

there is a principle of rule and propriety that ought to exist everywhere, that does exist among all the nations of the earth, and that does exist among all those various institutions of which I have spoken. But for want of a better knowledge of these things, I am not surprised if, with her superior knowledge, Sister Ferguson did assume a dictatorial air and said, when interfered with, "I do not know that that is any of your business. I think that is mine." And then, again, those other sisters have got their feelings on the same question, and no law being laid down in relation to those matters, they carry out their ideas according to their theories, and they do not think it is proper for any kind of air to be put on by anybody whether rightfully or assumed. They do not comprehend that, and neither do we, generally, in our republican institutions. It is a good deal the same in our Church affairs. We are apt to think that "Jack is as good as his master," and a little better. That is about the feeling that exists. And if people should sometimes see their authority interfered with, it creates feelings of irritation. To a person accustomed to be governed by correct rules, and to see things carried out intelligently, it is painful to their feelings to see them carried out otherwise; they feel as though something was wrong and wanted putting right.

I will relate a little circumstance of that kind; for we have all kinds of things among us Mormons. We had a war here a while ago. Brother Wells here was appointed a Lieut. General, and then myself and George A. Smith were appointed his counselors—(laughter). If anybody knows what that is in a military capacity, I never was able to find out. Well, we went out and did the best we could, and I must say that General Wells displayed a good deal of knowledge, tact, vim, life and fidelity, and we tried to step up to him as near as we could—being his counselors. (laughter). There was a little difficulty arose about Bro. Nathaniel Jones—or Colonel Jones—a very excellent, good man and a thorough disciplinarian; and he had not been rubbing his back against that medical college wall and become familiar with all its usages, but he had been in the Nauvoo legion and an officer in the Mormon Battalion and there he had got a smattering of military tactics, military ideas, military rule and authority, and when he saw all kinds of curious doings among the boys—as they called themselves—who were not strictly under military rule, etc.—he wanted to straighten them out. But they, like the associates of Sister Ferguson, felt that "Jack was as good as his master." They didn't want too much military rule; they wanted a great amount of latitude, that they might be able to carry out their ideas and enjoy themselves and kick up their heels and feel like a lot of wild colts. Well, General Wells wanted me to go down, as his counselor, and see if the difficulty could not be put right. I was not even a corporal; I don't know what office I did hold; but he wanted me to go down and adjust matters. So I went. I examined into things generally; talked with the officers, and mixed up with the men, and found out how things were exactly. There were Captains, and Colonels, and Generals and all kinds of big men there, and they each had men in command; but Colonel Jones, whenever he saw anything wrong anywhere, wanted to go to work himself and put it right. I soon found out the feeling that was against him. The men considered him to straight-laced, and as they expressed it, "had too many epaulets on his shoulders," because they saw in him a disposition to exercise authority, and the officers of the several companies did not object to that because it relieved them from responsibility. "Now, Brother Jones" (said I)—"I called him brother; I had not got the length of calling him colonel, I called him plain Bro. Jones—let me tell you how to fix these matters. Such and such a man is a captain, is he not?" "Yes." "Another, there is a lieutenant?" "Yes." "And another is a major?" "Yes." "And you are in command here?" "Yes." "Well, now, instead of going to work to regulate all these matters yourself, why do you not detail lieutenant so and so, captain so and so, and major so and so, to look after the men who are acting improperly?" He thought the advice was good, and followed it, and order and harmony were restored.

Now, this would apply to Sister Ferguson. There was nothing particularly wrong about her; there was nothing particularly wrong with the Board; the directors did not wish to harm Sister Ferguson; they were simply seeking to remedy what they thought was an evil.

Now we come to another principle which is this: if in an institution like that, without any regulations pertaining to these matters, there was any kind of—shall we call it arbitrary feeling? I do not know that much of that feeling was displayed. There may have been a little of it; I do not know; but when we come down to the Gospel, which we profess to be governed by, it places us in another position. This Hospital was started, I believe, as an institution for the benefit of the members of the Church of Jesus Christ of Latter-day Saints. These sisters, I suppose, were selected because they were considered competent, and then, on the other hand, because they were considered good Latter-day Saints. Now, I believe that about them, and they desired to do right, and then Sister Ferguson desired to do right, too.

