

DISCUSS THE SUBJECT

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The Pittsburgh Conference on "Mormonism"

By DR. JAMES E. TALMAGE

==== AND =====

Report of Proceedings in the United States Senate in Defense of the Latter-day Saints :: :: :: ::



BUREAU OF INFORMATION
TEMPLE BLOCK, SALT LAKE CITY, UTAH

IN EXPLANATION

Thousands of tourists are entertained annually upon Temple Block, Salt Lake City, by representatives of the Bureau of Information; and many express their chagrin when they learn how basely they have been deceived regarding the true character of the "Mormon" people.

Often the question is asked, "Who is responsible for all this misrepresentation?"

We issue this pamphlet for the purpose of making the matter clear, and to aid in counteracting the effect of a vicious propaganda engaged in by unprincipled hirelings and especially paid defamers.

The Pittsburgh Conference on "Mormonism"

By Dr. James E. Talmage

AND

Report of the
Proceedings in the United States
Senate in Defense of the
Latter-day Saints

Bureau of Information
Temple Block, Salt Lake City, Utah

THE

Conference on "Mormonism"

Held in Pittsburgh, Pa., Nov. 12, 1919

By Dr. James E. Talmage

In accordance with widely advertised announcements, a series of notable meetings took place in Pittsburgh, Pa., during the eight-day period Nov. 9 to 16, 1919. The occasion was the assembling of the *Third World's Christian Citizenship Conference*, under the auspices of The National Reform Association.

An elaborate program had been prepared, comprising twenty-seven meetings, of which, on certain days two or more were conducted concurrently, and listing about eighty speakers, among whom were some of world-wide renown, several of national prominence, and others of lesser repute. Besides representatives from several of the Americas, there were delegates from most of the great countries of Europe and Asia.

The subjects announced for discussion were of broad scope, as these few titles sufficiently show: The Kingship of Christ; The Family and Social Efficiency; The Sabbath and the State; The World to Be; Post-war Conditions in the Near East; Woman's Place in Public Life; The Federation of Nations; The World Conscience; The Antidote for Bolshevism; The Moral Element in Public Education, etc.

In addition to addresses and discussions on these and numerous other topics of great importance and interest, several reports were scheduled, including the following:

World Commission on the Family; On the Lord's Day; on Intemperance; On Capital and Labor; On Social Purity; On Education; and *World Commission on "Mormonism."*

It was my privilege to attend several of the meetings; and I was much impressed by the able presentation of the principal subjects, and by the liberal provision made for discussion. I was present as the delegate from The Church of Jesus Christ of Latter-day Saints, and so registered on the first day of the Conference; furthermore, I held credentials as an official delegate from the State of Utah and from Salt Lake City, under appointment from the Acting Governor and the Mayor respectively. Other delegates similarly accredited from the State and the City were Major Wesley E. King, and President Geo. W. McCune of our Eastern States Mission. Major King was also the representative of the Commercial Club and the Rotary Club of Salt Lake City.

As already indicated, liberality, toleration, and freedom of speech were generally characteristic of the proceedings; but to this commendable order of things there was one striking exception, which by contrast with all the rest of the program stands as midnight to sunshine, as foul license to wholesome liberty, or as pagan superstition to Christian truth.

This exceptional manifestation of the baser sort, which indeed must be classed as an exhibition of un-Christianlike conduct in extreme degree, occurred on Wednesday, Nov. 12, for which day, a *Conference on "Mormonism"* was programmed. The preannounced topics included: Report of the World Commission on Mormonism; History and Tactics of Mormon Propaganda; The Mormon Menace; Mormonism and the Swiss; Defeating Mormon Proselyting. This special conference was held, as were all the greater assemblies, in the spacious and beautiful Syria Mosque. The estimated attendance was over two thousand during the forenoon and nearly double that number in the afternoon. The chairman in announcing the open-

ing of the "Conference on Mormonism" made plain the fact that denunciation, not investigation, would be the key-note for the day; and the appointed speakers without exception followed this lead.

Many of the old and self-refuting charges against the "Mormon" Church were reiterated with some modern amplifications, and with variations more absurd, if possible, than the original and time-worn fictions. Thus, it was asserted:

That the Church, through its alleged nation-wide political power, will make the final and effective decision as to who shall be the next President of the United States.

That the Church controls the national Congress, both Senate and House.

That elections in the Western States are manipulated and controlled by the Church through the corrupt use of its "vast wealth" and through the compelling force of its mandates.

That the present sugar shortage is due to the power and cupidity of the Church, which was declared to hold control of both the beet and cane sugar business throughout the country.

