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STRENGTH OF THE
MORMON CHURCH


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Strength of the Mormon Church

AN ADDRESS

Delivered by invitation at the
Banquet of the Knife and Fork
Club at Hotel Muhlebach,
Kansas City, Dec. 16th, 1920

By HEBER J. GRANT

President of the Church of Jesus Christ
of Latter-day Saints



Salt Lake City, Utah
BUREAU OF INFORMATION
1921

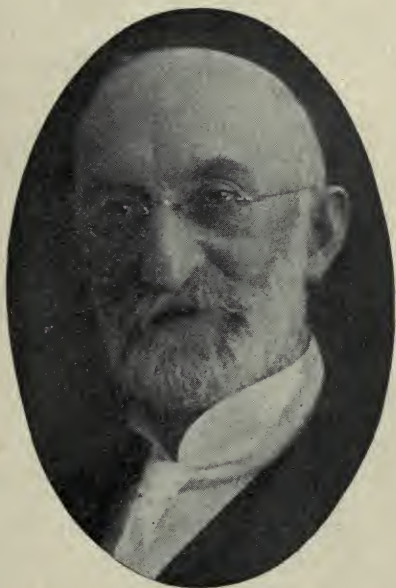
Articles of Faith

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 laws 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 continent. That Christ will reign personally upon the earth, and that the earth will be renewed and receive its paradisaical 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, and 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.

Strength of the "Mormon" Church

An Address Delivered by Invitation at the Banquet
of the Knife and Fork Club, Kansas City,
Missouri, December 16, 1920



By **HEBER J. GRANT**
President of the Church of Jesus Christ
of Latter-day Saints

Salt Lake City, Utah
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Strength of the "Mormon" Church

Glimpses From Its History, With Reference to Its Trials, Travels, Beliefs, Achievements, and Plans for the Future, as Shown in an Address Delivered by Invitation at the Banquet of the Knife and Fork Club at Hotel Muhlebach, Kansas City, December 16, 1920, by Heber J. Grant, President of the Church of Jesus Christ of Latter-day Saints.

(This address was published in the March, 1921, issue of the *Coast Banker*, San Francisco and Los Angeles and was preceded by the following introduction:

One of the greatest forces, in temporal and religious affairs of the United States is the Church of Jesus Christ of Latter-day Saints, commonly known as the "Mormon" Church. Its head is Heber J. Grant, who officiates under the title of President. Mr. Grant possesses the characteristics of a real leader—strength of purpose, nobility and humility of character, enthusiasm for all causes in which he enters, and indefatigable industry. He is well known and respected by the business men of the western third of the United States, regardless of their religious affiliations. For years he has been a banker, and he holds the office of president of the Utah State National Bank, and of the Zion's Savings Bank and Trust Company, Salt Lake City and for many years he has been strongly identified with the insurance business as well; so that when, on the death of President Smith, he succeeded to the headship of the "Mormon" Church, he brought with him an equipment that fully qualified him to take up the leadership in the various corporations in which the "Mormon" Church either holds a dominant position or is interested in a lesser degree.

The important place the "Mormon" Church occupies not only in Utah but in Idaho, Oregon, Washington, Wyoming, Arizona, and other parts of the Western Hemisphere is told by President Grant in a most thorough study and analysis; therefore we recommend to our readers, the financial people of the western third of the United

States, that they read this address by him, because it will explain to them, not alone his plans, but those of the organization which is so great a factor in their territory.—The Editor.)

I consider it a very distinct honor indeed, gentlemen, to be invited to speak here tonight to this representative body of business men in your wonderful city. It is remarkable, to me, that your bank clearings should exceed the showing of St. Louis, although you have only one-half the population. Utah is one of the most enterprising of all the enterprising states in the United States, and one reason I consider it an honor to speak here is the fact that the early "Mormons" were driven from this section of the country. (Laughter.) I am grateful for this opportunity of addressing a body of representative men in the very place from which our people were expelled by an exterminating order of Governor Boggs. This is a good illustration of the wonderful change of sentiment in the United States regarding the people with whom I have the honor to be associated. My mother was cast out as a thing of evil, by some of the Ivins family of the East, when she became a member of the Church of Jesus Christ of Latter-day Saints. Forty-two years later, when I took her back to Philadelphia to meet her relatives and friends, her brothers and sisters having passed away, the nephews and nieces fell in love with the "very fine old lady."

Many people imagine that the "Mormons" have no faith in what is known as the Bible. You will pardon me for taking a little of your time to correct a few erroneous impressions of this kind, and to refer briefly to the travels of our people before the pioneers reached Utah. The "Mormons" accept the Bible as the word of God, but they also believe in the Book of Mormon. Comparatively few people know what the Book of Mormon purports to be. It is the sacred history of the forefathers of the American Indian.

The Latter-day Saints started in New York, where the Church was organized in 1830. They later located at Kirtland, Ohio, where they built quite a large temple, which is still standing. The opposition and ill will which they encountered were so great that they decided to move to Missouri, there locating in and around Far West. Previously they had established a colony at Independence, a few miles from this city, where they met with much opposition and were forced to leave. Afterwards, as I have stated, they were expelled from the state of Missouri under the exterminating order of Governor Lilburn W. Boggs. Later they were invited to locate at Commerce, Illinois, where there were very few people. They built a city known as "Nauvoo the Beautiful," in which within a few years there were 20,000 inhabitants. Here, too, they met much opposition. The prejudice against them caused them to be bitterly persecuted, and the prophet Joseph Smith crossed the Mississippi River, intending with a chosen body of men to explore the Rocky Mountains for a place of settlement and gathering for the people. About this time he uttered a prophecy "that the Saints would continue to suffer much affliction, and would be driven to the Rocky Mountains; many would apostatize, others would be put to death by our persecutors, or lose their lives in consequence of exposure or disease; and some would live to go and assist in making settlements, and build cities, and see the Saints become a mighty people in the midst of the Rocky Mountains." At the time this prophecy was delivered, one of the foremost statesmen in the United States, Daniel Webster, is quoted as having made a remarkable statement with reference to the western part of our country, in which Joseph Smith had predicted the Saints would become a mighty people. Said Webster: "What do we want with this vast, worthless area? This region of savages and wild beasts, of deserts, of shifting sands and whirlwinds of dust, of cactus and

