; TRUTH 2:94.

Abraham Lincoln sensed the danger of the violation of human rights by the majorities. In his first inaugural address he said:

> Think if you can of a single instance in which a plainly written provision of the Constitution has ever been denied. If by the mere force of numbers a majority should deprive a minority of any clearly written constitutional right, it might in a moral point of view JUSTIFY REVOLUTION; certainly would if such right was a vital one.—TRUTH 4:191.

In the Mormon Church case it was clearly by the "**force of numbers a majority deprived a minority of their clearly written constitutional rights.**" Mr. Lincoln spoke from human reasoning and knowledge, while a Prophet of

God—Wilford Woodruff—later, touching the same subject and speaking under the direction of heaven concerning a law (3) signed by this same Mr. Lincoln, said:

> The Congress of 1862, and the Supreme Judges of 1879, in their acts and decisions, have taken a dangerous and fearful step; their acts will sap the very foundation of our government and it WILL BE RENT ASSUNDER, and the God of heaven will hold them responsible for these things. * * * The Constitution once broken by the rulers of the land, there will be no stopping place until the nation is BROKEN IN PIECES, and no power beneath the heavens can save this nation from the consequences thereof.—Mill. Star, 41:241.

(3) The Morrill anti-polygamy Act of 1862, intended to suppress the Mormon marriage system, a religious rite.

(To be continued)

THE ELECT

How dark is the day
That God does not lighten,
And gloomy the way
His Spirit can't brighten.

To walk in the dark
In moods set apart—
And dampen the spark
Of God's light in our heart
Is the way of this world—
And each mortal man
Must grasp for the light
Celestial—unfurled—
Through the blackness of night;
And grasp it he can;
Else he sinks in the mire
In by-ways of life,
Or drowns in the depths
Of its darkness and strife.

Our sun is the light
Of this world on its wings;
Of trees and of flowers
And bubbling springs;
Without it the night
Would settle o'er all—
And darkness and death
Earth's creatures enthrall.
Into oblivion our whole earth would go,
And the joy of the Light
We never should know.

Now, God, by His Prophets,
Has likened the sun
To His very own glory—
The Eternal One.

Has apt is the likeness,
For the sun in its course
Gives life to all creatures
In its Universe;
But God is its glory
His presence so bright
His Majesty burning
Its Eternal light.

For God does not liven
The mortal alone,
But His glories break forth
From His Celestial Home—
Giving life to His children
Through eternal space—
On worlds without numbers
He enlightens our race.

As Father of spirits
He knows every one,
Redeemed on each world
By a Savior and Son;
As Father to man
In mortality's sphere
He brought us all forth
And nurtures us here.

As glory of sun
As light of all life
He beacons each one—
Dispelling all strife;
Light of all beings,
Their power of mind—
Discerner of dreams
And eyes of the blind—
For blind we all are
'Till He makes us to see
And helps us become
What He wants us to be.

We receive of His spirit,
His Virtues we share,
'Till we become like Him
Through suff'ring and prayer.
That each may retrieve
As much of His glory
As we will receive;
Until we are like Him
In virtue and truth—
And Gods to our children
In perpetual youth.

Then, we'll lighten the worlds
He helps us create,
And we'll glorify suns
In Celestial Estate.

—R. C. Allred.

Excerpts from "The Ultimatum of Human Life"

Adam, your God, like you on earth, has been
Subject to sorrow in a world of sin:
Through long graduation he arose to be
Cloth'd with the Godhead's might and majesty
And what to him in his probative sphere,
Whether a Bishop, Deacon, Priest, or Seer?
What'er his offices and callings were,
He magnified them with assiduous care;
By his obedience he obtain'd the place
Of God and Father of this human race.

Obedience will the same bright garland weave,
As it has done for your great Mother, Eve,
For all her daughters on the earth, who will
All my requirements sacredly fulfill.
And what of Eve, though in her mortal life,
She'd been the first, the tenth, or fiftieth wife?
What did she care, when in her lowest state,
Whether by fools, consider'd small, or great?
'Twas all the same with her—she prov'd her worth—
She's now the Goddess and the Queen of Earth. —Eliza R. Snow

Just Folks

By EDGAR A. GUEST

ARAB CODE

I like the old Arabian code which sets three rules for stories told
Requiring ere you pass them on, you test them at these gates of gold:
First: "Is it true?" a moment pause and then consider ere you speak.
Have you full proof of such a tale? Such proof as judge and jury seek?

Next: "Is it needful?" Where's the good in passing such a tale along?
Granted that every word is true, whom will it benefit or wrong?
Why should such tawdry gossip live? Why give it to a doubtful friend?
And if it be not scotched at once, how can we know where it will end?

These two considerations faced, the Arab says to keep in mind
The third and most important point of any gossip: "Is it kind?"
And if this last gate closed appears; share no one's mean or cruel plot.
Toss on the rubbish heap the tale. Make sure that you repeat it not!

Thus spake some Arab sage of old, a thousand years or more ago
And still his warning finger wags, reminding us what we should know.
First: "Is the bit of gossip true"; next: "is it needful" do we find?
And third before we pass it on, have we made sure that it is kind?

WHEN THOUGHT IS PURE

Alice Troxell McCoun

When thought is pure it rings as true
As faithful friend and honor do.
Like music clear in ocean shells;
Like innocence, in children dwells;
With utter charm forever new.

It matters not—nor Greek, nor Jew;
From far or near, from throng or few—
The listening ear so truly tells
When thought is pure.

By holding courage close to you,
And claiming all of Love in lieu
Of fear, you prove that Mind dispels
All else. Then 'midst the chiming bells
His holy purpose comes to view—
When thought is pure.

(From Refined and Crude)

A young lady walked cheerfully into the postoffice, stopped at the wicket and asked for a three-cent stamp. The clerk was not in very good humor, and he snarled, "This is the information window; can't you read?"

The lady meekly proceeded to the proper place, purchased her stamp, and returned. "You say this is the information window?"

"Yup," yapped the clerk.

"Well, if I mail this letter tonight, will it be in New York tomorrow?" she continued.

"Sure," the clerk barked.

"That's funny," was the final squelch; "it's addressed to Indianapolis."

RIGHT THE FIRST TIME

Mistress: How is your husband, Martha?

Martha: He's ve'y po'ly, ma'am, po'ly; he's got exclamatory rheumatism.

Mistress: You mean inflammatory, Martha, exclamatory means to cry out.

Martha: Yes, ma'am, dat's what 'tis, he hollers all de time.

Richard Baxter was given to saying that certain people possessed "wheelbarrow religion".

"Why do you say that?" a friend once asked.

"Because", replied Baxter, "t'hey go only when they are shoved."

WORTH WATCHING

(From the Des Moines Register)

The negro witness was being cross-examined about a former friend.

"Do you suggest he is a thief?" asked counsel.

"I couldn't say he is a thief, sah," replied the negro, "but I do say dis, if I was a chicken, an' I saw him loafin' around, I'd sure roost high!"

TRUTH

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

VOL. 6. FEBRUARY, 1941 NO. 9

A Witness for God and His Work

Helen Mar Whitney Records Many Incidents in Support of Plural Marriage[1]

Excerpts from "Plural Marriage as Taught by the Prophet Joseph Smith, by Helen Mar Whitney", Published at the Office of the Juvenile Instructor, 1882.

But how can we receive light from those who show such palpable ignorance of the Prophet and the principles which I testify before God and His angels that I heard him teach! I know, as well as I know that the sun rises in the east and sets in the west, that he commanded my father and other men to enter into this order of matrimony (Plural Marriage), and that he bestowed the holy Priesthood with all its keys and ordinances upon the Twelve Apostles, and told them to stand in their place and "bear off the kingdom of God." He frequently declared that he was rolling off the kingdom from his own shoulders to those of the Twelve, and I know that he maintained this feeling to the day of his death. (Page 13).

I know of the blessings received by my father and mother through this man of God, and of their daily associations with him and his wife Emma. When he could do nothing with her he would send for my father, for whom she had such love and unbounded respect that he could always make peace between them, and this was how he received the appellation of the "peace-maker."

I have in my possession a daily journal, written by my father, of events which transpired in Nauvoo in 1842, 1843 and 1844, from which I extract the following:

"STRANGE EVENTS"

"June, 1842, I was invited into the ancient order—was washed and anointed, sealed and ordained a Priest, etc., in company with nine others, viz: Joseph Smith, Hyrum Smith, William Law, William Marks, Judge Adams, Brigham Young, Willard Richards, George Miller and N. K. Whitney.

"January, 1844, my wife, Vilate, and

(1) Helen Mar Whitney was the daughter of Heber Chase and Vilate Murray Kimball; was born at Mendon, Munro County, New York, August 22, 1828. She was married to the Prophet Joseph Smith in May, 1843, (See Historical Record, p. 234). After Joseph's death she was sealed to Horace K. Whitney, a Utah Pioneer of 1847. She became the mother of the late Apostle, Orson F. Whitney.

"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."

many females were received into the holy order and were washed and anointed by Emma Smith."

In addition to these proofs I have a personal knowledge that the Prophet did teach and perform **every ordinance which has ever been administered by Brigham Young, or any of the Presidency of this Church,** and that they were first administered by him, his wife, Emma, being a co-worker with him, notwithstanding all her statements to the contrary. I could tell more if I desired to concerning her before and after she rejected and denied the principle, and sought to impress her children and every one else with the idea that Brigham Young was the founder of polygamy in Utah. I solemnly testify that she gave her husband to wife four young women, who were living with her. Their names were Maria and Sarah Lawrence, who are now dead, and two daughters of Bishop Partridge, Eliza and Emily, the two latter are now living in Utah, and are still true and faithful advocates of the principle of celestial marriage as taught them by the Prophet Joseph Smith. Being aware of this fact, and knowing that there are a dozen or more of his wives still living and dwelling in Utah, who were sealed to him in Nauvoo, besides hundreds of others that were aware of these things, it would be useless for me or any one to undertake to deny it even if we wished to. (Pages 14-15).

The Prophet Joseph revealed the plural order to but few of the honest and pure-in-heart, who accepted it in the true spirit in which it was taught, as a celestial law that would eventually redeem and exalt the human family. He charged them not to divulge it, as he was harassed by day and by night by his enemies, and on their secrecy depended his life. The Twelve and others who were his most staunch friends were willing to lay down their lives for him if called upon. Under such circumstances he was not very likely to publish it to the world; and it was through the treachery of men and women professing righteousness who, under the cloak of religion, proved themselves too corrupt to live within this celestial law of matrimony, and who, because Joseph rebuked them for their iniquities, turned against him, that he and his brother Hyrum were brought to a speedy death. (Pages 16-17).

Drawing his sword, and presenting it to heaven, the Prophet said: "* * * Do not seek to save your lives, for he that is afraid to die for the truth will lose eternal life. Hold out to the end, and we shall be resurrected, and become like Gods, and reign in celestial kingdoms, principalities, and eternal dominions, while this cursed mob will sink to hell, the portion of all those who shed innocent blood." From an address delivered by Lieutenant General Joseph Smith to the Nauvoo Legion, June 18th, 1844. (Pages 20-21).

On the 22nd of June, 1844, Joseph Smith and his brother Hyrum bade their families farewell. When he came from the house the record says, "His tears were flowing fast. He held a handkerchief to his face, and followed after his brother Hyrum without uttering a word."

They were accompanied by Willard Richards and O. P. Rockwell, and it was after midnight when they started to cross the Mississippi. Bishop N. K. Whitney and others of their wise and faithful friends also followed them shortly afterwards. Joseph sent O. P. Rockwell back for horses, and the brethren were packing their provisions, when messengers came with a letter from Emma Smith, asking them to return and deliver themselves up, but at the same time those who were with them begged them not to return. Joseph sent a messenger to his wife to inquire if she would take her children and flee with him, but she said she "could not give up the mansion." (Nauvoo Mansion then in course of construction.)

Those men who were fearful of their lives, and more especially of the destruction of their property, accused Joseph of cowardice for leaving his people, but he replied: "If my life is of no value to my friends, it is of none to myself." He further remarked to his brother Hyrum: "If you go back I shall go with you, but we shall be butchered." He showed that he loved his family and his people far more than his own life by returning and giving himself up, and going, as he said, "like a lamb to the slaughter." (Page 22).

The Prophet said, in his address to the Nauvoo Legion: "I tell you, as soon as they have shed my blood they will thirst for the blood of every man in whose heart dwells a single spark of the spirit of the fullness of the gospel. * * * It is not only to destroy me, but every man and woman who dares believe the doctrines that God has inspired me to teach to this generation." (Page 24).

The first copy of the revelation upon celestial marriage was in Bishop N. K. Whitney's possession, when Emma Smith demanded it; but he was too much of a practical and business-like man to neglect to retain an exact copy of the original, which she destroyed as soon as it came into her possession. She thought that this act would put an end to the practice, but she was disappointed in her wicked idea.

In the winter of 1847, when settled at Winter Quarters, President Brigham Young, never having had the revelation, asked the Bishop for this copy, which was the only one in existence, and he could hardly be expected to publish it until after he came in possession of it.

Previous to letting the President have it, the Bishop got his son, H. K. Whitney—my husband—to copy it for him. The day and circumstance I distinctly remember, for he told me that his father locked him in his store while he wrote it, in order that no one should disturb him.

If some have become degraded in the practice of this celestial order, it is because they were naturally low and depraved, and have occasionally dragged others with them into corruption. The Prophet said this order would damn more than it would save, because it was a holy principle that could not be trifled with. There are good and bad in every community. * * * (Pages 26-27).

Though not free from jealousies, trials and vexations, we have, at least, one satisfaction—we can place confidence in our husbands, having no fear that they will violate their most sacred marital vows by deserting their families, and not only outraging and dishonoring women, but thus bringing ruin and everlasting misery upon themselves and connections. Men who will thus disgrace themselves, find no fellowship among "Mormons," but are shunned as being unfit for the society of decent persons. We have not forgotten the character of those who first sought to introduce this part of Christian civilization among us—they were United States officials. Judge Drummond, whom we have cause to remember, brought with him a mistress instead of a wife, and she occupied a seat by his side in open court. It was received as an insult, and the indignation of the people was so apparent that they could not mistake it. The consequence was that he and his associates returned to Washington, making a terrible howl about the rebellious "Mormons." Against the introduction of such civilization we have rebelled and expect to do so in the future as long as God gives us breath.

The government received the oath and believed all the falsehoods which this notorious lecher and his companions could circulate, and on the strength of their statements President Buchanan sent an army to this land to "wipe out the Mormons." This adventure, however, was an everlasting

disgrace and a humiliation to them, besides costing the nation millions of dollars.

It may not be amiss to here insert the following interesting episode which I have preserved to be handed down to posterity. Would that it might serve as a warning to others:

"Judge Drummond—While President Smoot, whose return from the States was noticed yesterday, was in St. Louis on the 5th of last December, he was called upon by a reporter of the St. Louis Republican, who entered the former's room at the hotel, accompanied by a man between sixty and seventy years of age, stoop-shouldered, seedy-looking and wearing an air of general dejection. The reporter, after interviewing Brother Smoot for some time (the result of which appeared, with numerous errors, in the columns of the Republican shortly afterwards), indicated his companion, and said: 'Mr. Smoot, I presume you know this gentleman.'

"'Not that I am aware of,' answered the one addressed.

"'Why,' exclaimed the reporter, 'he was a United States judge in your Territory many years ago.' Just here the aged and seedy-looking person came forward and said his name was Drummond.

" 'Is it possible', said Brother Smoot, 'that this is Judge Drummond of Utah notoriety'!

"The person thus designated, blushed deeply, and visibly cowed beneath the piercing glance of him whom he had once known as the mayor of Salt Lake City, but recovering himself, said, 'Yes, I believe I am that person.' He expressed great pleasure at seeing the ex-mayor, asked about Gen. Wells, Brother George A. Smith and other prominent 'Mormons,' and on leaving, repeatedly urged President Smoot to call upon him during his stay in St. Louis. The latter declined the courtesy, on the plea of lack of time. Shortly afterward, on asking the hotel clerk what Drummond's avocation was, he received the reply, 'He's not very well known here; I think he is a sewing machine agent.'

"The people of Utah remember Judge Drummond as the individual who fabricated the untruth of the 'Mormons' burning the U. S. court records about the year 1857, which vile falsehoods served as a pretext for sending General Johnston with the flower of the U. S. army out to Utah, to exterminate all the inhabitants. What followed is well known. The 'Mormons' were not exterminated any more than the 'court records' were annihilated. The papers and books which the 'Mormons' had 'burned' were discovered by Governor Cumming safe and sound, and W. W. Drummond was forevermore branded as one of that class of characters 'who love and make a lie'." (Pages 44-45-46).

If a wife can become so unselfish as to regard the interests of others and be willing that her husband should follow the example of the ancient patriarchs and take other women to wife who desire husbands and homes; if they can be satisfied to share his affections, desiring above all earthly things to secure the blessings of offspring that their children may bear their name and be honorable, virtuous, upright, receive support and education; would this not be much better than to be in constant fear of being deceived?

That deceit is practiced generally in the world no one can deny, and unfaithfulness to the marriage vows is winked at and allowed as a "necessary evil." It is, however, none the less wicked, immoral and degrading. It ruins both men and women, and because the latter have no rightful claim upon the affections, name, or support of the man, the heartless libertine feels under no obligations to maintain her. His vows of constancy are disregarded, and when weary of her he casts her off as a thing of naught. He feels no remorse of conscience nor does he have any fear for an Edmunds bill, but with perfect complacency the vile knave

seeks another victim. Yet, notwithstanding the vileness of this human fiend who robs innocence of her purity he is allowed to move and mingle in what is considered the highest and most refined society, while the doors of Christian charity are closed against his victim. (Pages 46-47).

The crime of infanticide has lost its horrors and has become very fashionable in the high life and boasted civilization of this age, but it is nothing more or less than murder in the sight of God, for His first great commandment was, "Be fruitful and multiply and replenish the earth." Every woman was designed to be the glory of some man instead of being prostituted to administer to his wanton pleasures and to be bought and sold like goods and chattels. Those who have no regard for virtue and keep not the laws of God, fail to answer the end of their creation. It is useless to try to shut our eyes to the fact that "real men are rare," especially such as have souls sufficiently large to take upon themselves the responsibility of families. This being the case there are thousands of good women, among whom are those who have been born and nursed in the lap of luxury, who, under the present system of monogamy are denied the blessings of matrimony. They are deprived of their birthright and forced by this tyrannical and unjust law to live and die "old maids."

Under such circumstances should those who are so fortunate as to obtain true and honorable husbands be altogether selfish and unmindful of the wants of others? Unless there are those among the more favored ones who are able and generous enough to allow their husbands to take a plurality of wives, thousands of our sisters must remain single and thus "waste their sweetness on the desert air." Could this system of plurality of wives be adopted and practiced as it should be, it would give opportunity for every good woman to marry, and there are thousands who would gladly embrace it. Even a small share in the affection, care and attention of a good husband would be far better than no husband or family at all. It is a woman's right to become an honorable wife and mother, but only through the adoption of plural marriage can this right be extended to all. Were this permitted and recognized the present wicked and licentious practices, that monogamy only feeds and encourages, would find fewer victims. (Pages 47-48).

This system is the only panacea that can eradicate and cure the great evils that prevail in Christendom, which are today poisoning and eating at the very heartstrings of our nation. Our opposers talk about virtue, Christianity and freedom from priestcraft; they howl about "Mormon" hierarchy, trammeled consciences and women in thralldom, etc., but who are in the greater bondage? Those women who are fruitful, and multiply and replenish the earth and subdue it in obedience to the great command of our Maker, or those who, thinking to preserve their beauty and feminine attractions, take drugs, etc., to prevent fruitfulness and extra burdens, in order that they may be free to go and come as they desire, hoping by this means to retain a hold upon their husbands' affections? (Page 49).

READY REFERENCES on CELESTIAL MARRIAGE THE MORMON MARRIAGE SYSTEM

Legal Aspects of Polygamy: (Continued from page 191)

In the present chapter we continue the opinions of leading men of the nation as to the constitutionality of the laws aimed at the suppression of the practice of plural marriage:

HON. JAMES W. STILLMAN, FREETHINKER, Boston, Massachusetts, 12th February, 1884

The bill which Senator Hoar has reported is an EX POST FACTO law because it changes the rules of evidence as already indicated. The Edmunds bill

is a bill of attainder; and it is an EX POST FACTO law, because it punishes these people without a judicial trial; it increases the punishment for polygamy by disfranchisement and disqualification to hold office. Every Senator and every Representative who voted for that bill had taken a solemn oath to support the Constitution of the United States, and yet, unmindful of that oath, actuated by the spirit of religious bigotry and fanaticism which I have denounced here tonight, they lost sight entirely of their constitutional obligations, and nullified one of the most important provisions of that great instrument.—Scrap Book of Mormon Literature 1:335.

JUDGE JEREMIAH S. BLACK'S ARGUMENT (1)

The end and object of this whole system of hostile measures against Utah seems to be the destruction of the popular rule in that Territory. I may be wrong—for I can only reason from the fact that is known to the fact that is not known—but I do not think that the promoters of this legislation care a straw how much or how little the Mormons are married. It is not their wives, but their property; not beauty, but booty, that they are after. I have not much faith in political piety, but I do most devoutly believe in the hunger of political adventurers for spoils of every kind. How else can you account for the struggles they are now making to get possession of all the local offices in the Territory, including the treasurer, auditor, and all depositories of public money? If they do not want to rob the people, why do they reach out their hands for such a grab as this?

Coming back to the original and fundamental proposition that you have no authority to legislate about marriage in a Territory, you will ask what then are we to do with polygamy? It is a bad thing and a false religion that allows it. But the people of Utah have as good a right to their false religion as you have to your true one. Then you add that it is not a religious error merely, but a crime which ought to be extirpated by the sword of the civil magistrate. That is also conceded. But those people have a civil government of their own, which is a wrong-headed as their Church. Both are free to do evil on this and kindred subjects if they please, and they are neither of them answerable to you. That brings you to the end of your string. You are compelled to treat this offense as you treat others in the States and in the Territories—that is, leave it to be dealt with by the powers that are ordained of God or by God Himself, who will in due time become the minister of His own justice.—Ib. 335-6.

"Among those who spoke against the Cullom bill (2) in Congress", says Whitney in History of Utah (2:408 et seq), "was Hon. Thomas Fitch, of Nevada, whose lucid logic and brilliant eloquence, in denunciation of the measure, doubtless did much to retard its passage through the House, if it did not conduce to its death in the Senate. From his speech, which was delivered on the 23rd of February, just one month before the Cullom bill passed the House, we present the following excerpt:

Polygamy and slavery have sometimes been called "twin relics of barbarism." That was a taking phrase in the Chicago platform of 1856. It had a resonant chime; it made a good rallying cry. But while polygamy and slavery may have been twin reiics of barbarism in the sense that they were of equal antiquity, and were both capable of being sustained by scriptural authority, they were not equal in present importance or in possible consequences. Slavery rested upon compulsion and drew its vitalizing force from oppression; polygamy depends upon persuasion and leans upon its own distorted interpretation of the divine philosophy. Slavery was incorporated into the civil, political and social framework of fifteen states; polygamy is a pariah which has fled to the desert for a home. Slavery was the basis of a vast industrial system; polygamy is an excrescence upon a promising industrial experiment. Slavery prevented a free press and prohibited free speech; polygamy is unable to prevent the publication of an anti-Mormon paper in Salt Lake City, and anti-polygamy meetings are held within sight of the residence of Brigham Young. Slavery, grown arrogant by tolerance, assailed the nation and defied its laws;

(1) Judge Jeremiah S. Black (February 1, 1883) pleaded the cause of the Mormon people against the Edmunds law, and for the right of local self-government in the Territories, before the Judiciary Committee of the House of Representatives, which was then considering another anti-Mormon measure.—History of Utah, Whitney, 3:234.

(2) The Cragin and Cullom bills, introduced into Congress in the winter of 1869-70, each failed of enactment, but they each contained vicious and unconstitutional provisions and their introduction created great feelings of resentment among the Latter-day Saints in Utah.

polygamy, feeble and subject, obeys every statute except that which threatens its existence, and seeks obscurity beyond the reach of civilization. All laws of the United States and of Utah are obeyed in Utah except the anti-polygamy act. The very witness upon whose testimony the committe have framed this bill averred that in all criminal or civil actions where poygamy was not involved he never met a fairer people; and in suits between Mormons and Gentiles, Mormon juries do impartial justice.

"In regard to the unholy crusade periodically waged against the 'Mormons' by godless men, and specially revived at every recurring Congressional session for the purpose of provoking proscriptive anti-Mormon legislation," says Ben E. Rich, "the following forcible and faithful word-picture (which is as true as photography, and to which over 150,000 Utonians can make oath), drawn by the Honorable Thomas Fitch, ex-United States Senator (quoted above), unmistakably illustrates the motives which inspire every such wicked ring-ocratic movement.

"At the constitutional convention held in Salt Lake City, February, 1872, Mr. Fitch, United States Senator from Nevada, said:

There is no safety for the people of Utah without a State government; for under the present condition of affairs, their property, their liberties, and their very lives are in constant and increasing jeopardy. James B. McKean (United States Chief Justice in Utah) is morally and hopelessly deaf to the most common demands of the opponents of his policy, and in a case where a Mormon or a Mormon sympathizer, or a conservative Gentile, be concerned, there may be found rulings unparalleled in all the jurisprudence of England or America. The mineral deposits have attracted here a large number of restless, unscrupulous and reckless men, the hereditary foes of industry, order and law. Finding the courts and federal officers arrayed against the Mormons, with pleased lacrity this class have placed themselves on the side of courts and officers. Elements ordinarily discordant blend together in the same seething cauldron. The pagnios and hells shout hosannas to the courts; the altars of religion are infested with the paraphernalia and the presence of vice; the drunkard espouses the cause of temperance; the companion of harlots preaches the beauties of virtue and continence. All believe that license will be granted by the leaders in order to advance their sacred cause, and the result is an immense support from those friends of immorality and architects of disorder who care nothing for the cause, but everything for the license. These constitute a nucleus of reformers and a mass of ruffians, a centre of zealots and a circumference of plunderers. The dramshop interest hopes to escape the Mormon tax of $300 per month by sustaining a judge who will enjoin a collection of the tax, and the prostitutes persuade their partons to support judges who will interfere by habeas corpus with any practical enforcement of municipal ordinances. Every interest of industry is disastrously affected by this unholy alliance, every right of the citizen is threatened, if not assailed, by this ungodly combination.

Your local magistrates are successfully defied, your local laws are disregarded, your municipal ordinances are trampled into the mire, theft and murder walk through your streets without detection, drunkards howl their orgies in the shadow of your altar; the glare and tumult of drinking saloons, the glitter of gambling hells, and the painting flaunt of the bawd plying her trade, now vex the repose of streets, which beforetime heard no sound to disturb their quiet save the busy hum of industry, the clatter of trade, and the musical tingle of mountain streams. In prosecuting Mormons the prosecution have tried their cases beforehand on the streets, in the newspapers, by public meetings, by petitions, and over the telegraph wires, by means of their leading adviser, the Salt Lake agent of the Associated Press. There is no evidence so base or worthless but is sufficient to indict a Mormon; there is no evidence sufficiently damning to indict a man who would swear against a Mormon. In support of these statements a volume of details of acts of injustice and tyranny might be compiled from the official records. One instance will suffice. Brigham Young, an American citizen of character, of wealth, of enterprise; an old man who justly possesses the love and confidence of his people, and the respect of those who know and comprehend him, has been sent to prison upon the uncorroborated oath of one of the most remarkable scoundrels that any age has produced, a man known to infamy as William A. Hickman, a human butcher, by the side of whom all malefactors of history are

angels; a creature who, according to his own published statement, is a camp follower without enthusiasm, a brave without passion, a murderer without motive, an assassin without hatred. (3)

The religious and secular leaders of Utah, men who are respected by many honest, earnest people who are not of their faith, men who are believed to be innocent by many influential and independent journals not of their way of thinking, men who are held fast in the embrace of a hundred thousand hearts, men who have filled the land with monuments of industry and progress and human happiness, are likely to be sacrificed because a manufactured and unjust public sentiment demands their conviction.

I say deliberately, that with the history of the past behind me, with the signs of the present before me; I say with sorrow and humiliation that the Mormon charged with crime who now walks into the courts of his country goes not to his deliverance, but to his doom; that the Mormon who in a civil action seeks his rights in the courts of his country goes not to his redress, but his spoilation. The Mormons have been joined each year by a few desperate outcasts, men who were outlawed for crime as the Mormons were outlawed for religion. Such men followed the tide of Mormon immigration; they attached themselves to Mormon trains; they professed belief in the Mormon faith and devotion to the Mormon leaders. It was impossible to know their histories, it was impossible to fathom their motives. They were given food, given shelter, given employment, although seldom trusted. Let such men be tempted by assured promises and they will swear their crimes upon others whose lives and hearts contrast with theirs as the white snow contrasts with the mire it covers. How many such men are there in Utah? Convicted liars, professional thieves, confessed assassins, trembling perjurers, who have hung for years upon the outskirts of the little societies which gathered together and built themselves up amid these mountain fastnesses. One such man has served to accuse and caused to be imprisoned several of your most honored citizens. Half a dozen such, instigated by cowardice and avarice, with savage hearts filled with a lust of rapine, would crowd every jail in the Territory. —Scrap Book of Mormon Literature, 1:336-8.

In an open letter (1882) to the Massachusetts members of Congress, by one of their constituents, with observations on the opinion of the Supreme Court of the United States, in the Reynolds vs. the United States, case (as published in "Marriage: Monogamy and Polygamy on the Basis of Divine Law, of Natural Law, and a Constitutional Law," and quoted by Rev. James Campbell, author of "History and Philosophy of Marriage," the following pungent excerpts occur:

Constitutionally every American is a free man with liberty to do all that he may wish to do in his pursuit of his individual and social happiness, provided that he do no injustice to any person. (Page 41) * * *

The aim and object of the Constitution was to secure the blessing of Liberty to each and every person of the United States then living, and to each and every one of their posterity. The blessings of liberty in every department of human thought and action, without any restriction of liberty whatever, with no possible limitation of that liberty, provided that it did not work injustice to any other person. (Page 40) * * *

It is one of the excellencies of a people's government, that the acts of its legislators, and the decisions of its judges, are open to the examination and criticism of every citizen. Of this privilege, or rather BLESSING OF LIBERTY, resulting from the constitutional right of FREEDOM OF SPEECH AND PRESS, I wish to avail myself. * * * Most gratifying to every lover of civil and religious liberty is its declaration that "Congress cannot pass a law for the government of the Territories, which shall prohibit the free exercise of religion." The first amendment to the Constitution expressly forbids such legislation. Religious freedom is guaranteed everywhere throughout the United States, so far as Congressional interference is concerned. (Page 36) * *

The United States Supreme Court, in the case of George Reynolds vs. United

(3) President Brigham Young was arrested (October 2, 1871) on a charge of unlawful cohabitation, sworn to by "Bill" Hickman. Being sick at the time and unable to leave his residence, the prisoner was permitted to remain at home in charge of a deputy U. S. Marshal. He was later admitted to bail in the sum of $5000. After months of delay he was granted his freedom under habeas corpus proceedings; after which the arrest of himself and other leading members of the Church was adjudged illegal by the Supreme Court of the United States on the ground that the Jury bringing the indictments "was not selected and summoned in conformity with law."—History of Utah—Whitney, Vol. 2.

States (98 U. S. Supreme Court Reports) quoted Thomas Jefferson (8 Jefferson's Works, 113) as follows: "Believing with you that religion is a matter which lies solely between man and his God; that he owes account to none other for his faith or his worship; that the legislative powers of the Government reach actions only, and not opinions — I contemplate with sovereign reverence that act of the whole American people which declared that their legislature should make "no law respecting an establishment of religion, or prohibiting the free exercise thereof'." Commenting upon this statement, the opinion of the Supreme Court reads: "Coming as this does from an acknowledged leader of the advocates of the measure, it may be accepted almost as an authoritative declaration of the scope and effect of the amendment thus secured. Congress was deprived of all legislative power over mere opinion, but was left free to reach actions which were in violation of social duties or subversive of good order." (Page 39. * * *

Now, when the Supreme Court say that Congress "was left free to reach actions which were in violation of social duties, or subversive of good order," in my judgment—and I desire to speak with proper deference—it says what the Constitution has not authorized it to say. A man's social duties grow out of his capabilities and his natural rights. His natural rights do not spring from his social duties, but are inherent in and essential to him as being a man. He can perform his social duties, only as he has capacities for their performance, and by being left in the full and unrestrained possession and enjoyment of all his natural rights. It may be a man's and a woman's social duty to attend dancing-parties and prayer-meetings. But whether it is a duty thus to do, they must decide for themselves. It is their exclusive right to decide it. Any statute of Congress compelling such attendance under pains and penalties, or any court's interpretation of the Constitution, or of such statute, to the effect that, not attending such dancing-parties or prayer-meetings, they thereby violated social duties, or subverted good order, would be an infringement of their natural rights, and would be an act of despotism on the part of Congress, or of usurpation on the part of the court making such an interpretation. (Page 42) * * *

The Constitution does not, either in words or by implication, allude to "social relations, social obligations and duties." It may be a social duty for me to enlarge my circle of acquaintances, to reciprocate friendly offices, and to help on Christian missions, or infidel sciences, as I may prefer; but they are not legal duties, required of me by the Constitution. The Congress or the court that assumes to coerce me in "social relations, social obligations and duties," or to restrain me in the exercise of them, where I do injustice to no one, transcends its constitutional powers, and becomes a despot. The assumption of the court, that the American Government is necessarily required to deal with the "social relations and social obligations and duties" of the people, is a subtle and an enormous absorption of undelegated power, and is one that should attract the attention of all Americans interested in preserving free institutions and the "blessings of liberty." (Page 43) * * *

The court proceeds, and says, "Polygamy has always been odious among the northern and western nations of Europe; and, until the establishment of the Mormon church, was almost exclusively a feature of the life of Asiatic and of African people. From the earliest history of England polygamy has been treated as an offense against society. After the establishment of the ecclesiastical courts, and until the time of James I., it was punished through the establishment of those tribunals."

To this I answer, what the court here says may all be true, and yet it is not a sound argument, warranted by the Constitution, against the Mormon church or its polygamy. Not only has polygamy been "odious" but so has democracy been "odious" among the northern and western nations of Europe; but that is no good argument why democracy should not exist in the United States. Whether a matter or institution is "odious" or not "odious" is a question of taste, and not of natural rights. * * * Therefore the opinion of the northern and western nations of Europe as to the good or bad taste of polygamy, is not pertinent in ascertaining the Constitutional or "natural rights" of the Mormons.

Neither because "polygamy has been treated as an offense against society" in England, and been punished in its "ecclesiastical courts", does it follow that it should be so treated in the United States. The political status of society in England is radically different from the Constitutional status of society in the United States. In England, it has developed from a monarchial and an aristocratic form of government, and partakes of the characteristics of such governments, and the English people have only such rights as have been conceded or granted to them by their government. In the United

States, society springs from democratic sources, and the people here possess all their natural rights except such, and so much concession of them to the National Government, as it was necessary for it to possess in order to establish justice. It is confusion of thought on the part of the court, to confound, as one and the same thing, such utterly different political states of society, as that of England, and that of the United States, and to reason, that, because "from the earliest history of England, polygamy has been treated as an offense against society," therefore in the United States it should also be treated as an offense against society. (Page 45) * * *

From the caustic pen of Henry Edgar, in the New York Evolution, July, 1877:

The Federal Government is doing at this moment a great injustice to the 200,000 Mormons in Utah. We have no right to demand any conditions of Mormons more than Presbyterians or Methodists. The Federal Government engaged in a crusade of extermination against a people with such a record as the Mormons have to show, is a spectacle of which no one can be proud. Unfortunately we need not go out into the Rocky Mountans to find debasing, superstitious and immoral practices, sheltering themselves under the cloak of religion; nor do we need go to Utah to find polygamy openly and shamelessly practised. A polygamy which sacrifices utterly and dooms to a fate most horrible all the wives but one, deceiving and betraying her also, is surely not very much morally superior to a polygamy that, for the first time in modern society, completely shuts out that horrible social institution, prostitution. That the government of the United States can virtually introduce the brothel, the gambling house and various other charming New York institutions into Salt Lake under color of abolishing Mormon polygamy is unhappily only too plainly evident. Driven by mob violence from one state to another, despoiled of their legitimate possessions—fruits of honest toil—this despised and grossly wronged people found their way at last across the traceless desert and by an almost unexampled perseverance and industry created an oasis in the desert itself.—Ib. 340.

Father MARCEAN, of the Catholic church, in a radio talk in Salt Lake City, November 6, 1938, stated:

God's laws MUST be obeyed whether civil or man's laws provide an opportunity or not. * * * We could not in justice to ourselves or the purposes of God place the civil law above the divine law, as the civil law is under the divine law and whatever authority it may have, it comes in consequence of the divine law. * * * Man must obey God and His laws whether the state permits it or not. Rulers are not and should not be permitted to be above the law and the principles of justice, as they are supposed to be the servants of the law and of the people.

President Franklin D. Roosevelt is quoted in the New York Times (January 8, 1939) under the heading "The Seventy-sixth Congress Opens," as saying:

There comes a time in the affairs of men when they must prepare to defend not their homes only but the tenets of faith and humanity on which their churches and their government and their very civilization are founded.