That the Church has subsidized in great measure the press of the country.

That members of the Church are slaves in all things, material, spiritual, and particularly political, being compelled to obey the commands of their presiding officers.

That every Latter-day Saint who has entered one of the Temples has been put under oath of treasonable hostility against the government of the United States.

That the Church, directly, or through its secret agents, is bringing great numbers of women and girls from other states and from foreign countries to Utah, and this for unlawful and immoral purposes; and that the greater part of its missionary activity is directed to this end.

That the Church indirectly pays the fares of these women and girls, thus setting at defiance the immigration laws of the nation.

These are but a few of the foolish falsehoods voiced at the conference. A woman speaker, who announced herself as a novelist from foreign shores, criticized our national government, and singled out the U. S. Attorney-General for failing to crush "Mormonism." A man who averred that he had come all the way from Liverpool to open American eyes to the awful dangers of "Mormonism,"

told of the consternation and abhorrence felt by some anti-"Mormon" organization in his town, over the presence of Brigham H. Roberts in England as a chaplain in the U. S. Army; and the narrator had the effrontery to declare that they went to work at once and had the "Mormon" chaplain packed off back to his own shores in short order. The fact that Chaplain B. H. Roberts served with the 145th Field Artillery in France, returned in due course with his regiment, and was released from the service only when the 145th was honorably mustered out, was of no importance to this ignorant purveyor of falsehood.

The speakers unwittingly paid tribute to the evangelizing work of the Church, by telling, though in mournful numbers, the ever-increasing success of our missionary service and of the effect of newspaper publication of articles dealing with "Mormon" doctrines. The vitality of the Church was proclaimed again and again as an amazing phenomenon; and the declaration was made, reiterated and emphasized that never has the Church been stronger and more active than today, nor has it ever had more promising prospects. Thus, some truths of significant import were given expression.

In compliance with the published rules requiring written application from anyone desiring to participate in discussion I handed a note to the presiding officer, respectfully requesting to be heard. The General Superintendent of the National Reform Association announced from the stage the receipt of my note, and set forth with scrupulous plainness that the Conference then in session was a *Christian* organization, and that *none but Christians* had the right to be heard therein, but that he would submit to the assembly the questions as to whether the representative of the "Mormon" Church, which, he asseverated, was distinctly non-Christian, should be allowed the courtesy of the floor. Then arose loud cries of "No! No! We don't want to hear him! No 'Mormon' can speak here," etc., etc.

Not all of those present were of the intolerant and bigoted class. Doubtless there were many of open mind and good heart. One of these, whom I afterward found to be a Baptist minister, secured recognition and urged that I be given a respectful hearing, and closed his remarks with the trenchant comment: "We are making a sorry exhibition of ourselves." This gentleman's recommendation was received with applause from the minority; but the innuendo was thrown out from the stage that evidently there were many "Mormons" present. It was voted that I be allowed to speak for five minutes *as a courtesy*, but with no recognition of any right to be heard, since I, *not being a Christian*, had no such right. After a short but positive avowal of the falsity of the absurd statements made, I read the Governor's letter, which is given hereinafter. Hisses, hoots, and other expressions of derision accompanied and followed the reading. This marked the close of the forenoon meeting.

At the beginning of the afternoon session a motion was offered and, after much noisy protest and comment, was passed, allowing me a second period of five minutes. I used the time in affirming my status as a Christian in the strictest sense, and in citing certain of the Articles of Faith in proof of the embodiment of Christianity in "Mormonism." Again came a torrent of hisses and scorn. As I passed along the aisle, men and women shrank away lest they be contaminated by propinquity to a "Mormon."

Later that afternoon Major Wesley E. King's request to speak was submitted to vote in a discourteous manner. The Major was allowed ten minutes. He read the "Statement of Refutation" given below, which was signed by officials of both the Commercial and Rotary Clubs, by the Mayor, the Justices of the Supreme Court and others. Jeers, hisses and shouts of disapprobation greeted this presentation; and the disgraceful uproar became even more intense when Major King read the paper signed by several ministers of Salt Lake City churches; and he was insultingly questioned as to whether the signatures were

genuine. He stuck to his guns like the soldier he is, and the chairman stood alongside, watch in hand. When the latter shouted, "Only a minute more," Major King thundered forth a genuine barrage of commendation and praise for Utah and her people, and acclaimed the virtue, integrity, industry, and general probity of the "Mormons." Then pandemonium reached its height. One man, livid with rage, shrieked: "If he thinks so much of the 'Mormons' why doesn't he join them?" And another, similarly possessed by the demon of anger, cried aloud: "That's what I want to know," and shook his clenched fist in the major's face.

