



Character

of

Anti-Mormon Propaganda.

*Letters in Answer from Governors of Utah, Idaho,
Wyoming, Montana, Nevada, Colorado, Washington,
Oregon, Arizona and New Mexico.*

Compiled by
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Character of Anti-Mormon Propaganda.

By W. P. Monson.

For the past ten years, from several scores of pulpits throughout the East and the Middle West, the cry has gone forth that the "Mormon" Church is a "political menace" with policies inimical to the principles of American government and American life. Appeals have been made for the American people to rise and crush this alleged "Mohammedan Kingdom" which, it is claimed, seeks by treasonable means to stifle American institutions and to overthrow the government of the United States.

The press has given liberal help to the pulpiteers who persist in spreading this extraordinary charge. From its initial appearance in the **Cosmopolitan Magazine**, a picture of an inky-black demon has been utilized throughout the religious and secular press to characterize the so-called "Mormon Conspiracy" against American ideals. The picture of this black, monstrous octopus was shown with the head resting on Salt Lake City, headquarters of the "Mormon Kingdom," and with tentacles reaching out to the capitals of all the Western States.

After these lurid stories were once put into print, the number of anti-Mormon propagandists multiplied with unheard-of rapidity. Individuals whose personal hatred had been festering for years saw, as they thought, an opportunity to vent their spleen against the leaders of the "Mormon" Church. Originally their public statements were merely a relish of the **Cosmopolitan Magazine** articles. Because the "Mormon" Church did not soil its hands on a propaganda wholly unworthy its disdain, many, with preconceived notions, have concluded that the acrimonious stories thus set forth and often repeated with added falsehoods are true.

Pulpit and press propagandists have worked overtime in disseminating misinformation among the credulous, who are made to believe that unless they vote blindly on a do-as-I-say proposition, their homes, their lives and their liberty are in imminent danger.

Following are statements of charges made against the Church, taken at random from a collection of newspaper clippings numbering thousands.

The Christian Statesman, Pittsburgh, Pa., Jan. 1, 1915.

"The editor of a leading daily paper in Oklahoma [no name given] says: I * * * have known Senator Cannon for fifteen years * * *. I consider him one of the very big men of the country."

The same periodical of same date says further:

"A recent letter from a resident of Salt Lake City [again no name] * * * says: God bless you for your words as quoted in the daily paper. You know much but oh how little! The Gentiles in Utah are like sheep in a pen for slaughter. The Mormons are daily crushing out of existence the Gentile enterprises. Utah is going back into old Mormon control. I have often thought that here in Salt Lake City is the battleground where the worth of Christianity will be tested."

Perth Amboy, N. J., **News**, Feb. 21, 1913.

"Present day Mormonism will be the subject of an address by Mrs. Diefendorfer of Orange at the First Baptist Church * * *. She speaks from personal knowledge and investigation. It is a story which every American ought to know and one which citizens must know if the Republic is to escape the pit dug for it by the traitorous leaders. * * * A silver collection will be taken."

Philadelphia, Pa., **North American**, April 25, 1914.

"He (F. J. Cannon) charged specifically * * * that the church teaches treason to the Republic, that the church rules Utah and is virtually politically supreme in Idaho and Wyoming and has great influence in Colorado, Arizona, New Mexico, Nevada, Montana, Washington, Oregon and California." Continuing, the article says: "These charges were also made by Rev. Dr. Coyle and the Rev. Dr. James S. Martin of Pittsburgh, who has charge of the finances of the campaign."

Philadelphia **Public Ledger**, April 25, 1915.

"The Rev. Dr. Robert F. Coyle of Denver, Colo., * * * said the church has political control in ten states, naming them as Utah, Idaho, Wyoming, New Mexico, Arizona, Nevada, Montana, Washington, Colorado and California."
Pittsburgh, Pa., **Leader**, March 8, 1914.