United States Prosecuting Attorney Dickson: (4)

It was a matter of history that the Mormons did not cohabit tgether, in the sense as used by the other side, without a form of marriage, AND IT WAS ALONE this form of marriage and the practice under it, and not sexual sins, that Congress was legislating against. They knew that those sins are not upheld in Utah, but are condemned by the Mormons and deplored by the Gentiles; they recognized the Mormon system of marriage as a constant menace against monogamous marriage, and thus legislated against it, and it was the prevention of its continuance that was the primal object of the law. The cause and necessity of the act showed its intention and the only objects against which it should be directed; and for this it could be extended to its full purpose. The design and only purpose of the law was to root out and extirpate polygamy. The two systems of marriage could not dwell side by side. If polygamy was allowed to grow, without being placed under the ban of the law and of public opinion, it would in the end supplant the monogamic system, and was a constant threat and menace to and jeopardized the latter, and Congress so viewed it.—S. B. of M. L., Vol. 1, pp. 342.

(4) Mr. Dickson was for years United States Prosecuting Attorney for Utah, by Federal appointment. He was regarded an able lawyer, and an implacable foe of the Mormon system of marriage. He was said to be a member of the anti-Mormon Committee that passed upon and made changes in the Manifesto of Wilford Woodruff before the document was signed and promulgated as a church ukase.

EDITORIAL

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EDITORIAL THOUGHT

When you see a people loaded with irons and delivered to the executioner, be not hasty to say—this is an unruly people that would trouble the peace of the earth. For peradventure it is a martyr's people, which suffer for the salvation of humanity.—La Mennais.

"EVIDENCES AND RECONCILIATIONS"

Enlightening Correspondence

Draper, Utah, March 5, 1929.

President Heber J. Grant
Salt Lake City, Utah.

Dear President Grant:

It is now reported and published that there were four important revelations from the Lord received by the Church during the eighties: One to Wilford Woodruff at Sunset, Arizona, January 26, 1880, and is said to be recorded in his Journal and begins "Thus saith the Lord unto my servant John Taylor and my servant Wilford Woodruff and my servant Orson Pratt and to all the residue of mine apostles"; another is to John Taylor, October 13, 1882, and begins thus: "Thus saith the Lord to the Twelve Apostles and the Priesthood and peoples of my Church, let my servants George Teasdale and Heber J. Grant be appointed to fill the vacancies in the Twelve, etc."

Another to President John Taylor, September 27, 1886, while in hiding during underground days at Centerville, Utah, and begins thus, "My son John, you have asked concerning the New and Everlasting Covenant, and how far it is binding upon my people, etc."

And last to Wilford Woodruff, November 24, 1889, which begins thus, "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, etc."

It is reported that all these revelations are denied by some of the General Authorities. It is further reported that some of the General Authorities admit part of these so-called revelations and deny part of them.

And so, President Grant, I appeal to you knowing that your many many years of experience qualifies you to be the undisputed authoritative source for this information.

Are these so-called revelations true, or are they untrue? If all are not true, which are true? And which are not true?

I remeain,

Sincerely your brother in the Gospel,

ELDER _____.

CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS
Heber J. Grant, President
Salt Lake City, Utah

April 4, 1929.

Elder _____.

Dear Brother:

Your letter of March 5th for some unaccountable reason only reached the President's Office on April 3rd.

So far as I know, none of the revelations to which you refer were ever received except the one given to John Taylor, October 13, 1882, which is mentioned by you.

Yours very truly,

(Sig.) HEBER J. GRANT.

At the time of writing his reply, President Grant confesses knowing nothing of the genuineness of either of

the four revelations in question, except the one calling him into the Quorum of Twelve. The confession is most remarkable and must be embarrassing in the circumstances. It suggests a bias in favor of the one revelation calling the present leader to a higher and much coveted position.

However, for the President's information and for the enlightenment of the leading Quorums of the Church, the writer testifies that each of the four revelations mentioned is genuine and from the Lord. These revelations were received in proper sequence, and in support of each there is an undisputable record so far as true Latter-day Saints are concerned. We consider the four revelations in their order of date: (1)

Revelation of 1880:

The Journals of Wilford Woodruff disclose the following information:

> During the month of January, 1880, I was at Sunset, Arizona, with Brother Lot Smith and the brethren with him who were trying to establish a branch of the United Order at that place. At this time the Government, through its officers, were using every means in its power to enforce the Edmunds-Tucker anti-polygamy law with the evident intent on the part of the officers to break us up as an organized community. Being away from President Taylor and my Quorum, I felt deeply distressed in mind concerning our condition as a people. While thus exercised I went into "the Wilderness", a region of country called by this name, situated about forty miles west of Sunset; and while there I stopped with two young men who were herding sheep belonging to the people of Sunset. I remained with them ten days, reading the revelations of God as contained in the Doctrine and Covenants, and praying fervently unto the Lord to reveal to me His mind and will concerning Zion. On retiring to bed on the night of the 25th of January, 1880, I found myself wrapt in vision, and the next morning the following revelation was given to me of the Lord, which I wrote at the time: (Then follows the revelation).

(1) For the full text of each of the revelations in question see Supplement to New and Everlasting Covenant of Marriage, pp. 43-66. Also "The Four Rejected Revelations" published by Francis M. Darter, and others.

This revelation is referred to in the Life of Wilford Woodruff, by Cowley (Pages 530-531) published under the censorship of the Church, and in which this statement is made: **"The revelation was submitted to the Quorum of the Twelve Apostles just prior to the April Conference of that year (1880). It was accepted by that body as the word of the Lord, according to Elder Woodruff's Journal, under date of April 4, 1880."**

Elder Franklin D. Richards, Church Historian and a member of the Quorum of Twelve, in writing a sketch of the life of Wilford Woodruff for the Improvement Era (1:874) states:

> During the period of the extreme and unrelenting prosecutions under the anti-polygamy acts of Congress, President Woodruff spent much of the time among the churches in Arizona and southern Utah. On January 26, 1880, having retired for some days in the mountains, fasting and praying, he obtained important revelations from the Lord concerning the work of the Twelve Apostles and events which would happen affecting both the Church and the nation. These were submitted to President John Taylor and the Council of the Apostles and were accepted by them as profitable for doctrine, for comfort, for light as to the future and for encouragement in the work of the ministry.

While this revelation was given in 1880, nearly three years before the revelation of 1882, which President Grant acknowledges as genuine, and in which he was called to the Quorum of Twelve, yet considering its importance as a divine document, it is incredible that he should not know of it and accept its genuineness. It will be noted that Elder Richards' reference to the revelation—and he was the Church Historian—was published in the Improvement Era in October, 1898—eighteen years after its reception. At this time President Grant was Manager of the Improvement Era. Is it not strange that the publication of such an important item of church history, could occur in the Era without the Manager knowing it; or is it lapse of memory that prompted President

Grant to say, "So far as I know this revelation was never received?"

The writer copied the revelation from the Journal of Wilford Woodruff; previous to which, however, and though much younger in years than Brother Grant, he has a distinct memory of the document as it was talked of by leading men in the Church. It seemed common knowledge at that time. Surely the President, by refreshing his memory, will not dispute this fact. Some salient features of the revelation read:

> Thus saith the Lord unto my servant, Wilford Woodruff, I have heard thy prayer and will answer thy petition. I will make known unto thee my will concerning the nations who encumber the land of promise, and also concerning Zion and her inhabitants. I have already revealed my will concerning the nation through the mouth of my servant Joseph, who sealed his testimony with his own blood, which testimony has been in force upon the world from the hour of his death.
>
> What I the Lord have revealed in that testament and decreed upon the nation and upon all the nations of the earth, shall be filled, saith the Lord of Hosts.
>
> I the Lord have spoken and will be obeyed. My purposes shall be fulfilled upon this nation and no power shall stay my hand. The hour is at the door when my wrath and indignation will be poured out upon the wicked of the nations. Their murders, blasphemies, lyings, whoredoms, and abominations have come up before my face and before the heavens, and the wrath of my indignation is full. I have decreed plagues to go forth and waste mine enemies, and not many years hence they shall not be left to pollute my heritage. The devil is ruling over his kingdom, and my Spirit has no place in the hearts of the rulers of this nation, and the devil stirs them up to defy my power and to make war upon my Saints. Therefore let mine Apostles and mine Elders who are faithful OBEY MY COMMANDMENTS which are already written for their profit and guidance. * * *
>
> As I have said in a former commandment, 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. The nation is ripened in iniquity, and the cup of wrath of mine indignation is full and I will not stay my hand in judgments upon this nation, or the nations of the earth. I have decreed wars and judgments upon the wicked and my wrath and indignation are about to be poured out upon them and the wicked and rebellious shall know that I am God. As I the Lord have spoken, so will I fulfill. I will spare none who remain in Babylon, but I will burn them up, saith the Lord of Hosts. As I the Lord have suffered, so will I put all enemies under my feet. For I the Lord utter my word and it shall be obeyed. And the day of my wrath and indignation shall come upon the wicket. 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 (Plural Marriage), which leadeth to a Celestial glory, which has been revealed unto my Saints through the mouth of my servant Joseph, for whosoever doeth these things SHALL BE DAMNED, saith the Lord of Hosts, and shall be broken up and wasted away from under heaven by the judgments which I have sent forth, and which shall not return unto me void. And thus, with the sword, and by bloodshed, and with famine, and plagues, and earthquakes, and the thunder of heaven and the vivid lightnings shall this nation and the nations of the earth be made to feel the chastening hand of an Almighty God until they are broken up and destroyed and wasted away from under heaven, and no power can stay my hand. * * *
>
> These revelations and testimonies are before you. Let my Saints search the word of the Lord, and treasure up wisdom and be prepared for that which is to come. As I have decreed, so shall my judgments begin at the House of God. There are those in my Church who have a name among you, who are adulterers and adulteresses, and those who blaspheme my name and those who love and make a lie, and those who revel and drink with the drunken. If they do not speedily repent of this wickedness and abomination they shall be severed from the ordinances of my house, saith the Lord. * * *

Revelation of 1882:

Since this revelation to John Taylor in which George Teasdale and Heber J. Grant were called to the Quorum of Twelve and Seymour B. Young was

called to the Presidency of Seventy, provided he would ignore the laws of the land and enter into plural marriage, is not questioned by President Grant it is unnecessary to consider its genuineness here, other than to remind the student of Church history of the law of heaven which provides that **"It is not meet that men who will not abide my law (of plural marriage) shall preside over my Priesthood."** This point is especially important at the present time, since local, stake and general authorities, who are manifestly not abiding in this sacred law—many of them openly and notoriously repudiating it—are attempting to sit in judgment on brethren and sisters who are abiding in it. Such officers are lacking in jurisdictional authority, and their action must be heaping upon themselves the condemnation of heaven. The present leader of the Church will recall an experience, while President of Tooele stake, wherein he, then a monogamist, was estopped from sitting in judgment on a brother who was abiding in this law of the Priesthood. The law is definite: **One not living the higher law, is not eligible to sit in judgment upon the standing of one who is living such law. To go where Abraham is, one must live the law of Abraham, which law is plural marriage.**

This revelation of 1882 has been published in European editions of the Doctrine and Covenants, but not in the English editions. (2)

Revelation of 1886:

Concerning this revelation to John Taylor, the authenticity of which is denied by President Grant, much has been said and written. A photostatic copy of the original text of the revelation, written by John Taylor, is published in TRUTH (October, 1938), Vol. 4:84-5.

This revelation was read before the Quorum of Twelve some time after the death of President Taylor, of which Quorum President Grant was a member. The genuineness of it, it is understood, was not questioned. The original was placed in the hands of President Grant, where it is now presumed to be.

This revelation together with the instructions accompanying it (TRUTH 6 : No. 6) is basis for the authority of the leaders of the Church in having plural marriage perpetuated under Priesthood action after the Manifesto of 1890. It was under this authority that Anthony W. Ivins was authorized to perform plural marriages in Mexico after the Manifesto; and all members of the Quorum of the Twelve and others were authorized to solemnize such marriages anywhere.

Surely President Grant, in view of what has transpired in his own domestic life, does not seriously question the genuineness of this revelation. A paragraph from it reads:

> I the Lord do not change and my word and my covenants and my law do not, and as I have heretofore said by my servant Joseph: ALL those who would enter into my glory MUST and SHALL obey my law. And have I not commanded men that if they were Abraham's seed and would enter into my glory, they MUST do the works of Abraham? I have not revoked this law, NOR WILL I, for it is everlasting, and those who will enter into my glory must obey the conditions thereof.

Revelation of 1889:

The fourth revelation referred to and concerning which the President professes no knowledge, is also recorded in the Journals of Wilford Woodruff. This is under date of November 24, 1889. The introduction to this revelation, as recorded in Brother Woodruff's Journal, reads:

> Attended a meeting with the lawyers at the Guardo (house) in the evening. They wanted me to make some concession to the court upon polygamy and other points, and I spent several hours alone and inquired of the Lord and received the following revelation, (November 24, 1889):

This revelation instructs the Presidency of the Church to make no conces-

(2) See German Edition of Doctrine & Covenants, 1903, and Swedish Editions of 1888 and 1928.

sions or promises to the courts or to the enemy, but to continue to live God's laws and receive of His protection. Said the Lord:

> **Let not my servants who are called to the Presidency of my Church deny my word or my law, which concerns the salvation of the children of men. Let them pray for the Holy Spirit which shall be given them to guide them in their acts. Place not yourselves in jeopardy to your enemies BY PROMISE. Your enemies seek your destruction and the destruction of my people. * * ***
>
> **Let my servants who officiate as your counselors before the courts make their pleadings as they are moved upon by the Holy Spirit, WITHOUT ANY FURTHER PLEDGES FROM THE PRIESTHOOD. * * * I cannot deny my word, neither in blessing nor judgments. Therefore, let mine anointed gird up their loins, watch and be sober and KEEP MY COMMANDMENTS. Pray always and faint not. Exercise faith in the Lord and in the promises of God; be valiant in the testimony of Jesus Christ.**

So clear is the record on these three **rejected revelations,** it is incredible that one as prominent in the Church as President Grant should not know of them. Indeed that he does not know of them or has not tested their genuineness, in view of their importance, is a direct challenge of his leadership of a people whose faith is based on direct revelation from heaven. To stand on this high pedestal and at the same time profess ignorance of these fundamental revelations from the Lord in which laws and principles of salvation are couched and clarified, admits of no excuse. When we contemplate President Grant's answer to an hungry, reaching soul—a soul desirous of knowing the revelations of the Lord and living up to their requirements—**"that so far as he knows none of the purported revelations are genuine"**, except the one calling himself into the Quorum of Twelve, words fail in expressing our surprise and astonishment. It is a most amazing and contradictory assumption. Can it be possible that the professed leader of Israel clings to and endorses the revelation of 1882 because of its confirmation of his calling to the Quorum and consequently, through precedence, his elevation to the Presidency of the Church, while he repudiates and condemns the other companion revelations because of their condemnatory spirit of his present policy of leadership? By what theory or logic can one of the four revelations be classed as genuine and the other three, given under similar circumstances and of like import, as spurious?

True, President Grant says: "So far as I know, none of the revelations to which you refer were ever received except the one given to John Taylor, October 13, 1882". This may be technically true. He was not present when the respective revelations were received. Not being personally present he, of course, could not say that he positively heard the Lord give them, or was a witness of the Spirit as they were dictated. But if such an excuse is urged against the three revelations he impliedly condemns, the same may be urged against their companion revelation of 1882 which called him into the Quorum of Twelve; yes, and against every revelation claimed to have been received in this dispensation or any other dispensation. What purpose can the President have in condemning the three and accepting all the others? The President claims never to have received a revelation himself; and in view of this fact he naturally would have no personal knowledge of any revelation received by others?

We have heard the President, time and again bear testimony that John Taylor and Wilford Woodruff was each God's Prophet on earth. That being true how is it that these two men are now credited with giving out false and dark revelations? When President Taylor announced the revelation of 1886 to his brethren, his first counselor, George Q. Cannon, being among them, was he a false or fallen Prophet? Will President Grant say he was? To question the genuineness of this 1886 revelation certainly implies that he was. When Wilford Woodruff wrote the revelations of 1880 and 1889 in his

Journals, was he writing fiction—was he likewise a fallen or false Prophet? If each of these men put forth documents as revelations from the Lord that the President now claims, at least by imputation, were spurious, by what logic or good sense can he now bear testimony that they were genuine Prophets of God and faithful leaders of Israel in their respective days?

In the circumstances, can the thinking, forward looking Saints be blamed for not feeling justified in testifying that the present leader, with his counselors and the Twelve are Prophets, Seers and Revelators? Is it not because of this falsifying and leading the Saints into error that the Prophet Isaiah was led by the Lord to utter the dire prediction?—

Therefore the Lord will cut off from Israel head and tail, branch and rush, in one day.

The ancient and honorable, he is the head; and the prophet that teacheth lies, he is the tail.

For the leaders of this people cause them to err; and they that are lead of them are destroyed.—Is. 9:14-16.

A FAULTY POSITION

Among the Saints today two definitely adverse interpretations of the word of the Lord prevail. Each group seems actuated by an honest desire to serve the Lord, and yet their views, in some instances, are diametrically opposite. We will assume in this article that they are equally honest and desirous of doing right.

The one group is prompted to cling to the fundamental principles and laws of the Gospel, as revealed through the Prophet Joseph Smith and his successors in the Priesthood, believing them to be of eternal duration and application; that while opposed to the systems of Babylon, and adherence to them brings social ostracism and spiritual persecution, yet such laws MUST be accepted and strictly adhered to by all aiming at exaltation in the presence of the Father and Son. These Saints accept the dictum set forth in the "Lectures on Faith" prepared under the supervision of the Prophet Joseph, which reads:

> **A religion that does not require the sacrifice of all things never has power sufficient to produce the faith necessary unto life and salvation; for, from the first existence of man, the faith necessary unto the enjoyment of life and salvation never could be obtained without the sacrifice of ALL EARTHLY THINGS. It was through this sacrifice, AND THIS ONLY, that God has ordained that man should enjoy eternal life; and it is through the medium of the sacrifice of all earthly things that men do actually know that they are doing the things that are well pleasing in the sight of God.—Sixth Lecture.**

This group accepts Paul's counsel: "Prove all things; hold fast that which is good", irrespective of consequences or of the prevailing notions of society.

The other school of thought holds to what they sometimes express as a "modernistic" view; they hold that laws and ordinances of the Gospel may be altered—taken from or added to, or entirely voided—in accordance with the intellectual advancement of the age or the demands of modern social ethics. (1) This class clings to the Catholic theory that the head of the Church is in all instances God's mouth-piece on earth. His actions are actuated by continuous revelation; he cannot go wrong and his counsels MUST be followed under all circumstances, whether in accord with the written word or not; that though the President should counsel wrong doing, contravening the laws of God, his edicts must be complied with, leaving the consequences to be borne by him. In this theory, the President can do no wrong.

This second group seems moved upon to force their doctrines upon the first group—cram it down their throats, so to speak, even to the point of persecution if thought necessary.

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(1) As a concrete example, see statement of Elder Stephen L. Richards, of the Quorum of Twelve, TRUTH 4:144.

The first group proves its position from the direct word of the Lord as contained in the standard scriptures of the Church, and as interpreted by the first six Presidents of the Church, while the second group offers no proof other than that the Saints are counseled to "follow their leaders." This group often takes the extreme view that to even question the soundness of counsel coming from the head is heresy, apostacy and un-Christian. As illustration: In a recent meeting wherein the Bishopric of a certain Ward in the city, were questioning a certain sister regarding her views on the fundamental laws of God. The Sister bore a strong testimony of the Gospel plan, and the necessity of living up to all the commandments. Asked by a member of the Bishopric. "How can I know that plural marriage is right today?" she replied in her humble way, "Why don't you ask the Lord?" The response came from the Bishop,—"Why, that would be an act of disloyalty to the Church!"

Think of it, readers, one may not appeal to the Father for light regarding the doctrines taught by His mortal sons! And such is "modern Mormonism".

Promoting the thoughts of this second group of "modernists" is some correspondence that has recently passed between a representative of each of the two groups. A member of the Church in California undertakes to set right a member of the Church residing in Salt Lake City. The latter brother believes in ALL the principles of the Gospel—and in the necessity of living them as God makes it possible to do so. In expressing such views his standing in the Church is being called into question. His California friend, hearing of the situation trys to dissuade him and have him "repent". A leading statement in this act of dis-suasion—a fair sample of the position of the Church today—follows:

> **Your passages quoted and your expressions are well taken, but you have forgotten two fundamental points: We as members must recognize and sustain constituted authority. Many people have apostatized, but the Church has not. The other important point is this Article of Faith No. 12, "We believe in being subject to kings, presidents, rulers and magistrates; in obeying, honoring and sustaining the law." These Articles of Faith are just as essential and important to the life of a Latter-day Saint as the ten commandments, and the law of the land deems it illegal to practice polygamy. * * * 'Thou shalt not commit adultery.' This is speaking plainly, but one cannot break the laws of the land and the laws of the Church and have more than one wife, and not break this commandment.**

Since this statement is unofficial in its character, coming as it does from a lay member, we would not take cognizance of it, except for the fact that it reflects the views of many of the Saints today and even receives expression by some of the leaders of the Church. In the situation, therefore, we feel justified in briefly commenting on the brother's attitude; and let it be understood from the onset that it is not our purpose to attack the motives, nor belittle the efforts of the brother. His intentions may be most noble and if so we hold them in proper respect. But since his expressions, crude and untenable as they are, reflect the position of the Church today we are moved to notice and give some comments upon them.

It will be noted that the brother, while acknowledging the proof offered as "**well taken**", yet condemns it without offering any scriptural proof in support of such condemnation. His contentions we will briefly notice under three headings:

1. We as members must recognize and sustain constituted authority.

This is true only when "**constituted authority**" sustains the laws of heaven, and in turn is sustained by the Lord. If to follow the course of "**constituted authority**" leads to a repudiation of the laws of heaven and a failure to receive the blessings predicated upon such laws, the member need not follow

it. In his day, Saul was the "anointed of the Lord", hence the **"constituted authority"** sustains the laws of heaven, but was David compelled to sustain Saul in his disobedience to the commandment of God and his murderous attempt upon David's life? The High Priest, Eli, was God's **"constituted authority"** in Samuel's day, and yet Samuel delivered a message of condemnation to him and his sons.

Wilford Woodruff was God's **"constituted authority"** at one time, but President Charles W. Penrose, for years a member of the First Presidency of the Church, commenting on the extent of his authority, stated:

> President Wilford Woodruff is a man of wisdom and experience, and we respect him, but we do not believe his personal views or utterances are revelations from God; and when "Thus saith the Lord" comes from him, the Saints investigate it, they do not shut their eyes and take it down like a pill.—Mill. Star, 54:191. Also TRUTH 6:63.

Such a position is sound; it is safe. It is claimed that the Pope can do no wrong. The error in this claim should be obvious to Latter-day Saints. No such claim can hold with reference to the leaders of Israel. Prophet as he was—the greatest Prophet, save our Lord and Savior, the earth has known—yet Joseph Smith was reproved on more than one occasion by the Lord for his follies. He was God's **"constituted authority"**, yet he said, **"If anything should have been suggested by us, or any names mentioned, except by commandment, or 'thus saith the Lord', we do not consider it binding."** (His. of Church, 3:295.) Here, the Prophet excused disobedience to his own counsels unless they came as commandments from the Lord. He said on another occasion: **"Oh! I beseech you to go forward, go forward and make your calling and your election sure; and if any man preach any other gospel than that which I have preached, he shall be cursed."** (Ib. 6:365). As shown, one part of the gospel he preached was that only authoritative commands—commands coming from the Lord—bind the Saints to obedience.

In the headlines to an address delivered by Bishop LeGrand Richards, at the last conference of the Church, published in the Church Dept. of the Deseret News, Jan. 11, 1941, we read:

"WE NEED PROPHETS WHO ARE SENT BY GOD. **Saints Must Follow Their Leaders. When Members Differ With Church Heads, Obey Blindly."**

This again reflects the attitude of the Church today. Obey BLINDLY. The horse, the cow, the sheep, the goat, or the slave obeys blindly. For many decades we have sung with gusto:

> "Freedom and reason make us men,
> Take these away, what are we then?
> Mere animals, and just as well
> The beasts may think of heaven or hell."

Earlier leaders of the Church condemned this idea of **"blind obedience"** in these words:

> We have heard men who hold the Priesthood remark, that they would do anything they were told to do by those who presided over them, IF THEY KNEW IT WAS WRONG; but such obedience as this (blind obedience) is WORSE THAN FOLLY to us; it is slavery in the extreme; and the man who would thus willingly degrade himself, should not claim a rank among intelligent beings, until he turns from his folly. * * * Others, in the extreme exercise of their almighty (!) authority, have taught that such obedience was necessary, and that no matter what the Saints were told to do BY THEIR PRESIDENTS, they should do it without asking any questions.
>
> When the Elders of Israel will so far indulge in these extreme notions, of obedience as to teach them to the people, it is generally because they have in their hearts to do wrong themselves, and wish to pave the way to accomplish that wrong; or else because they have done wrong, and wish to use the cloak of their authority to cover it with, lest it be discovered by their superiors, who would require an atonement at their hands.—Mill. Star, 14:594; TRUTH 3:119.

This, we take it, should be a sufficient answer to those who counsel "**Blind Obedience**". The forceful teachings of Brigham Young support these comments. He said:

> 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 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 WHISPERINGS OF THE SPIRIT OF GOD TO THEMSELVES, WHETHER THEIR LEADERS ARE WALKING IN THE PATH THE LORD DICTATES OR NOT. —Disc. of B. Y., pp. 209.

We commend these reflections to our California brother with the suggestion that he heed the direction of "**constituted authority**" only so far as it is proved to be correct by the revelations of the Lord.

2. The next point our brother mentions is:

We believe in being subject to kings, presidents, rulers, and magistrates, in obeying, honoring, and sustaining the law. "These Articles of Faith", he says, "are just as essential and important to the life of a Latter-day Saint as the Ten Commandments."

What an amazing statement! What an exhibition of ignorance concerning the real meaning of the Gospel! In the first place our critic—and the Church has done the same thing today—isolates the one Article from twelve others, and demands strict obedience to it as it reads separate and apart from its co-articles. Taken in this light it definitely voids the preceding Article, as well as other established principles of salvation. The preceding Article reads:

> 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.

Obviously this Article must be taken with and incorporated in the succeeding Article, else God's will is subservient to the will of man. Will our brother contend that should the laws of man prohibit the sacrament of marriage, that sacrament should be dispensed with? Will he contend that should a certain country prohibit the baptismal rite, converts to the Gospel shall not be baptized? This latter condition has prevailed as we have before shown (TRUTH 6:41). Had this theory prevailed the United States would still be a colony of Great Britain; the three Hebrew saints, Daniel and even the Lord Jesus, would be under condemnation for resisting the authority of "kings, presidents, rulers and magistrates." Such an assumption is unworthy an intelligent mind. The Saints are to obey "kings, presidents, rulers, and magistrates" in so far as their laws and decrees do not conflict with the decrees of heaven.

The Articles of Faith are not to be regarded as a revelation from the Lord. They are simply an abstract expression of the doctrines of the Church. Oliver Cowdery first outlined them. Joseph Smith later presented them to one John Wentworth, Editor and Proprietor of the CHICAGO DEMOCRAT, to be used by a Mr. Barstow, of New Hampshire, a friend of Wentworth's, who was writing a history of the State. In his letter to Mr. Wentworth, Joseph Smith traced the history of the latter-day movement from the Prophet's birth to the settlement of the Saints in Nauvoo, ending with an epitome of the doctrine of the Church and which has since been called the "Articles of Faith." (See Comprehensive History of the Church—Roberts, 2:130-133; also TRUTH 4:210-211.)

To hold then that these Articles of Faith, distorted as the present policy of the Church makes them, are as important to the Saints as the Ten Command-

ments is an inexcusable fallacy. The law thundered from Sinai proclaiming that "Thou shalt have no other gods before me", and setting forth the moral code was intended for all time. It came by "Thus saith the Lord", and not of man. The twelfth Article of Faith cannot be considered except in connection with the eleventh Article, and except in connection with the revealed word of the Lord pertaining to the laws of salvation.

3. Then comes the most startling statement of all in our brother's correspondence: **"Thou shalt not commit adultery.' This is speaking plainly, but one cannot break the laws of the land and the laws of the Church, and have more than one wife, and not break this commandment."**

Our correspondent and many others in the Church today, urging a like position set forth in the "sublime innocence of their ignorance", are more to be pitied than censured or ridiculed. **"Those breaking the laws of the land and of the Church, and HAVE MORE THAN ONE WIFE, are living in adultery."** This castigation includes the late President Joseph F. Smith, his counselor John Henry Smith; Presidents Francis M. Lyman, B. H. Roberts and others, who placed themselves on record in the Reed Smoot case in Washington (1904-5), as being breakers of the laws of the land and of the Church, each having "more than one wife." Hundreds others of the leading men of the Church, during the last decade, are in like category. ARE THEY GUILTY OF ADULTERY? The Lord says an adulterer cannot enter the Kingdom of heaven. Apostle Abraham H. Cannon who took Lilian Hamblin as his plural wife after the Manifesto, and against the edict of the Church, according to the rumblings of these massive minds, was an adulterer; and yet, President Wilford Woodruff stated of this man,—and this notwithstanding the "Saints" were condemning him for having entered into plural marriage after the Manifesto:

> **The Lord has called him to fill an important mission in the spirit world, as a PURE and HOLY APOSTLE from Zion in the Rocky Mountains—a labor which would not only prove a great benefit to his father's household but to the Church and Kingdom of God on the earth. (Oct. Conference, 1896).**

Did the Lord call an adulterer into the Kingdom of Heaven to do His great work?

President Heber J. Grant is among those unfortunates who broke both the laws of the land and of the Church and has "more than one wife". He was arrested, admitted his guilt, and paid a fine in the District Court, (and we admired him for it). Later, due to another infraction of the same law, he went to Europe, out of the jurisdiction of the Utah courts, to avoid arrest. It is not we who are accusing the leaders of the Church of being adulterers, it is this young Californian—honest as he may be in his contentions—who is trying to reform a full-fledged Latter-day Saint and turn him from living in accordance with the revelations of the Lord.

It is vain for a man to suppose he can do wrong—ignore the eternal laws pertaining to salvation—because counseled to do so by one in a higher position, and avoid reaping the consequences. Let us suppose the leader shall counsel one of our good farmers to sow wild oats in his field of productive land. He does so, knowing within himself that the counsel is wrong. What does he reap? Wild oats. It is little comfort to him that his adviser may be held responsible for the counsel—for he has sown the seeds of death in his soil, and he must reap that crop. God did not tell him to do it—the counsel came from man,—**"constituted authority."** Obviously the farmer loses. He knew better and yet followed counsel without protest, and must inevitably reap the reward of **"Blind obedience."**

THE CAST OUTS

In the "PROGRESS OF THE CHURCH", a publication sponsored by the Presiding Bishopric, (December, 1940, issue), a list of persons, said to have been excommunicated from the Church, is published. The list is made available as a caution to all "Ward leaders". These "excommunicants" are black-listed and must not be allowed to pay their tithing or in any manner participate in the worship of God in the meeting-houses of the Church. They are definitely cast out—"separated" from the members of the Church. Their crime is in adhering to the revelations of the Lord as revealed to the Prophet Joseph Smith and to his successors in the Priesthood. They accept every principle of the Gospel thus far revealed and brought to their notice. For this they are cast out.

The situation today was reflected in the teachings of Paul regarding a falling away. He said:

> Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, showing himself that he is God.—2 Thes. 2:3, 4.

And again:

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

The Prophet Nephi said:

> For behold, at that day, shall he (Satan) rage in the hearts of the children of men, and stir them up to anger against that which is good. (The hearts of the Latter-day Saints today are stirred up against the principle of Patriarchal marriage—a "good" principle, a saving principle.) And others will he pacify, and lull them away into carnal security, that they will say: All is well in Zion: yea, Zion prospereth, all is well —and thus the devil cheateth their souls, and leadeth them away CAREFULLY down to hell.—2 Nep. 28:20, 21.

As a result of this "falling away" which should take place in the "latter days", many warnings were given by the leaders of Israel in the present dispensation. Prominent among them are the following:

President Heber C. Kimball stated:

> But the time will come when the Lord will choose a people OUT OF THIS PEOPLE, (the Latter-day Saints) upon whom He will bestow His choicest blessings.—Des. News, Nov. 9, 1865.

In the year 1875, Daniel H. Wells, of the First Presidency said:

> Many will doubtless make shipwreck of their faith, and will be led away by the allurements of sin into by and forbidden paths; yet the kingdom will not be taken from this people and given to another, but a PEOPLE WILL COME FORTH FROM AMONG US, (from among the Latter-day Saints) who will be zealous of good works, willing to do the bidding of the Lord, who will be taught in His ways, and who will walk in His path.—TRUTH 3:135.

Later, on October 6, 1882, President Wells reiterated the above warning in the following words:

> And if we, as a people, do not hold ourselves on the altar ready to be used, with our means and ALL that God has bestowed upon us, according to the Master's bidding, for the upholding of His kingdom upon the earth, He will pass on and get somebody else; because he will get a people that will do it. I do not mean to say that He will pass on and leave this people; no, THERE WILL COME UP FROM THE MIDST OF THIS PEOPLE THAT PEOPLE WHICH HAS BEEN TALKED SO MUCH ABOUT, for the kingdom will not be taken from us and given to another people, it is too late in the day, as it has already commenced to grow, and it is growing and will continue to grow.—Des. News, Dec. 9, 1882.

In the same year, the Church published this statement in the Millennial Star (42:548):

> Before the great day of the Lord shall come and the day of righteousness and

> peace dawn upon this fair creation, two potent cleansing processes shall be in active operation. The first of these is the preparation of a choice people, purified by an application to their lives, as individuals and a community, of the principles of the gospel of peace. Such a body will EVOLVE FROM THOSE CALLED LATTER-DAY SAINTS, who, as a Church, possess the fulness and power of the pure plan of salvation out of this community, at present in the merely incipient stages of development, and from the remnant of the whole House of Israel, will emanate the NUCLEUS OR FOUNDATION from which will spring the righteous millennial population of our globe. * * *—Ib.

In 1885 the Deseret News treated editorially the desire of many of the Saints that the Church surrender the Patriarchal order of marriage, from which we quote:

> 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. 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 Savior is near even at the doors.—April 23, 1885. (Also see Mill. Star, 44:312-314. TRUTH 3:135.)

As late as the year 1889, the late Apostle Orson F. Whitney said in an inspired address:

> Many of this people are perhaps preparing themselves, by following after the world in its mad race for wealth and pleasure, to go down with Babylon when she crumbles and falls; but I know that there is a people, IN THE HEARTS CORE OF THIS PEOPLE, THAT WILL ARISE IN THEIR MAJESTY in a day that is near at hand, and PUSH SPIRITUAL THINGS TO THE FRONT; a people who will stand up for God, fearing not man nor what man can do, but believing, as the Prophet Joseph says, that all things we suffer are for our best good, and that God will stand by us forever and ever.—Des. News Weekly, Aug. 11, 1889.

The above references will suffice to show that a "falling away" from the principles of the Gospel was expected by the leaders of this people, as had been predicted by former servants of the Lord. History has not recorded a truer picture than the present situation presents in fulfillment of the predictions set forth.

In this "casting out" and "separation" process, no clearer condemnation could be given against those engaged in "unchurching the Saints" than was given by the Prophet Isaiah. He said:

> Hear the word of the Lord, ye that tremble at His word; Your brethren that hated you, that cast you out for my name's sake, said, Let the Lord be glorified; but He shall appear to your joy, and they shall be ashamed.—Is. 66:5.

Jesus Christ did not overlook this situation. He proclaimed:

> Blessed are ye when man shall hate you, and when they shall SEPARATE you from among them, 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 shall be great in heaven, for in the like manner did their fathers unto the prophets.—Luke 6:22-3. Ins. Translation.

The present policy of the leaders, as proclaimed in "Progress of the Church", is to "separate" certain members from the Church—to "cast out" their names and to **"reproach"** them **"for the Son of Man's sake."** No stronger believers in the revelations of the Lord can be found than these Saints who are being **"cast out"** and **"separated"**—the sheep from the goats. And to these the Lord said, **"Blessed are ye. * * * rejoice ye in that day, and LEAP FOR JOY, for behold your reward shall be great in heaven."** Surely the Saints in following the commandments of God have everything to gain and nothing to lose.

PERFECT LAW OF LIBERTY

"The first blessing the Gospel brings to man is heaven-born liberty; aye, that liberty which would make him free, even though he were confined to a dungeon. It frees him from sin—from death; from the heartaches, the sighs of regret; from his bitter remorse and self-reproaches; from restless nights, in which he exclaims, 'Would God it were morning'! from listless days wherein he cries, 'Would God it were night'! It frees him from the fear of the pit, 'where the fire is not quenched', and from the gnawing of the worm that never dies. It bids the sin-tossed soul to rest, and pours a balm into the sick heart. It does all this because, by obeying its first few requirements—faith in the Lord Jesus Christ, repentance of our sins, baptism in water—in which we show the burial and resurrection of our Lord—one receives a remission of his sins. O joy! The past is forgiven! The captive is free! For he who is free from sin, is free indeed. That sense of joyousness one feels in childhood, which is the fruit of innocence—and it is worth all the world besides—returns; the world is bright; that horrible inward gnawing has ceased—the shackles of sin have been broken, he who was a captive stands free."—B. H. Roberts, The Contributor, 5:222.