The meeting was protracted, and among the late features was my recall to the stage to answer certain questions. One was as to whether I believed in and was teaching polygamy—to which I replied that I or any other member of the Church who would attempt to enter into plural marriage relations or even advocate such action would be violating the law of the Church as well as the secular law, and would be amenable to punishment under each: but that personally I believe the plural marriage state of the ancient patriarchs was acceptable to the Lord, and I hold the same views with respect to plural marriages solemnized by the Holy Priesthood prior to the action of the Church forbidding all but monogamous marriage; furthermore, that I am not, neither is any other official of the Church, teaching polygamy. This was seized upon as occasion for an outburst of unprecedented rage and insult.

Another question, and this like the preceding was propounded by a woman, was as to whether at that very time I was not wearing upon my under-garments devices typical and commemorative of treasonable oaths taken and obligations entered into in the "Mormon" Temple. I replied with the affirmation that I had never taken a treasonable nor even an unpatriotic oath or obligation of any kind whatsoever; that all such imputations respecting the Church of Jesus Christ of Latter-day Saints were grossly malicious, slanderous and false; that every ordinance of

the Church was uplifting, and sanctifying; and that as to my wearing apparel I held to my right of individual choice. The female person above referred to then brazenly suggested that I be taken and stripped by a committee of men who should report their findings to the Conference.

When the meeting was closed—with a benediction—I was immediately surrounded by a crowd on the stage and for nearly an hour was so held. Questions were literally fired at me, mostly by ministers, but my every attempt to reply was interrupted by insulting vituperation, and fists were thrust close to my face fully half a dozen times. One man, who had been referred to as a reverend doctor and who was attired in clerical garb, drew back in menacing attitude with fist ready to strike, because he claimed I was impertinent in not answering his question; and another gentleman of the cloth brandished both fists at once and gnashed his teeth like a maniac.

One of the speakers had sought prestige by having the words "*Former Mormon*" appear after his name on the printed program. In the mob-like crush following the session, this man was particularly blatant; and I asked him to specify the branch, ward or stake to which he had formerly belonged. Pressed for a reply, he angrily admitted that he never had been a member of the Church of Jesus Christ of Latter-day Saints. This exposure maddened him, and he vented his rage with even greater fury than before. Throughout this scene, a couple of females, who had climbed to elevated positions at the back of the stage, kept up a boisterous outpouring of abuse and vilification, with shrieks, and other such and worse demonstrations.

Let it not be inferred, however, that the Third World's Christian Citizenship Conference is to be judged by these extravaganzas. It was only the "Conference on Mormonism" that thus disgraced itself; and amongst its attendants were many who plainly evinced their disapproval and dis-

gust of the whole un-Christianlike orgy of rage, malice, and depravity.

The documents read at the Conference by Major King and myself follow in full:

LETTER FROM THE ACTING GOVERNOR OF UTAH

State of Utah
Executive Office
Salt Lake City

Nov. 3, 1919.

My dear Dr. Talmage:—My attention has been directed to certain press reports calculated to cast odium upon a church which comprises the majority of the citizens of Utah. Having personal and official knowledge of facts to the contrary, I am issuing this general and specific denial of these unwarranted and scandalous assertions.

Among the erroneous and misleading statements is the allegation that as a result of missionary propoganda conducted by the Church of Jesus Christ of Latter-day Saints, commonly called the "Mormon Church", great numbers of women and girls have been brought to Utah from other states and foreign countries in recent years for immoral purposes—for polygamous wives, mistresses, and prostitutes.

Such assertions are wholly unfounded and false. The laws of Utah are strict and ample against the contracting of bigamous or polygamous marriages or pretended marriages, and against all forms of sexual vice; and no evil condition of this character could exist without my official cognizance, and none does exist.

Another erroneous statement circulated is to the effect that the "Mormon Church" exercises control over the political destinies of Utah and other states. Individual and party freedom in political activities is as real in Utah as in any section of our country, and our Mormon citizens are unsurpassed in loyalty to the government and institutions of the state and nation.

I deprecate these aspersions upon the honor, virtue, loyalty and social probity of Utah's citizenry as wholly false, calumnious and vicious.

Yours Very truly,
(Sgd.) *Harden Bestnion*,
Acting Governor

The Great Seal of
The State of Utah

Dr. James E. Talmage,
Salt Lake City, Utah.

GOVERNOR SIMON BAMBERGER'S ENDORSEMENT

(By Postal Telegraph Co.)

New York, N. Y., Nov. 10, 1919.