"When Senator Cannon announced here that the Mormon church exerted tremendous influence with twenty-two members of the United States Senate and absolutely controls six senators a new phase was put upon the whole Mormon situation. The Mormon problem is no longer a menace as Senator Cannon sees it, but a definite and immediate problem of extreme gravity."

Lowell, Mass., **Morning Citizen**, Feb. 20, 1913, reporting a lecture given in the First Universalist Church, gives the following: "How * * * would you good people of Massachusetts like to be governed by a polygamous king? Well, that kind of government is sweeping toward you and will arrive unless you check its advance. No longer is its ambitions confined to a few states and territories. Falsely calling itself a church—The Church of Jesus Christ, Latter Day Saints—it is in reality a kingdom ruled by Joseph Smith."

Springfield, Mass., **Republican**, Feb. 23, 1913, reports as follows: "The Mormon church teaches treason to the republic. The Mormon Church rules the state of Utah. Its political power is practically supreme in Idaho and Wyoming and it exercises an influence already appreciable and rapidly extending in Colorado, Arizona, New Mexico, Nevada, Montana, Washington, Oregon and California."

Boston, Mass., **Advertiser**, May 5, 1913, reporting Rev. Paul E. Smith, says: "It is a part of the professed policy of Mormonism to control the government of the United States. They already hold the balance of power in seven states and by their process of colonization, if they are allowed sufficient time, their ambition will be realized. The Mormon Church has a tremendous power politically."

Newcastle, Pa., **News**, March 16, 1914, quoting a speech made under the auspices of the National Reform Association, says: "That the Mormons are politically powerful in eleven states is news to most Christian people."

New York City **Herald**, April 24, 1914, contains the following: "The Church now dominates the policies of eleven states."

Brooklyn, N. Y., **Eagle**, June 23, 1914: "Miss Swartz declared that Mormonism was a menace to the country; that it had alliance with 'big business,' and that it controlled and dominated the Congress of the United States. It was a misnomer, she said, to call Mormonism a church. It was a great political organization which had for its purpose the control of this country."

Zion's Herald, Boston, Mass., May 6, 1914: "The report of the United States Senate Committee on Privileges and Elections shows that the Mormon Church dominates the state of Utah, and exercises an improper influence upon the civil affairs of surrounding states * * * that the Mormon Church is seeking to supplant the Government of the United States."

Trenton, N. J., **Gazette**, April 18, 1914: "The fact that Prophet Smith controls twenty-two votes in the United States Senate to some degree, and twelve votes absolutely, gives national significance to the progressing movement. No man unless it be the President of the United States can with any certainty call for so many votes 'in support' as can Prophet Smith of the Mormon Church."

New York City **Tribune**, April 21, 1914: "Let the Mormons get control of just two more states and it will be too late to pass a constitutional amendment against polygamy."

Boston, Mass., **Post**, March 30, 1913: "The Mormons hold the balance of political power in three Western states and practically the balance of power in seven other Western states, the Rev. James A. Francis of Clarendon Street Baptist Church told the Twentieth Century Club at a crowded meeting yesterday afternoon. The political party that assures the Mormons that it will not interfere with their church atrocities can have their support, * * * and they can deliver the votes to the last man."

Trenton, N. J., **Times**, April 20, 1914, reporting a National Reform Association meeting, says:

"To the President of the United States:

Whereas, The report of the United States Senate Committee on Privileges and Elections shows that the Mormon Church dominates the State of Utah and exercises an improper influence upon the civil affairs of surrounding states; and,

Whereas, The same report shows that the Mormon Church is seeking to supplant the government of the United States." etc.
etc.

New York City **Press**, April 12, 1915, quotes a National Reform Association lecturer as saying: "The Church dominates 1,500,000 votes. It patronized presidents. * * * The Church controls the political destinies of Utah, Idaho and Wyoming, and has a powerful influence in a half dozen other Western states."