prairie dogs? To what use could we ever hope to put these great deserts or those endless mountain ranges, impenetrable and covered to their very base with eternal snow? What can we ever hope to do with the western coast of three thousand miles, rockbound, cheerless, uninviting, and not a harbor on it? Mr. President, I will never vote one cent from the public treasury to place the Pacific Coast one inch nearer Boston than it now is." (Laughter.)

Even statesmen, it appears, sometimes make mistakes. There are some very fine harbors on the Pacific Coast, and the whole section west of the Missouri River certainly has developed into a very marvelous country.

THE MARTYRDOM AND SUBSEQUENT EVENTS.

Joseph Smith had foreseen that his people would be forced again to leave their homes, and, as I say, he had started West with a picked body of men to find a place of refuge. But some of the people in Nauvoo accused him of running away and deserting his flock. He thereupon returned to Nauvoo, remarking that if his life was of no value to his people, it was of no value to him. He surrendered to the Governor of the state of Illinois. He, with his brother, Hyrum Smith, John Taylor, and Willard Richards, was incarcerated in Carthage jail, with a pledge of protection from the Governor. On his way to Carthage he said: "I am going like a lamb to the slaughter; but I am calm as a summer's morning; I have a conscience void of offense towards God and towards all men. I shall die innocent, and it shall yet be said of me, 'he was murdered in cold blood.'" He and his brother were killed by a mob. John Taylor, who afterwards became president of the Church, received four gunshot wounds and carried in his body some of the rifle-balls to his grave. Brigham Young, as leader of the stricken people, then entered into an agreement that the latter would move to the West. He,

with others, began exploring the country, and the migration started. Quite a number of the people located at Council Bluffs; but that winter, after many of the able-bodied men had left, the mob drove the remnant of the "Mormon" people from their beloved city of Nauvoo, which was then the largest city in the state of Illinois. It was a beautiful and populous town of twenty thousand souls when Chicago was a mere trading post; and they deserted that city willingly because they had to. (Laughter.) The first detachments of the people crossed the Mississippi River on the ice, in the dead of winter, and during that terrible night nine babies were born with no shelter save the rude tents and wagon covers under which their mothers were huddled. No tongue can tell, no pen can paint the sufferings and the hardships of the "Mormon" people in these drivings from Missouri and Illinois.

They next located at Council Bluffs, moved across the river and built Winter Quarters, now known as Florence. In the meantime, a state of war had grown out of the difficulties between the United States and Mexico, and a government recruiting officer was sent to the "Mormon" camps at Council Bluffs soliciting five hundred men for military service to march against Mexico. The leaders of our people had previously petitioned the President of the United States, Martin Van Buren, for redress of wrongs, only to have the President announce: "Your cause is just, but I can do nothing for you," a pusillanimous remark, to say the least. Yet now five hundred men were demanded from whom? From a people who were being expatriated, a people who had been driven from Missouri under circumstances of indescribable cruelty, a people who had also just been expelled from Illinois in the dead of winter. Yet Brigham Young said: "Captain Allen, you shall have your battalion; and if we haven't enough young men, we will give you old men." An American flag was hoisted, recruiting started, and in three days

the five hundred men were furnished. I maintain that you will search the history of the world in vain to find elsewhere such evidence of patriotism! In spite of their expatriation, in spite of the fact that in order to save their lives they had been compelled to abandon and flee from their homes, they responded to the call of their country. And as to the nature of the service rendered by the heroic volunteers, the gallant commander, Lieutenant Colonel St. George Cooke, said in his general order announcing the completion of their march:

"History may be searched in vain for an equal march of infantry. Half of it has been through a wilderness where nothing but savages and wild beasts are found; or deserts where, for the want of water, there is no living creature. There, with almost hopeless labor, we have dug deep wells which the future traveler will enjoy.

Without a guide who had traversed them, we have ventured into trackless table lands where water was not found for several marches. With crowbar and pick and ax in hand, we have worked our way over mountains which seemed to defy aught save the wild goat, and hewed a passage through a chasm of living rock more narrow than our wagons."

I might incidentally remark, as a further instance of the service of the Mormon Battalion in making the West, that some of its members were among the discoverers of gold in California, which subsequently enriched our nation many millions of dollars.

THE GREAT MIGRATION TO UTAH.

Crossing to the west bank of the Missouri River, as I have said, the "Mormon" camps established Winter Quarters, and here many log houses were built, and a frontier settlement was made. In this place Brigham Young planted a cottonwood tree, under which I had the honor of standing two weeks ago last Sunday, with some of my companions; and a snapshot was taken of us, which by the way did not turn out very well. (I