Dr. Tadmage, Fort Pitt Hotel, Pittsburgh, Pa.:

I fully endorse Acting Governor Bennion's letter to you of November third.

Governor Simon Bamberger.

A STATEMENT OF REFUTATION

Issued by the Board of Governors of the Commercial Club, Salt Lake City

The attention of the Salt Lake Commercial Club has been called to the appearance in newspapers in the United States, of a "syndicate article" bearing the date line of London, Eng., in some instances as "October 19", from the pen of one purporting to be George Seldon, writer of the English metropolis, which is vicious, inconsistent, and maliciously false in its accusations against the "Mormon" Church.

This article, sent broadcast through the United States, contains quotations credited to one Winifred Graham, to whom the article refers as novelist, some of which are as follows:

"What is Mormonism doing in England, It works secretly as in America and snaps its fingers at law in both countries. This very minute the Church elders have twelve hundred girls ready for shipment to Utah.

"The Mormon Church pays the fares and offers excellent wages, but once it gets women over it uses them as it pleases. The war gave the Mormons elders their greatest opportunity for proselyting. In the absence of the men folk and because of the deaths of thousands of soldiers, the women of the poorer classes fell easy victims. Secret meetings were held in homes that attracted the neighborhood without attracting suspicion.

"Every girl is baptized. They then become silent about polygamy, but they become either polygamous wives or slaves of the Mormon Church. Occasionally we hear of girls who are slaving on Mormon farms."

The Commercial Club of Salt Lake City, Utah, through its duly constituted Board of Governors, hereby desires that it be known that it has taken cognizance of and read these statements, which it brands as being vicious in intent and so obviously inconsistent as to be their own refutation, and they are scandalous, pernicious and false.

The Commercial Club, in line with its activities from the time of its organization, is critically persistent and thorough in its survey of conditions relating to the interests of our commonwealth and is fully qualified by its knowledge of facts to thus brand these sensational stories as unmitigated falsehoods.

The Church of Jesus Christ of Latter-day Saints, commonly called the "Mormon" Church, is working in harmony with other institutions in Utah, ecclesiastical and civic, for the maintenance of the highest attainable standard of morality, and has made an enviable record in this accomplishment, as also in patriotic and devoted service to the country's needs.

This Commercial Club disavows and condemns with disapprobation equally strong the circulated falsehoods of "Mormon" interference in State or National politics. The "Mormon" people exercise their political rights and preferences in common with their fellow-citizens who are not of their faith; and this Club unhesitatingly affirms that the stories alleging "Mormon" control of political parties in this State or elsewhere are but myths and fables, without even the merit of apparent consistency to excuse their periodical re-telling.

(Sgd.) *Lester D. Freed,*

President Commercial Club,

H. N. Byrne
H. M. Chamberlain
Joseph Decker
Lester D. Freed
R. C. Gemmell
C. B. Hawley
J. C. Howard
S. R. Inch

Jas. Ingebretsen
D. Carlos Kimball
A. N. McKay
C. W. Nibley
F. C. Schramm
M. H. Sowles
Charles Tyng

(Board of Governors)

Hereby we concur in the above statement of the Commercial Club of Salt Lake City:

John C. Cutler, Former Governor State of Utah
W. S. McCornick, Pres. McCornick & Co., Bankers
J. E. Frick, Justice Supreme Court of Utah.
A. J. Weber, Justice Supreme Court of Utah
E. E. Corfman, C. J. Supreme Court of Utah
Samuel R. Thurman, Justice of Supreme Court of Utah
W. W. Armstrong, U. S. Food Administrator of Utah
Salt Lake Rotary Club,

By Lew H. Harding, Sec. Rotary Club,

By James W. Collins, President Rotary Club

STATEMENT BY SALT LAKE CITY MINISTERS

Salt Lake City, Utah.

November 8th, 1919.

To the Commercial Club of Salt Lake City, Utah.

Gentlemen:—Our attention having been called to certain statements now being widely circulated through American newspapers as coming from Winifred Graham, an English novelist, charging that the commonly called "Mormon Church" is still practicing polygamy and is bringing hundreds of young women and girls into the state of Utah, either to become polygamous wives or to be consigned to white slavery or to industrial slavery on farms said to be owned by the Mormon Church, we the undersigned ministers, having Churches in Salt Lake City, have this to say:

That having been pastors here for years and being fully conversant with existing conditions, we hereby state that while the Mormon Church is strongly a Missionary Church and engaged in proselytism among Christians in Europe, the United States and other countries, yet simple honesty compels us to give denial to such published statements as we are convinced are untrue.