To give other citations would be an unprofitable expenditure of time. From those herewith given it is evident that they were coined all in the same mint and circulated freely for effect without any regard for the truth. The press is not to be charged with misrepresentation except in so far as editorials will show. More often it has been imposed upon. That these falsehoods have been circulated generally throughout the East is apparent, considering the press reference given.

The purpose of this tract is to show by unquestionable evidence that the weapons used in the "Anti-Mormon" campaign are, for the most part, indefensible accusations. Knowing, as every honest man knows, that there is no such kingdom as the "Mormon Kingdom" outside the brains of subsidized would-be reformers, the writer addressed to the Governors of each of the eleven Western states the following letter:

33 West 126th St., New York City.

February 2, 1916.

Honored Sir:

For the purpose of compiling a reliable report touching conditions in the various Western states with respect to religious and woman suffrage movements, I take this liberty of making inquiry concerning these questions in your state:

Is "equal suffrage" shared by the female portion of the population of your state?

Is such suffrage limited or absolute?

What per cent of the population of [name of state] belong to the "Mormon" Church?

What influence, if any, do the "Mormons" wield in political affairs of your state?

Are they considered good, law-abiding citizens?

What per cent of the criminals of your state belong to the "Mormon" Church?

Are they peaceable and honest neighbors, or are they intolerant and hostile?

It is commonly reported throughout the East that you are under the domination of the "Mormon" Church. Is this true?

Trusting Your Excellency will find it convenient to give an early reply, I am,

Respectfully yours.

W. P. MONSON.

To this inquiry the following replies were received from the various Governors, which as evidence are worth more than the old, stale stories told by persons of subnormal conscience:

EXECUTIVE OFFICE

State House
Phoenix, Arizona

February 7th, 1916.

Dear Sir:

My consideration has been given to the inquiries contained in your letter of the 2nd inst., which I answer as follows:

Both sexes in Arizona exercise the same rights and privileges under the elective franchise.

It is estimated that about fourteen thousand of Arizona's citizens are members of the Church of Jesus Christ of Latter Day Saints.

The precise influence which the members of the Church above mentioned exert upon public affairs could not be easily or accurately estimated.

The members of the Church of Jesus Christ of Latter Day Saints in this State are regarded as good, law-abiding citizens.

The report of the Superintendent of the Arizona State Prison for the fiscal year ended June 30th, 1914, copy of which is being sent to you under separate cover, shows that of the prison population of 438 only 4 convicts were members of the Church regarding which you make inquiry.

So far as my observation extends, the members of the Church above mentioned are peaceable and honest, and are reasonably tolerant in their attitude toward people adhering to other faiths.

Any report that I, as Governor, am under the domination of any sect, interest, or element other than the people of Arizona as a whole, is untrue; nor can I understand why anyone should be interested in circulating such statements.

Trusting that this letter may serve to suitably answer your inquiries, I am,

Yours very truly,

(Sgd) GEO. W. P. HUNT,

Governor of Arizona.

Mr. W. P. Monson,

33 West 126th St., New York City.

THE STATE OF COLORADO

Executive Chamber

Denver

February

Twenty-fifth

Nineteen Sixteen

Mr. W. P. Monson,

33 West 126th Street,

New York City, N. Y.

My dear Mr. Monson:

On behalf of Governor Carlson, who is out of the city, I beg to acknowledge receipt of your communication to him of February 19th, and enclosure containing certain questions in regard to the influence of the Mormon church in Colorado.

For your information I desire to state that the number of Mormons in this state is so negligible that it is impossible to answer the questions propounded by you. I have made a diligent search for statistics on the Mormon church in Colorado, and have been unable to find any.

In reply to your questions as to equal suffrage, I beg to state that "equal suffrage" is enjoyed by the female portion of the population of Colorado, and that this suffrage is absolute.

Sincerely yours,

(Sgd) EUGENE D. MILLIKIN,

Secretary.