But then there were these discrepancies exhibited. But when we come down to the law of the Gospel, that places us altogether in another position. And the law of the Gospel and the law of the needs of the world do not always altogether harmonize. Sometimes we require to exercise a good deal of forbearance, a good deal of kindness, and a good deal of that kind of feeling expressed by the poet in speaking of his wife:

"Be to her faults a little blind,
Be to her virtues very kind."

I have had a good deal of experience of this nature. I have to meet with all kinds of men and all kinds of women. We are all surrounded with a good many indirmities, and I feel as the old lady said, "we are all poor, miserable, independent sinners." We all make egregious mistakes sometimes when we think we are acting for the very best. There is nothing new about that. The same thing exists in the nations. The same thing exists among the leading men of this government and in other governments.

Let me here refer you to a case that took place in New Orleans. General Jackson when he was in command had some difficulty with the mayor of that city. To make defensive works he called for cotton. One man, I think objected, and said, "General that is my cotton, and I don't choose that you shall use it in this public way." "Well," said the General, "if it is yours why don't you take your gun and help defend it?" He ordered the cotton bales to be rolled up, and it was necessary, as he thought, under the necessities of the case, that military authority should be obeyed; in other words, that martial law should be exercised. He got the cotton. He drove back the British. He accomplished his object. And after he was done he was fined, I believe, \$1000 for interfering with the civil authorities and resisting the writ of *hebeas corpus*. He thought he had a right to do what he did, and he assumed the responsibility. But they fined him for it, and that fine stood against him until pretty near his death. He had transgressed the civil laws of the land, and if he could do that with impunity, it was considered that others could do the same, and they did not want to set such a bad example. In this we see a conflict between military and civil authority. The mayor thought he was doing his duty; the general thought he was doing his; but when it was brought before the courts the general was fined. He paid the fine, but it was remitted some little time before his death.

Then there is a case of a similar nature right before this nation at the present time. I refer to the case of Fitz John Porter. I am not competent to enter into the full details of it. However, suffice it to say, that his superior officer, General Pope, had ordered him to make a certain movement, and it is alleged, he disobeyed the order thinking that if he did obey the result would be injurious. In this he committed a breach of military etiquette and military law. They had the law there—not like this hospital—and he violated it. For this he was censured.

I merely want to show that there is nothing in these kinds of misunderstanding for they exist every where and have existed from time immemorial. And it is not uncommon for parties when their dignity is insulted to settle the matter by pistols or swords, as the case may be, and frequently one or the other is killed, and "honor is satisfied." I merely introduce this to show how such things operate, and that you make the very best rules you can and the very best laws, and there is a danger of their being violated. I might mention other instances, but I do not wish to occupy too much time in relation to these matters. From what I have said it will be seen that these folks, to whom I have alluded, were pretty decent people. I do not know but the Mayor of New Orleans was a pretty good man, and General Jackson had a pretty good reputation, and was afterwards President of the United States. I expect Fitz John Porter is a pretty good man; I expect that General Pope is a pretty good man; yet they have disturbed the nation and Congress with the difficulties that have existed between them in spite of all those laws. As I said before there is a kind of neutral zone, and yet men come in conflict.

Here, as members of the Church of Jesus Christ of Latter-day Saints, we profess to be governed by a law that is different from others. I have mentioned it already. It is the law of the Gospel. Then, as has been stated, we have our institutions separate and distinct from the States, the same as others have. Other religious bodies have the same. We have our religious usages, our ideas, and our theories. We believe—and hardly I was going to say—we believe in a celestial law. Hardly. What is it? "Thy will be done on earth as it is done in heaven." That is the way I understand it. As I have said before, Jesus came not to do his own will, but the will of His Father that sent Him. And when He told His disciples to pray, as I have stated, He said, say "Our Father which art in heaven, hallowed be thy name, thy kingdom come," what! thy kingdom! whose kingdom? the kingdom of God. What! The kingdom of God come upon the earth? yes, that is what it says—the rule of God, the government of God, the dominion of God. "Thy kingdom come, thy will be done on earth as it is in heaven." When that is done we shall have a celestial law here. We have not got it yet quite

and we are not prepared for it quite, but we are trying to introduce those things, and the Gospel has been restored for that purpose, and revelation has been given for that purpose, and the heavens have been opened for that purpose, and the Priesthood of God has been organized for that purpose in all its various forms and ramifications, and predicated upon that principle, the High Council has been organized and other officers and peoples associated with the Church and kingdom of God.