THE ARMY PERMITS

Describing the recreations engaged in by enlisted men in Camp, "Life" (Dec. 23, 1940), states:

"At Camp dances were carefully regulated by Army hostesses. To these dances came jitterbugs, sisters, best girls. On leave soldiers' contacts were less exemplary. Some were inclined to patronize burlesque houses and dance halls. If they want to visit red light districts, the Army gives its tacit acceptance provided they patronize ARMY INSPECTED HOUSES, stop at a prophylactic station on the way home."

Is it any wonder that parents hesitate to have their young sons enlist?

"TO BE, OR NOT TO BE"

To be a Saint, or not to be,
Is ev'ry one's prerogative
To choose.—If from volition free,
You make your choice, that nobly live.

The feint of doing things by halves
Is worse than doing not at all:
Can'st worship God and golden calves?
Bear Jesus' cross, with Satan's pall?

Will God and mammon, be allied?
Can Jesus Christ and Baal unite?
Will truth and falsehood coincide,
Or darkness propagate the light?

Then, wherefore think with mockery,
Or base deception to prevail?
Why bend to God the falt'ring knee,
And yield the heart and hand to Baal?

Why, smiling, gaze upon the cloud,
Which, gathering from the deadly blast?
Why, tamper wth the coiling shroud,
Till in its folds it binds you fast?

Who waits the thunder's voice to tell
Of the fierce lightning's fatal stream?
Or trusts th' enchantress' fairy spell
T' avert the lifted poniard's gleam?

Rise trim your lamps and make them bright—
Keep ev'ry thought and eye awake:
Gird on your armor, for the fight—
Truth, freedom, virtue, are at stake.

You who indulge in carnal ease,
Awaken from your treach'rous sleep,
Rise—ev'ry post of duty seize,
And sacred, ev'ry cov'nt keep.

When God a crucible prepares,
It burns with dross consuming heat:
His threshing floor will waste the tares,
But He'll preserve the precious wheat.

—Eliza R. Snow.

MAN'S DUTY

To make honor and duty the steady beacon-lights that shall guide your life-vessel over the stormy seas of time; to do that which it is right to do, not because it will insure you success, or bring with it a reward, or gain the applause of men, or be "the best policy," more prudent or more advisable; but because it IS right, and therefore OUGHT to be done; to war incessantly against error, intolerance, ignorance, and vice, and yet to pity those who err, to be tolerant even of intolerance, to teach the ignorant, and to labor to reclaim the vicious, are some of the duties of a true man of God.

—Albert Pike.

THE HOLY WAR
Kipling

(For here lay the excellent wisdom of him that built Mansoul: that the walls could never be broken down nor hurt by the most mighty adverse potentate unless the townsmen gave consent thereto. —Bunyan's Holy War.)

A Tinker out of Bedford,
  A vagrant oft in quod,
A private under Fairfax,
  A minister of God—
Two hundred years and thirty
  Ere Armageddon came
His single hand portrayed it,
  And Bunyan was his name!

He mapped for those who follow,
  The world in which we are—
'This famous town of Mansoul'
  That takes the Holy War.
Her true and traitor people,
  The gates along her wall,
From Eye Gate unto Feel Gate,
  John Bunyan showed them all.

All enemy divisions,
  Recruits of every class,
And highly-screened positions
  For flame and poison-gas;
The craft that we call modern,
  The crimes that we call new,
John Bunyan had 'em typed and filled
  In Sixteen Eighty-two.

Likewise the Lords of Looseness
  That hamper faith and works,
The Perseverence Doubters,
  The Present-Comfort shirks,
With brittle intellectuals
  Who crack beneath a strain—
John Bunyan met that helpful set
  In Charles the Second's reign.

Now he hath left his quarters
  In Burnhill Fields to lie,
The wisdom that he taught us
  Is proven prophecy—
One watchword through our armies,
  One answer from our lands:—
'No dealings with Diabolus
  As long as Mansoul stands!

A pedlar from a hovel
  The lowest of the low,
The father of the Novel,
  Salvation's first Defoe,
Eight blinded generations
  Ere Armegeddon came,
He showed us how to meet it,
  And Bunyan was his name!

"It is ingenuous to ask liberty and not give it? What greater hypocrisy for those who were oppressed by the bishop (in England) to become the greatest oppressors themselves so soon as their yoke was removed."

THE GIFT

With the gift of a splendid home-made quilt, to temper the chill winds of winter, came these lines from our Poet Laureate "Aunt" Emily:

I hope this little gift of mine
Will blend our hearts with love divine,
And in the years which may convene
Bring wisdom, love and grace between.

Then we would know our Master's voice,
And in His ways of love rejoice,
And gladly do our very best—
To hear Him say, "You've earned your rest."

ALL OVER AGAIN

C. V. R. Thompson, the New York correspondent for The London Express, relays this current London quip: All the civilized nations had been destroyed, bombs had leveled every city in the world, and a lone British pilot who remained alive flew his plane over Europe to search for some sign of life * * * But he could find none and no building unscathed * * * Seeing nothing at all left of Europe, he started flying to the United States, but his navigation was faulty and he ran out of gas, crashing in the heart of the African jungle * * * With his last ounce of strength he scribbled on a bit of fuselage: "Here died the last man on earth!" And then he died * * * Two little apes, who had been watching from a tree, climbed down, waddled over to the wreckage. One picked up the note, read it to the other and exclaimed: "The last man on earth! Good gracious, do we have to start this whole damned business all over again?"

The Doctor's Wife: "Doctor, how did this leaf get cut out of my new book?"
The Doctor: "I'm sorry, dear. I saw 'Appendix' in it and cut it out without thinking."

Richard: "Its a perfect day for the race, isn't it?"
Lorin: "What race?"
Richard: "The human race."

"If our civilization is to survive materially, it must be redeemed spiritually."—Woodrow Wilson.

TRUTH

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

VOL. 6. MARCH, 1941 NO. 10.

GATHERING OF THE SAINTS IN THE LAST DAYS

Return to Jackson County--Kings and Queens Explained; Be Cheerful

Discourse by Heber C. Kimball, February 17, 1861 (J. of D., 8:348-351)

You have all heard what has been said by brother Joseph W. Young, and you know it to be true, just as well as I do. You also know that it is necessary for us to observe and practice, in order that we may become Saints. He has told us a great many things, and they are all very good.

If all the people would magnify their callings and honor the positions for which they were created, they would do a great deal better than they do. This is considered by some to be but a small matter; but still there is a great deal contained in the expression. Man is an independent creature, as you were told this forenoon; **but every man is accountable for his own acts. Every debt you contract you have got to pay.** I shall never pay any of your debts, except I order you to contract them. If you will take counsel and do as you are told, you never will contract any debts that will affect you much. **Every sin that I commit while in this tabernacle of flesh I have got to settle; and if any debt is not settled while I am in the flesh, I shall have to pay it hereafter.** This will apply to you as well as me, and therefore you need not try to avoid it, for you will have to meet all your accounts.

We are considered to be the saviors of men; we are appointed to save, and not to destroy. We are gathered here in the mountains. Some have gathered themselves by the help of God, others have been gathered by the Church funds. It is not every man that has got the ability to manage his own emigration though he may have the means; for some men are not capacitated for that kind of business.

Perhaps you will now refer to the Bible to prove that the time is to come when the kings of the earth will gather the Saints together, and when they will bring the sons and daughters of God from afar, and when they will protect and sustain them,—when the queens of the earth will have them by their sides and become nursing mothers unto them. **We shall not send queens from here to the nations of the earth to teach the people, but the**

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

people have got to be brought here up to the heights of Zion; then the kings and queens will instruct them and nurse them, when we have them gathered together.

Now, a great many suppose that this applies to the kings and queens of the various nations; but I can tell you that the kings and queens of the Gentiles will never gather the Saints. I want to know how many of the Latter-day Saints were gathered to these mountains by king James Buchanan? (1) (President B. Young: There were a few teamsters came with the army.) How many did Tom Benton gather? The most of us: that is to say, he was the means of driving us from our homes to this place, which was then a wilderness; but he never helped us. James Buchanan never put forth his hands to aid this people. Will he ever strive to restore this people and make right that which he has made wrong? I don't suppose he ever will; **but as the Lord God liveth, he will have to pay the debt he has contracted with this people.** (A voice in the stand: It will take him a great while to do it). If you wait for him, or for any of the wicked, to take you back to Jackson County, Missouri, you will have to wait some millions of years. And if we should wait for the rottenhearted kings and queens of the wicked nations to gather us home, we shall have to wait a long time. Possibly some of them may come and look at the place, but they will never come to stay and assist in building up Zion. **Many of them will yet drive the Saints from their lands and homes, just as the wicked have driven us from the United States into these mountains of Deseret.**

Then who is to gather the people of God? You all say that we are to become a kingdom of kings and priests—of queens and priestesses; and the Bible supports this doctrine. **Now, the truth is, you are the very kings and priests that have got to gather the Saints, and your wives have got to school them and nurse them.** I might put this in different language, but this will answer the purpose and convey to you the true meaning of the text.

We are informed in the Bible that in the last days the sons of God shall be brought from afar, and his daughters from the ends of the earth; and also that the elect will be gathered from the four quarters of the globe. Now, this will most assuredly be fulfilled, and this is the work which you and I have got to perform. How shall we bring them together? The Scriptures say they shall come upon swift beasts and dromedaries; and I will add mules and oxen.

I tell you honestly that I do not believe that the corrupt kings and queens of the earth will ever gather the Saints of God; but still I acknowledge that they cannot do anything but what will tend to promote the interests of the kingdom of God, any more than James Buchanan could. Every step he took tended to promote this cause and give influence to this people. That very Expedition has opened your eyes so that you can see a great deal farther than you could before, and your perception will increase with your experience. Now, brethren, if you could see the thing just as it is, there is not one of you but what would put forth your means, your hands, and your minds like men and like saviors upon Mount Zion. It is as Brother Joseph said—"If you have the right spirit, you will be ready to lend your ability towards the gathering of Israel."

The Scriptures say that with what measure ye mete it shall be measured to you again. Then let us all sow good seeds. Let us strive to do good, learn to be one, and to be firmly connected to the Church and kingdom of God—every member partaking of his attributes, and of the spirit of those men who lead us. By pursuing this course we shall be prospered and blest in all things.

You need not wait for any of the kings to gather Israel; you need not wait for anybody else to perform the

(1) Then president of the United States. He sent Johnson's Army against the Saints.

duties that devolve upon you. We have got to gather the people, and our wives and sisters will become the nursing mothers, for they are the queens spoken of in Scripture. If we will all take this course, we shall be blest of the Almighty; his Spirit will be with us to impart joy and consolation continually.

There is one thing that Brother Joseph omitted to tell you. It was presented to his mind, but he did not like to say it; but I will say it. Have your rifles and muskets ready. Keep your powder dry, and have your balls and duck-shots ready; for you know not what a day may bring forth. It is our duty to be ready for every change and for every attack of the enemy; **for the Lord's people were always subject to opposition and persecution from their enemies, and they will continue to be so until the kingdom of God triumphs.**

Brother Joseph W. Young is going to the Missouri river to fetch the people who are gathering from Europe and various parts of the United States. I intend to do everything I can for the accomplishment of this laudable enterprise. If I could raise oxen sufficient, I would send ten teams and wagons; but if I cannot do this I will at least send three or four. It is for better to do this than let the Indians steal your cattle, and then you waste your time and property in hunting for them.

When I say anything of myself, there are some people who think it is egotism; but I have always been accustomed, since I came into this church, to do all I could for its advancement. I am always willing to give anything that is required of me for this kingdom. I have lived in this Church almost thirty years, and I have never been in any situation, however, difficult, but the way has been opened for me. I never failed to accomplish anything I set about, and I never shall, if I continue to pursue this course.

I am speaking this by way of encouragement, and Brother Brigham knows that I am telling the truth; for when we have been poor, the Almighty has placed means in our hands, and oftentimes so mysteriously that we did not know where it came from. For instance, in Nauvoo we were commanded to build the Temple; and in order to accomplish that, we had to build a great many big houses. Brother Brigham told me to go and build a good house. I had scarcely anything to begin with; but when I got through building I had a span of horses, a wagon, and a yoke of oxen. I could prove this, if it were necessary; for many others did similar things; and the more we built, the more means we had to build the Temple with. In the following February we left. My house was sold for seventeen hundred dollars, intended to be used to help to gather the Saints; but Almond W. Babbit put it in his pocket, I suppose. I have still got some buildings in Kirkland and in some other places; and if I don't have them again, those who drove me from them will have to pay a high price for them.

Brethren, I shall go to Jackson County with thousands of this people who will be faithful to their integrity; but we cannot go back until we have built some good houses. Let us honor the plan of salvation, that we may become one. My constant prayer is that the Spirit of oneness may descend upon this people; first upon the Presidency of this Church, and then upon every Quorum and authority thereof.

How is it with a tree? Does it not all partake of the same nourishment, and that sap go to every limb, branch, fibre, and leaf? It does; and it should be so with every man and woman in the Church and kingdom of God.

Let us gather up the Saints, then. Let us also build some good houses. We want to build the Seventies Hall, and several other large buildings the present season. We also want to devote a portion of our means to the building of the Temple, that thereby we may have an increase to the blessings

of the heavens and of the earth.

I feel very cheerful and happy to day. I do not feel any of that contractedness of mind that makes men selfish, penurious, cold-hearted, and of a sad countenance. **I find that the more that I have of the Spirit of God, the more cheerful I am; and it is so with all men of God. I know that those Prophets who have lived in my day loved to tell stories and be cheerful; they delighted in a glad heart and a cheerful countenance. Father Smith was one of the most cheerful men I ever saw, and he was harmless as a child.** Amen.

MESSAGES FROM ULYSSES S. GRANT

President of the United States---Affecting the Mormon Question

(1)

By Ulysses S. Grant, President of the United States.

Executive Mansion, Dec. 4, 1871.

To the Senate and House of Representatives:

* * * In Utah there still remains a remnant of barbarism, repugnant to civilization, to decency, and to the laws of the United States. Territorial Officers, however, have been found who are willing to perform their duty in a spirit of equity and with a due sense of the necessity of sustaining the majesty of the law. Neither polygamy nor any other violation of existing statutes will be permitted within the Territory of the United States. It is not with the religion of the self-styled Saints that we are now dealing, but with their practices. They will be protected in their worship of God according to the dictates of their consciences, but they will not be permitted to violate the laws under the cloak of religion. It may be advisable for Congress to consider what, in the execution of the laws against polygamy is to be the status of the plural wives and their offspring. The propriety of Congress passing an enabling act authorizing the Territorial Legislature of Utah to legitimize all children born prior to a time fixed in the act might be justified by its humanity to these innocent children. This is a suggestion only, and not a recommendation.—Messages and Papers of the Presidents, 6:4105.

* * * Affairs in the Territory are generally satisfactory. The energy and business capacity of the pioneers who are settling up the vast domains not yet incorporated into States are keeping pace in internal improvements and civil government with the older communities. In but one of them (Utah) is the condition of affairs unsatisfactory, except so far as the quiet of the citizens may be disturbed by real or imaginary danger of Indian hostilities. It has seemed to be the policy of the legislature of Utah to evade all responsibility to the government of the United States, and even to hold a position in hostility to it.

I recommend a careful revision of the present laws of the Territory by Congress and the enactment of such a law (the one proposed in Congress at its last session, for instance, or something similar to it) as will secure peace, the equality of all citizens before the law, and the ultimate extinguishment of polygamy. Ib. p. 4157.

February 14, 1873 the President said:

To the Senate and House of Representatives:

I consider it my duty to call the attention of Congress to the condition of affairs in the Territory of Utah, and to the dangers likely to arise if it continues during the coming recess, from a threatened conflict between the Federal and Territorial authorities.

No discussion is necessary in regard to the general policy of Congress respecting the Territories of the United States, and I only wish now to refer to so much of that policy as concerns their judicial affairs and the enforcement of law within their borders. * * *

Evidently it was never intended to intrust the Territorial Legislature with

(1) While some items in the Messages, it will be observed, reflect a prejudiced mind, which in that early day was common with the Nation's Chief Executives and other governmental officers, yet an occurrence took place which indicated a breadth of understanding by Ulysses S. Grant not enjoyed by his predecessors. In the autumn of 1875 President Grant visited Utah, being the first President of the nation to set foot within the Territory. He and party arrived on the Sabbath day and in the procession greeting him was a host of Sunday School children. Seeing these, the President asked, "Whose children are these?" "Mormon children", was the reply. "The man of Appomattox", says Whitney's Popular History of Utah, "gazed a few moments upon the scene of innocence and beauty, and then murmured, 'I have been deceived.' "

power which would enable it, by creating judicatures of its own or increasing the jurisdiction of courts appointed by Territorial authority, although recognized by Congress to take the administration of the law out of the hands of the Judges appointed by the President or to interfere with their action.

Several years of unhappy experience make it apparent that in both of these respects the Territory of Utah requires special legislation by Congress. Public opinion in that Territory, produced by circumstances too notorious to require further notice, makes it necessary, in my opinion, in order to prevent the miscarriage of justice and to maintain the supremacy of the laws of the United States and of the Federal Government to provide that the selection of grand and petit jurors for the district courts, if not put under the control of the Federal Officers, shall be placed in the hands of persons entirely independent of those who are determined not to enforce any act of Congress obnoxious to them, and also to pass some act which shall deprive the Probate Courts or any court created by the Territorial Legislature, of any power to interfere with or impede the action of the Courts held by the United States Judges.

I am convinced that so long as Congress leaves the selection of jurors to the local authorities it will be futile to make any effort to enforce laws not acceptable to a majority of the people of the Territory, or which interfere with local prejudices or provide for the punishment of polygamy or any of its affiliated vices or crimes. * * *

I am advised that United States Courts in Utah have been greatly embarrassed by the action of the Territorial Legislature in confering criminal jurisdiction and the powers to issue writs of habeas-corpus on the Probate Court in the Territory and by their consequent interference with the administration of Justice. Manifestly the Legislature of the Territory cannot give to any court whatever the power to discharge by habeas-corpus persons held by or under process from the Courts created by Congress, but complaint is made that persons so held have been discharged in that way by the Probate Courts. I can not doubt that Congress will agree with me that such a state of things ought not longer to be tolerated, and that no class of persons anywhere should be allowed to treat the laws of the United States with open defiance and contempt.

Apprehensions are entertained that if Congress adjourns without action upon this subject turbulance and disorder will follow, rendering military interference necessary—a result I should greatly deprecate, and in view of this and other obvious considerations, I earnestly recommend that Congress, at the present session pass some act which will enable the District Courts of Utah to proceed with independence and efficiency in the administration of the law and justice—Ib. p. 4162-4.

December 7, 1875 the Message reads:

To the Senate and House of Representatives:

In nearly every annual message that I have had the honor of transmitting to Congress I have called attention to the anomalous, not to say scandalous, condition of affairs existing in the Territory of Utah, and have asked for definite legislation to correct it. That polygamy should exist in a free, enlightened, and Christian country, without the power to punish so flagrant a crime against decency and morality, seems preposterous. True, there is no law to sustain this unnatural vice; but what is needed is a law to punish it as a crime, and at the same time to fix the status of the innocent children, the offspring of this system, and of the possibly innocent plural wives. But as an institution polygamy SHOULD BE BANISHED FROM THE LAND. While this is being done I invite the attention of Congress to another, though perhaps no less an evil . . . the importation of Chinese women, but to pursue honorable or useful occupafew of whom are brought to our shores tions."—Ib. 4309.

COURAGE

A great deal of talent is lost in the world for want of a little courage. Every day sends to their graves obscure men whom timidity prevented from making a first effort; who, if they could have been induced to begin, would, in all probability, have gone great lengths in the career of fame.

The fact is, that to do anything in the world worth doing we must not stand back shivering and thinking of the cold danger, but we must jump in and scramble through as well as we can. It will not do to be perpetually calculating risks and adjusting nice chances.

A man waits, and doubts, and consults his brother and his particular friends, 'till one day he finds that he is sixty years old and that he has lost so much time in consulting relatives that he has had no time to follow their advice.—Sidney Smith.

READY REFERENCES
on
CELESTIAL MARRIAGE
THE MORMON MARRIAGE SYSTEM

Legal Aspects of Polygamy: (Continued from page 202)

We now consider the opinions of members of the legislative bodies opposing the anti-polygamy measures that were being enacted into law, and having particular reference to the Edmunds measure, February, 1882:

SENATOR WILKINSON CALL, OF FLORIDA—It seems to me that this measure is one that ought not to be adopted by the Senate. It is an act that virtually declares that the President may give the whole political power of elections in the Territory of Utah to five persons, nominated by himself and confirmed by the Senate. It seems to me that if there is anything in the institutions of this country and in the idea of self-government, that is a proposition which destroys the whole of it. * * * I think you can find better means of stamping out polygamy than one which STAMPS OUT THE INSTITUTIONS OF THE COUNTRY. * * *

The bill proposes to be a bill for the punishment of bigamy in the Territories of the United States and in places where it has exclusive jurisdiction. It DESTROYS ONE GOVERNMENT AND ORGANIZES ANOTHER for the purpose of giving efficiency to provisions for punishing this crime. It does not stop there; it constitutes tribunals which are partial, and in which it expressly and deliberately provides that the person charged with crime SHALL NOT HAVE AN IMPARTIAL TRIAL. It imposes a RELIGIOUS TEST upon the jurors, which is in violation of the cardinal provision of the Constitution of the United States, that when a man is charged with crime he shall have a fair and impartial trial. It imposes a religious test by which persons entertaining that opinion are excluded from the juries who are to try individuals charged with this crime. If there be anything sacred in the history of American jurisprudence and American liberty, it is that a person charged with crime shall have a fair and impartial trial by a jury of his peers, and not by a packed jury selected of men KNOWN TO BE OPPOSED TO HIM and prejudiced against him, and a religious test imposed upon them for their qualification as jurors.—His. of Utah, Whitney, 3:177.

SENATOR VEST, OF MISSOURI—The seventh and eighth sections of this bill (1) simply provide for an anomaly in the jurisprudence of the United States, and establish a doctrine that, in my judgment, STRIKES DOWN THE FUNDAMENTAL PRINCIPLE OF AMERICAN LIBERTY. If there is one single clause in our Constitution or bill of rights dear to the American heart, it is that no citizen shall be deprived of life, liberty, or property without the judgment of his peers or of a competent tribunal. The idea that any citizen can have taken from him a right conferred by law, without the judgment of a competent tribunal and without a trial, is abhorent to every principle of personal liberty and

(1) As finally passed these became the 8th and 9th Sections of the bill, which read, in part, as follows:

That no polygamist, bigamist, or any person cohabiting with more than one woman, and no woman cohabiting with any of the persons described as aforesaid in this section, in any Territory or other place over which the United States have exclusive jurisdiction, shall be entitled to vote at any election held in any such Territory or other place, or be eligible for election or appointment to or be entitled to hold any office or place of public trust, honor, or emolument in, under, or for any such Territory or place, or under the United States.

That all the registration and election offices of every description in the Territory of Utah are hereby declared vacant, and each and every duty relating to the registration of voters, the conduct of elections, the receiving or rejection of votes, and the canvassing and returning of the same, and the issuing of certificates or other evidence of election in said Territory, shall, until other provision be made by the Legislative Assembly of said Territory as is hereinafter by this section provided, be performed under the existing laws of the United States and of said Territory by proper persons, who shall be appointed to execute such offices and perform such duties by a board of five persons, to be appointed by the President, by and with the advice and consent of the Senate, not more than three of whom shall be members of one political party: and a majority of whom shall be a quorum. * * *

The canvass and return of all the votes at elections in said Territory for members of the Legislative Assembly thereof shall also be returned to said board, which shall canvass all such returns and issue certificates of election to those persons who, being eligible for such election, shall appear to have been lawfully elected, which certificates shall be the only evidence of the right of such persons to sit in such Assembly.—History of Utah, Whitney, 3:190.

constitutional right. It is the very essence of good government and of freedom and of constitutional right that every man should be tried and convicted before punishment. The seventh section of this bill takes away from a citizen of the United States the right to vote or hold office before conviction by his peers of any crime. * * *

If this be not a bill of attainder under the theory of the Constitution of the United States, there never has been a bill of attainder proposed in all history. Never in the darkest days of the Stuarts or the Tudors, never in any of the darkest days of despotism, I undertake to say here, weighing my words deliberately, was there ever enacted a statute more exactly within the meaning of a bill of attainder than the seventh and eighth sections of this bill. * * *

While I abhor polygamy, while I have denounced it, while I have introduced the two first bills introduced in this Senate against it, I revere the Constitution of my country and the rights of personal liberty guaranteed to every American citizen. I tell you now, Senators of the United States, PASS THE BILL AND YOU ESTABLISH A PRECEDENT THAT WILL COME HOME TO PLAGUE YOU FOR ALL TIME TO COME. (2) The feeling that today exists against polygamy, may exist tomorrow against any church, against any class in this broad land, and then—what this Constitution meant to guard against—the waves of passion mounting high, we shall be told that the Constitution of the United States enabled Congress to pass this act, which in its every feature is a bill of attainder, denounced by that instrument as against public policy and absolutely void. * * * Ah, but we are told that there is no punishment in this bill. We are told that taking away the right of suffrage is no punishment. Mr. President, we in this bill take away the right to hold office, and the Supreme Court has decided IN TOTIDEM VERBIS that that is a punishment as much as if a man be convicted and sentenced to the penitentiary.—Ib 177-8.

(2) Wilford Woodruff had previously stated (1879): "The Congress of 1862, and the Supreme Judges of 1879, in their acts and decisions, have taken a dangerous and fearful step; their acts will sap the very foundation of our government, and it will be rent assunder, and the God of heaven will hold them responsible for these things, for 'what men sow they will reap, and the measure they mete unto others will be meted unto them', saith the Lord. The CONSTITUTION ONCE BROKEN by the rulers of the land, there will be no stopping place until the nation is broken in pieces, and no power beneath the heavens can save this nation from the consequences thereof.—Mill. Star, 41:243.

SENATOR MORGAN, OF ALABAMA—When I first looked over this bill I became satisfied that it contained some very grave constitutional difficulties. * * * It is therefore a question which is not to be treated in the spirit of madness. * * * I think if it was ever becoming in the American Senate to proceed with coolness and quietness and deliberation, carefully searching every inch of the ground upon which we plant our feet, it is at this very moment of time, when there is a great cry against polygamy in the Territory of Utah under Mormon influence. * * * A gentleman is said to occupy a seat on the floor of the House of Representatives as a Delegate from Utah, who is a Mormon. It has been frequently said that he is a polygamist, that he has a plurality of wives, and belongs to the Mormon Church. Would it be the effect of this bill, if it should pass both houses and be signed by the President of the United States, to disqualify him from holding the office that he now occupies? So I read the seventh section, and no member of the committee denies, I believe, that that is the proper construction. * * * This, Mr. President, is to all intents and purposes, an EX POST FACTO law. * * * It undertakes to create a crime and punish a man for the commission of it at a time before the statute itself was enacted, certainly before this method of punishment was prescribed; and if I understand anything in reference to constitutional law, it is that you cannot impose a new punishment upon one who has been guilty even of a crime against the law, so as to make it retroactive in its effect and in its operation. * * *

I AM NOT WILLING TO PERSECUTE A MORMON AT THE EXPENSE OF THE CONSTITUTION OF THE UNITED STATES. I am not willing to go to the Indian tribes where Polygamy is practiced and take up those men and inform them that they shall not have the right to life or liberty because they are polygamists; and we have just the same right to tell an Indian that he shall not live because he is a polygamist, as we have to tell a Mormon that he shall not vote because he is a polygamist, provided we make that the penalty of the crime, and give the power to a legislative tribunal to declare his crime and punish it. We must be cautious in times like these how we employ our power.—Ib. 178.

SENATOR BROWN, OF GEORGIA—The bill proposes to apply a religious test to the Mormons, in so far as it pun-

ishes the Mormon for his opinions, it is a religious test applied. He believes that Joseph Smith was a prophet as much as I believe that Jeremiah was a prophet; and while I think he is in an egregious error, I have no right to proscribe him because of his belief as long as he does not practice immorality. And I have no right to do more as a legislator than to prescribe rules to punish him for his immoralities, and leave him to the full enjoyment of his religious opinions, just as I claim the right to enjoy my own opinions. IF WE COMMENCE STRIKING DOWN ANY SECT, HOWEVER DESPISED OR HOWEVER UNPOPULAR, ON ACCOUNT OF OPINION'S SAKE, WE DO NOT KNOW HOW SOON THE FIRES OF SMITHFIELD MAY BE REKINDLED OR THE GALLOWS OF NEW ENGLAND FOR WITCHES AGAIN BE ERECTED, OR WHEN ANOTHER CATHOLIC CONVENT WILL BE BURNED DOWN. * * *

I, for one, shall not be a party to the enactment or enforcement of unconstitutional, tyrannical, and oppressive legislation for the purpose of crushing the Mormons or any other sect for the gratification of New England or any other section. * * *

The Mormon sect is marked for the first victim. The Constitution and the practices of the Government are to be disregarded and if need be trampled down to gratify the ire of dominant intermeddling. * * *

The Mormons may, however, be consoled by the reflection that their privileges need not be curtailed if they are obedient, nor the present practice diminished, but they must change the name and no longer conduct the wicked practice in what they call the "marriage relation."

The Government considers this no great hardship, as it freely permits in the Mormons, if called by the right name, what it does not punish in other people. For, without violating the policy of the Government in so far as it has been proclaimed by its Utah Commission, if the Mormons will conform to its requirements as to the mode, the practice of prostitution in Utah need not in the slightest degree be diminished. THE CLAMOR IS NOT AGAINST THE MORMON FOR HAVING MORE THAN ONE WOMAN, BUT FOR CALLING MORE THAN ONE HIS WIFE. * * *

The Government and people of the United States have deliberately determined that they must call it by the proper name. Let the Mormon who has a plurality of women remember that he must conform to the practice elsewhere and call but one of them his wife.

This, Mr. President, is the point we have reached. This is the distinction we have drawn. This is our present policy and practice as applied to the Territory of Utah. What consummate statesmanship!

Others who feel it their duty upon such hollow pretexts to destroy a prosperous Territory by such unconstitutional and illegal means as are proposed will doubtless proceed with this unnatural warfare until they have seen the result of their folly. * * *

There are over fifty millions of people in the United States, and there are probably twenty times as many persons practicing prostitution, or illegal sexual intercourse, in the other parts of the Union as the whole number who practice it in Utah. * * *

It is certainly a matter of great importance that polygamy, prostitution, foeticide and illegal divorce, whether practiced in Utah or in any other part of the United States, should be put down. And if we have it in our power by constitutional means to accomplish that end no one would be more rejoiced than I. But having taken a solemn oath to support the Constitution of the United States, I cannot as a Senator vote for a measure which I am satisfied is a plain violation of the Constitution to crush out polygamy, or to accomplish any other object. * * *

The late ALEXANDER H. STEPHENS, of Georgia, when asked what would be the effect of the Edmunds bill on Mormonism, replied, "The effect will be to make more Mormons."

But I may be asked, "What means can we adopt to destroy this great evil in Utah?" I reply we cannot do it by passing unconstitutional laws, or adopting illegal or unconstitutional means, or by striking down republican government in the Territory.

The Christian churches of this country spend hundreds of thousands of dollars every year sending missionaries to foreign lands where polygamy is practiced. In India and in China alone more than 500,000,000 of people practice or acquiesce in the practice of polygamy. And yet the Christian churches are not discouraged, but they send missionaries there, hoping finally to convert the whole

mass of the people. Why, then, should we not send missionaries to Utah, where only about 12,000 people practice and a little over 100,000 people believe in polygamy? If the Christian churches are willing to make the effort to convert 500,000,000 of polygamists in the East, why should they not with less effort convert 100,000 within the limits of our own land? If the first task is within the range of possibility, what is there to discourage us from the smaller undertaking? There are a great many people in Utah who might be converted by the proper effort. They are our neighbors, our fellow-citizens. Shall we give them up as reprobates, and make no effort to save them, and join in a crusade to crush them? They speak our language, they are within easy reach. Why give them up and turn to the heathen of other lands, who neither understand our language nor have anything of race or sympathy in common with us? Have the Christian churches done their duty to the Mormon people? If you cannot convince their leaders you can convert thousands of the people. It may be easier to cry, "Crucify them", than it is to try to help convert them. But can the churches reconcile it to conscience that duty is as well performed in the one case as in the other?—Scrap Book of Mormon Literature, 1:329-333.

MR. HOUSE OF TENNESSEE—Now it seems to me that if the Supreme Court of the United States knows what a bill of attainder is, the eighth and ninth sections of this act are clearly in violation of the Constitution. When I took a seat in this House I took an oath to support the Constitution of the United States. I cannot and will not swear to a lie even to emphasize my abhorrence of polygamy or to punish a Mormon, and with my views of this act I would have had to do so if I had voted for the bill when it passed. It would seem that after organizing a packed jury to convict, the authors of the bill ought then to have been willing to await a conviction before depriving American citizens of the right to vote or hold office. For what is an American, deprived of those rights? He may live in a land of boasted freedom, but thus stripped of the rights and privileges that freemen most value, he is no better than a slave.

Let the CARPET-BAGGER, expelled finally from every State in the American Union with the brand of disgrace stamped upon his brow, lift up his head once more and turn his face toward the setting sun. Utah beckons him to a new field of pillage and fresh pastures of pilfering. Let him pack his grip sack and start. The Mormons have no friends, and no one will come forward to defend or protect their rights. A returning board, from whose decision there is no appeal, sent out from the American Congress BAPTIZED WITH THE SPIRIT OF PERSECUTION AND INTOLERANCE, will enter Utah to trample beneath their feet the rights of the people of that far-off and ill-fated land. Mr. Speaker, I would not place a dog under the dominion of a set of carpet-baggers, re-inforced by a returning board, unless I meant to have him robbed of his bone. A MORE GRINDING TYRANNY, A MORE ABSOLUTE DESPOTISM WAS NEVER ESTABLISHED OVER ANY PEOPLE.—Ib. 333-4.

MR. BUCKNER, of the House of Represenatives—I believe, and I am sorry to say I believe, that one of the main purposes for which this bill is being pushed through this House with such unseemly haste is that it may be brought up (as it can be if the other side is willing to forego all right and justice) to foreclose the case of Cannon vs. Campbell, and to give countenance to that great wrong committed against the right of suffrage by a weakling executive, at the command of somebody, I know not whom.

MR. CALKINS—My report, which the gentleman will find upon the files of this House, gives the views of myself and a majority of the committee on elections; and those views are based upon a very different ground from that which the gentleman from Missouri now assumes.

MR. BUCKNER—If the gentleman can vote out Mr. Cannon, then I can see very well how he can vote for the enormity in this bill, which gives to a board of canvassers to be appointed by the President the very same infamous power exercised by the executive of the Territory. * * * I hope my friends on the other side will not bring this bill up to influence that election case; but I say the bill is broad enough to be used in that way, and I have a fear that the object in pushing it with such hot haste is that it may be used for that very purpose, of deciding finally the question involved in that election case. By the amendment which I wished to offer, my object was to preclude any such possibility.—History of Utah—Whitney 3-187.

MR. BELMONT—I shall not vote for this bill, because I desire effective and proper legislation against polygamy, and because I am not willing to submit to trial a measure so ill-considered that its evil consequences may easiy be foreseen.

* * * Many who content themselves with voting in its favor say that it will disappoint its framers and will not accomplish the purpose for which it is intended; and I feel satisfied that such is the fact.—Ib.

MR. HEWITT — Polygamy can be stamped out without resorting to a remedy which, if generally applied, would vitiate our whole political system and convert our elections into a mockery of justice. No consideration of expediency, no amount of clamor from persons, however worthy, who are ignorant of the fundamental conditions by which civil liberty exists, will ever induce me to give assent to a remedy which, worse than the disease, is based upon a doctrine so radically wrong that its admission into our code of political ethics would be fatal to free government elsewhere than in Utah.—Ib. 187-8.

MR. BLANCHARD—I am ready at any time to dispose summarily of polygamy, but even in these degenerate times (politically speaking) I find I have still left sufficient reverence and veneration for that grand old instrument bequeathed to us by the fathers of the Republic to prevent me from violating its letter or spirit. * * * We in Louisiana, Mr. Speaker, have had some experience with returning boards. The monster originated there, having been the unholy offspring of political corruption and greed of usurped power. Our experience with him was a painful and bitter one before he was finally throttled. We would therefore spare the people of Utah, whether they be Gentiles or Mormons, the infliction. A returning board is too great a punishment even for a Mormon.—Ib. 188.

MR. HERBERT—Sir, I have denounced returning boards a hundred times. Shall I now, by this very political party I have so often arraigned for resorting to such methods, be compelled to vote for a returning board myself? No, sir; never! Never will I sanction by my vote such a sham, such a hollow mockery of liberty, as setting up a semblance of Republican government and giving a board of five men and their appointees all the substance of power—the power to undo whatever the voters have done; the power to mould and shape the politics of a Territory to suit themselves. If gentlemen on the Republican side of this House are unable to frame a bill to suppress the evils of polygamy without violating every sound principle of legislation, let them open the bill to amendment, and we will perfect it for them.—Ib.