Polygamy is under the ban of the law in Utah, and we believe that institution is dying here.

As to the statement that the Mormon Church is bringing young women and girls into Utah with the deliberate intent to put them into polygamy or into white or industrial slavery, we believe this charge to be without foundation.

The Evangelical Churches of Utah are as strongly opposed as ever to polygamy, but are convinced that it is here a passing practice..

Peter A. Simpkin, Phillips Congregational Church
J. Sherman Wallace, Immanuel Baptist Church
Chester A. Snyder, Pastor, Central Christian Church (Disciples)
James H. Williams, First Methodist Episcopal Church
Wm. W. Fleetwood, St. Mark's Episcopal Cathedral
Geo. E. Davies, First Presbyterian Church

The newspapers of Pittsburgh gave prominent place to reports of the "Conference on Mormonism", and in general were fair in recording the unfairness with which Major King and I were treated. One of the prominent dailies, the *Leader*, printed next day, November 13, an ably written editorial entitled, "The Intolerant Spirit", which has direct bearing on the Conference disgrace. It reads in part:

"The mob spirit is always abroad and always active. The man

of opposing view refuses to listen, and worse still, refuses to allow any one of different views to express his opinions.

"The rule which is set against the private individual also operates against the speaker on a public platform. The man or woman who tries to present a view, or even make an explanatory or illuminating statement, is howled down. If persistence is maintained, violence is the next step, one which has been taken many times and no doubt will be repeated. All of which is neither fair, honest, democratic, nor American.

"The man who cannot listen to an argument which opposes his views either has a weak position or is a weak defender of it. No opinion that cannot stand discussion or criticism is worth holding. And it has been wisely said that the man who knows only half of any question is worse off than the man who knows nothing of it. He is not only one sided, but his partisanship soon turns him into an intolerant and a fanatic. In general it is true that nothing which cannot stand up under discussion and criticism is worth defending."

In the same issue, the *Leader* gave space to the following as the report of an interview with Major King.

Asserting that he was unable to present his case to the World's Christian Citizenship Conference when the subject of Mormonism was under consideration at Syria Mosque yesterday, Maj. Wesley E. King has asked the *Leader* to make a statement to the people of Pittsburgh in regard to his presence in the city.

Maj. King states that unfounded reports in circulation are harmful to Utah and Salt Lake City, and for that reason he was sent here by the Commercial Club, of Salt Lake City, to deny these rumors. He is not a Mormon.

Maj. King said:

"I came to Pittsburgh representing the non-Mormon people of Utah, the Commercial club, which is the one big civic body of the state, the Rotary club of 200 members and the business interests of the city in general. I hold no brief for the Mormon church, its doctrines and practices. We non-Mormons do not regard Mormonism as a menace to the welfare of the nation and we believe that the vile, vicious and untrue statements at the meeting in Syria Mosque Wednesday will do the Mormon church no harm, but may injure the State of Utah immeasurably.

"The questions discussed, the statements made, are properly for the consideration of the United States officials and of the people of the State of Utah. We know how to handle the matter out there and we are handling it splendidly. Polygamy is a passing issue and a passing fact and we do not believe that there is any ground for great concern regarding it.

"I have been in some rough and tumble assemblies, have had to look out for my head and my hide more than once, having ben three times under arms in the service of my country on foreign soil, but I was never treated as shamefully or with as little fairness as at the Syria Mosque yesterday. To answer a discussion which had lasted a whole day, I was given 10 minutes, after a very unfair and prejudicial introduction, in which to read the statements sent me by six of the leading ministers of Salt Lake and the Salt Lake Commercial club and to answer the great list of falsehoods which an authoress from England, two professional reformers, and two well intentioned gentlemen from over seas had launched at the one-mind audience during the day. It took nine minutes to read the statements. The chairman stood at my side, watch in hand, and announced that I had 'One minute more!' Before that minute was up I was hissed down because of my statement that of all the people I had ever met, the Mormons were as moral, as temperate, as honest and honorable in their dealing and as good neighbors as any.

"Following this I was cross examined by one of the reformers and accorded very rough treatment, such as physical jostling, jeering and sneering from the good pastors who occupied the platform."