State of Idaho
GOVERNOR'S OFFICE
Boise

February 23, 1916.

W. P. Monson,
33 West 126th St.,
New York City, N. Y.

Dear Sir:

In answer to yours of Feb. 19th, I had a previous communication from you but felt it of no great importance as Woman suffrage is well known to exist in Idaho.

In regard to the Mormon Church, I am always unwilling to discuss religion from a political office as both do not work in harmony, but for your enlightenment I will say this:

In Idaho there exists Woman Suffrage, unlimited and absolute.

About 30% of the population of Idaho belong to the Mormon Church. The influence of the Mormon Church in politics is about like that of other churches. On the moral questions, such as Prohibition, Civic Righteousness, the upbuilding of homes, the Church manifests itself. On questions of Political Economy, taxation and National issues, they have their own ideas and vote accordingly.

They are as law-abiding citizens as any in the State of Idaho.

We have no records of the criminals in the State as to their attachment to any particular religion or church. I am guessing that the Mormon Church is no better nor no worse than any other church in relation to this matter.

The members of the Mormon Church are peaceable, honest, law-abiding neighbors and associates.

They are great cultivators of the soil, empire builders and pioneers and whether the East believes we are dominated by the Mormon church or not is of no consequence to us in Idaho. We are enjoying absolute freedom of thought, freedom of the press and all our political rights, and there is no desire from any quarter to infringe upon these inherent privileges.

Yours respectfully.

(Sgd) M. ALEXANDER.

Governor.

Governor Samuel V. Stuart of Montana returned the letter with the answer following each question as given below:

33 West 126th St., New York City,
February 2, 1916.

Honored Sir:

For the purpose of compiling a reliable report touching conditions in the various western states with respect to religions, and woman suffrage movements, I take this liberty of making inquiry concerning these questions in your state.

Is "equal suffrage" shared by the female portion of the population of your state.

Ans. Yes.

Is such suffrage limited or absolute?

Ans. Absolute.

What percent of the population of Montana belong to the "Mormon" Church?

Ans. I have not the exact figures, but the percentage is very, very small.

What influence, if any, does the "Mormons" wield in political affairs of your state?

Ans. None whatever.

Are they considered good, law-abiding citizens?

Ans. Yes.

What percent of the criminals of your state belong to the "Mormon" Church?

Ans. No data on this point.

Are they peaceable and honest neighbors, or are they intolerant and hostile?

Ans. Peaceable, good citizens.

It is commonly reported throughout the East that you are under the domination of the "Mormon" Church. Is this true?

Ans. The facts cited above show that the report is wholly untrue.

STATE OF NEW MEXICO
William C. McDonald, Governor
Santa Fe

Feb. 7, 1916.

Dear Sir:

In reply to yours of Feb. 2nd I have to inform you that woman's suffrage has not been adopted in New Mexico except for voting in district school elections.

I believe there is a small Mormon colony in northwestern New Mexico and also one in southwestern New Mexico. Very little is heard concerning these people. I believe they are considered good citizens and that they attend to their own business, not bothering in any way in regard to public affairs. These people appear to be good citizens and the criminal records do not disclose anything unusual concerning them. The fact that very little is said about them is, to my mind, the best evidence that they are not making trouble in any way.

Your statement that "it is commonly reported throughout the East that you are under the domination of the Mormon Church" indicates such a lack of knowledge, if not absolute ignorance of the Eastern people concerning New Mexico, that it is hardly worth consideration. The fact that any set of people claiming an ordinary degree of intelligence should have so little information concerning a state of the Union indicates to my mind that they ought to get busy and learn something. I do not know where this information could have been gained by anyone. I have been in New Mexico nearly thirty-six years and have never heard anything in particular regarding Mormons in this state except what I have mentioned to you in this letter.

You are at liberty to give this letter as wide publicity as you may see fit, as I think I am rather well informed and am willing to vouch for what I have written as being the facts in relation to the subject mentioned.