(To be continued)

TRUTH

The attached quotation from the writings of Elder John A. Widtsoe of the Quorum of Twelve, is passed on to our readers with an earnest appeal that the truths expressed may be received and absorbed as scripture.

This Magazine is devoted to the dissemination of truth, and we are proud to have the support of such minds as Elder Widtsoe and his colleagues in the Twelve, in this very important mission. Let the Saints accept the truth from whatever source it may come; and cling to it even though it may cost their lives to do so. Elder Widtsoe's article follows:

> There must be also a readiness on the part of every seeker to accept truth when found. That seems sometimes exceedingly difficult. There must be no resistance because truth clashes with our traditions or established opinions. Courage must be found to accept and cherish truth though it sever human ties, breaks friendships, or lead to persecution. If truth has any value, it is worth any price it may require for its possession. One is not a truth-seeker who is not ready at all times to accept and practice new, accredited truth. Whoever is ready for truth, at any cost, finds a recompense, a joy in life obtainable in no other way. * * * The possession of truth implies the use of it, else man does not conform to the Gospel plan. Un-used truth may be ornamental, but of no real value. * * * It is not enough to possess truth; it must be used as a weapon with which to accompish the purposes of the Lord. Whoever seek truth finds it, and uses it, enters into partnership with the Lord in perfecting himself and his fellowmen. —Improvement Era, Oct. 1938, pp. 588-9.

SLANDER

Slander's edge is sharper than the sword: her tongue
Outvenoms all the worms of Nile; her breath
Rides on the posting winds, and doth belie
All comers of the world: kings, queens, and states;
Maids, matrons—nay, the very secrets of the grave,
This viprous Slander enters.—Shakespeare.

"Squire Perkins says: 'Whether th' doctor prescribes a vacation or calomel depen's on how much th' patient's got.'"

EDITORIAL

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EDITORIAL THOUGHT

There are multitudes of pure and holy spirits waiting to take tabernacles, now what is our duty?—to prepare tabernacles for them; to take a course that will not tend to drive those spirits into the families of the wicked, where they will be trained in wickedness, debauchery, and every species of crime. It is the duty of every righteous man and women to prepare tabernacles for all the spirits they can.—* * * This is the reason why the doctrine of plurality of wives was revealed, that the noble spirits which were waiting for tabernacles might be brought forth.—Brigham Young.

"WHEN DOES A PROPHET SPEAK AS A PROPHET"

This question is treated in the Improvement Era, February, 1941, by Elder John A. Widtsoe of the Quorum of Twelve, under the heading "Evidences and Reconciliations". (1)

Much that is said by Dr. Widtsoe is good; but the good is so mixed with human sophistry and veiled aspersions, that at best it is misleading, contradictory and non-convincing. The Doctor uses as a foundation for his theories this statement made by the Prophet Joseph Smith:

> This morning * * * I visited with a brother and sister from Michigan, who thought that "a prophet is always a prophet"; but I told them that a prophet is a prophet only when he was acting as such.

Joseph's explanation of a prophet's position—that he is "a prophet only when he is acting as such", must be interpreted with care. Joseph was chosen of the Lord as a Prophet; he was given the highest order of Apostleship—an order above that of either the Twelve or Seventy or the Presidency of the Church; to him was permanently entrusted the affairs of this Dispensation; he was God's Prophet on earth and held that prophetic position every moment of his life after he was so selected and ordained. True, only when he spoke in the name of the Lord, were his words to be regarded as officially coming from the Lord. He said:

> If anything should have been suggested by us, or any names mentioned, EXCEPT BY COMMANDMENT, or THUS SAITH THE LORD, we do not consider it binding.—His. of Church; 3:295.

Here the Key is given. A true Prophet, when delivering a message from the Lord, will speak in the name of the Lord. Though Joseph, at times, spoke as an individual, yet he was God's Prophet and the leader of the Dispensation. Why? Because the Lord chose him and placed him there. And in no sense does this fact argue that another man, at a later date, who may be the people's choice to lead them, occupies a like position or enjoys the confidence of heaven as did the Prophet. Such a conclusion must be obvious.

Joseph Smith was called of God direct; he was introduced to the Son by the Father, and was given his high Apostolic calling under the hands of

(1) For a more exhaustive treatment of the subject, see TRUTH 5:179, et seq., under the heading of "A Priesthood Issue."

Peter, James and John; Keys were committed into his hands by Moses, Elias and Elijah, (D. & C. Sec. 110); he was inducted into the sacred calling by the God of heaven; he proclaimed as an essential truth: **"ALL the Prophets had the Melchisedek Priesthood and were ordained by God Himself."** (Teachings of the Prophet Joseph Smith, p. 181). Being the head, it must be understood that any revelation coming to the Church or to the Kingdom, must come through him.

It is clear that Dr. Widtsoe's effort is directed to the establishment of the present leader of the Church as God's Prophet and mouthpiece to Isreal. As is always the case, and Dr. Widtsoe, the philosopher and scientist knows it, to begin an hypothesis with a false premise leads to faulty conclusions. Why so strained an effort to establish a person in a position for which he himself denies the necessary qualifications? The leader has on numerous occasions declared that he is not that which his satellites are trying to force him to be—a Prophet, Seer, and Revelator. He has gone so far as to disclaim even a desire to occupy that sacred appointment, as entailing too great a responsiblity.

Dr. Widtsoe states:

> **Such official prophetic utterances to the Church are usually made in the great General Conferences of the Church, or in signed statements circulated among the people. The phrase, "Thus saith the Lord", may at times be used; but it is not necessary.**

Thus far it is good, but this is followed by the amazing statement:

> **When the prophet speaks to the people in an OFFICIAL GATHERING or over his signature, he speaks as the Lord directs him.**

A general conference is an **"official gathering"**, and to assume everything the present leader of the Church says at such gatherings, is "directed by the Lord" does violence to the reputation of the eminent Doctor as a scientist, an analyst, and an interpreter of divine law.

How often has the present leader made rash statements in the pulpit at conference time, sometimes apologizing for them after!!! **Are such statements "directed by the Lord?"** At the Conference session, April 3, 1921, the President called certain men who claimed the right to live in the order of plural marriage in accordance with the commandment of the Lord, "plain, simple, every-day liars." At the closing session of the conference he stated, (Conf. Rep. p. 201):

> **Perhaps I owe an apology—in fact I will make one—for speaking with ANGER in this building last Sunday night.**

This is a modified report of the President's language. The Salt Lake Tribune of April 7th, the morning after the conference session, reported his words as follows:

> **I feel that I ought to apologize for my manner; it was not in the humor that a man holding the Priesthood ought to possess; I WAS GLORIOUSLY MAD.**

Were the words spoken in "madness" to the "people in an official gathering", and for which the President felt it his duty to apologize, **"directed by the Lord?"** It is difficult for one to believe such an hypothesis. And yet, under Dr. Widtsoe's formula, they were divinely spoken.

It is related that Brigham Young spoke to the Saints in the morning of a general conference session; and in the afternoon he stated, in effect, "This morning Brigham spoke to you, but now the Lord is going to speak." How human and yet how sound!!

The late President B. H. Roberts was much happier in the saying:

> **We believe in an inspired Priesthood for the Church, we believe in inspired teachers; but that does not require us to believe that every word that is spoken from the pulpit is the very word of God. Sometimes they (the leaders) speak merely from their human knowledge, influenced by passions; influenced by in-**

> terests of men, and by anger, ("I was gloriously mad") and vexation, and all those things that surge in upon the minds of every servant of God. When they so speak that is not scripture, that is not the word of God, nor the power of God unto salvation; but when they speak as moved upon by the Holy Ghost, their VOICE THEN BECOMES THE VOICE OF GOD.—Defence of the Faith, 2:456.

Other similar statements might be quoted, but lack of space forbids it.

In the light of these statements are we justified in assuming that because a man is sustained by the Saints as the President of the Church he is necessarily a Prophet, and when he speaks to the people in an "official gathering" he necessarily speaks "as the Lord directs?" While it is patent to many minds that the President is lacking in all the elements of the prophetic gift, the Doctor tries to excuse this fact on the theory that at best, as Joseph said, "A prophet is a prophet only when he is acting as such." The nearest the present leader has assumed to fill the role of a prophet—or God's mouthpiece on earth—as we recall, is when he placed the Saints under covenant to assist the civil authorities with their time and means, (the leaders making a like pledge) to hunt down and prosecute all Saints living in the Patriarchal order of marriage. On this occasion (Conference, April, 1931) he stated:

> And I wish to say that I want it understood that SO FAR AS GOD GIVES ME POWER TO GIVE HIS WORD TO THE PEOPLE, it is the word of the Lord.

Such a qualification clearly annuls the prophetic claim of divine leadership. It was a fumbling effort to put an untenable proposition over.

The members of the First Presidency, and those of the Quorum of Twelve, are all sustained as Prophets, Seers and Revelators. Will the eminent Doctor say that all their utterances, contradictory and conflicting as they frequently are, are "directed by the Lord?" Are the Doctor's utterances always so directed?

At the April conference, 1932, Elder Stephen L. Richards, of the Quorum of Twelve,—sustained as a Prophet, Seer and Revelator—advocated revolutionary changes in "the forms of **procedure, customs and ordinances of the Church in accordance with our own knowledge and experience.**" While, according to rumor, his remarks had the sanction of his own quorum, yet his address was refused place in the published report of the conference proceedings. We are indebted to the Salt Lake Tribune for a synopsis of the speech. The conference pamphlet, published by the Church, made the claim that it contained "a full report of all the discourses", and yet this discourse of Elder Richards was omitted from it. **Did the Lord direct Elder Richards in his statements? If so, why were they not published with the other conference sermons?**

Doctor Widtsoe is backing a wrong hypothesis. The words spoken by the leaders of Israel are directed by the Lord only when they are in harmony with the laws of God. Then again the eminent Doctor states:

> Though the prophet may step out of his official role in dealing with the daily affairs of life, he can never divest himself of the spirit and influence which belong to the sacred office which the Lord has placed upon him.

Here Elder Widtsoe obviously seeks to excuse in the present leader of the Church his proneness to engage in his numerous temporal activities, such as head of banks, hotels, sugar companies, railroad, mercantile, insurance, and other commercial institutions, as detrimental to his alleged prophetic calling. This, of course, assumes that the "daily affairs of life" are foreign to a prophet's official duties. But since all things are spiritual with the Lord, the engaging in the "daily affairs of life", when done SOLELY for the upbuilding of the Kingdom of God, and under di-

rection of the Lord, is a part of a prophet's calling. God's Prophet and mouthpiece, then, if faithful to his appointment, will not **step out of his official role** in dealing with the **"daily affairs of life."** The prophetic mantle is on him at all times; all that he does whether of a temporal or spiritual nature, must be a part of his duties as a Prophet; and if to engage in temporal or "the daily affairs of life" requires him to lay aside the prophet's mantle, he should leave such affairs alone, completely divesting himself of all matters not in harmony with his sacred calling. And to hold that no matter what he does, he "can never divest himself of the spirit and influence which belong to the sacred office", is another mistake. Such would interfere with agency and is contrary to common observation. No man is immune from error, at least in mortality. The theory that the "Pope can do no wrong", is an enigma—it is unsound in principle. Joseph Smith, time and again, was reproved of the Lord for his mistakes, and he had the courage and honesty of purpose to publicly confess them, by publishing them with the revelations.

The Doctor says:

> When he (the Church member) fails to give his consent to the Prophet's teachings, he limits, reduces, and removes the free agency which brought him into the Church. * * * To argue whether this or that utterance is official and therefore should not be obeyed, is at best a futile exercise.

Our former leaders have taught us to test their teachings with the revealed word, before accepting them in toto; hence in order to be on safe ground it may be necessary to argue whether certain doctrines being advanced are true. In our last issue we discussed the fallacy of "blind obedience." It is this doctrine that the Doctor is advocating in his article. We prefer intelligence and understanding to that of blindness. Jesus had little use or patience for the "blind leaders of the blind." (Matt. 15:13-16).

We have shown that Joseph Smith was called by God direct as His Prophet and mouthpiece. How was the present leader, who is heralded as a **Prophet with equal powers and authority,** called? To the Apostleship of the Twelve he was called by direct revelation given to John Taylor (1882). This was a divine calling. Who called him into the Presidency of the Church and to be a Prophet? He was advanced to that position by reason of his quorum seniority, which need not necessarily be a sufficient reason. He was ordained to such office by one lower in rank in the Church than he, and was sustained as a Prophet by the people. "The President of the Church is appointed by revelation"—likewise his counselors, (D. & C., 102:9-10). Where is the revelation appointing the present encumbent to that office. Such, in our understanding, he has never claimed. It is because, as stated, he was the senior member of the Quorum of Twelve (TRUTH 6:61) and because the Saints were willing to receive him as their President, and for no other reason, so far as the record shows, does he occupy that position; and this fact does not constitute him a Prophet of God. He must know this, for he has on many occasions disclaimed being a prophet. **God makes and appoints His own Prophets—not the people.**

In their commendable frankness, each of the counselors in the Presidency has acknowledged having been chosen by the Saints and not by the Lord. Said President Clark: **"You (the Saints) have elevated me to a position greater than I have ever before occupied."** And on another occasion, **"I am keenly aware of and am duly grateful for the great honor the people have bestowed upon me."** (TRUTH 6:61, and Con. Rep., April, 1933, p. 102). President McKay made a similar confession. It was not the Lord, but the people who thus honored them, yet, according to the commandments the President and his counselors are to be chosen by revelation. Surely Dr. Widt-

soe can understand this distinction. But the Saints today are forced, upon pain of excommunication, to sustain these men, **chosen by the people,** as Prophets, Seers and Revelators, and as having been chosen by the Lord through direct revelation!

Elder Widtsoe states:

> Whenever moved upon by the spirit of the Lord, the man called to the prophet's office assumes the prophetic mantle and speaks as a mouthpiece of the Lord.

In such event, the writer further explains, there is no appeal from his word; "no need for debate concerning their validity." And in proof of this extraordinary statement he quotes,

> Wherefore, meaning the Church, thou shalt give heed unto all his (Joseph's) words and commandments which he shall give unto you as HE RECEIVETH THEM, walking in all holiness before me; for his word ye shall receive, as if from mine own mouth, in all patience and faith.

Here again the **Church appeaser** applies the words spoken to and of Joseph Smith, a divinely called Prophet, to the present leader of the Church, who was not divinely called into that position, and who frankly disclaims any prophetic gifts. The error in reasoning must be obvious to all unprejudiced minds.

Another proof offered by the eminent Doctor that President Grant is a Prophet of God and cannot lead the people astray, is a quotation from Brigham Young, as follows:

> The Lord Almighty leads this Church, and He will not suffer you (the Saints) to be led astray IF YOU ARE FOUND DOING YOUR DUTY. * * *

Here, the error again crops out. Brigham Young was speaking of the Presidency of his day—a group of men who received the higher order of Apostleship under the hands of Joseph Smith, God's official Prophet, and who were called to their positions by the Lord direct (TRUTH 5:204). Of course the Lord would not permit such brethren to lead His people astray; for even should they attempt to do so the promise is that "if they (the people) are found doing their duty, He would not suffer them to be led astray." Saints doing their duty "walking in obedience to the commandments" (D. & C. 89:18), will know for themselves if the leaders are right (TRUTH 6:211) and will act accordingly. That the great leader did not mean that a future President could not lead the people astray, provided the people were willing to be so led, is patent from a later prediction during a conference of the Church held in Provo, shortly before his death, as follows:

> Brethren, this Church will be led onto the very brink of hell by the leaders of this people, then God will send the one "Mighty and Strong" spoken of in the 85th Section of the Doctrine and Covenants, to save and redeem this Church. —TRUTH 6:109.

The Saints will not be led astray so long as they keep their sacred covenants—live up to the full light given them in the revelations; but when they reject and repudiate their covenants and deny principles of salvation, as is being done in the present day, of course they will be permitted to go astray, **already they have gone astray.** To hold otherwise would be to deny the plain plan of salvation. On another occasion Brigham Young said:

> 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, (as well as your duty).—Brackets ours.— J. of D. 4:368.

Again we say that in order to establish the present leader of the Church as a Prophet, Seer and Revelator, it must be shown that he was called to that position by the Lord, and that he is functioning in the office. **"We need Prophets who are sent by God",** says Bishop LeGrand Richards at the recent General Conference of the Church. Of course we do—prophets who are positive and not negative in their work; prophets who, in the present

world and Church crisis, will stand up like Paul and Abinadi of old and thunder God's word to the people; prophets whom the favor of the world cannot move. According to the late President B. H. Roberts, our present so-called Prophets are negative. Said he:

> We have prophets but they have CEASED TO PROPHESY, seers that CANNOT SEE, and revelators that DO NOT REVEAL.—TRUTH, 6:63.

The obvious purpose of Dr. Widtsoe to establish the present leadership as divinely appointed Prophets will fail to convince those of the Saints whose hearts are attuned to the Spirit of the Lord.

It is not in our hearts to seek to deprive the President of any honor or blessing to which he may be entitled. We regret the necessity of repeatedly calling the attention of the Saints to the fundamentals of truth respecting this subject of **living prophets** and **continuous revelation. It is they who know the truth and abide in it who will be made free;** and it is in the spirit of kindness to the President that we contend for the truth. We commend to the careful and prayerful attention of the Saints the closing words of Dr. Widtsoe in the article under consideration:

"The Gospel to be MOST EFFECTIVE in human life MUST BE ACCEPTED AS A WHOLE, not piecemeal."

A DEFENSE OF TRUTH

It affords us pleasure to acknowledge individual efforts at championing the cause of truth. In the present disrupted condition of both church and state truth appears to have little place either in the lives of individuals or nations. The riotous antics of falsehood are destroying the simple faith in men and movements essential to a healthy and normal growth, and the human passions are stirred with misgivings and bitter animosities as the fight against truth progresses. The columns of the daily press are but a mass of contradictions from day to day, while the emanations from the Christian pulpits are quite as deceiving and misleading. Professed Christians—professed worshipers of the same God—are engaging in war, clutching at each others' throats, and yet praying to their God for victory; and thus the deception goes on with truth buried in the background.

In this lamentable situation a real champion of truth must, by all lovers of truth, be heralded as a world asset. Such is "more precious than fine gold; even a man (of truth) than the golden wedge of Ophir."

Our thoughts are inspired by an address delivered at Leadership Week, Provo, January 27, 1941, by President David O. McKay, as published in the Church Section of the Deseret News, February 1st, and to which the attention of the reader is earnestly invited.

President McKay's treatment of the subject, in the main, is sound; it carries a genuine appeal to the honest in heart and a strong conviction to the open-minded. We present excerpts from President McKay's talk for the benefit of our many readers:

> Throughout all ages truth has been first perceived by a few heroic leaders who, in defense of it, frequently sacrificed their lives. To the clear perception and the courage of these intrepid leaders of men is due the progress of mankind. At some time or other, they have had to make a choice whether to deny, modify, or defend truth,—a choice between personal ease and preferment, or ostracism, punishment, or even death. Such a choice came to Peter and John as they stood prisoners before Annas, the high priest, Caiaphas, and other members of the Sanhedrin. * * *
>
> What is truth? is the question you and I must decide as we constantly meet up with the perplexities of life. When we cannot perceive it, our surest guide is the light of the Gospel of Jesus Christ. If we measure our acts by that standard, we shall not go far astray. * * * The world needs militant defenders of the Gospel of Jesus Christ. Once truth is recognized, WE ARE RECREANT IF

WE DO NOT DEFEND IT. "Mere refraining from wrong-doing", says William George Jordan, "is but keeping the weeds out of the garden of one's life. But this must be followed by positive planting of the seeds of right to secure the flowers of true living."

In presenting the above very sound views on the subject of "truth", its protection and dissemination, we are constrained to express sincere regrets that the present Church leaders, of whom President McKay is a member, are not putting into practice the simple formula enunciated. It is one thing to talk truth and quite another to take a course to sustain it. For years the policy of the leaders of the dominant church has reflected deception and the camouflaging of certain elements of truth.

This Magazine for nearly six years has championed truth as best it could. Its articles though opposed to the teachings of certain leaders of the Church, remain wholly unanswered; and they stand as a challenge to the "refuge of lies" emanating from a policy at once despicable and destructive of the faith of the masses.

It is, as the speaker related, "a few heroic leaders", even at the sacrifice of life in many instances, who are responsible for the real progress of mankind. "At some time or other", President McKay states, "they have had to make a choice whether to DENY, MODIFY or DEFEND truth—a choice between personal ease and preferment, or ostracism, punishment, or even death."

Here is a real challenge: Will the present generation of Saints seek to "deny," "modify", or will they "DEFEND" the faith? How true the picture painted by President McKay reflects present conditions in the Church. Today many members are engaged in "modifying" or "denying" certain principles of truth, while those courageously engaged in defending them are being cruelly ostracised, punished, and in some instances, their lives are threatened.

"The world," says President McKay, "needs militant defenders of the Gospel of Jesus Christ. Once truth is recognized, **we are recreant if we do not defend it,**" and, let us add, even with our lives if necessary.

It is this "**militant**" defense of the Gospel that the TRUTH magazine is engaged in, which engagement is causing ugly feelings and expressions from officials in the Church; among whom, it must be noted, are many lacking both the courage and sense of fairplay to read that which they are engaged in condemning.

If our critics were honest; if they were immovably wedded to truth, as President McKay presents the picture, they would have the manhood to at least attempt to point out where the error lies: this instead of "snooping", "spying" and "nosing" into the affairs of those of the Saints suspected of being out of harmony with the rules of the Church. This disgraceful "**snooping**" is now going on, and, as we are informed, by **spineless "yes-men"** in the employ of the Church, receiving their reward from the tithes of the Saints!

Truth has nothing to hide. Jesus Christ said:

> **The word of the Lord is truth, and whatsoever is truth is light, and whatsoever is light is Spirit, even the Spirit of Jesus Christ.—D. & C., 84:45.**

The cause of truth is championed by the Gods, men need experience no embarrassment in going to its defense. President McKay fortifies his insistence that truth shall dominate the actions of men with these lines:

> **"Once to every man and Nation**
> **Comes the moment to decide,**
> **In the strife of truth with falsehood**
> **For the good or evil side.**
> * * * *
> **Then to side with Truth is noble**
> **When we share her wretched crust,**
> **'Ere her cause bring fame and profit**
> **And 'tis prosperous to be just.**
> **Then it is that brave man chooses**
> **While the coward stands aside;**
> **Doubting in his abject spirit,**
> **'Til his Lord is crucified."**

In expressing the price men have paid and which they may yet have to pay for standing firm for truth, the speaker stated:

> However, the defenders of truth in all ages have received from the ignorant and prejudiced populace only rejection, persecution, and often death. The reward for their courage has been stones for the martyred Stephen; prison for Paul; the scaffold for Savonarola; the faggot for Hugh Latimer; the hemlock for Socrates; the assassin's bullet for Lincoln; martyrdom for Joseph and Hyrum Smith, and crucifixion for Jesus.
>
> Never before in the history of the world has there been greater need than today for courage to defend truth.

We sincerely commend these remarks to the careful study of all people and particularly those claiming to be Latter-day Saints, among whom President McKay presides.

WHY ANOTHER CHURCH?

From a member of the Church in Los Angeles we have received the following advice:

> Why don't you people organize a Church of your own so that you will be at liberty to do, say and act as you please until the law catches up with you. In this way you will not be embarrassing a church which I am proud to be a member of, nor subject any of us to criticism as a result of your scandalous way of living and thinking.

We would not notice this childish thrust coming from a minor official in the Church, exhibiting the handicap of being spiritually deaf, dumb and blind, except for the fact that the same sort of mental reasoning comes from higher-ups—among them ward, stake and general authorities. The expression is an admission that its author has neither judgment nor understanding.

The sponsors of TRUTH are not organizing churches; the Lord did that under the instrumentality of His servant Joseph Smith. The Church of Jesus Christ of Latter-day Saints is the only divinely recognized church in the world today. It belongs to no man nor set of men, but to the Lord. The Lord told Joseph Smith and others (D. & C. 84:33-4) that those who were faithful in obtaining His two Priesthoods and magnifying their callings, **"are sanctified by the Spirit unto the renewing of their bodies; they become the sons of Moses and of Aaron and the seed of Abraham, and the CHURCH and kingdom, and the elect of God."** Men who are faithful, **"walking in obedience to the commandments,"** are the CHURCH; then why think of organizing another?

An incident is told of Brigham Young. Provoked at the actions of a certain Bishop in the Church, he gave him a sever talking to, strongly criticising his actions; ending with the blunt challenge "Now go home and apostatize." The brother turned to his leader and said, "Brother Brigham Young, **I shall not do it. This is Father's Church; it belongs to neither you nor me,** and I am going to stay with it." The President commended his attitude and blessed him.

Once inducted into the Church one may not lawfully be expelled from it, except through the commission of a cardinal sin—such as out and out apostacy, or acts of moral laxity. To seek the expulsion of a member on any other ground is an act of disloyalty to God whose Church it is—it is using one's Priesthood in unrighteousness, (D. & C. 121:37).

Now, wherein are the sponsors of TRUTH guilty of an infraction of either of these laws? Are they apostates? What constitutes an apostate? The Dictionary tells us that an apostate is **"A rebel against the Divine authority; one who has cast off the allegiance which he owes to God. One who abandons the religion which he has previously professed, or the Church with which he has before been connected."**

Have the sponsors of TRUTH rebelled against "Divine authority?" We deny such an assumption and invite the proof. Neither in our writings, oral expressions, nor actions. have we thus

rebelled. Have these good people who are out-casts from the Church and whose names are being placed on the black-list of the Church, (TRUTH 6:213) "cast off the allegiance they owe to God?" Nor have any of them "abandoned the religion which he has previously professed, or the church with which he has before been connected?" **Most emphatically we deny such an imputation and challenge the proof.**

These Saints believe in every principle of the Gospel revealed and made known to them—**not one such principle do they reject.** Furthermore, they are endeavoring with all the strength, light, and wisdom they possess, to live such principles. Will this fact be denied? Can it be refuted? If the leaders think it can, will they not in patience and love make the effort and show us the error of our ways?

Surely no one in his right mind will charge these Saints with actual immorality, or with being guilty of breaking any of the Ten Commandments. We are bold in stating that a more God-fearing, more consistent, a cleaner, more upright and honest group of men and women than those of whom we are talking, cannot be found in any of our communities. And yet they are cast out for their adherence to truth as the Lord has revealed it. We apprehend the leaders of the Church will not publicly deny these facts for they must know them to be true. Then why the jibes and insults about organizing an independent church?

Since we as best we can, are living up to every principle of the Gospel as revealed through our former leaders and as sustained by the Holy Scriptures, if there be need of a new Church, it must be for the benefit of those Saints who "have strayed from mine ordinances, and have broken mine everlasting covenant" (D. & C. 1:15) surely not for the ones who have remained faithful. Those who cannot "endure sound doctrine"—who are embarrassed by the doctrine of Patriarchal marriage, who refuse to accept all the commandments, may need a **church of their own.**

Shortly after the martyrdom of the Prophets Joseph and Hyrum Smith, the Church was led into the mountains. Those not having the faith and stamina to follow divided into independent groups, such as the Strangites, the Rigdonites, the Hedrickites, the Whitmerites, etc., and later, the Josephites. Not being able to stand sound doctrine and sound leadership, these groups did what our California correspondent has suggested we do, organized churches of their own. Dissenters from the faith today, being in the great majority, are hostile to the faithful minority and are using force in their efforts to rid the organization of them, telling them to go and organize a church of their own; yet how often do we hear ward and stake officers admit that they know of no reason for excommunicating certain members from the Church, except that they are instructed to do so by their file leaders! Will this fact be denied? Be honest, you leaders; show us wherein we are wrong, or "forever hold your peace." If we are wrong, give us a chance to repent and make amends. Surely this large group of men, women and children are worth saving! Let your missionaries come to us in love and patience, bearing the sword of power, the shield of authority, and the banner of righteousness; let them come open minded, prepared to give the truth and **also to receive it wherever it may be manifested,** and as sure as the sun shines at noon-day, good will come of it.

THE REJECTED REVELATIONS

In our last issue (TRUTH 6:203), we presented facts establishing the divinity of three rejected revelations given through the prophets of God in the present dispensation. We showed that two of the revelations thus rejected (1880, 1889) were recorded by Wilford Woodruff in his Journals;

and the one (1886) given to President John Taylor, is now in existence as originally written by him. We showed that these men have, time and again, been proclaimed Prophets of God by the present leader of the Church who now disclaims and repudiates the revelations enunciated by them. The Prophet Joseph Smith was explicit in his condemnation of those betraying their brethren or the revelations. Said he:

> O ye Twelve! and all Saints! profit by this important Key—that in all your trials, troubles, temptations, afflictions, bonds, imprisonments and death, see to it that you do not betray heaven; that you do not betray Jesus Christ; that you do not betray the brethren; that you do not BETRAY THE REVELATIONS OF GOD, whether in the Bible, Book of Mormon, or Doctrine and Covenants, or mon, or Doctrine and Covenants, or ANY OTHER THAT EVER WAS OR EVER WILL BE GIVEN AND REVEALED UNTO MAN in this world or that which is to come. Yea, in all your kicking and flounderings, see to it that you do not this thing, lest innocent blood be found upon your skirts, and you go down to hell. All other sins are not to be compared to sinning against the Holy Ghost, and proving a traitor to the brethren.—Teachings of the Prophet Joseph Smith, p. 156.

Now in condemning these three revelations as spurious is the present leader of the Church guilty of a betrayal of heaven, of Jesus Christ, the brethren, the revelations of God; or do the brethren—Wilford Woodruff and John Taylor—come under the category of **"false prophets"** spoken of by Jesus Christ (Matt. 24:24), **who shall arise in the latter days and "show great signs and wonders?"**

The seriousness of this accusation of falsity must be apparent to all thinking Saints. The present leader of the Church says, **"So far as I know, none of the revelations** (the three mentioned) **were ever received."** If he is God's mouthpiece on earth — a true Prophet, Seer and Revelator, he must have a way of finding out whether these revelations are real or spurious; and since the doctrines and instructions embraced within them, if of divine origin, are vital to the progress and exaltation of he Saints, the truth should be proclaimed to the world—if spurious the people should know the fact. If they are genuine the present leader is wring; if spurious, then John Taylor and Wilford Woodruff are numbered among the false Prophets whose work is one of deception. **Which end of the horn of dilemma will the Saints of today accept?**

COMMENDABLE CHARITY

A suggestion given to the Bishops in the Church with reference to making provision for the poor at Christmas time, was a wholesome gesture on the part of the Presiding Bishopric (Progress of the Church, Dec., 1940, p. 37) toward fulfilling an obligation of this particular Church unit. The item reads:

> Bishops, are there any poor among you? Will they have their baskets filled for the Christmas dinner? How can we be happy this Christmas time if there be one among us hungry and cold, or a tiny little heart manifesting its disappointment through tear-dimmed eyes?

Contrasting these instructions with those given in one of the Stakes (Pioneer) at a meeting of the Presidency and Bishops, June 15, 1939, we are impressed. In this meeting it is reported that Stake President, Paul C. Child, instructed the Bishops to see to it, that no help reached the families of those in **destitute circumstances** who are involved in polygamous teachings or living, **however serious the situation may appear to them.** "I have been told and I believe it", President Child is quoted as saying, "that all those families are in very humble circumstances, being practically destitute, and if we help them we are helping to support plural families." (TRUTH 5:59.)

Since plural marriage was for years a tenet of the Church, and since those entering into the practice did so with the tacit consent of the Church, it is singular that a Stake President would advise letting them starve before help-

ing them. Such help should not be denied even to an infidel.

In the light of these facts, are we justified in giving full credence to the seeming philanthropic spirit of the Presiding Bishopric? The Bishopric, in the article mentioned, quotes the words of Christ as follows: " * * * Verily I say unto you, inasmuch as ye have done it unto one of the least of these * * * ye have done it unto me."

These words reflected the policy of the Church in the early days, as witnessed by the following notice signed by the Presiding Bishop of the Church:

NOTICE TO ALL

If there are any persons in this city who are destitute of food, LET THEM BE WHO THEY MAY, if they will let their wants be known to me privately or otherwise, I will see that they are furnished with food and lodging UNTIL THEY CAN PROVIDE FOR THEMSELVES. THE BISHOPS OF EVERY WARD are to see that there are no persons going hungry.

EDWARD HUNTER
Presiding Bishop of the "Mormon" Church.

—From "Plural Marriage" as taught by the Prophet Joseph, by Helen Mar Whitney, . 39.

This is a true Christian spirit, and we commend it to the present Presiding Bishopric of the Church, with the hope that never again will people be permitted to go hungry or naked because they are either non-Mormons or that they choose to live the laws of God rather than comply with the man-made rules of the Church.

THREATENED INVASION OF AMERICA

In the current discussions relative to the wisdom of joining the so-called democracies of Europe against the axis powers, in order to forestall a threatened invasion of the United States, we recall two very important prophecies pertaining to such threatened involvement:

Abraham Lincoln, in the early fifties, speaking before the Young Men's Lyceum at Springfield, Ill., on "The Perpetuation of our Political Institutions", among other things, said:

All the armies of Europe, Asia and Africa combined * * *, with a Bonaparte for a commander, could not BY FORCE take a drink from the Ohio (river) or make a track on the Blue Ridge (mountains) in a trial of a thousand years." He stated if danger were ever to threaten the United States it would come from within. "As a nation of freemen we must LIVE THROUGH ALL TIME, or DIE by SUICIDE."—Life of Lincoln, Ludwig, p. 65.

Apostle Orson Pratt, speaking in England, March 9, 1879 concerning the destructive wars that would come to Europe, stated:

When that day shall come there shall be wars, not such as have come in centuries and years that are past and gone, but a DESOLATING WAR. When I say desolating, I mean that IT WILL LAY THESE EUROPEAN NATIONS IN WASTE. Cities will be left vacated, without inhabitants. The people will be destroyed by the sword of their own hands. Not only this but MANY OTHER CITIES WILL BE BURNED; for when contending armies are wrought up with terrible anger, without the Spirit of God upon them, when they have not that spirit of humanity that now characterizes many of the wars amongst the nations, when they are left to themselves, THERE WILL BE NO QUARTER GIVEN, NO PRISONERS TAKEN, but a war of destruction, of desolation, of the BURNING OF THE CITIES AND VILLAGES, until the land is laid desolate.

Of the coming conflicts in the United States Elder Pratt continued:

What about my own nation—the American Nation? * * * What then will be the condition of that people when this great and terrible war shall come? It will be very different from the war between the North and the South. * * * It will be a war of NEIGHBORHOOD AGAINST NEIGHBORHOOD, CITY AGAINST CITY, TOWN AGAINST TOWN, COUNTY AGAINST COUNTY, STATE AGAINST STATE, and they will go forth destroying and being destroyed and manufacturing in a great measure will cease, for a time, among the American nation. Why? Because in these terrible wars, they will not be privileged to manufacture, there will be too much bloodshed—too much mobocracy—too

> much going forth in bands and destroying and pillaging the land to suffer people to pursue any local vocation with any degree of safety. What will become of millions of farmers upon that land? THEY WILL LEAVE THEIR FARMS AND THEY WILL REMAIN UNCULTIVATED, and they will flee before the ravaging armies from place to place; and thus will they go forth BURNING AND PILLAGING the whole country; and that great and powerful nation, now consisting of some forty millions of people (over 131,000,000 at the present time) will be wasted away, unless they repent. —J. of D., 20:150-151.

Adding to these remarkable predictions, let us repeat one from the Prophet Joseph Smith, uttered at Kirtland, Ohio, January 4, 1833, in a communication to one N. E. Seaton:

> 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; (1) 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.—His. of Church, 1:315.

MARRIAGE AND MATHEMATICS
(Excerpted from Mill. Star 19:384, 432)

(Contributed)

"Monogamic Problem—A Monogamist married one wife. At the age of twenty there was born to him a son; at twenty-two a daughter was born; at twenty-four, another son; and so on, alternately, a son and a daughter every two years, until his wife had borne him ten children. Each of his male descendants, when about nineteen years of age, married a wife. At the age of twenty, each, like his father, was blessed with a son; at twenty-two, with a daughter; the increase, thereafter, being the same, in all respects, as in the family of the father. The female descendants remained unmarried. When this Monogamist became seventy-eight years old, what did his family number including himself?

"Polygamic Problem—Mr. Fruitful, a Polygamist, married forty wives. At the age of twenty, he had ten sons and ten daughters born; and each following year he had ten sons and ten daughters born, until each wife had borne him ten children. His male descendants, shortly after becoming nineteen years of age, married forty wives each. And at the age of twenty, each began to increase in children, the same in all respects, as in the family of the father. The female descendants remainded unmarried. When this Polygamist became seventy-eight years old, what did his family number, including himself?"

Following are the answers which appeared in a subsequent number two weeks later:

"Answers to the Monogamic and Polygamic Problems, Published in the 24th Number of the 'Star'—the family of the Monogamist, when he was seventy-eight years old would number ONE HUNDRED AND FIFTY-TWO.