hope we did not spoil the camera.) It is a large tree, with its branches extending a hundred feet, and its trunk about twenty feet in circumference. It is distinctive, historically and otherwise, among all the other trees in the park where it stands. A short distance from that spot many hundreds of the early "Mormons" are buried; and from there, in 1847, Brigham Young started with his pioneer company of 143 men, three women, and two children to explore the unknown West, and find an abiding place for the homeless people. I shall not relate the many incidents of peril and anxiety on that memorable trip, which required many weary weeks in traveling from the Missouri River to the Salt Lake Valley, which was then practically an unknown country. Nor was the prospect pleasing when they reached the spot where our chief city now stands. "Weary and worn as I am," said one of the three women, "I would gladly go another thousand miles rather than stay in such a desolate place;" and another, her sister, echoed the same sentiment. But Brigham Young had said, "This is the place," asserting that he had seen the valley in vision some time before, and that it was the spot where the Latter-day Saints should locate. He had been taken sick just before reaching the valley, and a small advance company was sent out two days ahead of the main body of pioneers to look over the country and if possible prepare a bit of land for planting. They had brought some plows, but found the ground so hard that several plowshares were broken. They finally turned the water of a small stream on the parched and baked soil, and on the first day succeeded in planting a few acres of crops. So far as I know, this was the beginning of that system of irrigation which has meant so much in the development of the United States of America, a system which has reclaimed millions upon millions of acres of land, and has led to the expenditure of very many millions of

dollars by the government in reclamation projects in Idaho, Arizona, Utah, and other sections of the country.

Some of the pioneer company later returned to Winter Quarters. In the meantime the work of outfitting and preparing for the general migration to the West had gone on apace. Large trains of ox teams were organized that took several months to cross the plains. My own father had the privilege of commanding one of those companies—the third company of emigrants that went to Utah that first season; and by the fall of 1847, there were 1600 people in the Salt Lake Valley. They had built a log fort with extensions, and a number of log houses. Their industry was prospectively to be rewarded with fruitful harvests in 1848, when myriads of crickets appeared, devouring everything before them. Immigration had continued meanwhile, and now the people felt that ruin and starvation stared them in the face, because they were a thousand miles from anywhere, so to speak, and it appeared that the crops would be utterly lost in spite of all they could do. Unless that harvest could be saved, there was nothing for them to look forward to but absolute starvation. As a people they believe God came to their rescue; that it was His providence that from the islands in the Great Salt Lake the flocks of gulls came which devoured the crickets. In commemoration of this deliverance there has since been erected a very beautiful monument, and I shall take occasion to get from Secretary Tufts a list of the members of your club, and when I return home will mail to each of you a booklet entitled "Utah," on the front cover of which is a picture of the monument, erected in remembrance of the mercy of God in saving from starvation the many hundreds of early pioneers in the Salt Lake Valley. Our Legislature has enacted a law prohibiting the killing of gulls; and the birds are so tame that

they will come into our fields, and follow the plowman to feast on the worms that are uncovered by his furrow.

PIONEERING THE INTERMOUNTAIN COUNTRY.

In the next few years the "Mormons" redeemed the valleys for a hundred miles north and three hundred and fifty miles to the south. Originally, Utah included all of the present State of Utah, all of Nevada, part of Colorado, and part of Wyoming and Idaho; but pieces have been sliced off from time to time, until it is small in area compared with what it was in the early days, perhaps no more than one-half its original size.

The "Mormon" people have been not only the pioneers in settlement and in irrigation and reclamation in Utah, but they were the pioneers also in Idaho. A little settlement that was once in Utah is now in Idaho, and it is the city where the pioneers of the Gem state meet once a year to celebrate "Idaho Day," being the starting point of civilization in that section. In the other direction, the San Luis Valley in Colorado was considered altogether too high in elevation to be of any value for agriculture until a "Mormon" colony went there and reclaimed the locality. They proved that it was a good country for raising crops, notwithstanding the fact that it was seven thousand feet in elevation. The "Mormons" were also among the very first pioneers to go into Arizona. There was a great deal of prejudice against them, but it has practically all disappeared. Today there is perhaps a better feeling toward our people in Arizona than in any other section in which they are located. As an illustration of the good will existing there regarding the "Mormon" people: when a novelist by the name of Winifred Graham came over here from England, telling a lot of unconscionable lies about the "Mormons," a Senator from Arizona stood up in the Sen-

ate of the United States and voluntarily and emphatically branded her statements as the falsehoods which they were. The ex-Governor of the state also said that no better class of people could be found anywhere than the "Mormons" of Arizona, adding that in one respect they were being robbed of between 2500 and 3000 per cent of a certain class of taxes in Arizona—because, according to population, they were entitled to have twenty-five or thirty inmates in the state penitentiary, and they had only one (laughter); also that we were entitled to 700 or 800 percent more of the taxes set aside for the support of the insane, being entitled, according to population, to seven or eight inmates in the insane asylum, whereas we had none.

We ask people to judge us by the standard laid down by our Savior: "By their fruits ye shall know them." I was reading last Saturday, in Chicago, from Phil Robinson's book, *Sinners and Saints*, in which he states that he is at the defiance of any man to find a single book, with one exception, written on the "Mormon" question, that is not absolutely untrue, because practically all the books on that subject were written by the enemies of our people, and are unfair. In the book I refer to, Mr. Robinson gives the "Mormons" a fine certificate of character, and among other things says that he nearly choked to death for "a drink" among the "Mormons" while traveling 350 miles to the south and a hundred-odd miles to the north, until after inquiring for a "backslider" he was successful in finding a demijohn. After that he got along very well. He said he had always supposed water was for the cleansing of the body until he arrived in Utah, and there he found it was used for drinking purposes. Mr. Robinson also refers to the fact that although we had 80-odd per cent of the population in Utah, the remaining 17 per cent (as I

recall) furnished 80 per cent of the inmates of the territorial penitentiary.

The first great commandment is to "multiply and replenish the earth;" and Utah's best crop is babies. (Laughter.) We feel very proud of the record of our people in that particular. We can not begin to compare with other people in furnishing divorces.