It should be remembered that no Utah representative had been specifically invited to take part by the program committee or others. The conference was theirs, not ours. We were in the enemy's camp, and that of our own volition. While this was a departure from the usual course, since Utah's people generally let foolish and fictitious stories pass unnoticed as being sure to disprove themselves eventually, the exceptional action in this instance was undoubtedly taken in wisdom; for the dastardly attempt to dignify calumnies on the State of Utah and the Church of Jesus Christ of Latter-day Saints by bringing them into the proceedings of a World's conference—and a professedly Christian assembly at that—*had to be challenged and rebuked.*

And I doubt not that in the minds of the honorable, truth-loving and virtuous souls who witnessed the scene, or who have read the news reports thereof, the nefarious design to spread falsehood and deceit *was both challenged and rebuked.*

Proceedings in the U. S. Senate in Defense of the Latter-day Saints

As a forerunner of the Pittsburgh, Pennsylvania, World's Christian Citizenship Conference, held in the early part of November, 1919, there were press notices sent out and printed in many papers in the United States containing false accusations against Utah and the Latter-day Saints written by an English novel writer, Winifred Graham, and dated London, October 21. The Commercial and Rotary Clubs, and other organizations in Salt Lake City, demurred against the falsehoods and sent their protests to Senator Reed Smoot with a request that he call the attention of the Senate of the United States to them. This he did on November 10, and we take pleasure in printing his speech and the documents in full, from the *Congressional Record* of November 11; also the splendid defense of the Latter-day Saints, on the floor of the Senate Chamber by Senator Henry F. Ashurst of Arizona, Senator Charles S. Thomas, of Colorado, and Senator Charles B. Henderson, of Nevada. It is doubtless the first unsolicited defense of the Latter-day Saints ever uttered in the Senate of the United States, and is well deserved. A host of people of the West are grateful to these gentlemen for the truths presented at the opportune time and place.

BY SENATOR SMOOT, OF UTAH

Mr. Smoot. Mr President, I am not going to occupy more than about 15 minutes of the time of the Senate.

For over 16 years I have paid no attention whatever to any of the false and malicious newspaper reports and statements made against the so-called "Mormon" Church. The only excuse that I have to offer for doing so at this time is that I have received a request from members of a number of the principal clubs of the State of Utah to call the attention of the Senate and of the country to certain false statements published in different newspapers throughout the United States.

First, I desire to call attention to an article that appeared in the *New York World* of October 22, under the date line of London, October 21. This same article, I will state, was published in many other newspapers throughout the United States. It is as follows:

Girls, Mormon Converts, Want to Leave England.—Fully 1,200 of them, Says Authoress, Have Asked Passports so They can go to Utah.

London, October 21.

Winifred Graham, the well-known English authoress, who has done much in this country to expose Mormonism, told the *World* correspondent today that fully 1,200 English girls have recently been persuaded by Mormon propagandists here to go to Utah. "During the war," she said, "the Mormons made great headway in the United Kingdom. I hope the American authorities will prevent the departure of these girls for America. From reliable sources I learn that there are 1,200 of them anxious to sail immediately. Only last week one was bound over in the London police court for falsification of a passport in her efforts to go to Utah."

Winifred Graham is the pen name of Mrs. Theodore Cory. She sails on the *Baltic* October 29 as the British delegate to the World Citizenship Congress in Pittsburgh, which begins November 9. She will speak on Mormonism. Her anti-Mormon work here, she says, has caused her to be shadowed and threatened by the Mormons. United States consuls are on the lookout for any Mormon converts. Owing to the strict passport regulations there is little chance that any of these English girls will be able to sail. Some of the girls to whom passport visas were refused recently were suspected of being Mormon converts.

Mr. President, I thought the time had arrived when the newspapers of the country would cease publishing such rot. How easy it is for any newspaper to send a representative to the Bureau of Immigration and find out just the number of immigrants entering the United States going to the State of Utah for any year in the past, and also to find out the professions and occupations of the immigrants, and the different classifications of each as provided by the department. If the newspaper doing so wants to publish the truth it would never publish such statements as I have just read.

I went to the department, upon my attention being called to the newspaper article and asked for a statement of the number of immigrants for Utah for the years of 1917, 1918, and 1919. The statistics taken from the annual report of the Commissioner General of Immigration show some interesting facts. I have taken the State of Utah and compared it with the state of Colorado and the following is the result:

Profession.	Utah.			Colorado.		
	1917	1918	1919	1917	1918	1919
Professional	6	8	(*)	38	19	(*)
Skilled Laborers	96	49	(*)	98	43	(*)
Miscellaneous occupations	501	202	(*)	448	185	(*)
No occupation (including women and children)	362	254	(*)	398	326	(*)
Grand Total of all immigrants	965	513	588	977	573	738
Total of immigrants from England	118	48	(*)	136	56	(*)

*Figures not available.

The above table shows that the total number of immigrants with no occupation—including women and children—going to Utah was smaller on a percentage basis than the same class going to Colorado.