"The family of the Polygamist, when he was seventy-eight years old, would number, THREE MILLIONS, FIVE HUNDRED AND EIGHT THOUSAND, FOUR HUNDRED AND FORTY ONE.

"The answers to these interesting problems, show the immense superiority of Polygamy over Monogamy in the multiplication of the human species. With a knowledge of these mathematical facts, no one has any cause to wonder why the Almighty insituted Polygamy among the righteous in ancient times. It was the most effectual means of rapidly multiplying a righteous seed upon the earth. The restoration of the divine law among the righteous of the nineteenth century, will produce the same important ef-

(1) While this remarkable prediction was fulfilled in part by the Civil war of 1861-5, and which was also foretold by the Prophet with accuracy, Dec. 25, 1832 (D. & C., Sec. 87), the "worst is yet to come", in order to complete the fulfilment of the above revelation, as follows:

"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."

fects. Under the salutary influence of the heavenly and divine institution of Polygamy, the righteous, in the peaceful vales of Utah, can, with Isaiah, joyfully exclaim, 'A little one shall become a thousand, and a small one a strong nation.' 'Who hath heard such a thing? Who hath seen such things? Shall the earth be made to bring forth in one day? or shall a nation be born at once? for as soon as Zion travailed she brought forth her children.' ''

PAPER TALK

Slate paper, which takes its name from the fact that it can be cleaned like a slate, is prepared from the regular products, into its manufacture go benzine, followed by a preparation made of lead, zinc oxide, turpentine, seed oil, copal and sandstarch.

Following their apprenticeships to Rittenhouse, William Demers and John Gorgas erected a paper mill in Pennsylvania in 1728. They claimed to have made paper from stone. Later historians say that it was made from rotten-stone, which is found in Northern Pennsylvania. This paper, made for memo pads, could, it is said, be cleaned by throwing it into a fire for a short time, from which "it could be taken out perfectly fair."

Anyone experienced in binding or folding paper knows how few times a sheet can be folded before it comes down to a tiny square. In order to make any large number of folds in a sheet of paper a tremendous size is required. If one wanted to fold a piece of paper merely 54 times, it would require a sheet 185, 000,000 miles long!—Long enough to reach to the sun and back again!

Excavating the tomb of an unknown Egyptian, archaeologists from the British Museum unearthed a letter written thousands of years ago. A postscript on the papyrus scroll reads: "EXCUSE THE PAPER."—Thus we know that the use of inferior paper has always been considered poor form!

PREVENT FIRES

"Every hour one person is burned to death, two are seriously injured by fire, and nineteen homes burned down. In addition, three churches and more than 100 barns burn every day. Fires of 1935 and 1936 burned up enough valuable property to pay the President's salary and expenses from the time Columbus discovered America to the present." (Quoted from Walter Winchell on Broadway.)

COMPENSATION

(Contributed)

I know as my life grows older and mine eyes have clearer sight—
That under each rank wrong somewhere there lies the root of right;
That each sorrow has its purpose, by the sorrowing oft unguessed,
But as sure as the sun brings morning—whatever is—is best.

I know that each sinful action, as sure as the night brings shade,
Is somewhere, sometime punished, though the hour be long delayed.
I know that the soul is aided sometimes by the heart's unrest,
And to grow means often to suffer—But whatever is—is best.

I know there are no errors in the great eternal plan,
And all things work together for the final good of man.
And I hope when my soul speeds onward in its grand eternal quest
I shall say as I look back earthward—Whatever is—is best.

THE HISTORY OF A LIFE

Day dawned: Within a curtained room,
Filled to faintness with perfume,
A lady lay at point of doom.

Day closed: A child had seen the light;
But for the lady fair and bright,
She rested in undreaming night.

Spring rose: The lady's grave was green;
And near it oftentimes was seen
A gentle boy with thoughtful mien.

Years fled: He wore a manly face,
And struggled with the world's rough race,
And won, at last, a lofty place.

And then—he died: Behold, before ye,
Humanity's poor sum and story;
Life—death—and all that is of glory.

—Author Unknown.

ALTERNATES

He was waiting in the parlor
And he said unto the light,
"Either you or I, old feller,
Will be turned down tonight."

—L. A. A. C. Mercury

BLIND

We call them blind—
Those gallant folk who walk in darkness through the world—
And yet they see!
With heart and soul and mind they see far more than we
Who pity them!

Their ears are tuned
To lovely sounds that fill their shadows, and their hearts
Distinguished true
From false, and in their souls are harmonies that we
Can never know.

We call them blind.
God give to us their royal courage through this life.
When deaths light comes,
Then shall we know who were the sightless ones on earth—
We—or the blind!

—Agnes Carr.

"It ain't much good to do much talking
When you're mad enough to choke
For the words that cut the deepest
Are the words that's never spoke.
Let the other fellow holler—
When the clouds have passed away,
He'll do a heck of a lot of thinking
Of the words you didn't say."

RETORT CONCLUSIVE

(Quoted from the Progressive Opinion)

Dear Mr. Lund:

From an editorial of the Progressive of Jan. 10, 1941, I quote: "Sylvester Earl and others appear to believe that 'appeasement' is a Christian virtue. If so why has not the Christian Church had an appeasement meeting with his highness, Mr. Lucifer?"

Answer: For the very simple reason that appeasement is applicable only where there is discord; and the fact that the Christian Church and His Royal Highness, Mr. Lucifer, are in complete harmony, makes such a meeting impracticable.

Ask me another.

SYLVESTER EARL.

MIXED RELATIONS

A Mr. Woodward had two daughters by his first wife, the eldest of whom was married to William Erskine: Erskine, in turn had a daughter by his first wife, whom old Woodward married and had a son by. Can you tell what other relationships William Erskine's second wife could claim for her father, mother, sister and brother respectively?

Answer: William Erskine's second wife could say: "My father is my son, and I'm my mother's mother; my sister is my daughter and I'm grandmother to my brother.

APPRECIATION

A word from an High Priest in Southern Utah:

I have been thinking that I would like to write you in appreciation of the many wonderful articles that come out in TRUTH. It makes my very soul vibrate with joy when I read them, as I love the truth as it is revealed from heaven from time to time. Bishop LeGrand Richards, at the October Conference, stated that we need prophets that are sent of God. I surely agree with him. What a blessing it would be if we had them in the Church today. Keep up the good work, you are doing more good than you can realize.

From an High Priest in Idaho:

Please find enclosed $—— as a contribution for the cause of TRUTH; and I thank you for your noble efforts in the spread of it. Judging from my own knowledge the good you are doing cannot be measured by mortal man. I wish to express my appreciation for the vast amount of information I have received in studying the pamphlet TRUTH. It is indeed the work of divine inspiration. May its light continue to shine forth in the midst of darkness that is today flooding the world.

NEARING THE END

"Has the depression hit you yet?" a Valley Falls man asked a friend he hadn't seen for several years.

"I'll say it has," was the response. "First I lost my job and went back to the old man's to live; sent my children to the orphan's home, my wife to her mother and I shot my dog."

"That's bad."

"Yes, sir, and if times get any worse, I'm afraid I'll have to give up my car."

MODERN SALUTATION

One Coed to Another: 'How do you do—what brought you here—where are you going and why?"

At religious services in j il, the Wellington News reports, a pastor asked the prisoners if they had any favorite songs they wanted sung. One of them called for "Fling Wide the Gates."

TRUTH

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

VOL. 6. APRIL, 1941 NO. 11.

Parley P. Pratt's Scorching Reply to the Rev. Mr. Briggs

On the Subject of the Expediency of the Reappointment of His Excellency Governor Brigham Young of Utah.

(Autobiography of Parley P. Pratt, pp. 466-473.)

My friend, Mr. Briggs, in the fulness of his charity as a "peacemaker", the other evening kindly, gently, and in a Christian-like manner merely suggested a few pious ideas concerning myself; such as theft, robbery, murder, etc., being considered no crime by me and the "Mormons", provided these crimes were committed on the Gentiles, and in favor of the Church treasury, etc.

This puts me in mind of the good, peaceable Quaker who said to a poor dog which he wanted killed, "I will not kill thee, but I will give thee a bad name." So he cried, "Mad dog! Mad dog!" And on hearing this cry the people soon dispatched the poor animal.

Perhaps my friend thinks to get the Mormons killed off in the same pious and Christian-like manner. Even should he succeed in his peaceful, pious purposes, it would not be the first time that the blood of martyrs has stained our soil through the influence of such Christian benevolence.

I am truly sorry to see so worthy a fellow-citizen—so pious a man—one so full of charity and benevolence—so uninformed, so utterly at fault on the most familiar subjects of Bible history and morality, or of right and wrong, as to insinuate that there is no difference between Polygamy and adultery; between a house full of wives and children and a house full of harlots.

He takes Polygamy, adultery, theft and murder, and compounds them all together as crime! And then seems to infer that a man would steal, commit adultery, etc., simply from the fact that he has a house full of wives and children! And even my good friend, the learned and candid Mr. Hittell, although very just in the main drift of his argument, the other evening seemed to recognize no very clear distinction between Polygamy and adult-

ery, or between a man having his own wife or wives, or robbing a neighbor of his wife.

Sir, in justice to myself and the cause I represent, and in charity to those whose judgments are so warped by tradition and custom; whose otherwise keen perceptions are so blunted by Roman superstitions and Puritan littleness, I must call the attention of these gentlemen to the recognized standard of all Christian nations—"The Law and Testimony"—and give them a lesson on the first principles of right and wrong, or of virtues and vices, according to the laws of God and nature.

I will state the question direct, as inferred or inquired, by my friend the "peacemaker". What is the difference between a house full of wives and children or a house of "ill fame", or of "harlots"?

Sir, I will tell you. The one leads to **Life** and the other to **death**—I mean literally—or, in plainer language, one rightly conducted, under the blessings and law of God, multiplies, preserves, and trains our species in the highest order of physical, moral and intellectual endowment; fills the world with cities; gives rise to nations; and has given to the world its principal rulers, kings, prophets, apostles, and, finally, its Messiah, and is the lineage and order through and in which all nations shall be blessed.

The other perverts the order of nature; prostitutes the most holy principles and affections to the vilest of purposes; checks the reproduction of our species; spreads disease and death as a sweeping pestilence through the world; degenerates the race; and if it fills the world at all, fills it with a mean, grovelling, sickly, puny, lustful, deformed and miserable race of beings, whose misfortune is that they were born at all.

Such were the people of the flood; the people of Sodom and the Canaanites, who were so far degenerated that the Lord in mercy interfered, and doomed them to utter destruction, that nations and races so degenerate should no longer propagate their species: and then, by his own holy laws of marriage, repeopled those same countries with a better race.

As polygamists Abraham and Jacob were the friends of God; were worthy to converse with Him, and to receive His blessing on themselves and their wives and children; worthy of associating with angels from Heaven, and of being filled with the holy and pure spirit of prophecy and of revelation; while, for their sakes, kings were reproved, saying, "touch not mine own anointed, and do my prophets no harm".

As a polygamist Jacob gave twelve tribes to the world instead of two, which was the number born by his first intended, his beloved Rachel. While, on the other hand, his sons visited a whole city with the sword, because its **ruler** had seduced their sister Dinah.

As an adulterist, a prince of Israel, named Ziniri, was killed in the very act by Phineas the priest, the grandson of Aaron; which act of justice so pleased the Lord that he stayed the plague which was consuming the camp on account of their whoredoms.

The law of God regulating and sanctioning Polygamy was thundered from Mount Sinai in awful majesty, from the mouth of the God of Israel, although it had existed before, and also among the eternal and unchangeable principles of morality, virtue and purity.

While, on the other hand, the same God, in a voice of thunder, proclaimed, "Thou shalt not commit adultery, nor covet thy neighbor's wife, or anything that is thy neighbor's."

As a bigamist, Elkanah, who had two wives, became the father of Samuel, the Prophet; he being a child of promise obtained by the fervent

prayer of Hannah, his mother, in the Holy Temple, and by her vows devoted to the service of the Temple from his childhood. While, on the other hand, had he been a child of whoredoms, instead of a child of bigamy, he would have been excluded from the house of the Lord, and his children after him, for ten generations.

The first revelation ever given to this child of bigamy rebuked the priests, the sons of Eli, **Hophni** and **Phineas,** for their whoredoms and other sins, and revealed their dooms. In fulfilment of his words these two fornicators fell in battle while bearing the very Ark of God.

As a polygamist, David, the anointed King and Prophet of Israel, was called a man after God's own heart; and God himself expressly declares, by the mouth of Nathan the Prophet, that he gave him his wives.

While, as an adulterer with the wife of Uriah, and the murderer of her husband, he is reproved by the word of the Lord; and, although He sorely repented, yet the child of his adultery died; and his punishment was, that the sword should not depart from his house; that his wives should be taken from him and given to another; and his own salvation was suspended for ages—the Apostle Peter himself declaring, in his day, that the patriarch, David, had not yet ascended into Heaven.

As polygamists, Abraham, Isaac and Jacob are approved and commended by Jesus Christ, who expressly declares that, "many shall come from the east, and from the west, and from the north, and from the south; and shall sit down with Abraham, Isaac and Jacob in the Kingdom of God". While, at the same time, he declares that, "those wicked and adulterous persons, who, in that age, considered themselves the children of the kingdom, should be thrust out". I sincerely hope my mistaken friends here will learn ere that eventful day, to distinguish between a house of Polygamy and a crowd of adulterers; but they might by mistake consider the kingdom of God a house of ill fame, and go with the wrong crowd.

Sir, the Apostle Paul sets forth Abraham, the polygamist, as the father of the faithful; worthy of all imitation, as heir of the eternal covenants and promises; in whose seed all nations shall be blessed. He shows, most clearly, that the gospel introduces us into the family of polygamists; makes us children of Abraham, and heirs to the same covenants.

On the other hand, this same Apostle declares that adulterers and fornicators shall not inherit the kingdom of God.

Again, sir, John the Revelator describes the eternal Jerusalem of Heaven, the Royal City of our God, as peopled and governed by the great family of polygamists; which, in its **lineage,** includes Jesus and the holy prophets and apostles of all ages. The pearly gates are embellished with the names of twelve polygamists, the sons of four women by one man.

While, on the other hand, this same John expressly declares, that the place for all liars, sorcerers, whoremongers and adulterers is outside; and that there shall in no wise enter into the city anything that defileth or maketh a lie.

Now to come to Utah. There, sir, the law of God is **honored;** by it we determine what is virtue and what is vice. Here, sir, if nowhere else in Christendom, our virtuous wives and children, given us by the law of God, are our **glory;** our **crown of rejoicing;** our **kingdom in embryo,** big with thrones of power and immortality. There, sir, the local administration carries out the principles of the glorious Constitution and laws of our common country—even to the protection of prophets and apostles, who have dared to restore the Laws of God,

and to organize and regulate their household by the same. And—

Sir, I have yet to learn by what constitutional or moral right a local State sovereignty makes a crime of that which, rightly conducted, never has been recognized as a crime by God, or angles, prophets or apostles, or even by the Savior of the world.

I have yet to learn by what right a State of this Union dooms a man to prison for a conscientious act, in embracing the everlasting covenant, made with Abraham and the fathers; while, at the same time, a fornicator, who by the law of God, is worthy of death, runs at large, or, at most, pays a fine for his damnable deeds of seduction, and then is at liberty to repeat them, while his purse will hold out to pay the repeated fines and damages.

I have yet to learn that a State has the constitutional right to deprive a Mormon, a Jew, or even a Mohammedan or Pagan of his most sacred rights of conscience in regard to marriage relations or family ties; while they are regulated by the recognized laws of the Bible, or of most civilized nations of ancient and modern times.

Now, sir, let me say that, on account of the corrupt institutions, and the prevalence of whoredoms in modern Christendom, **the race is degenerated;** the cities and nations are corrupted till earth groans; the heavens weep; the sun will, ere long, veil his face in shame; the moon be arrayed in crimson blushes; the starry heavens tremble; the planets be thrown from their orbits, and tremble for very anguish; while plagues, earthquakes, storms and tempests sweep the earth, and famine and the sword devour the wicked; while fire consumes the mystic Babel; the great whore of all the earth.

Then will prevail the kingdom of our God, and the power of his Christ; "and the saints shall possess the kingdom and the greatness of the kingdom under the whole heaven", while the meek inherit the earth; and the house of Israel, under the new and everlasting covenant of eternal matrimony, blossom and bear fruit, and fill the face of the world with cities.

Men, brethren and fathers: It is for the hope of Israel the eternal laws, promises and covenants of God made to the fathers, that myself and the "Mormons" are called in question.

We believe the prophets, sir, and, therefore, expect the wreck of nations; the casting down of thrones; the crash of states, and the winding up all mere human institutions; while a new dynasty, as a universal Theocracy, shall succeed and stand forever.

The nucleus of this kingdom, sir, is formed; this grain of mustard seed is planted and has sprung up, and is beginning to grow and flourish in the heart of our country, under the fostering care and constitutional guarantee of the very best human government now existing on this earth.

Sir, God raised up the United States and influenced her constitutional institutions for the very purpose of shielding and protecting the church in the wilderness, and all men in their liberties, and of throwing a guard around His embryo kingdom till He should come, whose right it is to reign and subdue all enemies under his feet.

His kingdom, sir, when organized, in the United States, is a constitutional kingdom of God. It has the perfect liberty and right, guaranteed by our institutions, to organize itself under the administration of prophets and apostles, and to receive the ministration of angels, and of visions and revelations from Heaven.

Sir, one of the strongest reasons I urge for the reappointment of Governor Young is, that as a polygamist, civilian and an ecclesiastic, he has given the strongest proof of his skill in the science of government, whether of **Family, Church or State.**

READY REFERENCES
on
CELESTIAL MARRIAGE
THE MORMON MARRIAGE SYSTEM

Legal Aspects of Polygamy: (Continued from page 226)

On March 6, 1886, a mass meeting of women, members of the Mormon Church convened at the Salt Lake Theatre to protest against the treatment accorded them in the territorial courts, and which treatment grew out of Federal legislation affecting plural marriage. It was at this time Congress was considering a measure called the "New Edmunds Bill", which proposed to disfranchise the women of Utah, including other features equally obnoxious and, in their minds, unconstitutional.

At this meeting fiery speeches were made by the women, in solemn protest of the outrages then being perpetrated, as well as those threatened through new legislation. While the bill mentioned failed of enactment, its principle provisions were later embodied in the Edmunds-Tucker Act, which became law March 3, 1887.

That the feelings of these women, among them plural wives and the leaders of their sex in Utah, may be understood we give excerpts from speeches made upon the occasion, and which were published in pamphlet form; also appearing, in part, in the Deseret Semi-Weekly News, of March 9, 1886:

President M. Isabella Horne:

> It has been said by the chief executive of the nation, "I wish you could be like us." And what is that? They marry one wife and degrade as many women as they choose. God forbid that we should descend to their level! We believe in the elevation of woman, and live on a higher plane. Our husbands marry wives and honor them and their children by giving them their names and acknowledging them in society. We are not surprised that we are persecuted for obeying the laws of God, for our Savior has said, "it must needs be that offenses come, but woe be to them by whom they come."

Mrs. Prescindia L. Kimball:

> I stand before you a native born citizen of the United States. My grandfather fought in the revolutionary war to establish a free government on this continent, and my father fought in the war of 1812 to secure and perpetuate a free government and to protect the rights and liberties of the citizens of the republic. I, their descendant, now stand up before this assembly to protest against the oppression of those who would take from us the rights and liberties which our fathers risked their lives to obtain. What would our fathers say, the founders of this republic, if they could rise from their graves and see the glorious Constitution which they framed and bequeathed to all future generations, as the palladium of liberty, over-ridden and downtrodden by demagogues and torn to fragments by the schemes of corrupt men, whose object is to oppress and injure the helpless?

Mrs. Mattie H. Tingey:

> We have looked upon the Constitution of the United States as an inspired document, and our republic, the greatest and most liberal government on earth —in very truth the "land of the free" and the "home of the brave," and the words "God and our country" have been almost inseparable in our minds.
>
> Shall we then, mothers, wives and daughters of citizens of this great republic, sit quietly down, like slaves, and see our rights taken from us, our characters maligned and insults heaped upon us, all because of religion, the free exercise of which is guaranteed to us by the glorious Constitution of our country? Methinks I hear from every nook and corner of this spacious building the ringing answer, NO! A THOUSAND TIMES NO! So long as the God of heaven gives us breath and power of speech we will maintain our rights as citizens of the United States, and protest against women being subjected to such indignities as have been offered to the women of our community by Federal officials, who should be our protectors against everything of such a nature.

Mrs. Laura Hyde Miner:

> We have met to protest against the indignities and insults that are heaped upon the women of Utah at the present time, and to insist on our right to ar-

range our domestic affairs according to our own consciences.

The great head of the nation has said, the welfare of a country was centered in the homes of the land, where the husband and the pure monogamous wife ruled their children in love. Can he lay claim to such a home, a wife and children, heirs to a father's fame and a mother's virtue? Are the priests and sisterhoods of the Roman Catholic church, bound to celibacy by the strictest vows, doing their duty to their country according to that standpoint?

Yet who would dream of Congress legislating away the bachelor's freedom or forcing priest or nun to sacreligious marriage.

Dr. Elvira S. Barney:

While we honor the names of Washington, Jefferson, Madison, Monroe and the framers of the grand old Constitution, we cannot fail to see the undermining power that is sapping the vitals, the life and the essence of our government and honeycombing the entire fabric, and will leave it in the near future a tottering structure, which will disgrace the land that gave it birth.

Why should a nation cry mad dog! mad dog! when her capital cities are filled with such infamy and crime? Instead they had better borrow some of the examples of purity and virtue of their polygamous sisters. They are learning the lessons that will give them long life, peace and happiness, that kings and queens might be proud to possess; and their examples are towering heavenward, from which source they look for the response that God has promised — the bursting of their fetters, the conquering of their foes and a final millennial reign.

Mrs. Jennie Tanner:

The Apostle Paul mentions men and women of great faith that were in poygamy, and that they obtained a good report on account of their faith.

I am free to state that this work is genuine, sanctioned and authorized by God, the omnipotent Father; that the principle of celestial marriage is an integral part of the faith of the Latter-day Saints. Nor do I say this because my parents advocated and obeyed this principle, but because I have an abiding knowledge within myself of its truthfulness. In the light of these facts, then, and in view of the truth that in this Territory there is a ruthless disregard for the local rights of the people (rights inestimable to themselves and "formidable to tyrants only",) I, for one, as a consistent daughter of Utah, anxious to protect the rights and privileges of my sex, deem it my duty to join with you in repudiating the accusations against us, and the injustice and extreme measures of the courts and Federal officers of this Territory.

Mrs. Julia Cruse Howe:

We are accused of breaking the law of the land. But the Latter-day Saints break no truly CONSTITUTIONAL law.

We believe the Constitution of the United States was framed by inspiration from God, and there is no tenet of our faith that comes in conflict with it. I am sorry for this nation because they are fighting against high heaven, and I pray that their eyes may be opened to this fact before it is too late.

Mrs. Elizabeth Howard:

Talk of integrity; it is here almost personified. There are ladies on this stage today who have been CAST INTO PRISON and chose to remain there before they would speak one word that would condemn the men they loved, honored and respected. They are bound to them by all the ties of nature and by all the sacred covenants of their religion.

These women interfere with the rights of no one. They are refined and intelligent. They love each other and their husbands with a love that is pure and undefiled, a love that is stronger than the ties of blood. They love each other's children and the children love them. They are women that any nation should be proud of; they should be held in respect and honor and encouraged by every means in the power of the government as the mothers of virtuous, healthy, honest sons and daughters, wherein lie the wealth and power of a nation.

Mrs. Sarah D. Rich:

I am a descendant of men who imperiled their lives and fought in the revolutionary war. My ancestors helped to obtain those inestimable rights guaranteed by the Constitution—a God-given, God-inspired instrument. I claim the right to worship Him according to the dictates of my own conscience—a right guaranteed by that Constitution obtained by the sufferings and heroism of my ancestors. This right, sacred and inalienable by the express terms of the Constitution, has been denied and taken away from the

people of Utah by vicious and corrupt legislation, and I, in common with my sex, the women of Utah, protest against the cruel wrong.

Mrs. H. C. Brown:

We are here, not as Latter-day Saints, but as American citizens—members of that great commonwealth which our noble grandsires fought and bled to establish—legal heirs to those rights and privileges bequeathed by that heaven-inspired document—the Constitution of the United States. Yes, legal heirs, yet illegally, unconstitutionally deprived of that dearest, most cherished of all rights—freedom to worship God according to the dictates of our own consciences.

And this within the limits of a government founded upon religious liberty. This in a nation whose legislators point proudly to the brave Pilgrim Fathers and mothers as their ancestors, and then turn to crush their fellow creatures—descendants of the same noble parentage.

Dr. Ellen B. Ferguson:

Now the government of the United States, whose protecting care is particularly exercised over the territories, they not being considered as having arrived at their majority, is seeking to deprive the women of this Territory of the right of suffrage, not because we have committed crime; not because we have used it unjustly—no—but because we believe that our conscience should dictate our religious faith, and that as we have faith in God and in His revelations, so believe and so we act.

We, who are obedient to every Constitutional law, and acknowledge no earthly power but the government of the United States, must be deprived of our rights and subjected to indignity and insult. The provisions of the Constitution must be trampled upon that we may be oppressed because we belong to that condemned people, the "Mormons" * * *.

The Constitution expressly states that "no religious test shall be required from any one holding a position of profit or trust under the United States", but in defiance and violation of this article a religious test oath has been formulated in Idaho, and is proposed to be enacted here, that debars any person from voting or exercising any rights of citizenship who simply believes in the doctrines of the "Mormon" Church, and aliens are refused naturalization on the same grounds. Will these test oaths move us? No. We know what the aim of our enemies is. It is to sweep "Mormonism" from the face of the earth; but the work is of God, and they cannot do it.

Mrs. Helen Mar Whitney:

I have been a member of this Church for forty-nine years, and am one of the women who have been tried and tested, and the angels will bear witness of that today, I am a stronger advocate of "Mormonism" and the celestial order of marriage, and rejoice more exceedingly in the goodness of God to me and my house, than ever before. * * *

It is the plan of the Almighty to make of His noble daughters queens instead of serfs, that woman may reign in the sphere for which she was created. THE CELESTIAL ORDER OF MARRIAGE WAS INTRODUCED FOR THIS PURPOSE, and God commanded His servants to enter into that holy order preparatory to the day, which is at our doors, when noble and virtuous women, now blinded by prejudice and priestcraft, will be glad to unite themselves to men equally noble and pure—such as are now willing to suffer imprisonment and endure whatever punishment their tormentors may inflict rather than forsake the wives that God has given them, and dishonor their offspring, which they know would deprive them of their crown.

Mrs. Hannah T. King:

Why! the DEMI MONDE when brought into court for licentiousness are treated with decent consideration, but honorable wives, united by the holiest covenants that hearts can make and words express, must submit and bear silently whatever insulting questions their judges please to propound to them, simply because they are members of the Church of Jesus Christ, founded by Him, and they obey its principles, every one of which is holy, pure and true. It is for this we are assembled here today, to raise our voices before high heaven and to the world, and to protest against the dignity of our womanhood being outraged in this uncalled-for manner, for the fraternity of our religion is such that when one member suffers the whole body feels wounded.

Mrs. Ruthinda E. Monch:

Like the Swiss, many of us were born among the crags and peaks of a free country and have inhaled the free mountain air till freedom is instilled in our natures. We prefer the garb of freedom when it can be worn without the sacri-

fice of nobler and more sacred principles; if not, we will honorably wear the shackles of oppression.

Think of this, O American people! and America, cease to boast of freedom, and turn to your mother countries and learn a lesson of liberty. While we feel to honor our country, and stand firm and true to its Constitutional laws, and to uphold and sustain the executors thereof, we hold in contempt those officials who turn and twist the law to suit themselves, and wrest from us our rights and privileges, because they are strong and we are weak.

Dr. Romania B. Pratt:

A true marriage cannot be productive of evil, FOR IT IS THE PERFECT UNION OF HEART AND SOUL, SANCTIFIED BY MUTUAL CONSENT AND SEALED BY GOD'S HOLY ORDINANCE. The "Mormon" marriage convenant is as bindlng on the man as the woman, for any departure from the marriage law is a deadly sin and is punished with us by excommunication from the Church, which we regard as spiritual death.

Therefore, we, the women of the Church of Jesus Christ of Latter-day Saints, once more make a plain confession of our faith and principles—of convictions formed by the unfettered conversion of conscience that we do firmly believe in the divine origin of the eternal benefits of celestial marriage—that this system conduces to the ELEVATION and INDEPENDENCE of WOMEN—that the men of this faith who are guided by the spirit of the gospel have the highest regard for virtue and morality—are the most to be trusted and the most loyal citizens of any men who live upon the earth. We believe the interest and welfare of this nation demands a fair test of this principle of marriage if sufficient proofs are not already on record before the people.

We close the testimonies of the women with the forceful statements of Eliza R. Snow Smith, Emmeline B. Wells and Dr. Ellis R. Shipp. Sister Smith is a plural wife of the Prophet Joseph Smith and was Secretary of the First Woman's Relief Society in the present dispensation. Sister Wells is the plural wife of President Daniel H. Wells, at one time in the First Presidency of the Church. For years she was the general President of the Woman's Relief Society, also Editor of its official magazine—the Woman's Exponent. Dr. Shipp, for over fifty years, was a general practitioner and obstetrician in the inter-mountain country. She is a plural wife and the mother of a large family. These were women of high culture, litterateurs of note, women of broad experience in world affairs and leaders among their sex. At the time of the mass meeting mentioned two of them, Sisters Smith and Wells, were in the East working in the interest of the cause. Dr. Shipp was at the mass meeting and addressed the assembly in person:

From Eliza R. Snow Smith:

To the Women of Utah in Mass Meeting Assembled:

Dearly beloved Latter-day Sisters: Although absent in body, I am one with you in faith and spirit and in hearty approval of this movement whereby to give free expression to your sense of the injustice and oppression heaped upon us.

Why should we remain silent when our dearest rights as American citizens are trampled upon, and every vestige of our liberties threatened with annihilation?

From Emmeline B. Wells:

To the Women of Utah in Mass Meeting Assembled, March 6, 1886:

Mrs. President and Ladies: Though absent from your midst on this momentous occasion, I am with you in heart and feeling. Would I were with you, though it is in trying to benefit our common cause, and not from choice, that I am still away. Ye are my people and I can say as Ruth to Naomi, "whither thou goest I will go, and where thou lodgest I will lodge, thy people shall be my people, and thy God my God."

I rejoice in the demonstration you are making today in protesting against indignities, cruelties and grievous wrongs. It is the duty of every citizen of the United States to stand boldly forth in defense of freedom, justice and the rights of conscience; the people owe this loyalty to their country and to this free government established "by the people and for the people." * * *

Our honored forefathers fought for the freedom of this goodly land, and our noble ancestors, the Pilgrim band, left home, kindred and the graves of their dead, and their native country, to find

a place of refuge in which to worship God according to the dictates of their own consciences, enduring the perils of the mighty deep, then unexplored, and of the wilderness, where savage Indians and beasts of prey had roamed unmolested from time immemorial. And when oppressed and tyrannized over by unjust men, and taxed without representation by the nation that had refused to them the right to worship God in the way that seemed to them the best, they resisted it even to the imperiling of their lives in that great contest of which we are all so justly proud—the war of the Revolution. You know its history, and the blood of those immortalized heroes flows in the veins of hundreds of the Latter-day Saints.

You know, too, the sentiments embodied in that glorious instrument, the "Declaration of Independence", given by inspiration of God. And shall we not maintain our rights under the Constitution we are proud to honor, and in accordance with its provisions which give to every individual freedom to worship God as his heart dictates? And have we not the right when it expressly declares and definitely states that "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof?" Yet the Congress of the United States has passed such a law, and the Supreme Court of the land has declared it constitutional. * * * The proof is apparent everywhere, that there is a mighty work to do in the world outside of Utah, and it is not confined to New England, or New York, Philadelphia or Washington.

The women of this fair land are menaced with something FAR MORE DREADFUL AND NEARER HOME THAN A PLURALITY OF WIVES, and there is not a day, if one observes outside her own immediate home, no not an hour, that the sensitive heart is not pained with the wrongs and the sorrows of women and children. * * *

In the name of justice and of right, I am with you in indignantly protesting against all the wrongs and cruelties perpetrated upon the people of Utah in the name of and under the sanction of law, and join heart and hand with you in appealing to our countrymen, who value the sanctity of home and the sacredness of family ties, to assist us in maintaining our rights under the Constitution, and also in memorializing the President and Congress of the United States, entreating them to grant an impartial administration of the laws, and to examine into the proceedings of courts and juries, and take into careful consideration our present circumstances and prospects in the near future, and perchance they may ascertain that even "Mormon" women have some rights that the country is bound to respect, and that as rational beings they are entitled to the protection of the government under which they live which guarantees to all the rights of conscience.

By Dr. Ellis R. Shipp:

Sisters and Friends:

We consider that in our case patience and endurance have ceased to be a virtue, and we cannot longer restrain our feelings of wounded dignity and subdued indignation, when all that is held dear to us is trampled upon and our most sacred rights and privileges withheld from us. Our fathers, husbands, brothers and sons, and, indeed, many of our honored and respected sisters are exiled from their homes and forced to flee from the minions of the law.

Those whom we love and honor, and who respect and honor us, are imprisoned, obliged to share the cells of vile and wicked men, and even to wear the badges of shame and infamy. And for what? Are we an unchaste or an immoral people? Do we sanction wickedness and crimes? Or is it because those who are bound to us by holy and tender ties have committed any heinous offense that such indignities should be imposed? No; but regardless of consequences, we have dared to worship God according to the dictates of our own consciences.

And this is our grievous offense. A certain tenet of our religious faith our opponents cannot countenance, because so contrary to their own sinful practices. The evil results of these practices we have personally observed, particularly in the hospitals of the world, where fallen women seek the shelter they cannot obtain from those who should have protected them instead of throwing them and their offspring upon the mercies of a cold, unfeeling world. By consultlng the national statistics, we find NEW YORK WITH THIRTY THOUSAND WOMEN LEADING LIVES OF PROSTITUTION; CHICAGO TWENTY THOUSAND; BOSTON AND CINCINNATI EACH TEN THOUSAND, AND OTHER CITIES WITH A LIKE RATIO ACCORDING TO THE NUMBER OF INHABITANTS.

Unfortunately, a record of the OPPOSITE SEX is not kept.

We are accused of being down-trodden and oppressed. We deny the charge!

for we know there cannot be found a class of women upon the earth who occupy a more elevated position in the hearts of their husbands, or whose most delicate and refined feelings are so respected as here in Utah.

True we practice plural marriage, not, however, because we are compelled to, but because we are convinced that it is a divine revelation, and we find in this principle satisfaction, contentment and more happiness than we can obtain in any other relationship. * * *

How strange that the rulers of this nation should overlook the glaring and palpable evils that so thicky beset themselves and traverse thousands of miles in order to stigmatize a small handful of inoffensive people called "Mormons", who have aready been driven to a desert land where it was supposed they would soon perish and die from starvation and exposure!

For a few years we were unmolested; our oppressors were almost oblivious of our existence until we had surrounded ourselves with comfortable and beautiful homes, redeemed the soil and made this barren region to bloom as a vast and fertile garden. And then again they wage this persecution with relentless hand, when all we desire is to be left alone, to live in peace, and to worship our God as seemeth to us best; and willingly do we accord the same unbounded privileges to all creeds and nations.

"To err is human, to forgive divine." We forgive and pity our enemies, realizing that God and one man are a great majority; and that the Latter-day Saints will ultimately prevail and triumph over the opposition of the whole world.

It will be noted that a broad range of testimony is covered by the statements of the women, and that while the sentiments expressed are not all directed specifically to the question of the constitutionality of the law, yet one cannot help being impressed with the earnestness, the candor, and the determined faith of these—for the most part—plural wives and mothers. To those holding that women in the Patriarchal order of marriage are virtual slaves to a system and to their husbands, should, upon reading such testimonies, have their opinions corrected; for it can truthfully be said that among the women of Mormondom there is a freedom to think, act and possess not surpassed in any other part of the world, and seldom, if ever, equalled.

The Choir, led by Prof. Beesley, rendered, for the first time, "The Battle Hymn of Israel"; words by Orson F. Whitney; music by George Careless, as follows:

THE BATTLE HYMN OF ISRAEL

Dark the battle clouds are closing
  Round the chosen ranks of God;
Mighty ones, their courage losing,
  Kneel and kiss the tyrant's rod.
Sons of Israel—heirs of glory!
  Is it now ye quake and quail?
Read again your lineal story—
  Die ye may, but dare not fail.

Prayers of millions, watching, waiting,
  Nerve your battle-wearied arms;
Powers eternal, o'er us fighting,
  Quell the foeman's worst alarms.
Onward, sons of Faith, nor falter
  With the glorious goal in view!
Tho' your life-blood dyes the altar—
  What are life and death to you!

He that loves his life shall lose it;
  They that sacrifice shall find.
What is mammon, ye should choose it—
  Chaff that whirls before the wind!
Fetters—dungeons—shall they frighten
  Men whom demons must obey?
Walls shall burst, and shackles brighten
  Into sceptres at that day.