Before we divided on party lines in Utah as Democrats and Republicans, I heard a Congressman say, while making a campaign speech in Salt Lake City, that hanging on the wall in one of the houses of Congress in Washington there was a map showing the states and territories of the Union. The map was black originally, but as education grew, it was painted white; and he stated that there were only four whiter spots upon that map than Utah. At that time Utah was a territory and we had no public lands to sell to help us in education; we had forged to the front without receiving one single, solitary dollar from the sale of public lands from the United States. We have been branded as an ignorant lot, and yet for ninety-odd years we have been sending our young men to Harvard and other universities to get an education, and they have made a record of which we are proud. While I was presiding over the European mission of our Church, I read in the newspapers that we have overtaken and equalled one of the states in the Union for second place in respect to literacy. Doctor Winship, one of the great educators of our country, has given us credit, in recent lectures, for having the finest laws on education of any state or territory in the Union.

TEMPLE BUILDING AND HOME INDUSTRY.

As I have already told you, the early "Mormons" erected a temple soon after they reached Ohio, and considering the small number of people that were there, it was a wonderful accomplishment. They

erected a large temple at Nauvoo, which was destroyed by the mob, after the expulsion of the people. The second day, after the arrival of the pioneers in the Salt Lake Valley, Brigham Young walked to the spot where the great temple was later erected, drove his cane into the ground, and said, "Here we will build the Temple of our God." The corners were laid forty years, to a day, before the temple was completed. For forty long years the people contributed of their means toward the erection of that temple. As a child I contributed fifty cents a month; later as a boy I gave a dollar a month, then five dollars, and finally made a contribution of several thousand dollars to aid in its completion. In the meantime the pioneers were redeeming a country which was considered absolutely worthless before they undertook its reclamation. The noted trapper, Jim Bridger, had told Brigham Young and his pioneer company that he would give one thousand dollars for the first ear of corn ripened in the Salt Lake Valley; it was quite generally considered a worthless wilderness. Yet, when years later the United States government offered a handsome prize for the best five acres of wheat raised in any part of the United States, Salt Lake Valley carried off the prize. The temple which, as I have said, was forty years in building was erected at a cost of over four millions of dollars. I imagine it could be built today, even at the high prices of labor and material, for a million and a half. But in those days it took an ox team several days to go to the mountains and bring one solitary stone for the structure. It took several weeks of work by hand to cut that stone. The footings of the building are sixteen feet; the walls are eight feet thick; and it was built, as Brigham Young advised everybody to build, "to last a thousand years." He erected, at that early day, a theatre in Salt Lake which still stands, in which all of the leading companies that visit Utah

put on their plays. It was built when I was a child. Every nail in it was carried a thousand miles from the frontiers at the Missouri River, when nails were a dollar a pound. Those were the days when sugar was selling at one hundred one dollars a bag—one hundred for the sugar and one dollar for the sack. When people went to the theatre they took their molasses in a can, or brought a squash or something else to pay the price of admission. Fortunately there was no war tax; for they could not have paid it; they had no money. Within twenty years after the arrival of the pioneers, the "Mormon" Tabernacle was built, with a seating capacity of eight thousand. On special occasions, when the building has been crowded, more than ten thousand people have been counted. The Tabernacle was erected without the use of nails, the roof being pinned together with wooden pins and tied with rawhide thongs. At the time of its completion, although a thousand miles from civilization, it was the largest auditorium in the United States of America without a center support to the roof; and it is today the largest except where steel girders have been used to support the roof.

A concert was given in the building, by our Tabernacle Choir of five hundred voices, for the relief of the sufferers from the Johnstown flood. The net receipts, at a \$1 a seat, amounted to \$7,500, which was remitted to the sufferers. Yet under those conditions our people built some splendid irrigation projects. Some of them would cost today millions upon millions of dollars, and they were built by the co-operative labor of the people and the exchange of their products. Brigham Young taught the people to sustain home manufacture, to be economical, to avoid extravagant habits, and not think of getting this, that, and the other which would not add to any actual comfort. In those days we were clothed in what was known as "homespun." In nearly every home the

wife would take the wool and prepare it for spinning, she would have in her home a loom on which she would weave the rag carpets. When we built a canal, the only money we needed was for the purchase of plows and scrapers and for powder to blast the rocks. Most of our early great enterprises were made possible by co-operative labor. I know of one little canal on which the settlers worked each winter for twelve long years, and reclaimed the ground where now stands a little settlement of eight hundred or a thousand people. The accomplishments of Utah have been brought about by pulling together, by "team-work," by absolute unity, and co-operation, which I believe existed there to a greater extent than in any other community.

Brigham Young has the honor of having established in Utah the first department store in our country—Zion's Co-operative Mercantile Institution, of which I am now president. This list of companies (pointing to program) of which I am credited with being president fails to mention those which come my way accidentally, one may say, because I became president of the Church, all of which are of more importance than the ones on the list here published. One of the institutions over which I have the honor to preside, and over which my predecessors from Brigham Young to Joseph F. Smith have presided, is Zion's Co-operative Mercantile Institution, established in early days to prevent excessive profits and to protect the people by giving them fair goods at a fair profit. That institution now does a business of some twelve million dollars a year.

ESTABLISHED BEET-SUGAR INDUSTRY.

