

## DESERET EVENING NEWS

PUBLISHED EVERY EVENING.  
(Sunday Excepted.)Corner of South Temple and East Temple  
Streets, Salt Lake City, Utah.

Horace G. Whitney - Business Manager.

SUBSCRIPTION PRICES:  
(In Advance.)One Year ..... \$1.00  
Six Months ..... .75  
Three Months ..... .50  
One Month ..... .25  
Single Copies ..... 10c  
Semi-Weekly per year ..... \$2.00

Correspondence and other reading matter for publication should be addressed to the Editor.

Address all business communications and all remittances to:  
THE DESERET NEWS,  
Salt Lake City, Utah.

Entered at the postoffice of Salt Lake City as second class matter according to Act of Congress, March 3, 1879.

SALT LAKE CITY, - SEPT. 2, 1909.

## GO TO RICHFIELD.

On Sunday and Monday, next, a Scandinavian reunion will be held at Richfield, Sevier county. The Denver & Rio Grande has made a low excursion rate good for several days, and it is believed there will be a large attendance. Among the visitors from Salt Lake City will be President Anthon H. Lund, who has just returned from a visit to the Scandinavian missions; Elder L. Dahlquist, editor of the "Utah Post"; and Elder H. J. Christensen, editor of the "Bikuben."

Scandinavian reunions have been held regularly every year since 1900 when a large gathering in Salt Lake commemorated the fiftieth anniversary of the introduction of the Gospel to Scandinavia by Elder Erastus Snow and his co-laborers. They have been held at Brigham City, Logan, Provo, Orderville, Pleasant, Mantle, and perhaps some other places. This year Richfield has been decided on. This is a beautiful, progressive, and hospitable city, and we have no doubt the visitors will be made to feel at home there. If we know the people of Richfield, they will be royally welcomed.

These annual reunions have proved a great benefit. Old friends meet and renew acquaintances and live over again the events of their early days, when they first became interested in the Church. The testimony of the veterans who have remained faithful is quickening and strengthening to the younger generation. The outing itself is of considerable benefit to those who take part in it. They get to see parts of the State which they otherwise would not know anything of. We trust that the reunion at Richfield will be pleasant and successful; that many will take advantage of the low rate and go to the capital of Sevier county, and that their public meetings and private visits may be long remembered. It will be a nice outing for all who can make it convenient to spare the time for the trip.

## GOV. HARDING AND LOYALTY.

The anti-"Mormon" sheet is trying to prove that the Latter-day Saints were a very disloyal lot in the early days, and it quotes a few lines from a message of Gov. Harding to the Legislature in 1861 in the same way as a certain potentate is said to quote the Bible.

If it were true that the people here in the early days felt very keenly the outrages perpetrated upon them by mobs in Missouri and Illinois, and the indifference to their sufferings shown by some leading politicians and even by government officials, and if, at times, they spoke with stronger language than strict criticism can approve, is that to be wondered at? Some of them had lost all their possessions. They had seen their friends robbed, murdered, and driven, and they were conscious of having done no wrong. They had appealed for redress to governors and to the President but to no purpose. Is it any wonder if in some hearts there were bitterness and resentment?

But the real truth is that the Latter-day Saints did not resent the treatment they had received in violation of their sacred rights under the law, as strongly as some other community might have done. They had been taught to "acknowledge the hand of the Lord in all things," and they saw, in their exodus to these valleys the fulfillment of the Scriptures. They were in the Lord's hands, and they knew that His purposes were about to be fulfilled. And so they soon forgot the wrongs that had been perpetrated upon them. And they were true as gold to the government. They were as loyal as any citizen in the United States.

This was proved in the discussion with Governor Harding. In that controversy, as in all subsequent difficulties the Latter-day Saints have taken their stand upon constitutional ground and sought to defend and maintain the American institutions against their assailants. The trouble with Harding was not different.