Now, then, as has been stated here, the Executive Board of this hospital were desirous to be set apart by the Priesthood that they might act under the blessing of God. They came to consult me about the hospital in general, and wanted to know if something could not be done in the interest of the sick and afflicted of the Church of Jesus Christ of Latter-day Saints. They were desirous of having a house that was dedicated to God, a house where the Elders could go in and administer to those who were afflicted as well as the physicians, and that all these things should be conducted under the direction of the Almighty. Now, while I am a strict believer in discipline and rule, yet I could not but believe, on the other hand, in the feelings that were exhibited by Sister Eliza Snow and others, in relation to these matters. It has appeared in this investigation that some difficulty arose among those in charge of the hospital, and Sister Eliza and others tried to get them to harmonize and act as Latter-day Saints. That was very good counsel to give, and it would have been well if it had been obeyed, but it was not, and things have resulted as they have done.

Now, what would you do? These sisters prayed, etc. I presume they did, and certainly I do not want to set them down as hypocrites. They had seen Sister Ferguson take opium once or twice. She alleged that she took it for neuralgia of the heart. Being afflicted with a disease of that kind she had consulted some eminent physicians, and they had advised her to take morphine for an affliction of that sort. It was supposed to be a proper thing to take under the circumstances. Now, while the taking of this morphine might look a little suspicious, yet if they had had that same neuralgia, would it not have been the proper thing to have said, "Oh, my sisters, won't you be merciful to me. And while I am sick don't attribute my sickness to any wrong or any evil, but won't you come and pray for me and be my good, kind sisters and friends and help me in my affliction." That would have been the right thing to have done instead of trying to find out something bad. There was nothing that could be brought against Sister Ferguson here. She had to stand the fire of all kinds of witnesses, and not one solitary thing could be proven either against her moral conduct or against her actions, or against her reputation in regard to these things—either as a brandy drinker or as a morphine taker under those peculiar circumstances.

Well, now, it would look naturally cruel to me to throw out reflections, especially when a person was laboring under extreme pain, and we ought not to give way to that kind of feelings any of us. Why, if I were to see the lowest and most depraved suffering under an influence of that kind, I would want to follow the teaching given by Jesus in regard to the man that had fallen among thieves and had been abused and robbed. The Priest passed by on the other side of the road, thinking doubtless it was only some poor devil. Then came a Levite, and he passed by, thinking no doubt, "he is only a poor outcast: let him die and be damned or anything else." But a certain Samaritan came along, and his feelings seemed to be this: "You have fallen among thieves. Won't you allow me to administer to you." That would be proper. That is the way I look at it. I would do the same thing to anybody that I saw in distress. I would not seek to injure their reputation or to malign their character.

Now, I suppose that these sisters were mistaken in their ideas. I do not think that they have bad hearts; but sometimes when people allow their prejudices to run against a person, they carry these things too far. While we are desirous to put down iniquity we must not go to work and act a cruel part toward anybody. God does not do it. He sends His rain on the evil and on the good. He causes His sun to shine on the just and on the unjust. A wicked man's field may lay alongside a righteous man's field. He don't take His sun off the field of the wicked man. He makes no distinctions of that sort. He pours blessings upon all, and He has to be merciful to us all, otherwise we would not be as we are today, surrounded with the blessings we enjoy.

In regard to all these matters, it requires great care and great discrimination. When those sisters came to me and reported that Sister Ferguson had got out of the way, and read those charges, I felt ashamed. I could hardly believe it at first. I said to them: "These are grave charges you are making. Do you know that these things are so?" They answered they thought they did. "Well," said I, "if these things are true, Sister Ferguson is not fit to hold that position, nor to be a member of the Church of Jesus Christ of Latter-day Saints." For she was accused, you know, of being false—in other words, a liar. Some things, too, were said to be strangely disappearing, so that she was accused of being a thief; but when we come to inquire into these things we find there

was no foundation for the charges. They seem to have arisen from unworthy jealousies. We should not be too ready in harboring such feelings.

Now, I will tell you of a principle taught by Joseph Smith. It may be of use to you as a High Council, and it will not hurt anybody else. In speaking of the discernment of spirits, said he, a man may have the gift of the discernment of spirits; he may see what is in the heart; but because that has been revealed to him he has no business to bring that as a charge against any person. The man's acts must be proved by evidence and by witnesses.