Yours truly,
(Sgd) WM. C. McDONALD,
Governor.

Mr. W. P. Monson,
33 West 126th St.,
New York, N. Y.

STATE OF NEVADA

Executive Chamber

Carson City

February 7, 1916.

W. P. Monson, Esq.,
33 W. 126th St.,
New York City.

Dear Sir:

Replying to the queries contained in your letter of the 2d instant I will say:

(1) Nevada has equal suffrage.

(2) The suffrage is absolute with men and women.

(3) There are no statistics as to the percentage of Mormons in our population here except what appears in the "Britannica," which shows for 1906, 13,423 persons affiliated with church organizations, 1,105 of these being reported as "Latter Day Saints" or Mormons. In 1906 there were perhaps 75,000 people in Nevada. If the proportion of Mormons who did not report their church affiliations was the same as the average of all others there were probably 5,400 Mormons in Nevada at that time, or seven plus per cent of the total population. Since the Mormons are more consistent in their loyalty to their organizations than most, I do not think that these figures are representative, nor that we have, at the extreme outside, more than five per cent of our population affiliated with the Mormon Church.

(4) The "Mormon Church" wields, as far as I have ever been able to see, no political influence whatever in Nevada. There is not a single Mormon holding an executive or judicial state office. In the last session of the Legislature there were two Mormons in the Senate, one of whom was really no longer associated with that church, and two assemblymen who may possibly have been Mormons. Not to exceed four per cent of the Legislature is therefore Mormon.

(5) The State of Nevada has no more law-abiding and industrious class of citizens than the Mormons.

(6) The prison records do not show the religious affiliations of its inmates. The warden advises me that he has two Mormons

that he knows of incarcerated there out of a total prison population of one hundred and seventy-five.

(7) They are good people, not radically different from the balance of our population. The Nevada Mormons are largely congregated in these counties where they constitute varying percentages of the population. I have never noted any sign of hostility on their part toward others who held different views on religious matters, nor are they more or less intolerant than their "gentile" associates.

(8) Nevada is not under the domination of the Mormon or any other church.

Trusting that the foregoing fully answers your inquiry, I am,

Very truly yours,

(Sgd) EMMET D. BOYLE,
Governor.

STATE OF OREGON
Executive Department
Salem

February 8, 1916.

Mr. W. P. Monson,
33 W. 126th St.,
New York, N. Y.

Dear Sir:

This is in answer to your letter of the 12th. I shall take up the various inquiries you make in the order given in your letter.

Oregon has equal suffrage.

It is absolute.

No statistics are available, but I doubt if one-half of one per cent of the population of Oregon belong to the Mormon Church, if that many.

The Mormons wield absolutely no influence, politically or economically, in this state.

In short, answering your last four questions, there are next to no Mormons here. Evidently you have confused Oregon with Utah, where the Mormon Church is very strong.

Very truly yours,
(Sgd) JAMES WITHYCOCK,
Governor.

STATE OF UTAH

Executive Office

Salt Lake City

February 16, 1916.

Mr. Walter P. Monson,
33 West 126th Street,
New York City, N. Y.

Dear Sir:—

I am in receipt of your communication of the 2nd instant making inquiry regarding certain conditions in the State of Utah. Answering your questions *seriatim*, I beg to advise you as follows:

1. Equal suffrage is enjoyed by the women of Utah.
2. Equal political rights are granted under the provisions of Section 1, Article 4 of the Constitution, which reads:

“The rights of citizens of the State of Utah to have and hold office shall not be denied or abridged on account of sex. Both male and female citizens of this State shall enjoy equally all civil, political and religious rights and privileges.”

3. I am unable to tell you what percentage of the population of Utah belongs to the Mormon Church. It is generally conceded that there are in the State of Utah more residents who are members of the Mormon Church than members of other religious organizations.