Another institution that I have the honor of presiding over is the Utah-Idaho Sugar Company. I wish to say to you gentlemen here that we have the honor of having erected the first beet-sugar factory

ever built in the United States of America with American machinery. There had been several factories built with imported machinery; in fact, away back in 1862, the "Mormons" sent John Taylor (who afterwards became president of the Church) to France to bring machinery from there to try to establish the beet-sugar industry in the Great Basin. To my mind, perhaps one of the most substantial illustrations of the loyalty and of the co-operative work of the "Mormon" people is seen in the following: In 1891 when Baring Brothers failed in London, with their investments largely in the Argentine Republic, that failure reached clear out to Salt Lake City; and as there was very little money in the country it made it very hard indeed for our people. Many of those who had subscribed for stock in the sugar company were unable to pay their subscription; but the president of the Church said: "We will build that factory if it breaks the credit of the Church itself; we must build it, because it will make an increased product from the soil and therefore be beneficial to the people." The president sent me East, West, North and South, all through the country, as his agent, to borrow money with which to build that factory. After we had failed in New York and other Eastern centers to get money to finish it, I went to San Francisco and appealed to Henry Wadsworth, then manager of the Wells Fargo Bank, to loan the last hundred thousand dollars that we needed. In my appeal I said to him: "Mr. Wadsworth, when you were in Salt Lake you believed in me as a boy when I worked for you; you gave me \$100 as a New Year's present, and stated that no one else in the bank should have a dollar because all the others watched the clock to see how soon they could get out of the front door after 3 o'clock, whereas I came back occasionally and worked at night. Now that I am one of the leading officials of the 'Mormon' Church I ask you to believe in me and to fur-

nish the hundred thousand dollars necessary to complete this factory. I have just succeeded in getting fifty thousand dollars from the Fireman's Fund Insurance Company of San Francisco; they know me well. But I must have a hundred thousand dollars more, and I must have it from you." I pleaded with him to deposit the money in Zion's Savings Bank and Trust Company, in Salt Lake City, and told him we could convince that bank that our securities were good. His reply was that "banks were failing everywhere and he could not let me have the money." Finally I said: "Mr. Wadsworth, the beet-sugar industry must and shall be established. I have no authority to offer you the note of the Church, but I pledge you four notes of the Church of Jesus Christ of Latter-day Saints—twenty-five thousand due in six months, twenty-five thousand in a year, twenty-five thousand in eighteen months, and twenty-five thousand in two years, with twenty indorsers, individually and severally liable for the obligation; you to write out twenty-five names of the strongest financial 'Mormon' men in Salt Lake City, and I will guarantee to get twenty indorsers out of the twenty-five." He said: "My boy, that is an impossibility; no twenty men on earth would guarantee, individually and collectively, one hundred thousand dollars for any church." "Well," I replied, "we are a little different from any other church; I will get you the notes and indorsers all right." He insisted that it could not be done. "Then you don't need to give me the money," I said at last; "all I ask is that you give me the opportunity." Then he said: "I will go you one better; I will write thirty names, and if you can get any twenty out of the thirty, it will be satisfactory, and you can have your money." He wrote five or six names, tore up the paper, and said: "Heber, you were my office boy fifteen years ago. Many a man has gone broke in fifteen years. I will just write up to my successor in Salt Lake and

tell him to write the names." When I got back home, his successor wrote a list of names, and as he looked at them he said: "Those names remind me of an incident in early days in a California mining camp. There was a saloon-keeper who had on his front door a list of names of the people who owed him for whiskey. One day his wife in a streak of cleanliness scrubbed the floor and even washed the door, and when the man discovered it he exclaimed: 'Good heavens! you have ruined me; give me a pencil quick, and maybe I can still make them out.' Then he studied out the names as best he could, and re-wrote them, and stood and looked at the list. You know some people say that 'damn' is only emphasis; and with emphasis he said: 'That is the best lot of names that was ever on that door.'" So this banker said: "This is the best lot of names I ever saw."

A FINANCIER'S FAITH AND AID

I got twenty-four indorsers out of the thirty men on his list; three of the thirty were out of town, and one man volunteered to sign whose name was not on the list, but who happened to hear two of the gentlemen that were on the list refusing to sign the note, these taking the ground that it was not good morals for a church to borrow money to loan to a private corporation. I said to them: "I will agree, when you and I meet the Lord, if we ever do, to absolve you from all trouble if you will put your name on the back of these notes. (Laughter.) It will be time enough for you, or me, to decide the morals of the question when we become members of the presidency of the Church. The presidency have signed the notes, and they will have to answer to the Lord for the moral part of it. Will you sign the notes, or will you not?" They declined. Then I had this conversation with the voluntary signer to whom I have referred. He lived in

Ogden and was worth more than any ten men who had signed the note—when he died his estate was worth fifteen to twenty millions of dollars. He had been writing a letter and after the two men declined, he said: "Heber, I have heard your story. Is my name on the list?" "No," I replied, "there are only Salt Lake men on the list." He said he would like to look at the notes. I handed them to him, and he wrote his name on the back of each one without even reading the notes. He handed them back, with the remark: "I don't think my name will hurt them." Then he said to me: "Heber, tell the president of the Church that any time he wishes those notes paid, if he will notify David Eccles thirty days ahead—I always keep from one to three hundred thousand dollars in bank, on certificates of deposit, so that on thirty days' notice I can draw it out—I will be glad to pay these notes, and the Church can pay me in one year, or five years, or ten years, or when convenient." Maybe you think I did not want to hug this man about that time. (Laughter.)

Then Mr. Eccles added: "Tell the president of the Church that if he wants my name on another hundred thousand dollars of notes, just to send you up to Ogden. You have never been in my house. I will give you supper, bed and breakfast; and we have pen and ink." By the way, I went up there some time later, and got his signature for another \$100,000. (Laughter.) When he told me the street on which he lived, I said: "Don't tell me what street you live on. Step across the road to my office and I will show you a plat of your house. I have it insured." (Laughter.)

I have referred to some of the buildings erected by the Latter-day Saints, among them the great Salt Lake Temple. When I was a boy they erected a temple also at St. George, three hundred fifty miles south of Salt Lake City, at a cost of several hundred thousand

dollars. Later, when I was a young man of twenty-six, they completed a temple in Logan, costing several hundred thousand dollars. Some three or four years later they erected another temple, just as large, at Manti, Utah. Last November, on my birthday, I was in the Hawaiian Islands and dedicated a temple there which cost over two hundred thousand dollars. This coming summer we expect to dedicate in Canada, a temple costing over six hundred thousand dollars. We have spent millions of dollars in the erection of ward chapels and district meeting houses, also millions of dollars in erecting Church-school buildings, from Canada to Mexico. During the present year we will supply, for maintenance of Church schools alone—to say nothing of erection of buildings—three-quarters of a million dollars.