Governor Harding, and Justice Waite and Drake sent a bill to Congress with their endorsement, which proposed to take away from the people their rights as citizens. It proposed to authorize marshals to select jurors, and to empower the governor to appoint all judicial officers. John Taylor, in a mass meeting at the Tabernacle said:

"We have been in the habit of thinking that we live under the auspices of a Republican government, that we had the right of franchise; that we had the privilege of voting for whom we pleased, and of saying who should represent us; but it may be that we are laboring under a mistake, a political illusion. We have thought, too, that if a man among us was accused of crime, it was his privilege to be tried by his peers; by people whom he lived among, who would be the best judges of his guilt. We have further been of the opinion that, while acting in a military capacity, when we are called to muster into service, to stand in defense of our country's rights, we had the right to the selection of our own officers. It is a republican us—we have always selected our own militia officers; but if the plotting of Governor Harding and our honorable judges should be carried into effect we can do so no more! we shall be deprived of franchise, of the right of trial by an impartial jury, and shall be placed in a military capacity, under the creature of Governor Harding, and his associates directed, in other words, we shall be deprived of all the rights of freedom, and placed under

military despotism; such would be the result of the passage of this act."

President Brigham Young, at the same meeting, said he had heard the message of the Governor. The broad, he said, was bitter but there was poison underneath. It seemed to him, he continued, that the enemies of the Union, of the Constitution and of the Nation, were determined to ruin if they could not rule. A foreseeing person might suppose that they conspired to bring about a revolution in the West, so as to divide the Pacific from the Atlantic states for their acts tended to that end. He concluded his powerful address by expressing the wish that the Nation might be happy and free, and by exhorting his hearers to be true to themselves, to their country, to their God, and to their friends.

This gives an idea of the nature of the trouble with Governor Harding and the two associate judges. They wanted to induce Congress to deprive the people here of their Constitutional rights. The Latter-day Saints resented this and stood up in the defense of those rights. It is the same trouble that has come up in every anti-"Mormon" crusade. The anti-"Mormon" agitators have tried to tear up the Constitution in order to get at the "Mormons." There would never have been any trouble with the "Mormons" but for anti-"Mormon" politicians. Frequently an anti-"Mormon" problem has manifested the constitutionally guaranteed liberty of the citizens, as would be the case today if the anti-"Mormon" conspirators were to succeed in their anti-American plans.

The character of Governor Harding was reflected in the pardons he issued to the Morrisites. The Chief Justice and the Grand Jury felt indignant, as may be judged from the following report addressed by the jury to the chief justice:

"But the Governor, clothed with the pardoning power, interposes to prevent the punishment due to rebels against the law. He sanctions and sustains their rebellion, and, by pardoning them, proclaims to the world that they have acted rightly, wisely and lawfully. Therefore, we, the U. S. Grand Jury for the Third Judicial district for the Territory of Utah, present his 'Excellency' Stephen S. Harding, Governor of Utah, as we would an unsafe bridge over a dangerous stream—jeopardizing the lives of all who pass over it, or as we would a pestiferous cesspool in our district, breeding disease and death.

"Believing him to be an officer dangerous to the peace and prosperity of this Territory; refusing, as he has, his assent to wholesome and needed legislation; treating nearly all the legislative acts with contempt; and last of all, as the crowning triumph of his inglorious career, turning loose upon the community a large number of convicted criminals.

"We cannot do less than present his Excellency, as not only a dangerous man, but also as one unworthy the confidence and respect of a free and enlightened people."

Such reports had the official whom the "organ" quotes to prove that the "Mormons" were disloyal.

Governor Harding was removed by President Lincoln. It was believed that he was not the proper person to be a moral standard bearer anywhere.

## ACCEPTED THE DECISION.

Elsewhere we publish a communication from Mr. Moses Thatcher, Jr., in which the writer takes exception to the statement made locally in the "News," some time ago, to the effect that Mr. Thatcher lived to acknowledge the justice of the action of his brethren. The expression, was perhaps, not the best, but the meaning our local writer intended to convey was just what the correspondent says, that Mr. Thatcher accepted the decision of the Salt Lake High Council and complied with its requirements.

Among these requirements were that he acknowledge:

"That he was mistaken in conveying the idea that the Church authorities desired and intended to unite Church and state, or to exercise undue influence in political affairs."

"That wherein he has placed the authorities of the Church in a false position, however unintentionally, he has done them an injustice, and is ready to make such amends as lie in his power."

"That when a man is out of harmony with them [the Church authorities], in the enunciation of a rule for the guidance of the Church he must submit to the rule, or be regarded as not in full fellowship."

"That in speeches and published letters he has used expressions which had been better unsaid, and that he regret their utterance."