It also shows the percentage of English immigrants of the total which went to both states, the percentage being about the same.

Mr. President, the Commercial Club of Salt Lake City, the leading business club of the State of Utah, upon seeing this scurrilous article against the "Mormon" Church published throughout the United States, prepared and issued a statement, dated November 4, 1919, entitled "Refutation issued by the board of governors of the Commercial Club of Salt Lake City," which I desire to read, as follows:

(Here Senator Smoot read the refutation published in full in Dr. Talmage's article in this pamphlet, pages 11 and 12.)

Mr. President, I protest against the libelous press matter that has been published throughout the country, and the blatantly heralded announcement of the falsehoods an English writer of fiction has come here to tell. The Church has nothing to conceal. I want the people of the United States to know that as far as polygamy is concerned it is dead, and scandal-mongers in the future must find some other hobby to ride.

All I ask is that the "Mormon" Church and its adherents be judged by the fruit of the tree. No one can examine the record made by that people during the World War without coming to the conclusion that no more loyal people live on this earth. No call was made upon them without an immediate response, and not only for the amount asked for but for nearly double the amount in most every case. They not only furnished their quota of soldiers but in some of the calls 100 and 200 per cent more.

Mr. President, I would not have taken the time of the Senate to make that short statement if it had not been requested of me. I will say: The signers of the statement of refutation are at least three-fourths non-members of the "Mormon" Church, and they are the leading business men of the State. It seems to me that the people of this country ought now to understand the true situation; and if the *New York World* or the *New York American* desires to learn the truth about the "Mormon" people, I will gladly pay all expenses of a representative of either paper if it is desired to make an honest investigation.

I am a Senator of the United States. I represent all the people of Utah and not any church as such. I have never felt called upon to defend the "Mormon" Church against false attacks, because I felt that sooner or later the truth would be understood by all the people. I am not making this statement as a representative of the "Mormon" Church but as a United States Senator.

The "Mormon" Church has been foully misrepresented

from many sources in the past. I confidently look forward to the day when the "Mormon" people will be known as they are and not as represented.

BY SENATOR ASHURST, OF ARIZONA

Mr. Ashurst. Mr. President, I am very glad that the Senator from Utah [Mr. Smoot] has spoken as he has. It was time for such a speech. A matchless maker of epigrams said that when "once a lie or a counterfeit statement gets into circulation it is well-nigh impossible to overtake it"; and therefore I believe the Senator has done a service to his country in exposing this infamous slander, which has been published broadcast against so many worthy people.

When I read the article, I felt offended because there are in Arizona a large number of "Mormon" people, or people who belong to the Church of Jesus Christ of Latter-day Saints; and I would be false to that principle of fair play for which I have always pretended that I stood if I failed at this time to say a word on the subject.

It may be true that I do not understand fully the theology of the Mormon Church; but, Mr. President, the first church I ever attended was a Mormon Church. When there was no other church within 100 miles of the lonely frontier cabin where my parents lived, we found solace and comfort in attending the Mormon Church situated 9 miles distant. Our nearest—in fact, our only neighbors for years were the Mormon people. Better neighbors no pioneer ever had. I am proud of the Mormon people. I am proud of the friendship that I have for them, and that I believe they have for me; and while, as I said before, I do not completely understand their theology, I am able to say here, in the Senate of the United States, that their church has elevated many intellects and purified many hearts in my state.

As pioneers in a new country, the Mormons are unrivaled. They are sober, industrious, frugal, honest. They

are pre-eminently state builders! and today, if called upon to name a people who could most expeditiously transform a desert of swirling and heated sands into splendid fields and farms, I would unhesitatingly choose the Mormon people. In many places where once cacti lifted their thorny arms into the brazen and heated air, Mormon industry has reared temples, hospitals, homes, factories, and schools.

Moreover, I never saw a Mormon I. W. W.; but I have, at some county courthouse in my State, heard disgruntled, lazy and indolent men who did not belong to the Mormon Church sit on the steps of the courthouse and curse the Government and curse the President, while Mormon citizens were going into the same county courthouse to pay taxes without complaint.

Mr. Owen. Mr. President—

Mr. Ashurst. I yield for a question.

Mr. Owen. I should like to ask the Senator if it is not a tenet of the Mormons to teach and preach industry and thrift?

