

and was adopted by the Church soon after, thus becoming a 'scripture,' an inspired document, as binding on conscience as the decalogue. This manifesto gives the Priesthood the right to say who of its members may aspire to political office, and who may not, thus making it clear to the voter who is to be elected and who defeated. And since unquestioning obedience is a cardinal virtue, and disobedience a mortal sin, the 'voice of God' carries the election."

The first charge consists of a wilful and corrupt perversion of the language, nature and intent of a public document accessible to all who wish to peruse it. Not a sentence or a line is quoted to substantiate the charge that "The Mormon Church has returned to politics," or that the document referred to "gives the Priesthood the right to say who of its members may aspire to political office and who may not." No such right is claimed or conferred therein. The Church does not in any way assert itself as a controlling power in politics. On the contrary, its leading officers deny, over their own signatures, that they have ever attempted to interfere with the rights of American citizens in the past, and desire that they have not the least desire to do anything of the kind in the future.

The document is not put forth as a "Manifesto" as "Scripture" or "as binding as the decalogue." It is simply a declaration by the general authorities of the Church of a principle of discipline always recognized in the Church, the reaffirmation of which was rendered necessary because of misunderstandings that had arisen just previous to its publication. That principle is that any leading official of the Church, who has assumed obligations which require him to devote himself exclusively to his office and calling in the ministry, and who desires to engage in something else that would interfere with the full performance of his ecclesiastical duties, shall, before engaging in such new pursuits, either ascertain whether it will be consistent with his clerical obligations or resign his ecclesiastical position.

It will be seen that this regulation applies only to leading officers of the Church whose time, services and talents have been pledged to the Church, and whose engagement in other business or in public office would partially or entirely interfere with the obligations already entered into with the Church. This is nothing more than would be required of any employee or officer of a secular institution, or a minister of any religious society on earth. It has no application to others than such "leading officers." The statements that it applies to "members," that disobedience to it is "a mortal sin," and that it has the effect "of carrying the election," are entirely false and evidently intended to deceive the public and create prejudice against the "Mormon" Church.

The Declaration states clearly that it applies "in the case of men who hold high positions in the Church, whose duties are well defined, and whose ecclesiastical labors are understood to be continuous and necessary." It is further announced in that document: "We declare that there has never been any attempt to curtail individual liberty—the personal liberty of any of the officers or members of the Church;" also that "at no time and under no circumstances was any attempt made to say to voters how they should cast their ballots. Any charge that has been made to the contrary is utterly false." In the closing paragraph of the document it is affirmed: "We declare that in making these requirements

of ourselves and our brethren in the ministry, we do not in the least desire to dictate to them concerning their duties as American citizens or to interfere with the affairs of the State."

The Presbyterian resolution quoted above is thus shown to be grossly false. Its malice is as palpable as its untruth. Living in this State, its authors must know, unless their minds are so thickly clouded with prejudice that they cannot see what is going on around them, that the people of Utah, composed chiefly of Latter-day Saints, or "Mormons," are at least as free as American citizens dwelling in other parts of this Republic. No one interferes with their right of franchise. They are not prevented from aspiring to or working for any office, local or national. They are not told how to vote or not to vote. They may join or abstain from joining any political party. They have perfect liberty of speech. They are divided as to political parties, and contend as earnestly as others for that which they consider good policy and against that which they deem erroneous. It is because they cannot be swayed by Presbyterian and other such priestly influences that they have been so frequently assailed and misrepresented as they are in the fulmination from Mantle.

The next resolution is here inserted:

Second—In addition to political control, "the Church" has determined to take control of the State schools. In most of the towns and villages of the commonwealth, only Mormons are elected to serve as trustees and teachers in the public schools. Non-Mormons, at certain points, have been notified that since they cannot teach what parents wish their children to know, (Mormon doctrine) there is no room for them, and they must seek employment elsewhere.