"That he believes his brethren of the Apostles have been actuated by a desire for his salvation, and not his destruction, and that though their rebukes have been sharp they were intended to bring him to a sense of his true position."

"That he has obtained light wherein he was in the dark, and can sustain in his faith and feeling the authorities of the Church, its doctrines, rules, and regulations, and desires the fellowship of the Church, and humbly asks forgiveness for all his faults."

## CHEAP THEATERS.

A possible value of the nickel or dime theatrical or other similar "show" has been brought to light in Chicago and New York City.

According to Edward F. Kelling, chief inspector of amusement places in Chicago the nickel theaters "have done more to injure the saloon business than any other factor ever did."

"No one realizes this better than do the saloonkeepers, and they are almost invariably opposed to the existence of a nickel theater in their neighborhood. In some instances a single five-cent theater is said to have cut the business of several nearby saloons practically in half."

The New York World notes the suddenness with which the nickel theater

has sprung into popular patronage, and adds that:

"If it be true that the nickel theater is a strong rival to the saloon, manifestly the wise thing to do is to regulate these shows in the interest of morality but otherwise give them no encouragement. That they are entertaining and inexpensive and that they may be made instructive is a strong argument in favor of these people's theaters."

A crusade against these theaters was recently waged in New York by Mayor McClellan. They were charged with offending against the Sunday laws and with exhibiting objectionable pictures. It was this latter aspect of these places of amusement to which the "News" referred in a recent article.

Conditions in the larger cities probably give to the nickel theaters a value that in smaller places they do not ordinarily possess. But the strict and wholesome regulation of such places is necessary everywhere, and the wisdom of tolerating these places in the smaller towns is open to grave doubt.

Wellman will now be a sick man.

People hunting trouble sometimes find an excuse.

Those who would climb the social ladder might join a building society.

This year college students in geometry may have to bisect a biplane.

The man who loves his enemies as himself isn't in love with himself.

It should be just as unlawful to bleach hair as it is to bleach flour.

Mr. Harriman has found peace through publicity. It's a great cure.

The poorest automobiles make the most noise. It is the same with men.

The easiest way to make both ends meet is not to try to encompass too much.

If poets were made instead of being born there would be more hope for them.

The summer of 1909 having gone all its freaks, faults and failures are forgiven.

The New York World discusses "The Spell of Monte Carlo." It isn't a simplified spell.

President Taft will find it very much easier to reduce estimates than to reduce expenses.

The trouble with many corporations is that the directors instead of directing are directed.

Lillian Russell has returned from Paris with sixteen hats. If she were but sweet sixteen.

The man who expects another man to return every minute usually has to wait an hour or two.

Japan and China have reached very much such an agreement as the lion and the lamb reached.

The "American" party should be removed "for the good of the service," and the good of the city.

Colonel Roosevelt shoots a hippopotamus for charging, yet he himself charges a dollar a word.

To many a statesman the removal of politics from the census appointments seems more like taking Hamlet out of the play than anything else.

Dr. Cook, the famous American explorer, discovered the North Pole on April 21, 1909. This makes him easily the most famous Cook tourist.

Rear Admiral Melville's comment on Dr. Cook's great achievement was far from generous. How small and envious compared with that of Lieutenant Shackleton.

Archbishop Dioneo Falconio, papal delegate to the United States, approves Father Phelan's doctrine of "No babies, no ballots." Enacted into law, this doctrine would deprive Father Phelan himself of the elective franchise. Has he thought of this?

Four young men, all members of well known Detroit families, have been sentenced to pay a fine of one hundred dollars each and to spend ninety days in the house of correction for "borrowing" (euphemism for stealing) an automobile to take two young women "joy riding." They got their just deserts as well as their "joy ride."

## WITCHCRAFT IN ENGLAND.

London Daily Mail.  
Remarkable stories of the prevalence of witchcraft in Somerset and of strange medical beliefs common in the country were told at a meeting of teachers at Barry, near Dulverton.

Dr. Rudenham, Dulverton, said that herbals and white witches were still living among them. He believed that the belief was widely held that whooping cough could be cured by placing the sufferer on the ground in a sheepfold, epilepsy by procuring silver coins from friends and having them made into a necklace or bracelet to be worn by the sufferer, and hemorrhages and hives by the chanting of a strange prayer.