4. The influence wielded by Mormons in the political affairs of this state is an influence similar to that wielded by non-Mormons in political affairs. The members of the Mormon Church are found in all political parties and the individual members of the Church exercise their personal preferences in the political affairs.

5. The Mormons are generally considered good and law-abiding citizens.

6. No statistics are available as to the religious persuasion of criminals.

7. The Mormon people are regarded as peaceable and honest.

8. The common report or what you term “common report” in the East that I am dominated by the Mormon Church is without foundation or fact.

Very truly yours,

(Sgd) WILLIAM SPRY,

Governor.

STATE OF WASHINGTON
Office of Governor
Olympia

February 9, 1916.

Mr. W. P. Monson,
New York City; N. Y.

Dear Sir:—

Replying to your inquiry of the 2nd inst., Governor Lister directs me to advise you that women in the State of Washington have full suffrage.

There are no statistics available regarding Mormons in the State of Washington but the number of Mormons in the State is very small.

Yours very truly,
(Sgd) I. W. ZIEGANS,
Secretary to the Governor.

THE STATE OF WYOMING
Executive Department
Cheyenne

5 February 1916

My dear Sir:—

Governor Kendrick directs me to reply to your letter of the 2nd instant as follows:

In answer to your first question about equal suffrage, I wish to say that equal suffrage is enjoyed by the women in Wyoming and it has been a part of our state and territorial constitutions since the territory was organized in 1869. Such suffrage is absolute.

It is a little difficult to say just what percentage of the population of Wyoming belongs to the Mormon Church, but roughly estimated I should say that about three per cent of the population belongs to this church.

As to any influence that the Mormons hold in political affairs, that influence is no stronger than that wielded by any other individual citizen in the state. Our last legislature contained two or three members of the Mormon Church. They are considered good, law-abiding citizens.

It would be impossible to say what percent of the criminals of the state belong to the Mormon Church since no such statistics are available in this office.

Answering your questions further, I might say that the Mormons are peaceable and honest neighbors and are treated with the same respect and courtesy in this state as are members of any other religious faith.

As to the common report referred to by you, that the Governor of this state is under the domination of the Mormon Church, I wish to say very emphatically that such is not the case. The Governor of this state is a Governor for every individual in the state without regard to creed, race or color.

Yours very truly,

(Sgd) BURKE H. SINCLAIR,

Secretary to the Governor.

Mr. W. P. Monson,
33 W. 126th St.,
New York City.

After waiting a reasonable time for a reply from Governor Hiram W. Johnson of California, the writer mailed him a second request to which no response was received. Wishing to give him another opportunity to declare himself I sent the following telegram to which has come no reply:

WESTERN UNION TELEGRAPH COMPANY

New York, March 3, 1916.

Governor Hiram W. Johnson,
Sacramento, California.

Awaiting reply to inquiries concerning Mormon strength
California. Important. Wire disposition.

W. P. MONSON.

The inference drawn from his silence is, that he regards the information sought as being unimportant.

To the statements of ten Governors is added that of Rt. Rev. Paul Jones, Episcopal Bishop of Utah, who said, as reported in Hoboken, N. J., **Observer**, Dec. 20, 1915: "The Mormons are really conservative and not in the least threatening the prosperity of the United States."

Woman's Journal, Boston, Dec. 11, 1915, gives the following statement from Hon. Everett Colby used in denying the statement of Miss Elisabeth B. Vermilye that Utah, Idaho, Wyoming, Montana, Nevada, Colorado, California, Washington and Oregon were under the domination of the Mormon Church: "There is no evidence whatever to support the assertion. The World Almanac of 1912 gives the number of Communicants in the Mormon Church as 356,000. The U. S. Census of 1910 gives the combined population of those states as 5,920,815. It is foolish to suppose that 356,000 persons can hold the balance of power in a population of nearly 6,000,000, especially when everyone knows that the great majority of the Mormon population live in the single State of Utah. It is natural that Utah should be represented in the U. S. Senate by a Mormon. That the Mormons do not hold the balance of power in the other suffrage states is made clear by the fact that they never have elected a Congressman. No one of these states has even elected a Mormon to any state office or had a Mormon as chairman of a state committee of any political party. If the Mormons hold the balance of power, it is strange that in no one of these states have any political rewards ever fallen to a "Mormon."