Hark! the trumpet. Heroes, rally!
  'Tis the war cry of the free;
Lo! they swarm from hill and valley—
  Loyal sons of Liberty.
See! they raise the starry standard,
  Long by traitors trampled low—
Freedom chained and Virtue slandered!
  Now they fall upon the foe.

As the melting snow, mad pouring
  Down the mountain side they flee,
Fire from heaven their ranks devouring—
  Shout! for God and victory.
Lo! from out the clouds descending,
  Now the conquering host appears—
King Immanuel, earthward wending,
  Here to reign a thousand years!

(To be continued)

EDITORIAL

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EDITORIAL THOUGHT

And the whole world lieth in sin, and groaneth under darkness, and under the bondage of sin; And by this you may know they are under the bondage of sin, because they come not unto me. For whoso cometh not unto me is under the bondage of sin; And whoso receiveth not my voice is not acquainted with my voice, and is not of me; And by this you may know the righteous from the wicked, and that the whole world groaneth under sin and darkness even now.—Jesus Christ, D. & C., 84:49-53.

DOES THIS MEAN REFORM?

We are impressed by a decision of the First Presidency of the Church to discontinue the annual Easter pageant which it has featured in Zion Park for the past five years. The growing interest and popularity of the unique entertainment are evidenced by the attendance last year of between 8000 and 10,000 people coming from all parts of the country.

Among reasons assigned for the discontinuance of the pageant are, "the tendency to encourage Sabbath breaking", "irreverence toward the Savior"; also the growing tendency, by mingling with non-members of the Church, to adopt their religious views which results in the changing of the ordinances and rituals of the Church to conform to sectarian notions.

A letter received by the Pageant Committee, from the First Presidency of the Church, reads in part:

> It is understood that the pageant is held on Sunday and that as many as 8000 or 10,000 people go to hear it. The brethren felt that this must mean that the cities and towns of that area turn out almost en masse. * * * Such an exodus would mean the paralyzing of the ordinary Sunday activities that the church provides, and * * * lead to Sabbath breaking.
>
> Furthermore, there was some apprehension expressed over the fact * * * that the Savior himself has to be impersonated visibly to the people in this pageant. The feeling was that this also was of doubtful wisdom. The brethren appreciated very much that every effort would be made to make this impersonation as reverential as it could be made, but they also felt that a performance of this kind * * * with spectators and perhaps participants of various faiths and degrees of faith, would almost inevitably produce an impersonation that could not receive church approval.
>
> Finally, the discussion of the brethren revealed a feeling that the church must carefully watch giving its approval of activities which are not strictly church activities, because such activities are likely soon to take on a fixed church character. There is more and more tendency in the church, as we more and more mingle with non-members of the church, to take on the activities of non-members, particularly where they have religious character, and these accretions have a tendency to change the simplicity of our ordinances and of our faith.
>
> The decision of the brethren, therefore, was that we could not give this Zion pageant church approval.—Salt Lake Tribune, 2-26-1941.

While there may be merit in these objections, yet they seem somewhat paradoxical when considered in connection with actual conditions in the Church concerning which we hear little or no complaint. For instance, the question of Sabbath breaking: One

might suppose that featuring the risen Savior in song, pantomime and prayer 'midst the gorgeous colorings, the silent vastness and the colossal greatness of the Zion park environs, would induce feelings of reverence for all that is sacred and sublime in the Christian religion; that while, for the day, local Sabbath schools and sacrament meetings might be reduced in their attendance, the compensating advantages would justify the change. However, that is a question of opinion, and opinions should be held sacred. But this attitude of Sabbath breaking seems inconsistent with that sport which, if not actually encouraged, at least is not discouraged, of both hunting and fishing on the Sabbath. As we recall, the open season for these sports have their opening days on the Sabbath, and we are advised that in some Mormon settlements the Sacrament meetings and Sabbath schools are practically depopulated of their male attendance on such occasions—in many instances Bishops forsaking their flocks to attend the kill. To join in a sacred pageant depicting in solemn muse the great principle of life and resurrection, might well be expected to contribute to a deep and reverential feeling toward all that is sacred, while an hilarious letting-down of the spirit of worship to stalk the deer and antelope, the pheasant and quail, or wade the canyon streams, bringing home their quarry 'mid shouts and boastings, and under the influence of liquor, as is so frequently the case, must lower the spiritual tone of those indulging.

Another objection of the Church is that the impersonation of the Savior, a feature of the pageant, may breed the spirit of irreverence. Any act tending in such direction should be frowned upon. Yet how often do the Saints, while paying lip service to the Christ, make light of and ridicule his Father and Mother, Adam and Eve, scornfully charging them with bringing sin into the world! It is entirely consistent to worship our elder brother who, with his blood offered an atonement for the sins of the world, but no less so to worship the Father who gave the plan of the **atonement,** with **final salvation and exaltation** to His children, and who had previously gone through like sufferings! The tendency in the Church today is to worship the one and chide the other. This is wrong and destructive of faith.

"Michael (or Adam) is our Father and our God, and the only God with whom we have to do."—Brigham Young.

The final objection to the pageant, that through mingling with the non-Mormon element in worship the resultant tendency is to adopt pagan forms, **"changing the simplicity of our ordinances and of our faith"**, is worthy some analysis. It occurs to us that there are other factors tending in this direction far more insidious in their poison than the Easter day pageant. Informed people must know—and that before the pageantry exhibitions in question—the "simplicity of our ordinances and our faith" has gone much into discard.

According to one of the brethren—a present temple worker—over twenty changes in temple ordinances have occurred, some very vital ones; the garment of the holy Priesthood has its unlawful substitution; leading principles of faith have been abandoned, until now those insisting on remaining with the "faith once delivered to the Saints" are actually being "unchurched", driven out and "blacklisted." Surely it is time for a reawakening of faith in the old institutions.

Is it not singular that this pageantry occasion should be blamed for the ruthless abandonment of the pure and simple principles of salvation, when the thing has been going on for many years? For upwards of twenty years it has been the announced policy of the leaders of the Church to mingle with outsiders, partake of their favors and become like them. Time and again the

leaders have publicly expressed deep satisfaction in the world's love and in the changed conditions causing the enemies of truth to cease persecuting the Saints. We are now—thanks to the expressed policy of our leaders—in world favor and, as a people, are rejoicing in it, notwithstanding the many inspired warnings against it. The Apostle James said:

> **Know ye not that the friendship of the world is enmity with God? Whosoever therefore will be a friend of the world is the enemy of God.—James 4:4.**

And Brigham Young:

> **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.—Disc. of B. Y. 171-2.**

We have the example of a member of the Quorum of Twelve openly advocating the changing of the ordinances. "I hold it entirely compatible", said Stephen L. Richards, at the April Conference of the Church, 1932, "with the genius of the Church to change its forms of procedure, customs, and ORDINANCES, in accordance with our own knowledge and experiences." (TRUTH 3:51.) Another high official —a member of the First Presidency— advises our young missionaries to substitute for the real garment of the Priesthood a flimsy make-believe that in no sense is genuine; we have the brethren at conference time, instead of following the simple instructions of the Master and speaking to the Saints as led by the Holy Ghost, reading from written statements laborously prepared in the cold and lifeless environs of their studios. Is this straying off from the "simplicity of our ordinances and of our faith" the result of contact with the world?

The garments were changed, we are informed, at the solicitation principally of the sisters who wished to dress in the fashions of Babylon and appear socially in style. Was this awful ambition, destructive alike to virtue and faith, prompted by the co-mingling with non-Mormons at the Easter pageants?

Perhaps all that is implied in the statement of the First Presidency is true, and the Saints are really not prepared to mingle with the outside element without injury to their faith; in which event we conceive it to be the duty of the leaders not only to discontinue the annual Easter event at Zion park, but also all other features of their present activities tending to divert the minds of the Saints from the simple worship taught them by the gospel plan as interpreted by the former inspired leaders of the Church. One cannot, at the same time, serve God and mammon.

At the present time, as we have frequently pointed out in TRUTH, both men and women are being "unchurched", ostracized and "black-listed" for attending an occasional gathering of friends and engaging in the study of the Scriptures, the sisters adding to their work the obtaining of food and clothing for the needy, and care for the sick and distressed. Notwithstanding such activities are faith builders, those engaging in them are severely penalized. On the other hand, Mormon institutions invite non-Mormons to occupy their pulpits and teach to the young their philosophies of religion. A recent case is the Forest Dale M. I. A. Through the Deseret News the announcement was made that the "Rev. James E. Collins, pastor of Our Lady of Guadalupe Catholic Church, will speak on the 'Infallibility of the Catholic Church', during a meeting of the Forest Dale Ward M. I. A., * * * March 4, 1941."

Is it consistent to penalize the Saints for studying the Scriptures and believing in ALL the principles of the Gospel, when at the same time inviting leaders of other faiths which the Lord has denounced as an abomination in His sight, to teach our young their religious philosophies? The inconsistency must be obvious. It may be entirely

proper, under circumstances, for non-Mormons to occupy the pulpits of the Church, and certainly it is not improper for the Saints to believe and contend for the fulness of the Gospel.

Let us ask, without wishing to be offensive, has the mingling of the Saints with non-members during the Easter pageants resulted in the former introducing in their entertainments the common jazz in song, speech and dance, with all its invitations and implications? Was it that co-mingling which caused the Tabernacle Choir at its party held in the Hotel Utah, February 27th last, to burlesque the names and characters of many of the early Prophets of God, by irreverently and noisily attaching their names to their dances. These are samples as printed in the official program of the Choir: "Jared's Jitters", "Alma's Antics", "Gideon's Glide", "Mahonri Moriancumer's Mope", "Joseph's Jump", "Lemuel's Limp", "Ishmael's Itch", "Sarah's Scramble", Jacob's Jumbo", "Ether's Escapade", "Mormon's Mander", "Teancum's Truck", etc, etc.

Such a ribaldry of spirit, with its coarse implications and shallow humor does violence to the high esteem in which the great Choir is held. Singing psalms to God and praying to Him through the "song of the heart" hardly harmonizes with the sacrilegious buffoonery engaged in under the terms "Jared's Jitters", "Alma's Antics", "Joseph's Jump", etc.; and well might the leaders take steps to eliminate this confessed tendency to shallowness, irreverence, and infidelity even by eliminating the Easter festivities in Zion park if necessary. And let us hope that the discontinuance as announced shall be speedily followed up by other reforms in the present policy of the Church which are obviously more harmful to the faith of the Saints and which are of infinitely more danger in causing to be changed the "simple ordinances of the Church".

A TIMELY CAUTION

We are frequently called upon to express our attitude toward certain publications and teachings emanating from men and women in scattered localities. Ours is a day of many incongruities, paradoxes and inconsistencies—a day in which is heard, "Lo here is Christ, and lo he is there." Men are prone, in their private interpretations of the revelations of the Lord, to attach a wrong meaning and they often wander far astray from simple truths.

In trying to figure out a generation, and in setting dates upon which certain events are to happen, men are led by their own wisdom to use 70 years, 100 years, 110 and 120 years, etc., as a measuring stick; and upon the conclusions arrived at they proceed to forecast the dates of coming events which the Lord has not seen fit to reveal to His people:

> I, the Lord God, have spoken; but the hour and the day no man knoweth, neither the angels in heaven, NOR SHALL THEY KNOW UNTIL HE COMES.—D. & C. 49:7.

This is plain language and admits of no doubt. We conceive a divine purpose in the Lord withholding dates of coming events. Man should always be prepared with oil in his lamp to meet the Bridegroom. Speaking of the length of a generation as the Lord used the term, Apostle Orson Pratt said:

> As regards the number of years by which a generation shall be measured, we have no special definite, period given us by revelation; the Lord speaks in terms that are general in relation to generations. * * * I do not think He is limited to any definite period, but suffice it to say that the people living in 1832, when the Revelation was given (D. & C. 84:5), will not all pass away; there will be some living when the House spoken of will be reared, on which the glory of God will rest. * * * I do not know how long that generation was intended, in the mind of God, to be, and I do not think there is any person in the Church that does know, unless the Lord has revealed it to him.—J. of D. 19:215-16.

Obviously all attempts to fix the exact years of a generation by human

calculation will prove futile; not even "the angels in heaven" know, "nor shall they knew until he comes."

Our opinion is asked concerning certain documents purporting to be of ancient origin, the translations of which are not made under the power of divine inspiration. The "Lost Books of the Bible" is a sample; the "Testament of the Twelve Patriarchs", is another. Prominence is given the "Testament of Levi", as it is supposed to reflect the condition of the Church during the administration of the first seven Presidents thereof; the eighth President being "a new Priest" whom God is to raise up "and unto whom all the Lord's word shall be opened"; etc. These writings, interesting as they are, are of doubtful origin and are speculative in their nature, as is the interpretation given them. Such should be accepted with caution. At best, they are in the category of the "Apocrypha", which contains many gems of truth, yet "there are many things contained therein", said the Lord, "that are not true, which are interpolations by the hands of men." Joseph Smith was told it should be read under influence of the Spirit of God which would manifest that which is truth to the reader's mind. (D. & C. 91).

In the same spirit the Saints are invited to read these other apocryphal books, accepting only such parts as are plain and which in no way conflicts with the revelations of the Lord known to be genuine.

A pamphlet, "That Man of Sin—the Son of Perdition—Who is He?" (TRUTH 5:119) by Francis M. Darter, has been given broad circulation among the Saints. This writing attemps to place judgment on the present leader of the Church, characterizing him as a "Son of perdition." The impression has gone out that the publishers of TRUTH endorsed the pamphlet and encouraged its circulation. This is not true. We are not, nor have we ever been, in agreement with its spirit. It is extremely dangerous for one unauthorized to set himself up as a judge of his fellow-men; and especially to assume to pronounce upon them the eternal death sentence.

Much is being spoken and published concerning the Kingdom of God organization. Quite definite information has been given the Saints on this subject by the early Prophets in the Church and in the literature of the Church (See Priesthood Items—Musser and Broadbent.) It is shown that the kingdom organization is separate and distinct from the Church organization, and that above the two stands the Priesthood. The three organizations are frequently confused and combined as one.

Then again, in some schools of thought existing with the Saints, the Priesthood powers established in the ordination of Joseph Smith and Oliver Cowdery to the Apostleship, and enjoyed by successive groups until a recent date—the death of Elder Lorin C. Woolley (Sept. 19, 1934)—have been transferred to a mysterious white Lamanite residing somewhere in Mexico. It is claimed by the writer of "That Man of Sin", in a recent publication titled "The Kingdom of God", that on a trip Elder Woolley purportedly made into Mexico shortly before his death, he delivered the "Keys" of the Priesthood over to this white Lamanite, described as being between 6 ft. 2, and 6 ft. 4 in height; and that by virtue of this transference the Lamanites now preside over the Church —known as the "Gentile Church". This Lamanite is the "mortal mighty and strong one", the "marred servant", and the one "like unto Moses", spoken of in the Scriptures.

Such claims, in our opinion, are **fantastic, unreliable, deceiving** and **misleading.** There is danger to the faith of the Saints in following them, their conclusions not being supported by the written word of the Lord. Such statements, as the book shows, are

largely based upon rumor, dreams, alleged visions and faulty interpretations of scripture.

We read in the Book of Mormon (3 Nep. 21:22), that the members of the "Gentile" church, if faithful, will "assist my people, the remnant of Jacob, * * * that they may build a city, which shall be called the New Jerusalem." Some read into this statement that the white Saints will eventually come under the domination of the Lamanites—will work for them and under their direction. But this is not our understanding. The Lamanites are chiefly of Manasseh while the present membership in the Church—those especially who are true and faithful in all things—are Ephraimites. Joseph Smith is proclaimed a pure Ephraimite—he is also one of the "remnants of Jacob", being a descendant of Joseph the son of Jacob.

The time will come, as the Lord has revealed, when as the result of the Gentiles rejecting the fulness of the gospel, the remnants of Jacob will take over the reins; and among this remnant of Jacob will doubtless be many Lamanites who are destined, through their faithfulness, to become a white and delightsome people. This is but a natural sequence. One group rejects the fulness of the Gospel, while another group carries on, takes the Gospel to the Lamanites among whom a nation (of Saints) are, relatively speaking, to be born in a day.

The "Gentile" church should not be confused with the Priesthood of God that presides over the Church. While we read of a "Gentile" church, we do not read of a "Gentile" Priesthood. Speaking of this latter group of men, President Heber C. Kimball said they are "near kindred to God and to Jesus Christ, for the keys, power and authority of the Kingdom of God ARE IN THAT LINEAGE." (TRUTH 6:8). The lineage of God and Jesus Christ, though born here in the land of Joseph of Anglo-Saxon parentage, is not in the Gentile strain.

Those expecting the Lamanites to come and take over the Keys of Priesthood, because they are Lamanites, are doomed to disappointment. The descendants of Lehi is a race of promise. This people will come to their own. Through faithfulness, as stated, they will be changed from a dark and benighted race to a white and delightsome people. Some have already been thus changed and are forging ahead of many of the "Gentile" members of the church; but they are still subject to direction of the Priesthood. We shall expect them, in accordance with the promises of the Lord, to come to Zion with their gold, silver, and precious stones, with their man-power, and, under the direction of the Priesthood, will assist in building the great city, New Jerusalem (3 Nep. 21:22-23). They will take a prominent part in this work. This race of people in connection with the "ten lost Tribes" will come to Zion to receive their Priesthood blessings at the hands of Ephraim — their "washings and anointings" and other sacred endowments; and the Ephraim who will minister to them will be the Priesthood as it is now set-up and perpetuated from the Prophet Joseph Smith.

The Saints should not be led away by the private opinions of men which are contrary to the revealed word of God. The servants of the Lord have published to the world in "The Coming Crisis" the following warnings:

> * * * Not only God, the Highest of all, shall be revealed in spirit and in mighty power, but the Devil or Satan also, will be revealed in signs and wonders, and in mighty deeds! * * * And such will be the greatness of his power, that it will seem to many that he is entirely loose. He will be so far unshackled and unchained that his power will deceive ALL nations, even the world. And the elect will barely escape the power of his sorceries, enchantments and miracles! And even God, Himself, the true God, will contribute to put means and instruments in his way and at hand for his use, so that he can have a full trial of his strength and cunning, with all deceivableness of unrighteousness in them that perish. * * *

> Whatever exalts and opposes itself to God, that is Anti-Christ, whether it is a civil or religious power. But the most formidable power that will be arrayed against Christ and his Saints in the last days, will consist in the revelations of Satan. These revelations of Satan will come through every medium and channel by which the cunning and power of Satan can be brought to bear against the Saints and their Lord.—TRUTH 5:97-8; Mill. Star 15:273.

We close with the admonition of Apostle Parley P. Pratt, spoken April 7, 1853:

> "Should not a people seek unto their God, for the living to hear from the dead?" is a question by the Prophet, and at a time when they shall invite you to seek unto those familiar with spirits, and to wizards, etc., or in other words, to magnetizers, rappers, clairvoyants, writing mediums, etc. When they shall say these things unto you, then is the time to consider the question of that ancient Prophet—should not a people seek unto their God, for the living to hear from the dead?"—J. D. 1:6.

CHURCH JURISPRUDENCE

Nothing can be more conducive to the establishing of confidence in the minds of the people than the principles of justice. Let it be known that the leaders of the people are just in all their dealings and there will be little difficulty in maintaining an healthy following. In the early history of the Church its judicial tribunals decided many cases involving disputes between members and non-members. The latter frequently submitted their differences even among each other to the Church courts, preferring not to go before the civil magistrate with its clouded rules of "red tape" and expensive routine.

In the evolutionary process that has changed many of the simple rites and important ordinances in the Church, the judiciary system has deteriorated until it has almost gone into discard. The civil courts are receiving the patronage of the Saints largely to the exclusion of the ecclesiastical courts. These facts are brought to our attention more definitely by reading an article in the "Fort Hall Indians" (March issue), a monthly bulletin published by the Indians of the Fort Hall Reservation, Idaho. One Peter Jim, Chairman of the Fort Hall Business Council, makes the following plea to his brethren:

> In regard to divorce cases, the Council went on record as recommending that the Indian people should make use of their court more than they have in the past. Cases should be handled within the Indian Court. It has been established for the Indians after many years of struggle for it. Why not use it?
>
> It would save the Indians a lot of money if they did come to the court here on the reservation to straighten out their difficulties rather than letting some white lawyer do the work for them. We Indians know each other here, so feel free to come in and let the Indian Court iron out your difficulties. If you take a divorce or other case to an outside court, you will be charged according to your pocketbook.
>
> When the Indians will make good use of their Court, the white people on the outside will also recognize the Indian Court. This Court also works with the laws of the State of Idaho.

It would appear from this item of news that while the redman is making advancement in his jurisprudence, the white race is taking a backward course. Notwithstanding the Church has an adequate judicial organization given them of the Lord, but little use is being made of it—its main use, it would seem, being to penalize those of the Saints believing in and sometimes living, the fulness of the Gospel.

Of the early operations of the Church courts, Brigham Young said:

> If we would live according to the laws of God, be contented to live according to the rules and regulations of the Holy Priesthood, we should have but little use for Probate courts, District courts, or Supreme courts in our Territory; their existence here would only be in a name and form, for the people would live above the laws of man. We should have very little use for anything else in the shape of government but the Priesthood, which is after the order of the Son of God. The Jews and Gentiles have of late brought some of their diffi-

> culties before the High Council in Salt Lake City for adjudication, in preference to going before the District court; and the High Council, I believe, has invariably given satisfaction when such cases have been brought before it. This is a step in the right direction—to settle all matters without having recourse to law, which would do away with the necessity of employing and paying lawyers, court fees, etc.—Deseret News, Feb. 21, 1868.

The Church courts were the courts of Justice, where men of whatever nationality or faith, could take their grievances and feel that they would not be imposed upon. On this point, Brigham Young said:

> Of course their (the High Councilmen's) duty, then, is to examine into the conduct of their brethren and sisters; and this is required of them. And if they do it without prejudice, without selfishness, by the power of the Holy Ghost, divested of every improper feeling, judging righteous judgment between man and man, the performance of this duty will purify them just as much as any other labor.—Dis. of B. Y. 231.

The Prophet Joseph Smith stated with reference to the judges in Israel:

> No man is capable of judging a matter, in council, unless his own heart is pure; * * * we frequently are so filled with prejudice, or have a beam in our own eye, that we are not capable of passing righteous decisions.—His. of Ch. 2:25.

Today our Church judiciary system, once famed for its fairness and resorted to by litigants of all faiths and opinions, has degenerated into little better than a farce—a kangaroo court. As reluctant as we are to make this charge against an institution we have taken pride in upholding and defending in years agone, yet for the complete proof of the soundness of our charge one has only to review many late cases before the Bishoprics and High Councils wherein decisions are rendered in direct opposition to the testimony adduced—in cases involving the faith in the fulness of the Gospel of a certain group of Saints. In case after case where innocence from wrong doing is clearly shown, the courts of the Church have announced that it makes no difference as to proof, **orders from the leaders are to excommunicate,** and that is the verdict!

In some cases, such as the Jos. T. Jones case (TRUTH 6:97) there are no accusers or witnesses against the victim of church prejudice; in which cases the court itself becomes the accuser, the prosecutor, the judge and executioner! In one case a Stake President, refusing to take summary action against an highly respected member of his jurisdiction, demanding that proof of wrong-doing be established by his accusers and that in proper form, was released from his office and replaced by one who would and did "take orders". In another case the Bishop freely admits the innocence of the accused Sister, but tearfully—**yes, tearfully**—yields to orders to excommunicate her. In other cases witnesses appearing to testify for the accused, are themselves accused and excommunicated. In other cases being tried (?) before the High Councils those appointed in accordance with the laws of heaven to protect the accused, immediately become the prosecutors, leaving their client to defend himself as best he may. In another case involving an alleged belief—**NOT A PRACTICE, BUT A BELIEF**—in the law of plural marriage as revealed from heaven, a member of the court, himself a product of polygamy and the husband of a polygamously born daughter, attempts to use the undignified weapon of physical force against the accused, even threatening his life, since no adequate evidence of wrong-doing could be established, etc., etc.—**ad infinitum.**

Justice—a "square deal", a righteous decision—have ceased to act as controlling factors in the courts of the Church; all semblance of right seems to have "gone by the wind"—of prejudice and hatred. These facts are, in certain circles, well known. The leaders must know them—they can't help knowing them, for they stink to

high heaven and befoul the very air we breathe; as the Prophet Isaiah said:

> The way of peace they know not; and there is no judgment in their goings; they have made them crooked paths: whosoever goeth therein shall not know peace.
>
> Therefore is judgment far from us, neither doth justice overtake us: we wait for light, but behold obscurity; for brightness, but we walk in darkness.—Is. 59:8-.

Has the Church so degenerated in its judiciary that we are forced to learn the right from our dark-skinned brethren—the descendants of Lehi, whom we have looked upon as benighted?

In the instructions given for the guidance of this Council the members thereof were commanded to **"act in that office according to the law of heaven"**, and fill their appointments **"according to the grace of God bestowed upon them"**, every man being enjoined to speak **"according to equity and justice"**.—D. & C., Sec 102.

Is this now being done? Is it right to pre-judge and to condemn without evidence? Are not high-councilmen who thus condemn and who voluntarily surrender to the wrong guilty of sycophancy; and will they not come under the condemnation of the Lord whom they falsely claim to serve?

Surely President J. Reuben Clark, with his legal acumen, will not endorse such an unnatural and unrighteous procedure.

Would it not be a wise move on the part of the leaders to return to fundamentals in this respect and re-establish in the Church a system of jurisprudence that will breathe the spirit of justice and encourage the support of all fair-minded men?

BUT HALF AWAKE

Compared with what we ought to be, we are only half awake. We are making use of only a small part of our physical and mental resources. Stating the thing broadly, the human individual thus lives far within his limits. He possesses powers of various sorts which he habitually fails to use.

—William James, Professor of Psychology, Harvard University.

RESTORATION

When there is no longer a commissioned Priesthood perpetuated on the earth, it becomes necessary, in order to restore the government of God, for the man or men last holding the keys of such power to return to the earth as ministering angels, and to select, by the word of the Lord, and ordain certain individuals, of the royal lineage of Israel to hold the keys of such Priesthood, and to ordain others, and thus restore and re-organize the government of God, or His Kingdom upon the earth.—Parley P. Pratt.

TRUTH IS ETERNAL

From the days when the chosen people received the Decalogue, envy and malice have been recognized as evils, and woe to those who appeal to them. To break the Tenth Commandment is no more moral now than it has been for the past thirty centuries. The vice of envy is not only a dangerous but a mean vice, for it is always a confession of inferiority. It may provoke conduct which will be fruitful of wrongdoing to others, and it must cause misery to the man who feels it. It will not be any the less fruitful of wrong and misery, if as is so often the case with evil motives it adopts some high-sounding alias. The truth is that each one of us has in him certain passions and instincts which if they gained the upper hand in his soul would mean that the wild beast had come uppermost in him. Envy, malice, and hatred are such passions, and they are just as bad if directed against a class or group of men as if directed against an individual. What we need in our leaders and teachers is help in suppressing such feelings, help in arousing and directing the feelings that are their extreme opposites.—Theodore Roosevelt.

Duty is a power which rises with us in the morning, and goes to rest with us at night. It is the shadow that cleaves to us, go where we will, and leaves us only when we leave the light of life.—Wm. E. Gladstone.

FEMALE RELIEF SOCIETY

Under the heading, "Female Relief Society, Its Antiquity", Eliza R. Snow Smith said:

This is the name of a society which was organized in Nauvoo, on the 17th of March, 1842, by President Joseph Smith, assisted by Willard Richards and John Taylor. Although the name may be of modern date, the institution is of ancient origin. We were told by our martyred prophet, that the same organization existed in the church anciently, allusions to which are made in some of the epistles recorded in the New Testament, making use of the title, "elect lady".

This is an organization that cannot exist without the priesthood, from the fact that it derives all its authority and influence from that source. When the priesthood was taken from the earth, this institution as well as every other appendage to the true order of the church of Jesus Christ on the earth, became extinct, and had never been restored until the time referred to above. —Deseret Evening News, April 18, 1868.

Speaking of this great organization, (Aug. 8, 1880) President John Taylor gave the following very interesting history:

We have here our Relief Societies, and they have done a good work. And people are desirous to know something of these organizations. I was in Nauvoo at the time the Relief Society was organized by the Prophet Joseph Smith, and I was present on the occasion. At a late meeting of the Society held in Salt Lake City I was present, and I read from a record called the Book of the Law of the Lord, the minutes of that meeting. At that meeting the Prophet called Sister Emma to be an elect lady. That means that she was called to a certain work; and that was in fulfilment of a certain revelation concerning her. She was elected to preside over the Relief Society, and she was ordained to expound the Scriptures. In compliance with Brother Joseph's request I set her apart, and also ordained Sister Whitney, wife of Bishop Newel K. Whitney, and Sister Cleveland, wife of Judge Cleveland, to be her counselors. Some of the sisters have thought that these sisters mentioned were, in this ordination, ordained to the priesthood. And for the information of all interested in this subject I will say, it is not the calling of these sisters to hold the Priesthood, only in connection with their husbands, they being one with their husbands. Sister Emma was elected to expound the Scriptures, and to preside over the Relief Society; then Sisters Whitney and Cleveland were ordained to the same office, and I think Sister Eliza R. Snow to be secretary. A short time ago I attended a meeting in Salt Lake City, where Sister Snow and Sister Whitney were set apart. I happened to be the only member of the Twelve in town at the time, the other members of the Quorum being unavoidably absent. I went to this meeting and set apart Sister Whitney and Sister Snow who were two of those I set apart some forty years ago, in Nauvoo. And After I had done so, they reminded me of the coincidence. At this meeting, however, Sister Snow was set apart to preside over the Relief Societies in the land of Zion, and Sister Whitney, her counselor, with Sister Zina D. Young, her other counselor.—J. of D. 21:367-68.

TRUE INDEPENDENCE OF HEAVEN

(Brigham Young)

We read in the Bible that there is one glory of the sun, another glory of the moon, and another glory of the stars. In the book of Doctrine and Covenants, these glories are call telestial, terrestrial, and celestial, which is the highest. These are worlds, different departments, or mansions, in our Father's house. NOW THOSE MEN OR THOSE WOMEN WHO KNOW NO MORE ABOUT THE POWER OF GOD, AND THE INFLUENCES OF THE HOLY SPIRIT, THAN TO BE LED ENTIRELY BY ANOTHER PERSON'S SUSPENDING THEIR OWN UNDERSTANDING, AND PINNING THEIR FAITH UPON ANOTHER'S SLEEVE, WILL NEVER BE CAPABLE OF ENTERING INTO THE CELESTIAL GLORY, TO BE CROWNED AS THEY ANTICIPATE; THEY WILL NEVER BE CAPABLE OF BECOMING GODS. They cannot rule themselves, to say nothing of ruling others, but they must be dictated to in every trifle, like a child. They cannot control themselves in the least, but James, Peter, or somebody else may control them. They never con become Gods, nor be crowned as rulers with glory, immortality, and eternal lives? They never can hold scepters of glory, majesty and power in the celestial kingdom. Who will? Those who are valiant and inspired with the TRUE INDEPENDENCE OF HEAVEN, who will go forth boldly in the service of their God, leaving others to do as they please, determined to do right, though all mankind besides should take the opposite course. Will this apply to any of you? Your own hearts can answer.—Quoted from Elders' Journal.

MESSAGES FROM THE PRESIDENTS OF THE UNITED STATES

Affecting the Mormon Question

By RUTHERFORD B. HAYES, in his third annual message, December 1, 1879, (Messages and Papers of the Presidents, Vol. 6, pp. 4511-12):

FELLOW CITIZENS OF THE SENATE AND HOUSE OF REPRESENTATIVES:

* * *

The continual deliberate violation by a large number of the prominent and influential citizens of the Territory of Utah of the laws of the United States for the prosecution and punishment of polygamy demands the attention of every department of the government. This Territory has a population sufficient to entitle it to admission as a State, and the general interests of the nation, as well as the welfare of the citizens of the Territory, require its advance from the Territorial form of government to the responsibilities and privileges of a State. This important change will not, however, be approved by the country while the citizens of Utah in very considerable number uphold a practice which is condemned as a crime by the laws of all civilized communities throughout the world.

The law for the suppression of this offense was enacted with great unanimity by Congress more than seventeen years ago, but has remained until recently a dead letter in the Territory of Utah, because of the peculiar difficulties attending its enforcement. The opinion widely prevailed among the citizens of Utah that the law was in contravention of the constitutional guarantee of religious freedom. This objection is now removed. The Supreme Court of the United States has declared the law to be within the legislative power of Congress and binding as a rule of action for all who reside within the Territories. There is no longer any reason for delay or hesitation in its enforcement. It should be firmly and effectively executed. If not sufficiently stringent in its provisions, it should be amended; and in aid of the purpose in view I recommend that more comprehensive and more searching methods for preventing as well as punishing this crime be provided. If necessary to secure obedience to the law, the enjoyment and exercise of the rights and privileges of citizenship in the Territories of the United States may be withheld or with drawn from those who violate or oppose the enforcement of the law on this subject.

In his fourth annual message to Congress, December 6, 1880, President Hayes said (Ib. pp. 4557-8):

* * *

Believing that to reform the system and methods of the civil service in our country is one of the highest and most imperative duties of statemanship and that it can be permanently done only by the cooperation of the legislative and executive departments of the Government, I again commend the whole subject to your considerate attention.

It is the recognized duty and purpose of the people of the United States to suppress polygamy where it now exists in our Territories and to prevent its extension. Faithful and zealous efforts have been made by the United States authorities in Utah to enforce the laws against it. Experience has shown that the legislation upon this subject, to be effective, requires extensive modification and amendment. The longer action is delayed the more difficult it will be to accomplish what is desired. Prompt and decided measures are necessary. The Mormon sectarian organization which upholds polygamy has the whole power of making and executing the local legislation of the Territory. By its control of the grand and petit juries it possesses large influence over the administration of justice. Exercising, as the heads of this sect do, the local political power of the Territory, they are able to make effective their hostility to the law of Congress on the subject of polygamy, and, in fact, do prevent its enforcement. Polygamy will not be abolished if the enforcement of the law depends on those who practice and uphold the crime. It can only be suppressed by taking away the political power of the sect which encourages and sustains it.

The power of Congress to enact suitable laws to protect the Territories is ample. IT IS NOT A CASE FOR HALF-WAY MEASURES. The political power of the Mormon sect is increasing. It controls now one of our wealthiest and most populous Territories. It is extending steadily into other Territories. Wherever it goes it establishes polygamy and sectarian political power.

The sanctity of marriage and the family relation are the corner stone of our American society and civilization. Religious liberty and the separation of Church and State are among the elementary ideas of free institutions. To reestablish the interests and principles which polygamy and Mormonism have imperiled, and to fully reopen to intel-

ligent and virtuous immigrants of all creeds that part of our domain which has been in a great degree closed to general immigration by intolerant and immoral institutions, it is recommended that the government of the Territory of Utah be reorganized.

I recommend that Congress provide for the government of Utah by a governor and judges, or commissioners, appointed by the President and confirmed by the Senate—a government analogous to the provisional government established for the territory northwest of the Ohio by the ordinance of 1787. If, however, it is deemed best to continue the existing form of local government, I recommend that the right to vote, hold office, and sit on juries in the Territory of Utah be confined to those who neither practice nor uphold polygamy. If thorough measures are adopted it is believed that within a few years the evils which now afflict Utah will be eradicated, and that this Territory will in good time become one of the most prosperous and attractive of the new States of the Union.

By JAMES A. GARFIELD, President of the United States, in his inaugural address, March 4, 1881. (Ib. p. 4601):

FELLOW CITIZENS: * * * The Constitution guarantees absolute religious freedom. Congress is prohibited from making any law respecting an establishment of religion or prohibiting the free exercise thereof. The Territories of the United States are subject to the direct legislative authority of Congress, and hence the General Government is responsible for any violation of the Constitution in any of them. It is therefore a reproach to the Government that in the most populous of the Territories the constitutional guaranty is not enjoyed by the people and the authority of Congress is set at naught. The Mormon Church not only offends the moral sense of manhood by sanctioning polygamy, but prevents the administration of justice through ordinary instrumentalities of law.

In my judgment it is the duty of Congress, while respecting to the uttermost the conscientious convictions and religious scruples of every citizen, to prohibit within its jurisdiction all criminal practices, especially of that class which destroy the family relations and endanger social order. Nor can any ecclesiastical organization be safely permitted to usurp, in the smallest degree, the functions and powers of the National Government.

RIGHTS OF CONSCIENCE
Under the Constitution

An esteemed correspondent of California writes with reference to the constitutional rights of the people in the enjoyment of their respective religious attachments, quoting from comments made by the Attorney General of the State of Iowa. These comments are self-explanatory and informing and are worthy of space in TRUTH.—Editors.

"I was greatly interested in reading recently the comments of the Attorney General of the State of Iowa, Mr. Edward L. O'Connor, concerning the subject of the freedom of worship, and with particular reference to the right of a nun of the Roman Catholic Church to teach in the public schools, while wearing her distinctive sectarian garb. Thinking you would also be interested in his opinions which I consider of vital importance to the subject of Plural Marriage, I am quoting his entire statement herewith."