I speak of these things for your information, and I do not know but I have talked long enough.

Suffice it to say that as Latter-day Saints we ought to be under the law of love, of kindness, and of mercy. And yet at the same time we cannot overlook the wrong. It is right to probe certain things to the bottom as you have done this thing. I was pleased to see the energy displayed all the way through on both sides, and I think this is the general feeling that prevails—a determination to ferret out wrong and to correct evil. One thing is just as necessary as the other.

I have already published a statement about a woman who had committed an act of adultery while her husband was away from home. I was written to about it. Why, said I, cut her off from the Church. We cannot have such people in the Church. Ultimately I requested the husband of the woman to come and see me, but instead of coming himself he brought along the seducer of his wife, his wife and three beautiful children—three as beautiful children as I had seen anywhere and as promising. It made my heart ache to see the position that that woman had placed her family in. But I could not help it. She had entered into covenants which were sacred. She had violated those covenants. The Book of Covenants says that such people shall be destroyed. I could not change it. I did not make that law. When they told me that the seducer was there, I said, I do not want to see him. I can't have anything to do with such a wretch—a man that would enter into a family and debauch another man's wife while he was away, thus taking advantage of the circumstances in which she was placed. I do not know who the man was; and I don't care. I don't want to see him. The woman wept. "Can I stay in the Church," she asked. "No, madam, you can't." I could not assume the responsibility, the Bishop could not assume the responsibility, the High Council could not assume the responsibility, without becoming partakers of the crime. I have seen other things of a similar kind and have had to deal with them. This High Council has no right to condone sin. This is an error that people fall into. If men transgress and violate the laws of God, they have no right but to deal with them according to the law of God. Treat them kindly; do the best you can for them but do not condone their crimes. Apostles, Prophets, Pastors, Teachers, Deacons, and High Councils are placed in the Church as they formerly were, for the perfecting of the Saints; not to pass over iniquity because of certain influences. No influence of any kind ought to control you, only the pure principles of eternal truth as laid down in the law of God. No man can inherit a celestial kingdom who does not keep a celestial law. No man can inherit a terrestrial kingdom unless he abides a terrestrial law, and no man can inherit a telestial kingdom unless he abides a telestial law. And it is for us to see that these laws are executed. We must purge ourselves from sin.

Then, in regard to this affair. As I have already said, I think there was a little weakness in Sister Ferguson and in those sisters. And is there not a little weakness in all of us? I have many weaknesses and infirmities. Shall we condemn one another? No. But I wanted to point out some of these things for the benefit of this Board of Directors, of Sister Ferguson, of this High Council, and of all concerned, that we may be enabled to look carefully, dispassionately and intelligently into all of these matters, and seek for the Spirit of the living God. It is your privilege as a High Council always to know the right, if you are living your religion and keeping the commandments of God and to have the inspiration of the Most High to guide you in your acts, and if you have that and seek unto the Lord, He will bless you and guide you in all of your doings. And so He will all men who seek unto Him, for as many as are led by the Spirit of God they are the sons of God. And we have to discriminate between the laws of the world and the laws of God. We have no need to break any just and equitable laws, and never mean to.

Now in regard to the position of the United States to-day. What a pitiful example we have when we come to look at it. They talk about our debauchery and corruption. Why they have twenty criminals right among us to our one, and more than that. I have read that in Springfield, out of the outsiders there, 45 per cent. of them are in some way or other, some lesser and some greater, violators of the law. Yes, according to statistics that are clear, pointed and plain they have from 20 to 30 violators of the law to the Latter-day Saints one. Well, that is not much for us to boast of, for we ought not to have any. But, then, the idea of our being accused of licentiousness and crime, and these pure people being sent out here to correct our morals!

But it is all right. We will try to do right, maintain the law and sustain all correct principles. We put up with a good deal of indignity. Still we will do right and leave ourselves in the hands of God; for if we do right and cleave unto Him, He will take care of us; He will avenge the cause of Zion and judge the men who are fighting against her; and I say now, as I have before, over and over again, Woe! to them that fight against Zion, for God will fight against them. We will pursue our course and observe the law of God and keep His commandments.