With such incontrovertible evidence supporting the position of the Latter-day Saints, one is led to believe that greed has inspired this imposition upon the public. It is "good copy" to attack the so-called "Mormons." The advocacy of any story against them, however incompatible with the truth, will popularize the advocate with a certain supercilious class of people. In proof of this, compare the following statements taken from the Philadelphia, Pa., **Inquirer** of April 29, 1915, and Meadville, Pa., **Messenger**, September 15, 1915. Mrs. May Leonard Woodford, according to the **Inquirer**, said: "The Mormon Church has 2,200 missionaries in and around Pittsburgh alone." Mrs. DieENDORFER, according to the **Messenger**, said: "It (the Mormon Church) has two hundred missionaries in Pittsburgh." Surely this is "seeing things." At the time these statements were made there were but

two missionaries in Pittsburgh. The whole anti-Mormon propaganda is exaggerated in every aspect in the same ratio. For instance, the **Lutheran Observer**, Lancaster, Pa., Aug. 13, 1915, says: "The (Mormon) hierarchy has just issued a report which accounts for nearly two billion dollars received in tithes the past year." Think of that! From a church membership of 500,000 men, women and children two billion dollars is paid in tithes. Each man, woman and child, therefore, must have paid \$1,000.00 in 1914 in tithing, which means that every "Mormon" man, woman and child is capable of earning \$40,000.00 per year. If this were approximately true there would be no other churches.

Anti-Mormon propagandists are past-masters in reading isolated lines from the Doctrine and Covenants to serve their questionable purposes. Should such methods be employed in treating Biblical texts, that Sacred Record would become a worthless mass of inconsistencies. Robert G. Ingersoll did with the Bible exactly what hostile critics of Mormonism are trying to do with the Doctrine and Covenants. None, however, have so much as made reference to the 134th section, given before the abolition of slavery, which is a law to the Church defining the relationship between the Church and the State and the general attitude in which governments are held. Following is the full text, which requires no explanation:

Section 134

OF GOVERNMENTS AND LAWS IN GENERAL.

That our belief with regard to earthly governments and laws in general may not be misinterpreted nor misunderstood, we have thought proper to present near the close of this volume our opinion concerning the same.

1. We believe that governments were instituted of God for the benefit of man, and that he holds men accountable for their acts in relation to them, either in making laws or administering them, for the good and safety of society.

2. We believe that no government can exist in peace, except such laws are framed and held inviolable as will secure to each individual the free exercise of conscience, the right and control of property, and the protection of life.

3. We believe that all governments necessarily require civil officers and magistrates to enforce the laws of the same, and that such as will administer the law in equity and justice should be sought for and upheld by the voice of the people (if a republic), or the will of the sovereign.

4. We believe that religion is instituted of God, and that men are amenable to him, and to him only, for the exercise of it, unless their religious opinions prompt them to infringe upon the rights and liberties of others; but we do not believe that human law has a right to interfere in prescribing rules of worship to bind the consciences of men, nor dictate forms for public or private devotion; that the civil magistrate should restrain crime, but never control conscience; should punish guilt, but never suppress the freedom of the soul.

5. We believe that all men are bound to sustain and uphold the respective governments in which they reside, while protected in their inherent and inalienable rights by the laws of such governments; and that sedition and rebellion are unbecoming every citizen thus protected, and should be punished accordingly; and that all governments have a right to enact such laws as in their own judgment are best calculated to secure the public interest, at the same time, however, holding sacred the freedom of conscience.