A seventh son, especially if he were the seventh son of a seventh son, was as much feared after in some parishes as if he were a fairly street specialist.

## DISE DEBAR.

New York World.

What is the secret of the amazing power of the woman Dine Debar to delude people with the belief that she is the bearer of some mysterious message from the unknown world? To say that she is a common scoundrel and gross humbug does not explain her career. The more likely that the extraordinary old creature and her associates have assumed in their various appearances—Mahomet, a Diva Verdi, and "David the Prophet," "Helen and Horos," "The New Eve of the House of Israel" and "Mother Ellen," Mason, Queen of the Flying Rollers, and the like—has been the signs on the side-shows at the circus. They sound like jokes. They ought to serve as a warning to the most credulous man or woman permitted to be at large at the circus. The lady seems to exercise an irresistible attraction

for certain kinds of minds not to be treated as unbalanced. No cult in Dine Debar's package was too queer or too ludicrous to keep away; the earnest seekers after truth. She had a mystifying lingo, a knowledge of stage paraphernalia and an audacity in money-getting that made it easy for her to carry on the game of Spiritualism, or New Thought, or New Revelation, or a Brotherly Love religion turn and turn about in the company of fairly good persons. Luther March, who fell completely under her influence, was an able lawyer, and the South Africa contractor who backed one of her religious ventures was a hard-headed business man. She served the round of the prisons from Joliet to London, and was always able to draw more followers. Whenever she saw fit she could find another husband to marry.

## THE OPTIMIST'S CORNER

By George F. Butler, A.M., M.D.

A prolific cause of chronic indigestion is eating from habit, and simply because it is meal time and others are eating. To eat when not hungry is to eat without relief, and food taken without relief is worse than food. Without relief the salivary glands do not act, the stomach juices are not freely secreted and the best of foods will not be digested. Many perfectly harmless dishes are severely condemned for no other reason than that they were eaten perfunctorily and without relief. Hunger makes the plainest foods enjoyable. It causes vigorous secretion and outpouring of all the

digestive fluids, without a plentiful supply of which no foods can be perfectly digested. Wait for an appetite if it takes a week. Eating is one of the saving graces. It has a spiritual significance only through its physiological importance. If breakfast is a bore or lunch a matter of indifference, cut out one or both of them. Wait for distinct and unmistakable hunger, and then eat slowly and chew the food well. If you do this, you need ask few questions as to the propriety and digestibility of what you eat. Some men use up as much nerve force in eating and digestion that they have nothing left with which to achieve those triumphs which, otherwise, would be easy to them.

## RELATING TO MOSES THATCHER.

Logan, Utah, Aug. 30th, 1909.

