

of Principles. This was what led him to place them in a false light before the public, and thus bring them into disrepute and cause dissension and division among the Latter-day Saints.

The spirit he has now manifested, and his expression of willingness to do all in his power to make right such wrongs as have been brought about, though unintentionally, by his course and writings, commends itself to our consideration. We are glad that light has come to him and that he can see he was in error, when he set up his individual judgment against that of all the leading authorities of the Church.

It was a monstrous notion that all these leading brethren were guilty of "double dealing and punio faith." It was one that should make any man pause and reflect and ask himself if he himself was not in the wrong and had misjudged his brethren.

We are thankful that this investigation has been conducted in kindness and patience and deliberation, and with a desire to bring forth the truth. Brother Thatcher had the right to place his case, as he viewed it, before his brethren with as much detail as he desired. Having done so he has submitted it to this Council in a spirit of humility, which is very gratifying to us, and we believe pleasing to the Lord.

It was also very gratifying to hear Brother Thatcher acknowledge the Apostles as the mouthpieces of the Lord, clothed with authority as Prophets, Seers and Revelators, and acknowledge that they were seeking his salvation while probing his allment to the very bottom. Such acknowledgements are indicative that Brother Thatcher is ready to comply with our decision, which is as follows:

#### DECISION.

We therefore decide that the charges against Brother Moses Thatcher have been sustained, and that in order to retain his standing and fellowship in the Church of Jesus Christ of Latter-day Saints he publish a statement to the satisfaction and approval of the Presidency of this State of Zion, fully covering the following points, viz:

That in taking the position that the authorities of the Church, by issuing the Declaration of Principles, on April 6th, 1896, acted in violation of pledges previously given, and contrary to what they had published in the DESERET NEWS and given to the Salt Lake Times, he was in error and in the dark.

That he now sees there is no conflict between that Declaration and their former utterances in reference to political affairs.

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 the public have been led to believe through his utterances that the leaders of the Church were forging chains to bind the members of the Church, an impression was created which he did not intend and does not wish to prevail.

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 them an injustice and is ready to make such amends as lie in his power.

That he acknowledges the First Presidency and Council of the Apostles as God's servants, as Prophets, Seers and Revelators, and their authority as supreme in the Church.

That when one man is out of harmony with them 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 no member of the Church has the right to oppose and bring into contempt any rule of the Church which has been formulated by proper authority, especially when it has been adopted by the Church as a body.

That he was in error in stating in his published letter to President Lorenzo Snow:

During all these weary months, while friends and physicians believed I was on the verge of the grave, I was administered to only once by members of our quorum, although day after day engagements made for that purpose were for reasons unknown to me not kept.

In this connection he may state that one such engagement was not kept, but that this was not an intentional breach of promise.

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

That he knows of no higher allegiance or more solemn and binding obligations than those of a religious character, between a man and his God.

That in speaking of "chains," "oppression," "curtailment of liberty," "malice," "anger," "spite," and "revenge," he did not intend to reflect upon the authorities of the Church in any way, and is grieved that his language has been so construed.

That in failing to attend the meeting of the Twelve Apostles on November 12th, and again on November 19th, he made a grave mistake, which he now regrets, though he did not see it then in that light.

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 wherein he has wronged any of his brethren by word, deed or improper understanding of their spirit and intent, he now asks their forgiveness.

That he has obtained light wherein he was in the dark, and can sustain in his faith and feelings 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.

ANGUS M. CANNON,  
JOSEPH E. TAYLOR,  
CHARLES W. PENROSE.

BROTHER THATCHER'S ENDORSEMENT.

Without qualification or mental reservation I accept this decision in full.

MOSES THATCHER.

HIS LETTER,

SALT LAKE CITY, Utah,

August 13th, 1897.

Presidents Angus M. Cannon, Joseph E. Taylor, and Charles W. Penrose:

Dear Brethren—I have before me your decision, as approved by the

High Council of the Salt Lake State of Zion, specifying the conditions by which I may retain my standing and fellowship in the Church.

In connection therewith it is, I believe, well understood that all arguments, denials and conclusions based upon erroneous premises partake of the nature of the premises themselves.

My case has proven no exception to this general rule. When it came before the Council for a hearing, I informed you that I was seeking light and believed that the Lord would manifest it in the findings of that tribunal having well defined powers and competent jurisdiction.

So when it determined and definitely decided that there existed no disagreement or conflict as between the former authoritative public announcements respecting the individual liberty and personal political freedom of the members of the Church and the announcements contained in the "Declaration of Principles" on the same subject (except as defined in the latter document wherein certain prominent Church officials are required to seek counsel before accepting political office or entering into other engagements that would interfere with obligations already made) there appeared to my mind the light earnestly prayed for, and under the guidance of which I can accept the "Declaration of Principles" without a whitening myself. In accepting it as defined by the Council, I need violate none of the engagements heretofore entered into under the requirements of party pledges respecting the political independence of the citizen who remains untrammelled as contemplated in the guarantees of the State Constitution.

Having repeatedly affirmed willingness to make amends where I have wronged my brethren in public utterances or otherwise, while under misapprehensions as to the true situation; and as you have informed me that I may do this by accepting your decision, and as that course would prevent arguments and disputes as to whether or not I had complied in full with all requirements, I make the decision, just as you rendered it, a part of this communication, accept it by attaching my signature, affix it hereto and authorize you to make it public in any manner you may deem proper.

Here attach the decision.

Very Respectfully,  
Your Brother in the Gospel,  
MOSES THATCHER.

[The decision appears above.]

THE ACCEPTANCE.  
SALT LAKE CITY, UTAH,  
August 14, 1897.

We hereby accept the foregoing letter from Moses Thatcher and his endorsement of the decision of the High Council on his case given August 13th, 1897, as a satisfactory compliance with that decision, and rejoice in the light and spirit of submission which have come to Brother Moses Thatcher and his readiness to yield to the findings of the Council and the authority of the presiding officers of the Church of Christ.

ANGUS M. CANNON,  
JOSEPH E. TAYLOR,  
CHARLES W. PENROSE,  
Presidency of the Salt Lake State of Zion.