And I say God bless this High Council with the President and his counselors; God bless the brethren and sisters associated with the Hospital; and those sisters who may have unwittingly done wrong, they will try and do better; and Sister Ferguson, if she has walked a little too strait, she will try to be a little more pliable; and we will all try to move along and feel that we are living among the Saints of God, and that we are of one family and one household.

God bless you all and lead you in the paths of life, in the name of Jesus, Amen.

Brother Angus M. Cannon asks: Do we understand you to sustain the decision of the Council? Certainly I do. I feel always like sustaining such things. And I will say, moreover, that it is very seldom I find it necessary to change what has taken place and been decided by the High Councils, among all the High Councils there are in the Church. And why should they not do right?—men that are disinterested, men who are working for nothing, men who are seeking to adjust difficulties among their brethren, and who meet together from time to time and spend hours and days and weeks in adjusting these difficulties, simply for the love of God and humanity and to correct error and establish the principles of righteousness, etc.

In regard to Sister Ferguson, I give you my right hand of fellowship and say God bless you, and try and be a little more humble. And I will do the same to those other sisters. God bless you all. Try to ameliorate the wants and sufferings of humanity, and seek to do all the good that lays in your power; for as you do good to others God will be good to you. God bless you all in the name of Jesus Christ. Amen.

The following are the remarks made at the investigation, or trial, by President Angus M. Cannon, and the decision of the High Council in the case above referred to:

President Angus M. Cannon proceeded to review the evidence which had been adduced in the investigation. He took the charges *seriatim*. With respect to the first charge—that of taking morphine to excess—he held that there was no evidence to support the allegation. It was admitted by Sister Ferguson that she had been accustomed to take morphine to relieve her pain induced by neuralgia of the heart; but never, except upon one occasion, was she rendered incapable of attending to her duties by the taking of this drug, and it was very supposable that severe pain was the cause of her administering what appeared to be an overdose. But was she to be denounced as a confirmed morphine taker because upon this one occasion she had administered an overdose of this drug? Was that circumstance to be used as a means to destroy her communion with the Church, to destroy her reputation, and to brand her as being an habitual slave to this terrible medicine? By no means.

With regard to the second charge—that of being false—President Cannon said he had not discovered anything in the evidence to substantiate that Sister Ferguson was false. She might have appeared to be arbitrary, commanding, in her desire to have respect and obedience from those under her charge; but a good deal of this kind of feeling appeared to have arisen from jealousy and from watching for faults, and when found, magnifying them to a great extent.

In reference to the third charge—that of stealing medicine from the Hospital—it had been proved that Sister Ferguson took some pills once, and they were administered to an outside patient of the Hospital, she took this medicine, as was her right, for the use of outside patients. And as to the taking of brandy—about which so much had been made—all the evidence upon that point was that Sister Ferguson had asked the nurse once for a "sling" of brandy to be brought to her room, and she felt that she had need of it. Was it criminal for her to take a little brandy under those circumstances? Was she to be proclaimed as a drunkard? Not by any means.

Fourth charge that of malpractice in the case of an old woman by the alleged administration of morphine—was held to be entirely unfounded. The old woman referred to, was in a bad state of dropsy, and in a dying condition when brought to the hospital; she suffered great pain; and doubtless, as a doctor, and considering it the right thing, sister Ferguson did administer morphine for the purpose of relieving the patient from pain and getting her to sleep. The patient subsequently died. But because of this was Sister Ferguson to be accused of causing her death? No.

The very fact of the sisters having signed those charges showed that they conceived them to be right. They expected this matter to be investigated. They expected to meet Sister Ferguson face to face. The question had been asked, did Sister Snow prompt the sisters to write those charges. The reply was elicited that Sister Van Schoonhoven made a draft of the complaints and that Sister McLean copied it. Sister Snow took it for granted that the charges were true, not thinking, probably, the damaging effect they would have upon the character of Sister Ferguson. This being the case it was concluded that it would not do for Sister Ferguson to be allowed to continue in her position. He (President Cannon) had no doubt that Sister Snow believed every word of the charges, and after considering the easiest mode of letting Sister Ferguson down, the Executive Board asked her, finally, to resign. They did not see, apparently, that this would come out and damage, as it had done, the reputation of Sister Ferguson; but having become a party to this thing, they shouldered the responsibility. On the other hand, while he