Editor Deseret News.—In closing the very excellent biographical sketch of Moses Thatcher in the "News" of Monday, August 23rd, your writer says: "He lived to acknowledge the justice of the action of his brethren of the Twelve." I regret very much that this statement was made, because, so far as I know, and so far as any member of his family or near friends know, there was never anything said by Moses Thatcher that warrants the statement "He lived to acknowledge the justice of the Twelve." I regret very much that this statement was made, because, so far as I know, and so far as any member of his family or near friends know, there was never anything said by Moses Thatcher that warrants the statement "He lived to acknowledge the justice of the Twelve." I regret very much that this statement was made, because, so far as I know, and so far as any member of his family or near friends know, there was never anything said by Moses Thatcher that warrants the statement "He lived to acknowledge the justice of the Twelve." I regret very much that this statement was made, because, so far as I know, and so far as any member of his family or near friends know, there was never anything said by Moses Thatcher that warrants the statement "He lived to acknowledge the justice of the Twelve." I regret very much that this statement was made, because, so far as I know, and so far as any member of his family or near friends know, there was never anything said by Moses Thatcher that warrants the statement "He lived to acknowledge the justice of the Twelve." I regret very much that this statement was made, because, so far as I know, and so far as any member of his family or near friends know, there was never anything said by Moses Thatcher that warrants the statement "He lived to acknowledge the justice of the Twelve." I regret very much that this statement was made, because, so far as I know, and so far as any member of his family or near friends know, there was never anything said by Moses Thatcher that warrants the statement "He lived to acknowledge the justice of the Twelve." I regret very much that this statement was made, because, so far as I know, and so far as any member of his family or near friends know, there was never anything said by Moses Thatcher that warrants the statement "He lived to acknowledge the justice of the Twelve." I regret very much that this statement was made, because, so far as I know, and so far as any member of his family or near friends know, there was never anything said by Moses Thatcher that warrants the statement "He lived to acknowledge the justice of the Twelve." I regret very much that this statement was made, because, so far as I know, and so far as any member of his family or near friends know, there was never anything said by Moses Thatcher that warrants the statement "He lived to acknowledge the justice of the Twelve." I regret very much that this statement was made, because, so far as I know, and so far as any member of his family or near friends know, there was never anything said by Moses Thatcher that warrants the statement "He lived to acknowledge the justice of the Twelve." I regret very much that this statement was made, because, so far as I know, and so far as any member of his family or near friends know, there was never anything said by Moses Thatcher that warrants the statement "He lived to acknowledge the justice of the Twelve." I regret very much that this statement was made, because, so far as I know, and so far as any member of his family or near friends know, there was never anything said by Moses Thatcher that warrants the statement "He lived to acknowledge the justice of the Twelve." I regret very much that this statement was made, because, so far as I know, and so far as any member of his family or near friends know, there was never anything said by Moses Thatcher that warrants the statement "He lived to acknowledge the justice of the Twelve." I regret very much that this statement was made, because, so far as I know, and so far as any member of his family or near friends know, there was never anything said by Moses Thatcher that warrants the statement "He lived to acknowledge the justice of the Twelve." I regret very much that this statement was made, because, so far as I know, and so far as any member of his family or near friends know, there was never anything said by Moses Thatcher that warrants the statement "He lived to acknowledge the justice of the Twelve." I regret very much that this statement was made, because, so far as I know, and so far as any member of his family or near friends know, there was never anything said by Moses Thatcher that warrants the statement "He lived to acknowledge the justice of the Twelve." I regret very much that this statement was made, because, so far as I know, and so far as any member of his family or near friends know, there was never anything said by Moses Thatcher that warrants the statement "He lived to acknowledge the justice of the Twelve." I regret very much that this statement was made, because, so far as I know, and so far as any member of his family or near friends know, there was never anything said by Moses Thatcher that warrants the statement "He lived to acknowledge the justice of the Twelve." I regret very much that this statement was made, because, so far as I know, and so far as any member of his family or near friends know, there was never anything said by Moses Thatcher that warrants the statement "He lived to acknowledge the justice of the Twelve." I regret very much that this statement was made, because, so far as I know, and so far as any member of his family or near friends know, there was never anything said by Moses Thatcher that warrants the statement "He lived to acknowledge the justice of the Twelve." I regret very much that this statement was made, because, so far as I know, and so far as any member of his family or near friends know, there was never anything said by Moses Thatcher that warrants the statement "He lived to acknowledge the justice of the Twelve." I regret very much that this statement was made, because, so far as I know, and so far as any member of his family or near friends know, there was never anything said by Moses Thatcher that warrants the statement "He lived to acknowledge the justice of the Twelve." I regret very much that this statement was made, because, so far as I know, and so far as any member of his