6. We believe that every man should be honored in his station: rulers and magistrates as such being placed for the protection of the innocent, and punishment of the guilty; and that to the laws all men owe respect and deference, as without them peace and harmony would be supplanted by anarchy and terror; human laws being instituted for the express purpose of regulating our interests as individuals and nations, between man and man, and divine laws given of heaven prescribing rules on spiritual concerns, for faith and worship, both to be answered by man to his Maker.

7. We believe that rulers, states and governments have a right and are bound to enact laws for the protection of all citizens in the free exercise of their religious belief; but we do not believe that they have a right in justice to deprive citizens of this privilege, or proscribe them in their opinions, so long as a regard

and reverence are shown to the laws, and such religious opinions do not justify sedition nor conspiracy.

8. We believe that the commission of crime should be punished according to the nature of the offense; that murder, treason, robbery, theft, and the breach of the general peace, in all respects, should be punished according to their criminality, and their tendency to evil among men, by the laws of that government in which the offense is committed; and for the public peace and tranquility all men should step forward and use their ability in bringing offenders against good laws to punishment.

9. We do not believe it just to mingle religious influence with civil government, whereby one religious society is fostered and another proscribed in its spiritual privileges, and the individual rights of its members as citizens denied.

10. We believe that all religious societies have a right to deal with their members for disorderly conduct according to the rules and regulations of such societies, provided that such dealings be for fellowship and good standing; but we do not believe that any religious society has authority to try men on the right of property or life, to take from them this world's goods, or to put them in jeopardy of either life or limb, neither to inflict any physical punishment upon them; they can only excommunicate them from their society and withdraw from them their fellowship.

11. We believe that men should appeal to the civil law for redress of all wrongs and grievances, where personal abuse is inflicted, or the right of property or character infringed, where such laws exist as will protect the same; but we believe that all men are justified in defending themselves, their friends, and property, and the government, from the unlawful assaults and encroachments of all persons, in times of exigency, where immediate appeal cannot be made to the laws, and relief afforded.

12. We believe it just to preach the gospel to the nations of the earth, and warn the righteous to save themselves from the corruption of the world; but we do not believe it right to interfere with bond servants, neither preach the gospel to, nor baptize them, contrary to the will and wish of their masters, nor to meddle with or influence them in the least, to cause them to be

dissatisfied with their situations in this life, thereby jeopardizing the lives of men; such interference we believe to be unlawful and unjust, and dangerous to the peace of every government allowing human beings to be held in servitude."

Surely this law to the Church should silence all except those who utterly disregard the Ninth Commandment, viz.: "Thou shalt not bear false witness against thy neighbor."

In conclusion, let it be remembered that there is, in this age of advancement, little or no excuse for ignorance respecting the teachings and lives of the Latter-day Saints. Free bulletins, records and statistics issued by Federal and State authorities should be sufficient proof to any constitution-loving American that happily the accusations against the "Mormon" Church are not true.

For further information or literature address

CENTRAL STATES MISSION—302 S. Pleasant St., Independence, Mo.
 WESTERN STATES MISSION—622 W. 6th Ave., Denver, Col.
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 NORTHWESTERN STATES MISSION—264 E. 25th St., Portland, Ore.
 CALIFORNIA MISSION—153 W. Adams St., Los Angeles, Cal.
 BUREAU OF INFORMATION—Temple Block, Salt Lake City.

ARTICLES OF FAITH.

Of the Church of Jesus Christ of Latter-day Saints.

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

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

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

4. We believe that the first principles and ordinances of the Gospel are: First, faith in the Lord Jesus Christ; second, Repentance; third, Baptism by immersion for the remission of sins; fourth, Laying on of Hands for the gift of the Holy Ghost.

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

6. We believe in the same organization that existed in the Primitive Church—namely, apostles, prophets, pastors, teachers, evangelists, etc.

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

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

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

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

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

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

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

JOSEPH SMITH.

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