Time will not permit me to speak in detail of the part the Church has played in establishing and fostering institutions for the good of the people. I have referred to Zion's Co-operative Mercantile Institution and to the beet-sugar industry. The latter, the first year produced only one million one hundred thousand pounds of sugar. The Dyers, of Cleveland, Ohio, who, built this factory, left Utah after two or three years, believing that the sugar industry in Utah would be a failure: but among the "Mormon" people there is a considerable percent of Scotch, Dutch and Scandinavian blood, and they are somewhat stubborn. You know it is said there is nobody on earth quite as stubborn as a Scotchman, except a Dutchman. I happen to be Scotch on my father's side and Dutch on my mother's. Our people have been brought together from all sections of the country; in fact, we have converts from all parts of the world. They did not allow difficulties to discourage them; they did not give up; and in 1920, the Utah-Idaho Sugar Company will produce over two million one hundred thousand bags of one hundred pounds each of sugar, instead of one

million one hundred thousand pounds as in the first year. There are other sugar companies in Utah and Idaho and their combined product will be equally as much as ours. So that the beet-sugar industry in the intermountain section will produce this year over four million bags of sugar. It is true that Colorado has outstripped us in the beet-sugar production; but the original people who went over into Colorado and built the first factory, received their education in the first factory built in Utah.

"MORMON" PIONEER HYMN.

Some day a story will be written about the sufferings and hardships of the "Mormon" pioneers while crossing the plains. I feel disposed to tell at least one little incident in connection with the pioneer journey. When the "Mormons" were at Winter Quarters, preparing to outfit their companies to travel by ox team to Utah, Brigham Young turned to a man named William Clayton and said: "Before the first company starts for Salt Lake Valley, I want you to write a hymn that will inspire and comfort and cheer and bless the people on their long journey." William Clayton went away, and is reputed to have returned the same day with what is known as the great "Mormon" pioneer hymn.

When I arrived in Liverpool to preside over the European mission, as successor to the father of Doctor Richard R. Lyman, who is here with us tonight (a professor of engineering in the University of Utah and graduate from Michigan University), President Lyman said: "We will sing your favorite hymn tonight." I replied that I hadn't any favorite. "All the leaders of the Church ought to have a favorite song," said President Lyman; "my favorite is, 'School thy feelings, O my brother; train thy warm impulsive soul.' The favorite of my bosom friend John Henry Smith, is 'Up, awake, ye defenders of Zion.'" And

he named the favorite hymns of about a dozen of our Church leaders. Finally I said: "Hold on; I can choose my favorite in a quarter of a minute—'Come, come, ye Saints.'" "

Come, come, ye Saints, no toil nor labor fear,
 But with joy wend your way;
 Though hard to you this journey may appear,
 Grace shall be as your day.
 'Tis better far for us to strive
 Our useless cares from us to drive,
 Do this, and joy your hearts will swell
 All is well! All is well!

Why should we mourn, or think our lot is hard?
 'Tis not so; all is right!
 Why should we think to earn a great reward,
 If we now shun the fight?
 Gird up your loins, fresh courage take,
 Our God will never us forsake;
 And soon we'll have this tale to tell—
 All is well! All is well!

We'll find the place which God for us prepared,
 Far away in the West;
 Where none shall come to hurt or make afraid;
 There the Saints will be blest.
 We'll make the air with music ring,
 Shout praises to our God and King;
 Above the rest these words we'll tell—
 All is well! All is well!

And should we die before our journey's through,
 Happy day! all is well!
 We then are free from toil and sorrow too;
 With the just we shall dwell.
 But if our lives are spared again
 To see the Saints their rest obtain,
 O, how we'll make this chorus swell—
 All is well! All is well!

PATHETIC INCIDENT OF THE PLAINS.

One day my father-in-law said to me: "Heber, for twenty long years I have listened in vain for our choirs to sing the fourth verse of 'Come, come, ye Saints.' I

believe the rising generation know nothing whatever of the comfort and cheer which we received, while crossing the plains, from singing that pioneer hymn or they never would be guilty of leaving off the fourth verse, which we looked upon as a prayer." In one of the revelations to our Church we are told by the Lord: "For my soul delighteth in the song of the heart, yea, the song of the righteous is a prayer unto me, and it shall be answered with a blessing upon their heads." My father-in-law said that hymn was a blessing to everyone who sang it, and particularly the last verse which they sang and meant every word of it:

And should we die before our journey's through,
 Happy day! all is well!
 We then are free from toil and sorrow too;
 With the just we shall dwell.

Then he related the following incident: "One of the men in our company crossing the plains was late coming into camp one night. (In those early companies they traveled a day and a half or two days apart, and had three companies going practically together, so that in case of Indian trouble, having a few horses with each company, men with guns could go back or forward.) As this man had not reached camp, and it was getting late, we organized a volunteer company to go back to see if he had been waylaid by Indians. Just as we were ready to start, we saw him coming in the distance. He explained that he had been sick, and as he happened to have the last wagon in the company, he was alone, and had to lie down by the road for a few hours' rest. He was very feeble when he came into camp, so we unyoked his oxen, and got his supper ready. After supper he sat on a large rock by the campfire and sang 'Come, come, ye Saints.' It was the rule of the camp that whenever any one started to sing this pioneer hymn, all the others should join in; but in this case it happened that none of us