family or near friends know, there was never anything said by Moses Thatcher that warrants the statement "He lived to acknowledge the justice of the Twelve." I regret very much that this statement was made, because, so far as I know, and so far as any member of his family or near friends know, there was never anything said by Moses Thatcher that warrants the statement "He lived to acknowledge the justice of the Twelve." I regret very much that this statement was made, because, so far as I know, and so far as any member of his family or near friends know, there was never anything said by Moses Thatcher that warrants the statement "He lived to acknowledge the justice of the Twelve." I regret very much that this statement was made, because, so far as I know, and so far as any member of his family or near friends know, there was never anything said by Moses Thatcher that warrants the statement "He lived to acknowledge the justice of the Twelve." I regret very much that this statement was made, because, so far as I know, and so far as any member of his family or near friends know, there was never anything said by Moses Thatcher that warrants the statement "He lived to acknowledge the justice of the Twelve." I regret very much that this statement was made, because, so far as I know, and so far as any member of his family or near friends know, there was never anything said by Moses Thatcher that warrants the statement "He lived to acknowledge the justice of the Twelve." I regret very much that this statement was made, because, so far as I know, and so far as any member of his family or near friends know, there was never anything said by Moses Thatcher that warrants the statement "He lived to acknowledge the justice of the Twelve." I regret very much that this statement was made, because, so far as I know, and so far as any member of his family or near friends know, there was never anything said by Moses Thatcher that warrants the statement "He lived to acknowledge the justice of the Twelve." I regret very much that this statement was made, because, so far as I know, and so far as any member of his family or near friends know, there was never anything said by Moses Thatcher that warrants the statement "He lived to acknowledge the justice of the Twelve." I regret very much that this statement was made, because, so far as I know, and so far as any member of his family or near friends know, there was never anything said by Moses Thatcher that warrants the statement "He lived to acknowledge the justice of the Twelve." I regret very much that this statement was made, because, so far as I know, and so far as any member of his family or near friends know, there was never anything said by Moses Thatcher that warrants the statement "He lived to acknowledge the justice of the Twelve." I regret very much that this statement was made, because, so far as I know, and so far as any member of his family or near friends know, there was never anything said by Moses Thatcher that warrants the statement "He lived to acknowledge the justice of the Twelve." I regret very much that this statement was made, because, so far as I know, and so far as any member of his family or near friends know, there was never anything said by Moses Thatcher that warrants the statement "He lived to acknowledge the justice of the Twelve." I regret very much that this statement was made, because, so far as I know, and so far as any member of his family or near friends know, there was never anything said by Moses Thatcher that warrants the statement "He lived to acknowledge the justice of the Twelve." I regret very much that this statement was made, because, so far as I know, and so far as any member of his family or near friends know, there was never anything said by Moses Thatcher that warrants the statement "He lived to acknowledge the justice of the Twelve." I regret very much that this statement was made, because, so far as I know, and so far as any member of his family or near friends know, there was never anything said by Moses Thatcher that warrants the statement "He lived to acknowledge the justice of the Twelve." I regret very much that this statement was made, because, so far as I know, and so far as any member of his family or near friends know, there was never anything said by Moses Thatcher that warrants the statement "He lived to acknowledge the justice of the Twelve." I regret very much that this statement was made, because, so far as I know, and so far as any member of his family or near friends know, there was never anything said by Moses Thatcher that warrants the statement "He lived to acknowledge the justice of the Twelve." I regret very much that this statement was made, because, so far as I know, and so far as any member of his family or near friends know, there was never anything said by Moses Thatcher that warrants the statement "He lived to acknowledge the justice of the Twelve." I regret very much that this statement was made, because, so far as I know, and so far as any member of his family or near friends know, there was never anything said by Moses Thatcher that warrants the statement "He lived to acknowledge the justice of the Twelve." I regret very much that this statement was made, because, so far as I know, and so far as any member of his family or near friends know, there was never anything said by Moses Thatcher that warrants the statement "He lived to acknowledge the justice of the Twelve." I regret very much that this statement was made, because, so far as I know, and so far as any member of his family or near friends know, there was never anything said by Moses Thatcher that warrants the statement "He lived to acknowledge the justice of the Twelve." I regret very much that this statement was made, because, so far as I know, and so far as any member of his family or near friends know, there was never anything said by Moses Thatcher that warrants the statement "He lived to acknowledge the justice of the Twelve." I regret very much that this statement was made, because, so far as I know, and so far as any member of his family or near friends know, there was never anything said by Moses Thatcher that warrants the statement "He lived to acknowledge the justice of the Twelve." I regret very much that this statement was made, because, so far as I know, and so far as any member of his family or near friends know, there was never anything said by Moses Thatcher