A Catholic nun could teach in the public schools of this state, (Iowa) if she did not wear the religious garb of her order and did not turn her salary over to an ecclesiastical institution or school. However, the wearing of the religious garb in the public schools is another matter that has been most seriously considered by the courts of last resort. The law does not prescribe the fashion of dress of man or woman; it demands no religious test for admission into the teacher's profession; it leaves all men free to worship God or to refrain from worship according to their own consciences; it prefers no one church or other organization upholding or promoting any form of religion or religious faith or practice as a sect, and to each and all alike is denied the right to use public schools or public funds for the advancement of religious or sectarian teaching. The point where the court may rightfully intervene, and where they should intervene without hesitation, is where legitimate use degenerates into abuse—where a teacher employed to give secular instruction has violated the Constitution by becoming a sectarian propagandist. True Christianity asks no aid from the sword of civil authority. It began without the sword, and wherever it has taken the sword, it has perished by the sword. To depend on civil authority for its enforcement is to acknowledge its own weakness, which it can never afford to do. Christianity is able to fight its own battles. Its weapons are moral and spiritual, not carnal. True Christianity never shields itself behind majori-

ties. When Christianity asks the aid of government beyond mere impartial protection, it denies itself. The law knows no distinction between the Christian and the Pagan, the Protestant and the Catholic. All are citizens. Their civil rights are precisely equal. The law cannot see religious differences, because the Constitution has definitely and completely excluded religion from the law's contemplation in considering men's rights. The state is not, and, under the Constitution, cannot be a teacher of religion. All sects, religious or even antireligious, stand on equal footing. They have the same rights of citizenship without discrimination.

"In view of the Attorney General's statement that, 'the Constitution has definitely and completely excluded religion from the law,' etc., I wonder how he would reconcile the law's intervention, as in the case of the Mormon Church, with respect to plural marriage? Here we have an admission, even though it is indirect, that the enactment of laws by the United States Government, to put a stop to and prohibit the practice of plural marriage, was unconstitutional and in direct violation of men's free right 'to worship God or to refrain from worship according to their own consciences.' It would not surprise me if the time would come when learned jurists denounce the Edmunds-Tucker and other anti-polygamy laws as unconstitutional and admit that the course followed by the government in prosecuting polygamous cases was unjust and in violation of constitutional law."

JOHN WESLEY ON APOSTACY

"It does not appear that the extraordinary gifts of the spirit were common in the Church for more than two or three centuries. We seldom hear of them after that fatal period when the Emperor Constantine called himself a Christian, and from a vain imagination of promoting the Christian religion, heaped riches, power and honor upon the Christians in general. From this time they almost wholly ceased. Very few instances of this kind were found. The cause of this was not, as has been vulgarly supposed, because there was no more occasion for them, because all the world had become Christians. This is a miserable mistake! Not a twentieth part was then nominally Christians. The real cause was because the love of many waxed cold—the Christians had no more of the Spirit of Christ than the other Heathens! The Son of man when He came to examine His Church could hardly find faith on the earth. This was the real cause why the extraordinary gifts of the Holy Ghost were no longer to be found in the Christian Church, because the Christians were turned Heathens again, and had only a dead form left."

THE ALL-POWERFUL

I was eating a piece of watermelon some months ago and was struck with its beauty. I took some of the seeds and weighed them, and found that it would require some five thousand seeds to weigh a pound. And then I applied mathematics to a forty-pound melon. One of these seeds, put into the ground, when warmed by the sun and moistened by the rain, goes to work; it gathers from somewhere two hundred thousand times its own weight and, forcing this raw material through a tiny stem, constructs a watermelon. It covers the outside with a coating of green; inside of the green it puts a layer of white, and within the white, a core of red, and all through the red it scatters seeds, each one capable of continuing the work of reproduction. I cannot explain the watermelon, but I eat it and enjoy it. Everything that grows tells a like story of infinite power. Why should I deny that a divine hand fed a multitude with a few loaves and fishes when I see hundreds of millions fed every year by a hand which converts the seeds scattered over the field into an abundant harvest? We know that food can be multiplied in a few months' time, shall we deny the power of the Creator to eliminate the element of time, when we have gone so far in eliminating the element of space? —William J. Bryan.

President J. Golden Kimball at the Mount Nebo Stake Conference:

"How many have read the Bible through?"

Half dozen hands are raised. Said he:

"Well, that's about an average in the Church."

"Wisdom is too high for a fool" and a "lying tongue hateth those that are afflicted by it."

IN SCHOOL DAYS

Still sits the schoolhouse by the road
A ragged beggar sunning;
Around it still the sumacs grow,
And blackberry vines are running.

Within, the master's desk is seen,
Deep scarred by raps official;
The warping floor, the battered seats,
The jackknife's carved initial;

The charcoal frescoes on its walls;
Its door's worn still betraying
The feet that, creeping slow to school,
Went storming out to playing!

Long years ago a winter sun
Shone over it at setting,
Lit up its western window panes
And low eaves' icy fretting.

It touched the tangled golden curls
And brown eyes full of grieving
Of one who still her steps delayed
When all the school were leaving.

For near her stood the little boy
Her childish favor singled,
His cap pulled low upon a face
Where pride and shame were mingled.

Pushing with restless feet the snow
To right and left, he lingered—
As restlessly her tiny hands
The blue checked apron fingered.

He saw her lift her eyes; he felt
The soft hand's light caressing
And heard the tremble of her voice
As if a fault confessing.

"I'm sorry that I spelt the word;
I hate to go above you,
Because"—the brown eyes lower fell—
"Because, you see, I love you!"

Still memory to a gray haired man
That sweet child face is showing,
Dear girl, the grasses on her grave
Have forty years been growing!

He lives to learn, in life's hard school,
How few who pass above him
Lament their triumph and his loss,
Like her, because they love him.

—John Greenleaf Whittier.

LIQUOR

Liquor sales for January were nearly 10 per cent higher in 1941 than in the first month of 1940. Sales for the month totaled $352,913.86, or $28,000 more than a year ago. A check of $76,000 for the net profits on January's sales was handed over to Governor Maw.

SURPRISE HUMOR

The following is said to be an exact copy of a letter received by Lally & Company, San Francisco, from a salesman of the company, in the due course of business:

San Leasandro, 6 June, Mister Leaser, Lali House, San Francisco. Dere Frend, i got the valve which i by from you alrite but why for god sake doan you sen me no handle. i Loose to me my Customer shure ting. You doan treat me rite is my money not so good as the other fellow. I wate 10 daze and my Customer he holler for water like hell by the valve. You no he is hot summer now and the win he no blow the meel, the valve she got no handle so wat the hel i goan do. You doan sen me the handle pretty queck I sen Her back and I goan order some valve from Krain Companee, goodbye, your friend,

(Sig) Antonio Scalmino Dutra.

Since i rite thees letter i find the dam handle in the bocks. excuse me.

Thinking of the faithful dog that recently died from grief caused by the absence of its owner, we are reminded of what Lord Byron said about his dog. "He had beauty without vanity, intelligence without arrogance, strength without ferocity. He possessed all the virtues of man and none of his vices."—Quoted from Progressive Opinion.

HIS PRAYER WAS ANSWERED

He asked for strength, that he might achieve—
He was made weak, that he might obey.
He asked for wealth, that he might do greater things—
He was given infirmity, that he might do better things.
He asked for riches, that he might be happy—
He was given poverty, that he might be wise—
He asked for power, that he might have praise of men—
He was given weakness, that he might feel the need of God.
He asked for all things, that he might enjoy life—
He was given life, that he might enjoy all things.
He received nothing that he asked for or hoped for—
Yet his prayer was answered.

"He that squanders today talking of yesterday's achievements will have nothing to boast of tomorrow."

TRUTH

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

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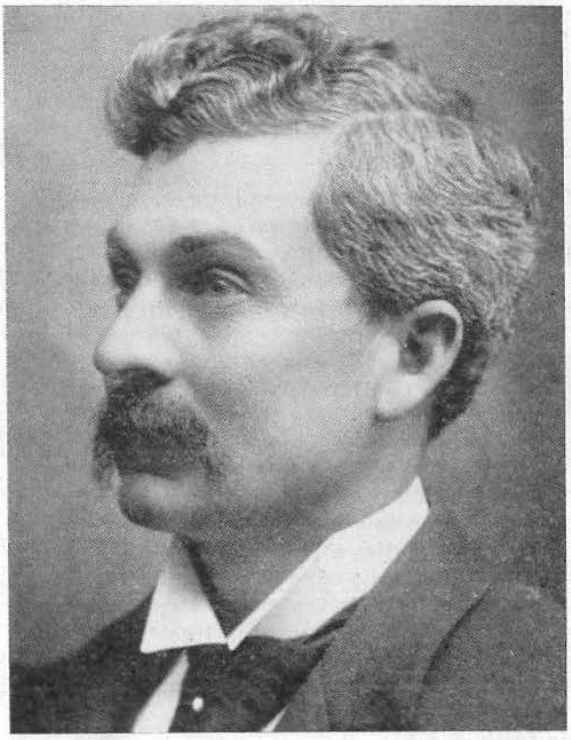
Brief Excerpts From Remarks by APOSTLE JOHN W. TAYLOR

Presented in Commemoration of the Anniversary of His Birth

I notice there is a difference between the turnout today and last Sunday. The large attendance then was on account of the presence of President Woodruff and Apostle George Q. Cannon. As a rule you will find in all communities, that about one-half attend worship because of curiosity, or popularity. In the days of the Apostles some were for Paul and some for Apollos, but when some of the lesser apostles appeared the attendance was small.***

I feel to say to the Latter-day Saints who are here that we must change our tactics or the Lord will need **another people to carry out His designs.**

In the years 1847, I am told when the pioneers, or fathers, entered this valley, President Brigham Young called upon Apostle Orson Pratt to offer up



JOHN WHITTAKER TAYLOR

"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."

a prayer dedicating this land, and making a covenant in behalf of the people that they would keep the commandments of God and pay one-tenth of their increase as tithing. The covenant was also to the effect that the Saints would consider their inheritances as from the Lord, and the people were instructed to DEDICATE THEIR HOMES, for their families and their children, and their children's children after them.

It was a custom in ancient Israel for the elders to dedicate their families, their tents and all that they had to the Lord; and when it was found that the law of God had been violated, the house in which the sin was committed was burned and its contents destroyed.

Esau sold his birthright for a mess of pottage, and it will yet appear in the history of the Saints that many have sold their inheritances for thirty pieces of silver. I do not consider that I have a right to sell my home to a stranger. I believe in treating all honorable people with respect, but I DO NOT BELIEVE THAT THE LATTER-DAY SAINTS CAN SERVE GOD WHILE MIXING UP WITH THE WORLD. * * * There was another law given unto Israel about which I wish to speak plainly. Solomon, the wisest man who ever lived, had not wisdom to keep this law, which was: "Thou shalt not marry without unto a stranger". When he broke this law he was shorn of his wisdom.

After he married strange women, many of the people strayed away and married among strange nations. Afterwards the word of the Lord went forth commanding the children of Israel to separate themselves from the Gentile nations with whom they had intermarried. The result was that husbands were parted from wives, and parents from children. I believe there is no need to mince these matters, and that THE TIME WILL COME WHEN THIS PEOPLE WILL BE SEPARATED FROM ALL OTHERS. When a Latter-day Saint marries a partner who does not believe in the gospel, nor the resurrection of the dead, what is the result? A house divided against itself. I admire a nation which separates itself from all others. For this reason I have always admired the Jews. They cannot unite with unbelievers without violating the rules of their faith. * * *

I feel to say to those who are here today, act as leaven; visit among your neighbors, and act as a leaven does in the meal. Scores of young ladies of Latter-day Saint parentage are marrying without the Church unto strangers, and many parents in the Church dress their daughters like dolls, and allow them to mingle with society in which they are led to marry strangers. Tell your brethren not to do this. TELL THEM TO SEPARATE THEMSELVES FROM THE WORLD, but first separate yourselves. * * *

I do not believe in whitewashing, and I think we aught to do away with everything of the kind. WE ARE GETTING INTO SUCH A CONDITION THAT IF WE WERE TO MEET THE LORD, WE COULD NOT LOOK HIM IN THE FACE, AND THE WAY WE ARE GOING IT WILL SOON BE IMPOSSIBLE TO TELL WHAT WE DO BELIEVE. Teach your daughters to marry men with whom they can be united for eternity.—Deseret Weekly News, March 9, 1889.

I know that our first aim and object should be, the kingdom of God or nothing. I believe it is the desire of this people as a rule, that this kingdom shall roll forth until it shall cover the whole earth. There was a great and mighty prophet that lived in olden times by the name of Daniel, who prophesied that the Lord would set up a kingdom that would never be destroyed nor given into the hands of another people. It was like unto a little stone cut out of the mountain without hands, and it would roll forth until it should cover the whole earth. Is this little stone rolling forth? Yes. Will this be its destiny? It will. Will you and I endure with it? That depends upon whether we keep the commandments of God or not, and whether we keep our garments pure and unspotted from the sins of this wicked and adulterous generation in which we live. * * *

We hear remarks sometimes by some of our cold-blooded people. They will say, "He is enthusiastic." There never was a man who spoke by the power of the Holy Ghost but what he was enthusiastic. The blacksmith never made a weld until the white sparks began to fly. I know that the children of men never were converted until they saw the power of God rested with His servants, and the Spirit of God went down into their hearts like fire. * * *

There never was a man that converted another man to the Gospel of Jesus Christ. It is impossible; it is the Spirit of God that converts men. Every conversion that has ever been made in the Church of Christ has been made by God, otherwise they will not endure. That which has not been sealed by the Holy Spirit of promise will not be enduring, but will pass away.—Conf. Report, April, 1899 pp. 25-26.

The Gift of prophecy will not save any man. It is not a saving principle; it is a gift. It is to comfort our hearts. It is to give us the testimony of the mind and will of God concerning things which are to come. * * * I may prophesy from now till the coming of the Son of Man, and if I fail to keep

the commandments, I will not be saved in the kingdom of God. * * *

You may raise a man from the dead by the power of God, and that will not save the man you raise up and it will not save you. You may prophesy concerning all things till the winding up scene, and if you do not keep the commandments of God the words of Jesus will be reiterated unto you: "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."

Speaking of the various gifts of God, and particularly concerning the gift of tongues, Apostle Taylor said:

> Bless your soul, when Jesus Christ comes to reign in righteousness on the earth, we will not have to speak in other languages. Why? Because the original language will be given unto this people, and we will all speak in one tongue. We will not have to say to others, "Know ye the Lord; for all will know Him from the least unto the greatest." The gifts of God and the knowledge of Jesus Christ will be upon every man, woman and child.—Ib. April, 1900, pp. 26-27.

Speaking of the sealing authority of the Priesthood pertaining to the principle of Celestial marriage, Elder Taylor said:

> I wish to refer to a great promise that the Lord made unto Abraham our forefather. The Lord was very much pleased with Abraham and his course in life. But Abraham would be a very unpopular man today. Out of all the millions of people that dwelt upon the earth then, the Lord saw fit on one occasion to visit His servant Abraham, and while He was there He gave him commandments. He said unto Abraham:
>
> "Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee;
>
> "And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing;
>
> "And I will bless them that bless thee, and curse them that curseth thee; and in thee shall all families of the earth be blessed."
>
> Here is another instance of a man whom the Lord visited and conferred divine authority upon, to bless the children of men, and they should be blessed, or to curse them and they should be cursed. In accordance with the authority, Abraham blessed his son Isaac; Isaac blessed his son Jacob; Jacob blessed his twelve sons from his four wives, and they became the founders of the house of Israel. In this Jacob officiated as a Patriarch, and he not only blessed his sons, but he prophesied what should befall them, even unto the latest day.—Ib. Oct., 1900, p. 30.
>
> As I understand it, the Church of Jesus Christ of Latter-day Saints is built upon the foundation of revelation from God the Eternal Father—not upon revelation given eighteen hundred years ago; for we would be slow to build a house with stones that had been in a building eighteen hundred years; but upon revelation given in the nineteenth century. In using this word, "revelation", I do not refer to it as it is understood by the sectarian world; but I mean new and continued revelation from God the Eternal Father, to guide His people.—Ib. April 1901, p. 27.

There is no nation on the face of the earth but will hear the everlasting Gospel; for the word of God has gone forth that the Gospel shall be proclaimed unto all nations for a witness; and this was to be a sign of His coming and of the end of the world, (meaning the wicked). * * *

How beautiful is this! We begin now to understand why the Savior instructed his disciples to pray, "Our Father, which art in heaven, Hallowed be thy name. Thy kingdom come." The sectarian world today are all praying for the kingdom of God to come. Let me say to them and to all the world, that God has revealed himself from the heavens in this our day. He has organized His Church and Kingdom upon the earth, for the redemption of the children of men. And it is no longer necessary for you, my brethren and sisters, to ask God the Eternal Father that the kingdom of God may come; but pray that He will prepare you for the coming of the King—our Lord and Savior Jesus Christ. For, behold, that day is at our doors. As the Prophet Malachi has said:

"Behold, I will send my messenger, and he shall prepare the way before me; and the Lord, whom ye seek, shall suddenly come to His temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the Lord of hosts."

* * * It was the second coming of Christ that Malachi referred to. * * * All the children of men abided the day of His first coming. They lived with

Him, talked with Him and listened to His instructions; but I say unto you that when He comes the second time, following the testimony of His servants, He will come as a refiner's fire and as fullers' soap. "For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch.—Ib. 29-30.

When the Savior came upon the earth, there were men living who held the Priesthood; but would they receive new revelation? No, they would not; but they said, "We have Abraham to our father." John the Baptist rebuked them for their hypocrisy, and said, "Think not to say within yourself, We have Abraham to our father; for I say unto you, that God is able of these stones to raise up children unto Abraham." Jesus said to his disciples, "Ye are the salt of the earth: but if the salt hath lost his savor, wherewith shall it be salted? It is henceforth good for nothing, but to be cast out, and to be trodden under the foot of men." I say unto you that we have men in this day holding the Priesthood after the order of the Son of God, who have lost their savor, and they are good for nothing, but to be cast out. For I tell you, the Lord will not justify any man, no matter what Priesthood he holds, except he hold himself ready to keep the commandments of God, to be humble, and to be obedient to his seniors in the Priesthood. It is an eternal principle that he that humbleth himself shall be exalted, and he that exalteth himself shall be abased.—Ib. 30.

Reading from Section 84, D. & C., Elder Taylor said:

I have read to you what God acknowledges as His authority upon the earth. Now, there is not a soul upon the face of the earth, whether he be black or white, rich or poor, but is entitled to know that God lives, IF HE WILL KEEP HIS COMMANDMENTS. I testify unto you that I have received this knowledge. * * * I testify that Israel is being gathered from abroad, according to the prophecies of the holy prophets, and they are being established in the tops of the mountains. God the Eternal Father is conducting this work, and it is not of man. I testify also that the CURSE OF GOD WILL REST UPON ANY MAN WHO PUTS HIS TRUST IN THE ARM OF FLESH; for the Lord has said: "CURSED BE THE MAN THAT TRUSTETH IN MAN, AND MAKETH FLESH HIS ARM."

The Lord has prepared the means whereby we may know that He lives, and that He is our Father and God. * * * When Jesus was upon the earth He said: "I came down from heaven, not to do mine own will, but the will of Him that sent me." Again: "If any man will do His will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." * * * My testimony unto all who are under the sound of my voice is that I know that God lives, and that He will give this same testimony unto all who will serve Him and keep His commandments.

A PROPHECY

I prophesy unto you, in the name of the Lord Jesus Christ, that while today all the sectarian world oppose the idea of the personality of God, the time will come when the majority of the denominations will acknowledge that our Father and God is a personal being, even as they have adopted other principles, one by one, that have been revealed to the Prophet Joseph Smith. When you see these things come to pass, you may know the spirit by which they have been spoken. * * *

The time will come when we will penetrate the very center of the great empire of China. We will go into India, and into South America and into every nation under heaven. The Lord our God will prepare the way, AND THERE WILL BE ENOUGH COME OUT OF THESE NATIONS TO REDEEM THEIR DEAD THROUGHOUT ALL THE GENERATIONS THAT ARE PAST AND GONE. The day will come when we will go into Turkey, into Africa, and into every part of the earth. * * * The Redeemer predicted that this Gospel should go into all the world for a witness; then should the end come. And the day will come—I feel it with all my heart—WHEN APOSTLES, ESPECIALLY THE YOUNGER ONES IN THE QUORUM, WILL BE VERY SCARCE IN THE LAND OF ZION. For I have been taught it by my father, and I have heard it time and time again from the Presidency of the Church, THAT THE DUTY OF THE APOSTLES IS TO BE ABROAD AMONG THE NATIONS OF THE EARTH carrying the glad tidings of great joy to the children of men, unlocking the doors of salvation to the nations, and bringing peace and good will to them.—Ib. October, 1901, pp. 29-30.

Speaking on the subject of **Hypnotism**, etc., Elder Taylor related an instance of a brother holding the Holy Priesthood, thinking he had discovered a power (Hypnotism) that was greater than the Priesthood, suggested to the Bishop of his ward that he take lessons from him, for, said he, "Bishop, you can just cast a spell over the people and make them do just as you please." Elder Taylor resumes:

> I desire to talk a little this afternoon with reference to this evil. It would astonish you to know, my brethren and sisters, how many of the Latter-day Saints are taking up with this principle of hypnotism, with Christian Science, and how many are following after wizards and those that have familiar spirits and going to palmists to get their hands read and all that sort of thing. Now I will tell you why I came to talk upon this subjetc. It was the remark of Brother Cowley, that we teach nothing but what is given by revelation from God, the Eternal Father. (Here Elder Taylor read Deuteronomy, Chap. 13) and continuing, said:
>
> This was a revelation given to Moses the Prophet, by the Lord our God, concerning those who would go after idolatry and after those having familiar spirits, who would seek to turn them away from the Lord our God. I want to tell you that the Lord has not revealed a principle of hypnotism among the children of men. Hypnotism is simply a power by which a man can exercise an influence over his fellows, and unrighteous dominion which is contrary to the commandments of God. THERE ARE A NUMBER OF MEN AND WOMEN AMONG THIS PEOPLE TODAY WHO ARE EXERCISING AN UNRIGHTEOUS DOMINION, in this manner, among the Latter-day Saints. I want to lift up my voice and say, that it is an abomination in the sight of our Lord and our God.—Ib., April, 1902, pp. 75-76.

Speaking of the gathering of Israel, Elder Taylor said:

> A portion of Israel is now gathered together, but in a little while you will find another prophecy will be fulfilled, and that is the prophecy that Jesus made to the three Nephites who, having power over death, are still living upon this continent. He spoke to them of a time when they would perform a great and mighty work among the gentiles; and that has not yet been fulfilled, but it will be. You will find that many districts where the Elders of Israel cannot reach will be penetrated by these men who have power over death; and the honest in heart see the power and authority that is with them, they will feel like Nicodemus did of old, (but I trust they will have more faith and courage) when he said, "Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him." These three men are going to perform a great work in the program of the last days, as is the beloved disciple, John, whom Christ refers to when he says, "If I will that he tarry till I come, what is that to thee?" * * *
>
> My testimony is that these men are going abroad in the nations of the earth before the face of your sons (the missionaries in the world) and they are preparing the hearts of the children of men to receive the Gospel. They are administering to those who are heirs of salvation, and preparing their hearts to receive the truth, just as the farmer prepares the soil to receive the seed. The Lord has promised that He would send His angels before the face of His servants, and he does so. * * *—Ib., Oct., 1902, p. 75.

At the M. I. A. Conference, June 1, 1889:

> If we were one we would build up the kingdom of God as the bees build in their hive; and then if we are attacked we could alight on the enemy's neck and invite him to leave. How can we go on to salvation unless we unite in keeping the laws of God? * * *
>
> Young men and women, the day will come when we will be called on to unite in temporal and spiritual things. That is a celestial law. I expect to see greater opposition waged against us from this time forth until we do conform to that principle. I believe that financially, politically, and spiritually we shall be at a standstill until we have taken this step. May the spirit of Zion rest upon us, that we may live by every word that proceedeth from the mouth of God, until we become perfect as He is perfect, through each succeeding probation. Worship not man, but worship God and keep His commandments. Fear not the opposition of the world, for Zion will rise and shine and become the joy of the whole earth, when it will be said that the Lord liveth that gathered His children from the north, and the south, and from all the lands whither He had driven them.—Deseret Weekly, Vol. 38: 745-6.

A WORD PICTURE OF APOSTLE JOHN W. TAYLOR

In stature he was medium height, thick-set, his frame was robust, his complexion dark, temperament sanguine with a mixture of phlegmatic, his eyes dark blue and bright, expressing a kind heart, his countenance friendly and engaging, indicative of the warm feeling of his soul. His voice was full, penetrating and melodious, his elocution clear and effective, his personal appearance and manner were altogether such as to produce the conviction that he realized the responsibility of the position which he sustained. His whole aspect was becoming the holy office with which he was invested.

INCIDENTS IN THE LIFE OF JOHN W. TAYLOR

It is related of John W. Taylor: As a Deacon he was ushering during a Sunday service at a door of the Tabernacle in Salt Lake City. In strolls a large, uncouth bully, his broadbrimmed hat remaining on his head as he lounged on the end of a bench near the entrance.

"Mister, will you kindly remove your hat—this is a house of worship", reqeusted the Deacon. "To hell with your house of worship! Get out!" snapped the human dragon.

It was yet some minutes before the opening hour. The seats around the stranger were but sparsely occupied. The Deacon resumed his station at the door, his mind working and his spirit under control. As the seats filled around him and near the time for services to commence, with a window lowering rod, the boy Taylor of a sudden rapped loudly on the floor. Instantly all faces were turned in his direction, including that of the stranger. Pointing his finger at that person, the Deacon said, "Mister, please take your hat off, this is a house of worship!" The stranger was whipped—off came the hat, pronto! Cool-headedness and the whispering Spirit, triumphed.

The youthful Apostle, but little known in the outlying Stakes, was filling a Conference appointment in one of the southern settlements of the Church. He pondered the query if the Mormons were as kind to strangers applying for food and lodging as the people of the world were towards Mormon missionaries. He decided to apply the test. Unannounced as an Apostle and on the evening before the conference, he applied to the stake President for lodging. That functionary was too busy preparing a reception for the expected visitors from Salt Lake to bother with the stranger. Application for accommodation from other officials fared no better; he was, however, accorded the hospitality of a straw stack, and as he slept the dews from heaven comforted him.

What must have been the chagrin and shame of the presiding authorities when the rejected Elder reported the following morning, as the Lord's representative. "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

In Elder Taylor's address, he deplored a lack in some of the sisters in the Church, of the spirit of homemaking. Some were poor cooks as well as poor housekeepers. "Why", said he, "for my breakfast this morning I ate some of the worst bread I have ever seen." This was a thunderbolt. Every woman present mentally asked, "whose bread it was. Where did he eat? In whose home did he stay last night?" Curiosity mingled with resentment filled their minds. The women were in arms against the slanderer of their breadmaking abilities. During the luncheon hour Elder Taylor was apprised of the feminine mutterings. The situation was getting out of control. In his talk in the afternoon, the Apostle expressed regret that his former remarks had been mis-interpreted. He

had no intention of wounding the feelings of the Sisters. So far as he knew they were all excellent breadmakers. Having been denied the hospitality of the homes of the Saints on the night previous, he had slept in a straw stack and for breakfast ate a sandwich which he had brought from home. The rebuke registered.

President Wilford Woodruff is reported to have called Elder Taylor before him, saying: "The Lord has a work for you to do in the Ashley valley." Ashley valley in northeastern Utah with Vernal its headquarters, was an outpost of the early Mormon settlements. Many living there were but nominal Mormons, with little thought of God or the Gospel; some were outlaws and others enjoying freedom from ecclesiastical restraints. They were in a large sense "sheep without a shepherd", many, while honest, and living a rugged life, were lacking a spiritual background.

Ready to leave on the mission, Elder Taylor applied for final instructions, asking what he was supposed to do in Ashley valley. President Woodruff answered, "I do not know; go there and the Lord will reveal it to you." He did. The Lord showed him the situation. He labored among the people; taught them the Gospel, its great beauties and powers, calling them to repentance. A large number caught the message, repented and were baptised. The Church was renovated and given new life; and that section remained a strong outpost, many leading men and women, the direct fruits of Elder Taylor's labors, since, becoming prominent in the circles of both Church and State. Elder Taylor, as a true Apostle, listened to the Lord whom he represented, and his mission was a signal success.

A ward in an outlying district was without a Bishop, and practically without spirituality. On different occasions, it is related, Bishops had been so roughly treated by members that a vacancy in that office persisted. All efforts to find a satisfactory man for the position had failed. President Wilford Woodruff appointed Elder Taylor to attend the stake conference and to select a man for the Bishop of that ward, saying, "the Lord will manifest the proper person unto you." The Apostle entered the conference without intimation of the choice of the Lord or the wishes of the Saints.

During the morning session of conference Elder Taylor spoke along general lines, not mentioning the true import of his mission. It was not until near the close of the afternoon session, and the officials of the Stake were about to be presented for the continued support of the members, that Elder Taylor, explaining the need of a Bishop in this certain Ward, and spying a young man (at the time unmarried) sitting in the rear of the hall, with his back against the wall, said, "If that young man sitting on the back seat down there, will come to the stand, I feel it is the will of the Lord that he should be selected to fill the vacancy."

The young man, tall, slender and awkward, in high boots and with a red bandana handkerchief around his neck, direct from the cattle range, wished the floor would open and swallow him. It did not do it. He haltingly went to the stand. He had faced the hazards of the range, of wild beasts, and of the elements, but they were play games compared with the task confronting him. He was voted upon and made a Bishop. His native refinement did not exclude an ability to use forceful language and other means when occasion required. He made a splendid officer, one whom the recalcitrant Saints wisely learned to obey.

With his remarkable gift of inspiration Elder Taylor had discerned the choice of the Lord, and acted accordingly.

It is related that while speaking at a meeting in the Mormon Colony at Juarez, Mexico, a most astounding revelation was given through Elder Taylor. He was talking casually on no particular subject. When of a sudden his

countenance lighted up, his eyes seemingly penetrating into the great beyond, and he said, **"Brethren and Sisters the President of the United States (William McKinley) has just been assassinated!"**

As impossible and unbelievable as the announcement seemed, throwing the minds of the Saints into a state of consternation, it was a fact. There was only one avenue through which the information could come—the avenue of revelation. John W. Taylor's prophetic gift, as on many other occasions, was true to form.

The following incident is taken, by permission, from "Temples of the Most High"—Lundwall. Some of the leading brethren and sisters were at Cardston, where a branch had been organized and a new meeting house erected (20x20½). This was on Monday, October 8, 1888. We quote from the record:

> President Francis M. Lyman, the senior Apostle, informed those present that they had been invited to come on "this morning trip that they might participate in the sacred service of dedicating that land to the habitation of the Saints." He then moved forward until impressed to stop, taking his place facing the east. He said to Apostle John W. Taylor: "You will please stand at my right, your wife Nellie next, President Charles O. Card at my left, his wife Zina Y. next, Bishop John A. Woolf and wife (Mary Hyde) facing me." This was a perfect circle formed by seven men and women. At this point he called upon Apostle John W. Taylor to be mouth in the dedicatory prayer. The outpouring of the Spirit of the Lord during the conference the previous day had warmed the hearts of all present, but now the Spirit was of a pentecostal nature, accompanied by a divine light. Everything seemed hushed as those present listened to the inspirational words of the prayer. Then there came a pause: "I NOW SPEAK BY THE POWER OF PROPHECY AND SAY THAT UPON THIS VERY SPOT SHALL BE ERECTED A TEMPLE TO THE NAME OF ISRAEL'S GOD AND NATIONS SHALL COME FROM FAR AND NEAR AND PRAISE HIS HIGH AND HOLY NAME." It was with mellowed hearts and silent lips that those favored few reluctantly moved away from that hallowed spot.
>
> It was during the administration of President Joseph F. Smith, a quarter of a century later, that Bishop Charles W. Nibley was dispatched to Canada to consider the advisability of erecting a Temple and of selecting the best location. Four pictures were taken of suggested locations. While making his report the four pictures were laid before the President who thoughtfully observed them at a distance. Then, lightly touching one (showing the location prophesied of) he said, "I feel strongly impressed that this is the one."

Another interesting incident is connected with this matter: It is related that Bishop Nibley contacted John W. Taylor and asked him how much he would sell a certain lot in Canada for. He replied in his characteristic way, "If you want it for yourself you can have it for $—— (naming the amount), but if it is for the Lord, He can have it for nothing. Reaching home that evening Elder Taylor told his wife, "I have given your city lot in Canada away, Mother, for a temple location." The good woman replied, "John, the temple will never be built there and you know it; you remember your prophecy when the land at Cardston was dedicated? There is where the temple will be built."

And though the city lot was one of the four locations suggested by the Bishop, the temple was erected where the Lord, through His servant, years before, designated the spot. It was erected **"to the name of Israel's God"**, and nations have **"come from far and near to praise His high and holy name."**

The following three testimonies, bearing upon the Mormon colonies in Canada, were prepared by a brother, a personal witness of the events spoken of:

SENSE OF VALUES

> In the early days of the Town of Magrath, when the canal was under construction and it rained so hard they could not work; people were ready to give up and get out, as they put it. This same man of inspiration came into camp, sized up the situation, heard the dis-

heartened statements of the people. That night he went to his tent and presented the matter to the Lord, got an inspiration and the next day organized a group of men who could sing and make entertainment. He then started from camp to camp, entertaining these disheartened workers. They forgot their sorrows, their losses and disappointments and joined in singing songs with him. While this was in progress an official of the Northwest Railway and Irrigation Company paid Apostle Taylor a visit and remained over Sunday to attend the meeting of the Saints at Magrath. During this meeting while speaking, Apostle Taylor predicted that the canal would be finished and that a railroad would be built from Stirling to Carston to connect with the main line at Great Falls, Montana. After the meeting Elder Taylor took this railway official out into a large field, in fact into a township of land, and, according to the story of this railway official, said, "Charley, if you will buy this tract of land and hold it, it will make you rich." The man replied, "I would not think of such a purchase in fact, I would not pay $1.25 an acre for it." Brother Taylor replied, "O, yes you will, and you'll live to see it sell for enough per acre to make you rich and you'll see that railroad built and my words fulfilled."

This railroad man stated that he had lived to see both these predictions literally fulfilled and that John W. Taylor could see farther into the future and predict things nearer to facts than any human he had ever been associated with.

A MEETING HOUSE CAMPAIGN

During one of the hardest winters, in the early settlement of the town of Raymond, Alberta, there was need for expansion in the size of the Meeting House and the Bishop discussed the matter with Apostle John W. Taylor.

Later Apostle Taylor talked the matter over with the officers of the M. I. A. and told them it would take $150.00 in cash to get materials and supplies and the work would be donated, but neither he nor the Bishop could see where that $150.00 would come from as the people were hard-up and there was no work. "But", he continued, "if you boys will go to work on some kind of an amusement program and do your best the Lord will open up the way for the cash, and you will be able to hand the Bishop the necessary amount."

This group planned a carnival and got under way, it was in progress for a week and everybody got the spirit of it. Wheat, oats, potatoes and other products were turned in, as also needle work and food; at the end of the week, all bills paid and the balance counted, it was found that instead of $150.00 this group of workers handed to the Bishop a check for $750.00.

BOUNTEOUS HARVEST PREDICTED

In the summer of 1902 a hot wind swept over the prairies of southern Alberta burning the grass and growing crops until every evidence of a harvest was wiped out. Early one morning Apostle John W. Taylor, who had fathered the development of this section, arrived in Raymond and as he was walking toward the center of the town met a local church officer and made inquiry as to the people, saying, "where are they and why are they not at work?" This ofiicer replied, "Can't you see this burnt grass these parched crops and barren prairies?" "Yes"' said this greatly inspired leader, "but that does not justify sleeping when the sun is high in the sky; get on your horse, ride to every wagon, plow, tent, shack and house, tell the people to meet me tomorrow, Sunday, morning in the meeting house." The Elder did as requested, and on the morrow people came from far and near, the meeting house was filled to overflowing. After the usual opening exercises Apostle Taylor arose to speak. He wandered all over the Bible and parts of the Book of Mormon and finally, as was natural with him when he had the spirit of prophesy, turned pale—almost transparent—then he raised his right hand toward heaven and said: "I promise you in the name of Israel's God that if you will go to with full purpose of heart and do your share the Lord will open the windows of heaven and it will rain to your hearts' content. When you harvest the crop this fall there will not be lumber enough to build granaries large enough to contain it; you will use all the sacks available; then pour it out on wagon covers and finally on the ground and cover it with straw." He had hardly spoken these words when a flash of lightning, a peal of thunder, and the windows of heaven did open. It rained and rained for days and days, off and on for over a month, and much damage resulted, but the crop was saved. In evidence of the literal fulfillment of this prophecy, let it be said, that in this district four threshing outfits were purchased and worked from harvest time until late in the winter, the middle of February, and that the smallest one of the four threshed 185,000 bushels of grain, each of the others threshing considerably more than that. There was not

enough lumber, nor sacks available to care for the grain; and all the wagon covers were used and stacks of straw were scattered all over that section covering grain harvested and threshed in fulfillment of these prophetic words.