joined in the song. When he had finished, I looked around and I did not see a dry eye. The next morning, noticing that he had not yoked up his oxen, we went to his wagon and found that he had died during the night. We dug a shallow grave, buried his body, and to the head of his grave we rolled the stone on which he sat the night before, while singing, 'And should we die before our journey's through, happy day! all is well! We then are free from toil and sorrow too; with the just we shall dwell.'" My father-in-law started to tell me something else, but stopped and said: "Never mind." Years later the Burlington railroad, while surveying its line through Nebraska and Wyoming, found a broken wagon tire sticking out of the ground, on which there had been chiseled the words: "Rebecca Winters; age 50 years." The surveyers with delicate kindness and consideration went back three or four miles, and changed the line of the road in order to miss that lonely grave. The railroad company fenced the spot and wrote to Utah to find out if any one knew Rebecca Winters. She was my wife's grandmother. No doubt my father-in-law had intended to tell me during the conversation above quoted, that when he came to Salt Lake City from his home in another part of the territory, to meet an immigrant train on which he expected to find his beloved mother, he learned that she, too, had died before her journey "was through." We have erected a little monument at the grave, inscribing on one side the history of Grandma Winters, and on the other side the fourth verse of "Come, come, ye Saints, no toil nor labor fear."

AS COLONIZERS AND NATION-BUILDERS.

It is this spirit among the "Mormon" people, of cooperation, this willingness to stand one by the other, and to build up the communities, that has helped to redeem the desert, that has enabled them to make a

record in Canada, in Mexico, as well as in our own country—that has given them the splendid standing and reputation they enjoy. They were regarded as the foremost colonists of all Mexico, in the estimation of that great leader of the republic, the late General Diaz. No one would suspect that that iron character would be guilty of shedding a tear, and yet on the last trip he took to Chihuahua to visit the state fair, when he saw the exhibit of industry and frugality, the saddles and the harness, the canned fruit, the bottled fruit, the exhibits from the "Mormon" academy and the pictures of the "Mormon" Church schools in Juarez, the old warrior wiped his eyes and said: "What could I not do with my beloved Mexico if I only had more citizens and settlers like the 'Mormons.'"

Wherever we have gone, we have made a success. The "Mormon" people believe in education; they believe in art, in literature, in science, in advancement. They sent their tabernacle choir of two hundred fifty voices to the Chicago Fair in 1893, and won the second prize in competition with all the world, for the best choir of that number of voices. The choir that won first prize, I understand, had hired the best fifty voices from Wales to help them out. (Laughter.) We put in a little protest, but the protest did not work. One of the producers of operas, concerts, and lectures, a great theatrical man of New York, told me that he was at the fair and heard the choirs sing; and his verdict was that those fifty voices did not help the other choir, their strength and power destroyed perfect harmony; "but, of course," he said, "it would never have done to give you miserable 'Mormons' the five-thousand-dollar prize, although if I had been the judge you would have received it."

It was my intention to speak from notes on this occasion, because this is my first attempt at talking to an audience like this. The first thing I had intended to do was to read a poem, but I forgot all about it

until I looked at these notes. Now that I see my time is about up, I am going to close with what should have been the beginning and use the remaining few minutes in reading this poem and a statement regarding Joseph Smith. Some four years ago I happened to buy this book, and since then I have given away over five hundred copies. I have just ordered something over a thousand to send out, at the expense of the Church, to our missionaries in the United States.

I am very grateful to be here, as I said in the opening of my remarks, and I hope you will get acquainted with me. This poem is from the pen of Edgar A. Guest, and is entitled:

WHEN YOU GET TO KNOW A FELLOW.

When you get to know a fellow, know his joys and know
his cares,

When you've come to understand him and the burdens
that he bears,

When you've learned the fight he's making and the
troubles in his way,

Then you find that he is different than you thought him
yesterday.

You find his faults are trivial and there's not so much to
blame

In the brother that you jeered at when you only knew
his name.

You are quick to see the blemish in the distant neighbor's
style,

You can point to all his errors and may sneer at him the
while,

And your prejudices fatten and your hates more violent
grow

As you talk about the failures of the man you do not know,
But when drawn a little closer, and your hands and
shoulders touch,

You find the traits you hated really don't amount to
much.

When you get to know a fellow, know his every mood
and whim,

You begin to find the texture of the splendid side of him;
You begin to understand him, and you cease to scoff and
sneer,

For with understanding always prejudices disappear.
 You begin to find his virtues and his faults you cease to
 tell,
 For you seldom hate a fellow when you know him very
 well.

When next you start in sneering and your phrases turn to
 blame,
 Know more of him you censure than his business and his
 name;
 For it's likely that acquaintance would your prejudice dis-
 pel
 And you'd really come to like him if you knew him very
 well.
 When you get to know a fellow and you understand his
 ways.
 Then his faults won't really matter, for you'll find a lot
 to praise.

(Applause.)

TRIBUTE TO THE FOUNDER.

Brigham Young, some day, will be acknowledged as one of the greatest leaders and pioneers that the world has ever known, and yet I want you to know that all that has been accomplished, by so-called "Mormonism" and by our people, was built upon the broad foundation laid by the man who was martyred in Carthage jail. He gave the Church a book of revelations of hundreds of pages. Brigham Young gave but one revelation pertaining to the organizing of the pioneer companies. John Taylor gave but one revelation during his presidency; and his successors promulgated no new revelations. The foundation was laid by the Prophet Joseph Smith for all that has been accomplished. He gave his life, in Carthage jail, sealing with his blood the divinity of his testimony, and credit is due to this wonderful leader for what has been accomplished. I desire to read a testimony given by Josiah Quincy, a man who knew Washington and others of the country's great founders, a man who was once Mayor of Boston, and a man who was on the reception committee to welcome Lafayette when he

came over here from France. In his book, *Figures of the Past*, he says:

"It is by no means improbable that some future textbook for the use of generations yet unborn will contain a question something like this: What historical American of the nineteenth century has exerted the most powerful influence upon the destinies of his countrymen? And it is by no means impossible that the answer to that interrogatory may be thus written: 'Joseph Smith, the 'Mormon' Prophet.' And the reply, absurd as it doubtless seems to most men now living, may be an obvious commonplace to their descendants. History deals in surprises and paradoxes quite as startling as this. The man who established a religion in this age of free debate, who was and is today accepted by hundreds of thousands as a direct emissary from the Most High—such a rare human being is not to be disposed of by pelting his memory with unsavory epithets. Fanatic, imposter, charlatan, he may have been; but these hard names furnish no solution to the problem he presents to us. Fanatics and impostors are living and dying every day, and their memory is buried with them; but the wonderful influence which this founder of a religion exerted and still exerts throws him into relief before us, not as a rogue to be criminated, but as a phenomenon to be explained. The most vital questions Americans are asking each other today have to do with this man and what he has left us. * * * A generation other than mine must deal with these questions. Burning questions they are, which must give a prominent place in the history of the country to that sturdy self-asserter whom I visited at Nauvoo. Joseph Smith, claiming to be an inspired teacher, faced adversity such as few men have been called to meet, enjoyed a brief season of prosperity such as few men have ever attained, and, finally, forty-three days after I saw him, went cheerfully to a martyr's death. When

he surrendered his person to Governor Ford, in order to prevent the shedding of blood, the prophet had a presentiment of what was before him. 'I am going like a lamb to the slaughter,' he is reported to have said, 'but I am as calm as a summer's morning. I have a conscience void of offense and shall die innocent.' I have no theory to advance respecting this extraordinary man. I shall simply give the facts of my intercourse with him.

"A fine-looking man——"

[Incidentally, my mother tells me he was the finest looking man she ever saw; he stood over six feet high.]

"A fine-looking man is what the passer-by would instinctively have murmured upon meeting the remarkable individual who had fashioned the mold which was to shape the feelings of so many thousands of his fellow mortals. But Smith was more than this, and one could not resist the impression that capacity and resource were natural to his stalwart person. I have already mentioned the resemblance he bore to Elisha R. Potter, of Rhode Island, whom I met in Washington in 1826. The likeness was not such as would be recognized in a picture, but rather one that would be felt in a grave emergency. Of all men I have met——"

[Remember the writer had met Washington, he had been private secretary to John Adams, and he had met Lafayette and the great men of his day]

NATURAL LEADER AND STATESMAN.

"Of all men I have met, these two seemed best endowed with that kingly faculty which directs, as by intrinsic right, the feeble or confused souls who are looking for guidance."

[In passing, I may remark that you can read in one book written against the "Mormons" that Joseph Smith got all his inspiration and revelations while he was having fits. (Laughter.)]

"We then went on to talk of politics. Smith recognized the curse and iniquity of slavery, though he opposed the methods of the abolitionists. His plan was for the nation to pay for the slaves from the sale of the public lands. 'Congress,' he said, 'should be compelled to take this course, by petitions from all parts of the country; but the petitioners must disclaim all alliance with those who would disturb the rights of property recognized by the Constitution and which foment insurrection. It may be worth while to remark that Smith's plan was publicly advocated eleven years later by one who has mixed so much practical shrewdness with his lofty philosophy. In 1855, when men's minds had been moved to their depths on the question of slavery, Ralph Waldo Emerson declared that it should be met in accordance 'with the interest of the South and with the settled conscience of the North. It is not really a great task, a great fight for this country to accomplish, to buy that property of the planter, as the British nation bought the West Indian slaves.' He further says that the 'United States will be brought to give every inch of their public lands for a purpose like this.' We, who can look back upon the terrible cost of the fratricidal war which put an end to slavery, now say that such a solution of the difficulty would have been worthy a Christian statesman. But if the retired scholar was in advance of his time when he advocated this disposition of the public property in 1855, what shall I say of the political and religious leader who had committed himself, in print, as well as in conversation, to the same course in 1844? If the atmosphere of men's opinions was stirred by such a proposition when war-clouds were discernible in the sky, was it not a statesmanlike word eleven years earlier, when the heavens looked tranquil and beneficent?

"General Smith proceeded to unfold still further his views upon politics. He denounced the Missouri

Compromise as an unjustifiable concession for the benefit of slavery. It was Henry Clay's bid for the presidency. Doctor Goforth might have spared himself the trouble of coming to Nauvoo to electioneer for a duellist who would fire at John Randolph, but was not brave enough to protect the Saints in their rights as American citizens. Clay told his (Smith's) people to go to the wilds of Oregon and set up a government of their own. Oh, yes, the Saints might go into the wilderness and obtain the justice of the Indians, which imbecile, time serving politicians would not give them in the land of freedom and equality. The prophet then talked of the details of government. He thought that the number of members admitted to the lower house of the National Legislature should be reduced. A crowd only darkened counsel and impeded business. A member for every half-million of population would be ample. The powers of the President should be increased. He should have authority to put down rebellion in a state, without waiting for the request of any Governor; for it might happen that the Governor himself would be the leader of the rebels. It is needless to remark how later events showed the executive weakness that Smith pointed out—a weakness which cost thousands of valuable lives and millions of treasure. . . .

"Born in the lowest ranks of poverty, without book-learning and with the homeliest of all human names, he had made himself at the age of thirty-nine a power upon the earth. Of the multitudinous family of Smith, none had so won human hearts and shaped human lives as this Joseph. His influence, whether for good or evil, is potent today, and the end is not yet.

"I have endeavored to give the details of my visit to the 'Mormon' prophet with absolute accuracy. If the reader does not know just what to make of Joseph Smith, I can not help him out of the difficulty. I myself stand helpless before the puzzle."

I thank you, gentlemen, for your attention.

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