When and in what way has the Church manifested its determination to "take control of the State schools?" We challenge the production of any public or private enunciation of such a policy. The State schools are governed solely and entirely by the State school laws. The Church has nothing to do with their conduct, their regulation or their support. The boards of education, the school trustees and the superintendents, are elected by popular vote. The schools are kept entirely distinct and separate from Church institutions. They are sustained by general taxation. The rank falsehood of the statement in the beginning of the second resolution is so apparent that its utterance is as amazing as it is disgusting. Coming from such a source it is pitiful in the extreme.

It may be true that in some towns and villages "only Mormons are elected to serve as trustees and teachers in the public schools." The reason for this is obvious. "Mormons" form almost if not quite the entire population in those places. Why should not they elect such persons as they consider most suitable for public offices? Suppose those towns and villages were chiefly inhabited by Presbyterians, how many "Mormons" would they elect to serve as trustees and teachers in the public schools? From what the people of Utah know of Presbyterian representatives, it is safe to say that for any public position within their gift "no 'Mormon' need apply."

The latter part of the resolution conveys another wilful, intentional and infamous untruth: "Mormon doctrine" is not taught in any of the public schools, and no attempt is made in that direction. There is not a schoolteacher in Utah who is selected for the purpose of introducing religious tenets into the public schools. It would be contrary to the State laws to do so. It would be opposed to the teachings of the leading

authorities of the "Mormon" Church. Academies, seminaries and colleges have been established by the Church, supported entirely from private or Church funds, or both combined, in which religious teachings may be imparted, because no religious instructions can be given in the public schools. The Utah statute declares, "No atheistic, infidel, sectarian, religious or denominational doctrine shall be taught in any of the district schools of this State." This provision is and must be carried out in the conduct of the public schools, and is absolutely necessary to protect the children of the State from the efforts of Presbyterian and other imported sectarian teachers to indoctrinate them with denominational heresies.

The insinuation that non-Mormon teachers have been told that "there is no room for them" in "Mormon" towns and villages is a further exhibition of the malice that has prompted the whole series of resolutions. It is contradicted by the experience of the very men who compiled them, and by the fact that there are non-"Mormon" school teachers in all the prominent towns and cities and in many of the smaller settlements in the State. It is all of a piece with the falsehood proclaimed throughout the east by a Presbyterian preacher and teacher, that when entering his pulpit in Sanpete county he was compelled to take "a Bible in one hand and a revolver in the other." This pious romance served the purpose of gathering in donations from the tender-hearted and hoodwinked public, and these resolutions may possibly accomplish a similar purpose.

Here is the third resolution:

Third—Another phase of present day Utah is that the people are being urged to "live their religion." This would seem a desirable thing to do. Unfortunately, however, this phrase has an application here other than that understood by people unacquainted with the "mysteries of Mormonism." One "lives his religion" in Utah who has entered the "celestial order of marriage," and "cohabits" with all his wives. Of such cases more than two thousand have come to our notice, and this living has resulted in the birth of more than one thousand children since statehood was granted, Jan. 4, 1896. See article in the Independent for March 3 last, by Prof. M. E. Jones.

The Latter-day Saints have been urged by their leaders to "live their religion" ever since the Church of Jesus Christ of Latter-day Saints was organized. "Mormonism" is a practical religion. It does not consist simply of devotional feeling and Sunday services. It enters into the affairs of everyday life, and directs its adherents to walk in chastity, purity, honesty, industry, and charity; to be prayerful, peaceful, truthful, honorable and united. Every Latter-day Saint understands that the injunction "Live your religion!" means "Be not hearers of the word alone, but doers of it, too." It was a common expression in the Church long before plural marriage was established. It has no special reference to that practice. The writers of this resolution knew when they penned it that it was a cunningly devised perversion of that phrase.

The assertion that there are two thousand cases of "cohabitation of 'Mormons' with all their wives," known to the Presbyterian preachers who adopted the foregoing string of falsehoods, is a very strong reflection upon their own course as American citizens. There are courts in Utah, controlled by judges and other officers who are non-Mormons, and all the machinery of the law is at their