It was while engaged in ranching near Oakley, Idaho, in the fall of 1884, that John W. Taylor received a letter from "Box B" (the President's office) announcing his call into the Quorum of Twelve filling the vacancy caused by the death of Apostle Charles C. Rich. He immediately set out by team and "white-top" for Salt Lake City. Crossing the desert south of Oakley he was buried in meditation. The query came into his mind, "I wonder if my father is behind this call, or was it from the Lord?" The question bothered him. If the call came from human sources he would resist it. Arriving at a clump of willows he determined, as did Gideon of old, to get a testimony from the Lord. It was in the early afternoon; the sun was high in the heavens. He hobbled his horses to graze. Alone with his conflicting emotions in the midst of that vast desert country, doubts troubling his mind, he spread his blankets under the meagre shade of the willows. Kneeling upon his bed he eagerly supplicated the Lord for a testimony. "If this call is from thee, Father, please make it known and I will accept it and put my life into the work. If it please you to give me a testimony cause that it shall rain upon me and upon me only."

The young man stretched on the blankets and was soon lost in peaceful slumber. Of a sudden he was awakened by a veritable cloudburst. Before he could scurry into his buggy for shelter he was drenched to the skin. The storm stopped, the sun shone again with gladdening warmth. He removed his clothing and dried it in the sun. Surveying the rain area, what was his astonishment to discover it had fallen only on a small radius around him and which he readily encircled! His prayer had been answered; his call was of the Lord. His heart touched, his soul fed, the young Elder rejoiced in the goodness of God. Again, upon his knees he covenanted with Father to accept the call and from then on, as a special witness of Jesus Christ—whose face he afterwards saw as a qualifying testimony to his ministry—to devote his life to the work of the Master. He ever remained true to his covenant.

WOMEN AND WAR

(Ella Wheeler Wilcox)

We women teach our little sons how wrong
And how ignoble blows are; school and church
Support our precepts and innoculate
The growing minds with thoughts of love and peace.
"Let dogs delight to bark and bite", we say;
But human beings with immortal souls
Must rise above the methods of a brute
And walk with reason and with self-control.

And then—dear God! you men, you wise, strong men,
Our self-announced superiors in brain,
Our peers in judgment, you go forth in war!
You leap at one another, mutilate
And starve and kill your fellow men and ask
The world's applause for such heroic deeds.
You boast and strut; and if no song is sung,
No laudatory epic writ in blood,
Telling how many widows you have made,
Why then, perforce, you say our bards are dead
And inspiration sleeps to wake no more,
And we, the women, we whose lives you are—

What can we do but sit in silent homes
And wait and suffer? Not for us the blare
Of trumpets and the bugle's call to arms—
For us no waving banners, no supreme,
Triumphant hour of conquest. Ours the slow,
Dread torture of uncertainty, each day
The bootless battle with the same despair,
And when at best your victories reach our ears,
There reaches with them to our pitying hearts,
The thought of countless homes made desolate
And other women weeping for their dead.

O men, wise men, superior being say,
Is there no substitute for war in this
Great age and era? * * *
Why should we women waste our time and words
In talking peace when men declare for war?

When you have chosen your part, abide by it, and do not weakly try to reconcile yourself with the world. The heroic cannot be the common, nor the common the heroic.—Emerson.

EDITORIAL

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EDITORIAL THOUGHT



I was reared a "Mormon", and was taught that no gentleman or lady, whether Latter-day Saint or latter-day sinner, would so disturb divine service as to get up in the midst of it and go out. But strangers come here as they do to a museum, and others take license by it.—John W. Taylor.

JOHN W. TAYLOR

Among the major gifts of the Gospel is the Prophetic Gift—that gift which enables the possessor to see the future and proclaim it. In all dispensations of the Gospel this gift has been manifest. Prophets have blazed the future path for human understanding and conduct. The Lord has promised that He **"will do nothing, until He revealeth the secret unto His servants the prophets."** (Amos 3:7, I. T.)

Our reflections are turned to the life and labors of the late Apostle John W. Taylor, the anniversary of whose birth occurs this month. He was born May 15, 1858, and died October 10, 1916.

During his mortal career, he was, perhaps, the leader among the brethren of his quorum in the prophetic gifts. He was designated the "Prophet of the Quorum" by Heber J. Grant in a letter from England to President Joseph F. Smith. John W. Taylor was a true Apostle of the Lord Jesus Christ. He lived for the Gospel. His devotion to the Kingdom of God was paramount. He entertained no thoughts nor ambitions countering his loyalty to God. Wherever his lot was cast he defended the truth. In his missionary work he was a living prototype of Paul the Apostle. With him truth was life—his very existence. He could no more be false to his conceptions of right than he could change the law of gravity. He was a true son of a noble sire and in his life the light and lives of all the prophets of God were reflected. With him there were no classes among true Latter-day Saints. He followed the example of his worthy father, the Prophet John Taylor. When reference was made before the latter to the "common people" of the Church he replied with emphasis, **"There are no common people among true Latter-day Saints. All are on the same footing—all are of the royal class."** Apostle Taylor heeded the same truth. He saw among the humblest of the Saints the princes and princesses of heaven, while many of the arrogant and affluent type he marked as failures.

Elsewhere in this issue of TRUTH we present excerpts from a few sermons of Apostle Taylor, with a few—a very few—characteristic instances in his life, showing him to be a "marked man" in the midst of the hosts of Israel, marked with the stamp of greatness according to the heavenly pattern.

Living as we are in a **dispensation of contradictions,** it is, at times, difficult to reconcile the attitude and words of the leaders of the people with their real professions. The life of Elder Taylor was a paradox. Among the tru-

est in the congregations of the Saints he was singled out to be cast from their company; he was ostracized and embarrassed beyond reason. The question is asked—and properly so—"If Elder Taylor was so fully in the Lord's favor—such a faithful servant—why did he lose his standing in his Quorum and in the Church? Such is a logical question. Brief reference to it is found in TRUTH, 6:64-5.

: John W. Taylor was sacrificed to the whims of political expediency. It was during the efforts of Reed Smoot to retain his seat in the United States Senate. Elder Taylor was one of the members of the Twelve that had been commissioned to see that plural marriages were continued in the faith and practice of the Saints. His activity in the matter had made of himself a public target. In order to preserve the integrity of the Church in its promise that plural marriages should cease within its jurisdiction, John W. Taylor with his associate in the Quorum, Mathias F. Cowley, were induced temporarily to drop out of the Quorum. It may be difficult for the reader to reconcile such a requirement with the true mission of the Church—the mission to "carry on", establish and maintain the gospel of salvation in the face of all opposition. At this stage to get a proper understanding, one must analyze retrospectively the position of the leaders at the time and the conflicting emotions directing their actions. Such a job is one that can be handled with perfect justice, by the Lord only.

It must, however, be remembered that offensive laws—wholly unconstitutional in their nature—were enacted and enforced against the Mormons, depriving them of natural and most sacred rights—rights which, if surrendered, would deprive the Saints of the hope of exaltation and eternal lives. In such circumstances mortal man may feel excused for resorting to compromises and subterfuges. Still the Church is of Christ and must, to please its author and to fulfill its destiny, travel a straight course. Our Lord was never known to barter and trade with the enemy—agreeing to surrender a principle of eternal life for some degree of freedom here. The Church, when fully Christianized, will adhere to truth and light even though the whole world oppose it. It has been acclaimed as fundamental that, **"All that will live godly in Christ Jesus shall suffer persecution."**

To covenant with the Lord, as one does in partaking of the emblems of His flesh and blood, **"to take His name, always remember Him, and keep His commandments"—all of them,** involves a course through life, compass true"—no wavering. As desirable as it appeared at the time of having an Apostle in the Senate of the United States, such an honor is of doubtful value when the cost is considered. We would not rob the late Senator Smoot of one ounce of glory; he was a politician of ability and an energetic worker for the cause he espoused (and we recall that he was given credit by President J. Reuben Clark. at the late general conference of the Church, for being the greatest individual missionary the Church has had); yet, under what theory can a surrender of truth be justified? Yes, Reed Smoot's labors at the national capitol, aided by the policy of the leaders at home, did result in allaying much prejudice against the Mormon people—they did, in a measure, accomplish world friendships. The Saints have, in many respects, become like the world; and for this he is proclaimed the greatest single missionary—greater than Heber C. Kimball, greater than Wilford Woodruff, or than John W. Taylor, who brought their thousands out of the world, planting in their hearts the seeds of life; while in his labors, our late Senator helped to effect a return of the children of these early converts, back to the world and to spiritual death! With the Apostle James we must agree, **"That the friendship of the world is enmity with God. Whosoever therefore will be a friend of the world is the enemy of God."**

Apostle John W. Taylor was forced into this situation. The priests and politicians of the nation must be appeased. Such appeasement required human sacrifices. He was one of the victims. In the denouement he was promised a restoration when the storms should have subsided; though he knew full well, and so predicted, that such would not be forthcoming from his brethren whose interests he was protecting.

Matters went from bad to worse. As with an impounding dam, a mere seep, if permitted to continue, will enlarge to a trickle and then to a stream, when the whole structure may give way; so with the Church: one compromise calls for another—one slight deviation leads to larger ones until the whole system is threatened. Such was the result of the Manifesto, with its various interpretations, leading up, as it did, to the removal from public life of "The Prophet of the Quorum", in order that the Saints might become popular with the world!

The next step, to satisfy the howling wolves of his Satanic Majesty, was the issuance of a denial of the leaders of the Church. Whisperings were indulged in that before his death, Elder Taylor had been restored, through baptism and the laying on of hands, to his former blessings. The enemy was up in arms, demanding an explanation. It was forthcoming in an "Official Statement" published in the Deseret News, August 25, 1917, as follows:

OFFICIAL STATEMENT

With the purpose of quieting certain rumors now in circulation among members of the Church, from which rumors wrongful inferences may be drawn as to the established order of the Church, we feel constrained to issue this statement, deeply as we deplore the necessity of so doing, inasmuch as the name of one now deceased is involved.

It is a matter of public knowledge that the late John W. Taylor, once a member of the Council of the Tweve, was excommunicated from the Church of Jesus Christ of Latter-day Saints by the solemn and official action of the Council.

Notwithstanding all the reports to the contrary, we hereby certify that the excommunication has never been revoked, rescinded, nor in any way modified; and that the said John W. Taylor has not been restored to membership in the Church of Jesus Christ of Latter-day Saints.

(Sig.) JOSEPH F. SMITH
ANTHON H. LUND
CHARLES W. PENROSE
First Presidency
HEBER J. GRANT, in behalf of the Council of the Twelve.

Salt Lake City, Utah, Aug. 25th, 1917.

The statement is logical though it seems self-contradictory. It was given apologetically to counteract certain beliefs.

It is a matter of public knowledge that the late John W. Taylor, once a member of the Council of the Twelve, was excommunicated from the Church * * * by the solemn and official action of the Council.

What Council? The Council of Twelve. It is well known to informed members of the Church that such pretended action was illegal. It is a well settled law of the Church as established by the Prophet Joseph Smith that the Council of the Twelve have no judicial jurisdiction in the organized stakes. A member might be expelled from the Council or Quorum for cause, but the Quorum can neither disfellowship nor excommunicate him from the Church. A case in point is that of Apostle Moses Thatcher. He was expelled from the Quorum by action of its members. That act ended their jurisdiction. When a complaint was filed against him alleging unchristianlike conduct, it was tried—and properly so—before the Stake Presidency and High Council. President Joseph F. Smith proclaimed from the stand in the Tabernacle that neither his quorum, nor that of the Twelve had a right to go into organized stakes and try people for their fellowship. Such was up to stake officers in regular order. Hence John W. Taylor was never excommunicated, the action against him being irregular and illegal.

That such pretended excommunication had never been **"revoked, rescinded,** nor in any way **modified"**, is beside the question, for there was nothing to **revoke, rescind or modify.** The action of the Council was void. The statement that he had never been **"restored to membership in the Church"** is entirely true, **as he had never been out of the Church,** he only having been dropped from his Quorum **and that even without cause.**

The "Official Statement" was one of those documents being put forth in that day to confirm a deception—a political expediency. At the time it was doubtless considered a necessity, while now it appears to many a monstrosity.

With great tenseness, while awaiting the action of the Conference (April, 1906), Apostle Taylor, over and over and over again, listened to the song on the phonograph, **"I Will Meet Him Face to Face."** His resignation had been placed in the hands of Reed Smoot, receiving a promise that it would not be used unless absolutely necessary. While his friends tried to convince him that it would not be used, the Spirit prompted differently. He received the decision of his brethren without a murmur and free from the spirit of rancor or anger. His was a great soul—too big to allow petty prejudice or personalties to canker it.

John W. Taylor's nearness to heaven is illustrated in an incident occurring during the Reed Smoot investigation in Washington. He was wanted by the Senate Committee as a witness. As a witness he knew only one course to pursue—that of telling the truth. To tell the story truthfully would doubtless result in great injury to the Smoot cause, and prove embarrassing to the Church in its developing policy as well as to many individual members whose family affairs he would be obliged to bare to the world. His quorum President, Francis M. Lyman, had made a trip to Canada to apprise him of the decision of the Quorum, that he submit himself to the authorities at Washington as a witness. He said, "If my file leaders say so, I will go, but I feel it will be a great mistake." The orders were to go.

After arrangements had been made to take the train for Washington, President Lyman made a hurried trip from Stirling, where he was stopping, to the home of Brother Taylor. Greeting him affectionately, he said, **"John, you are not to go to Washington." "Why what has happened?" "No, you are not to go. President Woodruff** (who had died some eight years previously) **came to me last night and gave me detailed instructions, and you are not to go to Washington."** He did not go. The Lord knew more than the brethren.

Elder Taylor accepted the sacrificial role to save his brethren from serious embarrassment, also to save the threatened confiscation, by the Government, of certain Church records and other property. Of the acts complained of, he was no more guilty, let it be known, than other members of the Quorum. He was not guilty of wrong doing in the sight of the Lord; his guilt lay in steadfastly upholding the laws of God. But for his act he was the victim of demotion, stultification and, in many shallow minds, disgrace. His act was one of extreme heroism which will, we feel, entitle him to the highest honors.

It is to be deplored that some of those most benefited from John W. Taylor's acts should later turn to rend him. By some he was termed a rebel and was subjected to insult and embarrassment. This he endured with saintly dignity, knowing that one greater than mortal judges, and whom he would meet "face to face", would some time pass on his case.

With the courage of a Paul and the determination of a Nephi he remained loyal to his friends, true to his covenants with the Lord, keeping free from the spirit of prejudice and revenge.

A favorite subject with Apostle Taylor was Charity. He is said to have frequently remarked:

> Charity—what do you mean by charity? I will tell you what it means to me: Go out in your town and find some person or family that needs something; then go and find a way to get that something; then find a way to get it in possession of the needy person or family without letting them know the source—and then FOREVER KEEP YOUR MOUTH SHUT AS TO THAT GIFT OF CHARITY, GIFT OF NEIGHBORLY LOVE.

John W. Taylor died a noble death. His works had preceded him. He, as did his father before him, died a martyr to the cause. His star remains in the ascendancy. We visualize him as working with the Priesthood quorum on the other side, preparing for the cleansing of the "House of God" and for the ushering in of the millennial reign of his Christ.

THE APOLOGIST PERSISTS

The apologist persists in apologizing. Voicing the sentiments of the present Church leaders, as we have frequently noted in the columns of TRUTH, Elder Samuel O. Bennion of the First Council of Seventy, and Manager of the Deseret News, according to press reports, again attempts to sound the death knell of Celestial or plural marriage. Remarks made at the North Weber Stake Conference, March 23, 1941, ascribed to Elder Bennion, are reported as follows:

> Plural marriage has filled its mission and is no longer a practice of the Church.
>
> When the Lord restored the gospel through Joseph Smith, he restored all the principles, including plural marriage. There was no law against it at that time, but when there was a law of the country against it, the church yielded.—The Ogden Standard-Examiner, 3-24-41.

This very sagacious ecclesiast and news dispenser, in echoing the vaporings of his file-leaders, has again made himself ridiculous and contemptible. If he does not know to be untrue that which he is reported as stating he is grossly and inexcusably ignorant. Surely it must be known to the leaders that the people generally are becoming informed, and that all informed people view such fables as we have noted with utter disdain.

Every informed Latter-day Saint knows that plural marriage has NOT "filled its mission." He knows that the principle was proclaimed in premortal times as one of the definite and eternal laws by which this earth was to be governed and finally brought into a celestial condition—a principle by which the Gods are governed. "Plurality", said Heber C. Kimball, "is a law which God established for the 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." (Mill Star, 28:190). The mission of this principle will never end; it will go on eternally—it is an eternal law; upon the proper practice of it rests final exaltation. Elder Bennion has preached this doctrine, time and again, while presiding in the mission field. Did he preach a lie?

Wilford Woodruff said:

> And God, our Heavenly Father, knowing that this (plural marriage) is the only law, ordained by the Gods of eternity, that would exalt immortal beings to kingdoms, thrones, principalities, powers, and dominions, and heirs of God and joint heirs with Jesus Christ to a fulness of celestial glory—I say God, knowing these things, commanded Joseph Smith the Prophet, and ALL Latter-day Saints, to obey this law, "or you shall be damned", saith the Lord.—Mill. Star., 41:242.

Was President Woodruff deceived, or was he deliberately falsifying the truth? President Brigham Young said:

> Why do we believe in and practice polygamy? Because the Lord introduced it to His servants in a revelation given to Joseph Smith, and the Lord's servants have always practiced it. "And is that religion popular in heaven?" It is the ONLY popular religion there, for this is the religion of Abraham, and, unless we do the works of Abraham, we are not Abraham's seed and heirs according to promise.—J. of D., 9:322.

Was Brigham Young an imposter, or did he tell the truth?

That the principle is "no longer a

practice of the Church" is true, but that it has ceased to be practiced by many of the Saints, under Priesthood direction and wholly independent of the Church, is false; and Elder Bennion must know it—he is supposed to be an informed man.

The statement that when the principle was revealed to Joseph Smith there was no law against it, "but when there was a law of the country against it, the Church yielded", is equally false and misleading; and Elder Bennion knows this to be a fact. The Church did not yield the practice until 28 years after a federal law was enacted against it. The Church, faithful and true to its mission, resisted the law for twenty-eight years, and then surrendered only because it conceived itself to be overpowered by its adversaries. The Church weakened and gave up the fight; the pressure became too strong. The Lord promised to fight the battles of the Saints, but they were fearful and gave up. Why not tell the truth and have it done with?

We have repeatedly shown—and our statements remain unanswered; they are unanswerable—that the principle of plural marriage has never been surrendered by the Priesthood of God in the present dispensation. (See TRUTH, 6:179-184).

Elder Bennion's statement is self-refuting. He states, "When the Lord restored the Gospel through Joseph Smith, he restored all the principles, including plural marriage." He must realize that this is the last dispensation into which all dispensations are gathered; and that when a law or principle is restored in the present dispensation it remains forever. It cannot be annulled and will not be suspended. "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."—(Jesus Christ to John Taylor).

Why aren't the leaders openly frank and honest about this matter? Why don't they tell the people truthfully that the majority of the Saints wearied in fighting what they considered a losing battle—many of them never having been converted to the principle in the first place—and upon their demand—"all things being done in the Church by common consent" (D. & C., Sec. 26), the Church officially abandoned the principle, thereby placing the responsibility of keeping it alive squarely upon the Priesthood. That Wilford Woodruff, though signing the Manifesto on behalf of the Church, later, with his counselors, set men apart to operate under Priesthood direction to see that the law continued. This is the truth—why not meet it like men and stop this eternal equivocating? The bulk of the ostrich does not fade from view with its head buried in the sand; neither is truth obliterated by trying to smother it with apologies and denials.

The Church has given up plural marriage. Large numbers of its present membership do not want it. They have rejected the Lord in this matter and are forfeiting their chance of exaltation into God's presence. But there are those who, true to their covenants and imbued with the light of truth, are carrying on, and, with the Lord's help, will continue to carry on to the end. Why not tell the people this, and quit stalling around? It is so much easier to tell the truth and stick to it, than to continue trying to dodge behind a "refuge of lies."

Elder Bennion, in your position you are supposed to be a watchman upon the towers of Zion, to guard the integrity of truth and to help humanity keep from faltering. In camouflaging the truth and deprecating the principles of righteousness, are you being true to your watch?

At the late Conference of the Church, President J. Reuben Clark aptly advised:

> **In the final event, God does not permit any trifling with His decrees. * * * May the Lord bless us and increase our testimonies of the truth of His Gospel,**

for the day cometh WHEN THIS SHALL BE OUR GREATEST SOLACE, AND COMFORT, THE SHEET ANCHOR WHICH SHALL KEEP US FROM SPIRITUAL DESPAIR.

And again he said:

GOD WILL NOT FORGIVE BETRAYAL OF HIS CHILDREN BY THOSE WHO RULE OVER THEM.

A REFORMED POLICY

We are pleased to be informed that the policy of the Church with reference to the problem of its members believing in and teaching the principle of Celestial or plural marriage is being changed. In the past the leaders have, with bold vociferance, pursued the policy of having offenders sent to prison. In the General Conference of the Church, April, 1931, the members voted to use their time and resources to aid the civil authorities in prosecuting all offenders. It was the declared policy of the Church to stamp out the practice of plural marriage. The President, over his signature, said, "I shall rejoice when the government officials put a few of these (polygamists) in the County jail or the State penitentiary." Bishop David A. Smith, Elder Melvin J. Ballard and others, expressing the policy of the Church, encouraged civil prosecutions.

But little has been accomplished. It is true, two of the brethren and one of the sisters (the mother of five children) in northern Arizona, with the alleged assistance of the Church, were convicted of unlawful cohabitation and sentenced to long terms in the State Penitentiary; but many other cases which the leaders of the Church helped to work up, have failed of conviction. A somewhat recent decision of the State Supreme Court upon the question suggests the difficulty, under the law, of effecting convictions in Utah.

The policy seems to have changed. During the Sabbath school sessions of the 13th and 20th Wards, held in the latter ward assembly hall, March 23, 1941, Elder Oscar W. McConkie, being in attendance, is reported to have informed the adults that he had been appointed to visit the wards and talk on the question of plural marriage. His mission, we take it, is to discourage either a belief in or the practice of Celestial or plural marriage.

While a member of the Presidency of the Ensign stake, in a case involving a belief only in the principle of plural marriage as enunciated by the Prophet Joseph Smith, he is reported to have stated the following (TRUTH 5:248):

"I want you men to know that the Manifesto, after it was accepted by the Church, became not only a revelation, but a law of the Church. * * * It makes no difference whether it is a revelation from God or from the devil; it is now binding upon the Church."

Since the position of Elder McConkie is to sustain the laws of the land, even though they counter the laws of God, it is fitting that he be selected to teach the Saints that the revelation of the Lord, through the Prophet Joseph Smith, on the marriage question, is null and void. His is a good selection. He has a good voice—a tremendous voice. His elocution is good. His address is good. To the non-thinkers he is convincing. Notwithstanding he is a product of the plural marriage system, his arguments are plausable in the convincing of many, that such descent is of bastard origin.

In the early days the cry of the Church was, "If you do not like the Mormon marriage system, send your strong men and women among us. Let them convert us to the world's system of Christianity." A genuine challenge was there. While it was feebly accepted, it failed of its purpose. Brother McConkie, it would seem, is attempting like tactics. We do not wish him harm, but we fear his proclaimed mission will succeed no better.

The principle of plural marriage is true, is invulnerable, is necessary. The leaders know it. Many of the Saints know it; and all the philosophizing and

craw-fishing in the world will not change the understanding of the faithful regarding this great principle of salvation and exaltation for which Joseph and Hyrum Smith, and many others of the Saints, gave their lives.

We cannot wish Elder McConkie success, but we do congratulate the leaders in their choice of missionary.

MESSAGES FROM THE PRESIDENTS OF THE UNITED STATES

Affecting the Mormon Question

By **Chester A. Arthur,** in his first annual message to Congress, December 6, 1881, (Messages and Papers of the Presidents, 6:4644-5):

TO THE SENATE AND HOUSE OF REPRESENTATIVES OF THE UNITED STATES:

* * *

For many years the Executive, in his annual message to Congress, has urged the necessity of stringent legislation for the suppression of polygamy in the Territories, and especially in the Territory of Utah. The existing statute for the punishment of this odious crime, so revolting to the moral and religious sense of Christendom, has been persistently and contemptuously violated ever since its enactment. Indeed, in spite of commendable efforts on the part of the authorities who represent the United States in that Territory, the law has in very rare instances been enforced, and, for a cause to which reference will presently be made, is practically a dead letter. The fact that adherents of the Mormon Church, which rests upon polygamy as its corner stone, have recently been peopling in large numbers Idaho, Arizona and other of our Western Territories is well calculated to excite the liveliest interest and apprehension. It imposes upon Congress and the Executive the duty of arraying against this barbarous system all the power which under the Constitution and the law they can wield for its destruction. Reference has been already made to the obstacles which the United States officers have encountered in their efforts to punish violations of law. Prominent among these obstacles is the difficulty of procuring legal evidence sufficient to warrant a conviction even in the case of the most notorious offenders. Your attention is called to a recent opinion of the Supreme Court of the United States, explaining its judgment of reversal of the case of Miles, who had been convicted of bigamy in Utah. The Court refers to the fact that the secrecy attending the celebration of marriages in that Territory makes the proof of polygamy very difficult, and the propriety is suggested of modifying the law of evi dence which now makes a wife incompetent to testify against her husband.

This suggestion is approved: I recommend also the passage of an act providing that in the Territories of the United States the fact that a woman has been married to a person charged with bigamy shall not disqualify her as a witness upon his trial for that offense. I further recommend legislation by which any person solemnizing a marriage in any of the Territories shall be required, under stringent penalties for neglect or refusal, to file a certificate of such marriage in the Supreme Court of the Territory.

Doubtless Congress may devise other practicable measures for obviating the difficulties which have hitherto attended the efforts to suppress this iniquity. I assure you of my determined purpose to cooperate with you in any LAWFUL AND DISCRETE MEASURES which may be proposed to that end. * * *

In his third annual message to Congress, December 4, 1883, President Arthur said (Ib. 7:4771):

TO THE CONGRESS OF THE UNITED STATES:

* * *

The Utah Commission has submitted to the Secretary of the Interior its second annual report. As a result of its labors in supervising the recent election in that Territory, pursuant to the act of March 22, 1882, it appears that persons by that act disqualified to the number of about 12,000, were excluded from the polls. This fact, however, affords little cause for congratulation, and I fear that it is far from indicating any real and substantial progress toward the extirpation of polygamy. All the members-elect of the legislature are Mormons. There is grave reason to believe that they are in sympathy with the practices that this Government is seeking to suppress, and that its efforts in that regard will be more likely to encounter their opposition than to receive their encouragement and support.

Even if this view should happily be erroneous, the law under which the commissioners have been acting should be made more effective by the incorporation of some such stringent amendments as

they recommend, and as were included in bill No. 2238 on the calendar of the Senate at its last session. I am convinced, however, that polygamy has become so strongly intrenched in the Territory of Utah that it is profitless to attack it with any but the stoutest weapons which CONSTITUTIONAL LEGISLATION can fashion. I favor, therefore, the repeal of the act upon which the existing government depends, the assumption by the National Legislature of the entire political control of the Territory, and the establishment of a commission with such powers and duties as shall be delegated to it by law. * * *

In his fourth annual message to Congress, December 1, 1884, the President said (Ib. p. 4837):

* * * The report of the Utah Commission will be read with interest. It discloses the results of recent legislation looking to the prevention and punishment of polygamy in that Territory. I still believe that if that abominable practice can be suppressed by law it can only be by the most RADICAL LEGISLATION CONSISTENT WITH THE RESTRAINTS OF THE CONSTITUTION.

I again recommend, therefore, that Congress assume absolute political control of the Territory of Utah and provide for the appointment of commissioners with such governmental powers as in its judgment may justly and wisely be put into their hands.

By **Grover Cleveland**, in his Inaugural Address, March 4, 1885 (Ib. 7:4887):

FELLOW CITIZENS:
* * *

The conscience of the people demands that the Indians within our boundaries shall be fairly and honestly treated as wards of the government and their education and civilization promoted with a view to their ultimate citizenship, and that polygamy in the Territories destructive of the family relation and offensive to the moral sense of the civilized world, shall be repressed.

In his first annual message to Congress, December 8, 1885, President Cleveland said (Ib. 4946-7):

TO THE CONGRESS OF THE UNITED STATES:

In the Territory of Utah the law of the United States passed for the suppression of polygamy has been energetically and faithfully executed during the past year, with measurably good results. A number of convictions have been secured for unlawful cohabitation, and in some cases pleas of guilty have been entered and a slight punishment imposed, upon a promise by the accused that they would not again offend against the law, nor advise, counsel, aid, or abet in any way its violation by others. The Utah Commissioners express the opinion, based upon such information as they are able to obtain, that but few polygamous marriages have taken place in the Territory during the last year. They further report that while there cannot be found upon the registration lists of voters the name of a man actually guilty of polygamy, and while none of that class are holding office, yet at the last election in the Territory all the officers elected, except in one county, were men who, though not actually living in the practice of polygamy, subscribe to the doctrine of polygamous marriages as a divine revelation and a law unto all higher and more binding upon the conscience than any human law, local or national. Thus is the strange spectacle presented of a community protected by a Republican form of government, to which they owe allegiance, sustaining by their suffrages a principle and a belief which set at naught that obligation of absolute obedience to the law of the land which lies at the foundation of Republican Institutions.

The strength, the perpetuity, and the destiny of the nation rest upon our homes, established by the law of God, guarded by parental care, regulated by parental authority, and sanctified by parental love. These are not the homes of polygamy. The mothers of our land, who rule the nation as they mold the characters and guide the actions of their sons, live according to God's holy ordinances, and each, secure and happy in the exclusive love of the father of her children, sheds the warm light of true womanhood unperverted and unpolluted, upon all within her pure and wholesome family circle. These are not the cheerless, crushed, and unwomanly mothers of polygamy. The fathers of our families are the best citizens of the Republic. Wife and children are the sources of patriotism, and conjugal and parental affection beget devotion to the country. The man who, undefiled with plural marriage, is surrounded in his single home with his wife and children has a stake in the country which inspires him with respect for its laws and courage for its defense. These are not the fathers of polygamous families. There is no feature of this practice or the system which sanctions

it which is not opposed to all that is of value in our institutions.

There should be no relaxation in the firm but just execution of the law now in operation, and I should be glad to approve such further discreet legislation as will rid the country of this blot upon its fair fame.

Since the people upholding polygamy in our Territories are re-enforced by immigration from other lands, I recommend that a law be passed to prevent the importation of Mormons into the country.
* * *

By **Benjamin Harrison,** in his second annual message to Congress, December 1, 1890, said (Ib. 5553):

TO THE SENATE AND HOUSE OF REPRESENTATIVES:
* * *

The increasing numbers and influence of the non-Mormon population of Utah are observed with satisfaction. The recent letter of Wilford Woodruff, president of the Mormon Church, in which he advised his people "to refrain from contracting any marriages forbidden by the laws of the land", has attracted wide attention, and it is hoped that its influence will be highly beneficial in restraining infractions of the laws of the United States. But the FACT SHOULD NOT BE OVERLOOKED THAT THE DOCTRINE OR BELIEF OF THE CHURCH THAT POLYGAMOUS MARRIAGES ARE RIGHTFUL AND SUPPORTED BY DIVINE REVELATION REMAINS UNCHANGED. PRESIDENT WOODRUFF DOES NOT RENOUNCE THE DOCTRINE, BUT REFRAINS FROM TEACHING IT, AND ADVISES AGAINST THE PRACTICE OF IT BECAUSE THE LAW IS AGAINST IT. Now, it is quite true that the law should not attempt to deal with the faith or belief of anyone; but it is quite another thing, and the only safe thing, so to deal with the Territory of Utah as THAT THOSE WHO BELIEVE POLYGAMY TO BE RIGHTFUL SHALL NOT HAVE POWER TO MAKE IT LAWFUL.

SPECIAL NOTICE

This number completes Volume Six of TRUTH. Those wishing their volumes bound in heavy Fabrikoid, (Library binding) may send them to the office of TRUTH PUBLISHING COMPANY, 744 E. South Temple St., Salt Lake City, when the same will be given prompt attention. Price, One Dollar per binding. Two volumes may be bound under one cover at the same price.

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THE PUBLISHERS

UNITED ORDER AND COOPERATIVE INSTITUTIONS

Urged by

PRESIDENT JOHN TAYLOR

At Kaysville, Utah, March 2, 1879

Now if I talk a little plainly upon some of our secular affairs, I trust you will not be offended, you surely will not as long as I confine myself strictly to the truth, will you? Well, we have talked one time and another, a good deal about the United Order, and also about cooperative institutions; let me ask the good people of Kaysville, what have we done in that direction, how much have we entered into them? As the Indian would say, describing it by the size of his thumb-nail, about so much. Do we believe in these movements? Some of us do, and some do not know whether they do or not. Some of us would believe in them much more readily if they would make us rich, and give us prominence and position among men. I will tell you, Latter-day Saints, that unless we can enter into our cooperative institutions and the United Order with singleness of heart and pure motives, as the Elders do when they go forth to preach the Gospel, because it is God's command, your efforts will be of small avail. We do not want to stop and ask, is there money in it? Is it his will, his law and principle? When we combine

our interests on this principle, and work to it, we will succeed and prosoperative instiutions have jumped the track. What, the big Co-op? Yes, and little Co-ops too. Have you got a Co-op here? No, you have not. Do you know of any? We find little institutions they call Co-ops in most of our settlements, but when you come to inquire into affairs connected with them we generally find, that, instead of their being run in the interest of the community, and with a view to build up the kingdom of God, a few individuals represent the Co-op, who are the ones, who are benefited by it. That is the trouble. But is the principle right? Yes, if you can live it, dealing honestly one with another; but if you cannot, you need not try it, for instead of giving satisfaction, it will only be a disappointment. But I will promise the Latter-day Saints that **if they will go into these things allowing God to dictate in the interest of Israel and the building up of his Zion on the earth, and take themselves and their individual interests out of the question, feeling they are acting for him and his kingdom, they will become the wealthiest of all people, and God will bless them and pour out wealth and intelligence and all the blessings that earth can afford; but if you will not, you will go downward, and keep going the downward road to disappointment and poverty in things spiritual as well as temporal. I DARE PROPHECY THAT, IN THE NAME OF THE LORD.** That is the way that I look at these things, and that is the way I figure them up, and not in the light of every man looking for gain from his own quarter. These things are stumbling-blocks in the way of the people, and have been for some time. Well, what shall we do? Why, do the best we can, and keep on trying to improve upon our present condition, always keeping in view the object to be gained, dealing honestly upon a fair basis and correst principles, then we will succeed and things will move on pleasantly, and we shall be a united people, owned and blessed of the Lord. It was on this principle that the Nephites became a prosperous, a blessed and happy people; it was not beper. But in too many instances our cocause one was a little smarter than another; or through his smartness taking advantage of his neighbor; it was not that a man was a good financier, that he should "financier" other peoples' property into his own pockets and leave them without. I will relate here an anecdote which comes to my mind. A smart young man had just returned from college, and at the table he wished to show his parents what extraordinary advancements he had made. "Why, father," said he, "you can hardly conceive of the advance I have made." "Well, my son," says the father, "I am sure I am glad to hear you say so, and I trust you will make a great man." There happened to be two ducks on the table for dinner, and this young man proposed to give his father a specimen of his smartness. "Now," he says, "you see there are only two ducks, don't you?" "Yes," answered the father. "Well, I can prove to you that there are three ducks." "Can you," says the father, "that's quite extraordinary, really, how can you do it?" "Well," says the son, "I will show you. That's one?" "Yes." "And that's two?" "Yes." "Well, two and one makes three, don't they?" "Quite so," says the father, "it is very extraordinary, and to show how much I appreciate it, I will eat one of these ducks, and your mother will eat the other, and we will leave the third for you." Some of our "financiers" have made this kind of discovery, but when it comes to the practical thing they, like the boy, have got to fall back on father's duck or mother's duck.—J. of D. 20:163-65.

KING GEORGE VI

The following is said to be an addition King George VI of England himself made to the talk which he broadcast Christmas morning, 1931:

I said to the man who stood at the gates of the year, "Give me a light that I may tread safely into the unknown." And he replied, "Go forth into the darkness and put your hand into the hand of God, which shall be to you better than a light and safer than a known way."

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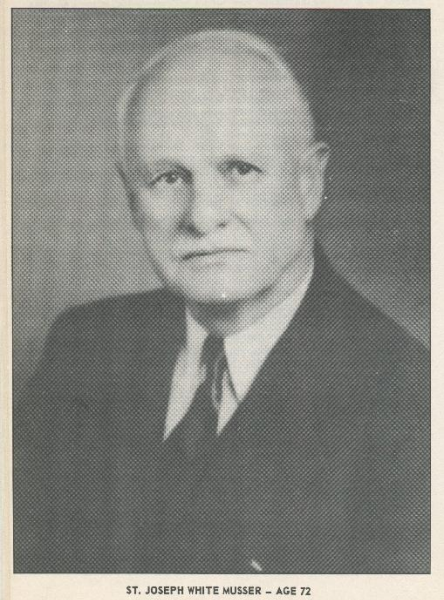
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