that warrants the statement "He lived to acknowledge the justice of the Twelve." I regret very much that this statement was made, because, so far as I know, and so far as any member of his family or near friends know, there was never anything said by Moses Thatcher that warrants the statement "He lived to acknowledge the justice of the Twelve." I regret very much that this statement was made, because, so far as I know, and so far as any member of his family or near friends know, there was never anything said by Moses Thatcher that warrants the statement "He lived to acknowledge the justice of the Twelve." I regret very much that this statement was made, because, so far as I know, and so far as any member of his family or near friends know, there was never anything said by Moses Thatcher that warrants the statement "He lived to acknowledge the justice of the Twelve." I regret very much that this statement was made, because, so far as I know, and so far as any member of his family or near friends know, there was never anything said by Moses Thatcher that warrants the statement "He lived to acknowledge the justice of the Twelve." I regret very much that this statement was made, because, so far as I know, and so far as any member of his family or near friends know, there was never anything said by Moses Thatcher that warrants the statement "He lived to acknowledge the justice of the Twelve." I regret very much that this statement was made, because, so far as I know, and so far as any member of his family or near friends know, there was never anything said by Moses Thatcher that warrants the statement "He lived to acknowledge the justice of the Twelve." I regret very much that this statement was made, because, so far as I know, and so far as any member of his family or near friends know, there was never anything said by Moses Thatcher that warrants the statement "He lived to acknowledge the justice of the Twelve." I regret very much that this statement was made, because, so far as I know, and so far as any member of his family or near friends know, there was never anything said by Moses Thatcher that warrants the statement "He lived to acknowledge the justice of the Twelve." I regret very much that this statement was made, because, so far as I know, and so far as any member of his family or near friends know, there was never anything said by Moses Thatcher that warrants the statement "He lived to acknowledge the justice of the Twelve." I regret very much that this statement was made, because, so far as I know, and so far as any member of his family or near friends know, there was never anything said by Moses Thatcher that warrants the statement "He lived to acknowledge the justice of the Twelve." I regret very much that this statement was made, because, so far as I know, and so far as any member of his family or near friends know, there was never anything said by Moses Thatcher that warrants the statement "He lived to acknowledge the justice of the Twelve." I regret very much that this statement was made, because, so far as I know, and so far as any member of his family or near friends know, there was never anything said by Moses Thatcher that warrants the statement "He lived to acknowledge the justice of the Twelve." I regret very much that this statement was made, because, so far as I know, and so far as any member of his family or near friends know, there was never anything said by Moses Thatcher that warrants the statement "He lived to acknowledge the justice of the Twelve." I regret very much that this statement was made, because, so far as I know, and so far as any member of his family or near friends know, there was never anything said by Moses Thatcher that warrants the statement "He lived to acknowledge the justice of the Twelve." I regret very much that this statement was made, because, so far as I know, and so far as any member of his family or near friends know, there was never anything said by Moses Thatcher that warrants the statement "He lived to acknowledge the justice of the Twelve." I regret very much that this statement was made, because, so far as I know, and so far as any member of his family or near friends know, there was never anything said by Moses Thatcher that warrants the statement "He lived to acknowledge the justice of the Twelve." I regret very much that this statement was made, because, so far as I know, and so far as any member of his family or near friends know, there was never anything said by Moses Thatcher that warrants the statement "He lived to acknowledge the justice of the Twelve." I regret very much that this statement was made, because, so far as I know, and so far as any member of his family or near friends know, there was never anything said by Moses Thatcher that warrants the statement "He lived to acknowledge the justice of the Twelve." I regret very much that this statement was made, because, so far as I know, and so far as any member of his family or near friends know, there was never anything said by Moses Thatcher that warrants the statement "He lived to acknowledge the justice of the Twelve." I regret very much that this statement was made, because, so far as I know, and so far as any member of his family or near friends know, there was never anything said by Moses Thatcher that warrants the statement "He lived to acknowledge the justice of the Twelve." I regret very much that this statement was made, because, so far as I know, and so far as any member of his family or near friends know, there was never anything said by Moses Thatcher that warrants the statement "He lived to acknowledge the justice of the Twelve." I regret very much that this statement was made, because, so far as I know, and so far as any member of his family or near friends know, there was never anything said by Moses Thatcher that warrants the statement "He lived to acknowledge the justice of the Twelve." I regret very much that this statement was made, because, so far as I know, and so far as any member of his family or near friends know, there was never anything said by Moses Thatcher that warrants the statement "He lived to acknowledge the justice of the Twelve." I regret very much that this statement was made, because, so far as I know, and so far as any member of his family or near friends know, there was never anything said by Moses Thatcher that warrants the statement "He lived to acknowledge the justice of the Twelve." I regret very much that this statement was made, because, so far as I know, and so far as any member of his family or near friends know, there was never anything said by Moses Thatcher that warrants the statement "He lived to acknowledge the justice of the Twelve." I regret very much that this statement was made, because, so far as I know, and so far as any member of his family or near friends know, there was never anything said by Moses Thatcher that warrants the statement "He lived to acknowledge the justice of the Twelve." I regret very much that this statement was made, because, so far as I know, and so far as any member of his family or near friends know, there was never anything said by Moses Thatcher that warrants the statement "He lived to acknowledge the justice of the Twelve." I regret very much that this statement was made, because, so far as I know, and so far as any member of his family or near friends know, there was never anything said by Moses Thatcher that warrants the statement "He lived to acknowledge the justice of the Twelve." I regret very much that this statement was made, because, so far as I know, and so far as any member of his family or near friends know, there was never anything said by Moses Thatcher that warrants the statement "He lived to acknowledge the justice of the Twelve." I regret very much that this statement was made, because, so far as I know, and so far as any member of his family or near friends know, there was never anything said by Moses Thatcher that warrants the statement "He lived to acknowledge the justice of the Twelve." I regret very much that this statement was made, because, so far as I know, and so far as any member of his family or near friends know, there was never anything said by Moses Thatcher that warrants the statement "He lived to acknowledge the justice of the Twelve." I regret very much that this statement was made, because, so far as I know, and so far as any member of his family or near friends know, there was never anything said by Moses Thatcher that warrants the statement "He lived to acknowledge the justice of the Twelve." I regret very much that this statement was made, because, so far as I know, and so far as any member of his family or near friends know, there was never anything said by Moses Thatcher that warrants the statement "He lived to acknowledge the justice of the Twelve." I regret very much that this statement was made, because, so far as I know, and so far as any member of his family or near friends know, there was never anything said by Moses Thatcher that warrants the statement "He lived to acknowledge the justice of the Twelve." I regret very much that this statement was made, because, so far as I know, and so far as any member of his family or near friends know, there was never anything said by Moses Thatcher that warrants the statement "He lived to acknowledge the justice of the Twelve." I regret very much that this statement was made, because, so far as I know, and so far as any member of his family or near friends know, there was never anything said by Moses Thatcher that warrants the statement "He lived to acknowledge the justice of the Twelve." I regret very much that this statement was made, because, so far as I know, and so far as any member of his family or near friends know, there was never anything said by Moses Thatcher that warrants the statement "He lived to acknowledge the justice of the Twelve." I regret very much that this statement was made, because, so far as I know, and so far as any member of his family or near friends know, there was never anything said by Moses Thatcher that warrants the statement "He lived to acknowledge the justice of the Twelve." I regret very much that this statement was made, because, so far as I know, and so far as any member of his family or near friends know, there was never anything said by Moses Thatcher that warrants the statement "He lived to acknowledge the justice of the Twelve." I regret very much that this statement was made, because, so far as I know, and so far as any member of his family or near friends know, there was never anything said by Moses Thatcher that warrants the statement "He lived to acknowledge the justice of the Twelve." I regret very much that this statement was made, because, so far as I know, and so far as any member of his family or near friends know, there was never anything said by Moses Thatcher that warrants the statement "He lived to acknowledge the justice of the Twelve." I regret very much that this statement was made, because, so far as I know, and so far as any member of his family or near friends know, there was never anything said by Moses Thatcher that warrants the statement "He lived to acknowledge the justice of the Twelve." I regret very much that this statement was made, because, so far as I know, and so far as any member of his family or near friends know, there was never anything said by Moses Thatcher that warrants the statement "He lived to acknowledge the justice of the Twelve." I regret very much that this statement was made, because, so far as I know, and so far as any member of his family or near friends know, there was never anything said by Moses Thatcher that warrants the statement "He lived to acknowledge the justice of the Twelve." I regret very much that this statement was made, because, so far as I know, and so far as any member of his family or near friends know, there was never anything said by Moses Thatcher that warrants the statement "He lived to acknowledge the justice of the Twelve." I regret very much that this statement was made, because, so far as I know, and so far as any member of his family or near friends know, there was never anything said by Moses Thatcher that warrants the statement "He lived to acknowledge the justice of the Twelve." I regret very much that this statement was made, because, so far as I know, and so far as any member of his family or near friends know, there was never anything said by Moses Thatcher that warrants the statement "He lived to acknowledge the justice of the Twelve." I regret very much that this statement was made, because, so far as I know, and so far as any member of his family or near friends know, there was never anything said by Moses Thatcher that warrants the statement "He lived to acknowledge the justice of the Twelve." I regret very much that this statement was made, because, so