Mr. Ashurst. I am able to state that industry and thrift are amongst the foundation stones of the Mormon Church. Absolute and unquestioned obedience to law is a tenet of the Mormon Church. Respect for authority is one of the tenets of the Mormon Church. We need more of such people in these perilous times of the Republic; and again I would be false to every principle of justice and to every sentiment of gratitude, if I failed to state at this time that when savage Indians galloped along by our pioneer homes, burning and murdering, plundering and scalping as they went, it was to the Mormon people that my defenseless but heroic parents went for refuge and defense.

So, Mr. President, I say the Senator from Utah has done well in "scotching" this falsehood, which has been given such wide circulation. I believe the American people are coming at last fully to understand the Mormon people. Their temples, schools, fields, homes, industry, frugality, their morality and their patriotism testify for

them in more eloquent terms than the Senator or I could speak. Then, again, observe their Representatives in the House and in the Senate. Look at the high class of public servants they send here. I ask that the Mormons be judged as a people, judged as a religion, as the Senator says, by their fruits; and if they be judged by their fruits the verdict of the world will be in their favor.

It seems to me that the time should be welcomed in America when men shall not further be assailed because of their religion or lack of religion. Men ought not further to be assailed or discriminated against because of their particular view of how to follow the Master. America was built up, and one of the reasons why the migrations came from the old countries to these shores was that our ancestors desired to find a place to build free and strong states where such ignoble sentiments as bigotry could not survive.

Mr. President, I do not forget that this splendid domain of Arizona, one of the imperial states of this Union, came into being largely through the brave exploits of the Mormon people. When Gen. Stephen Kearny was beleaguered near San Diego during the Mexican War, and it seemed as if the Mexicans were going to capture and annihilate him and his entire command, it was the "Mormon" battalion that marched all the long way from Iowa into Tucson, Arizona, and occupied in Mexican territory a domain we now know as the Gadsden Purchase, which was purchased by our Government in 1854. When the commanding officer, Lieut. Col. St. George Cooke, entered the Mexican town of Tucson and raised the American flag, he issued a pronunciamiento, and I wish the German outragers had read that document before they invaded Belgium. The lieutenant colonel entering the city of Tucson, nearly 1,500 miles from civilization, said in his manifesto to the people of Mexico:

We do not war upon civilians. We make war against men in uniform only. The property of individuals will be held sacred. All

civil rights will be upheld. Those who obey the law and conform to order will be protected.

The command remained there some days to refresh itself and then marched on to the relief of Gen. Kearny, who, as I said, was beleaguered and surrounded near San Diego.

So, Mr. President, the Mormon people, as pioneers, as state builders, as statesmen, as people of industry and patriotism, in every department of life, compare well and favorably with the general mass of their fellow citizens. This much I feel I should have said: more than that I need not say.

BY SENATOR THOMAS, OF COLORADO

Mr Thomas. Mr. President, I am not and never have been a communicant of any church, and if I live to be as old again as I am now, I would not change. In my youth I was greatly impressed with a remark of Gibbon, that "all religions are to the vulgar equally true, to the philosopher equally false, and to the statesman equally useful," and the experience of mature years has served to deepen the impression. I have never been able to reconcile the tenets and doctrines of all religious faiths with that spirit of persecution and fanaticism they develop toward each other, and which has so many times culminated in destructive and decimating wars. I believe in religious toleration, without any condition whatever, except those required by the tenets of morality and of law and order. Hence I have remained aloof from identification with any faith.

Up to this time I have never found occasion to publicly defend the Mormon people, because it has not seemed necessary, but I can not allow the occasion to pass without paying tribute to their morality and usefulness, not only to their own communities, but as exemplars to the whole country in perilous times like these.

Mr. President, when respect for the law is the excep-

tion and not the rule, when the different forces of society are so antagonistic that the political structure is menaced with danger, it is refreshing to note that the adherents of this faith have at all times been the advocates and the exponents of peace, of justice, of law, and of order; and however just the criticism aimed against former institutions, the fact remains, as established by more than half a century of practice, that the communities professing the Mormon faith are among the best and highest exemplars of American citizenship.

During the war resistance to the draft occasionally punctuated our dispatches, and the expression of toleration or friendliness to the enemy was one of the commonest of occurrences. But during that critical period upon no occasion which I can remember did the people of Utah, Mormon and Gentile, fail to whole-heartedly, loyally, and enthusiastically respond to every call made by the Government for soldiers or for money. Not in a single instance did this people falter. Their splendid youth were given freely to our armies, and the blood of their boys sanctifies the soil of every battle field in France.

Every loan drive was responded to, not by the quota, but far beyond it, and in everything that contributed to good citizenship, to patriotism, to loyalty, and to love of country, these people were ever conspicuous; and it is due to them, as one of the representatives from a neighboring state wherein many of these people are located, and are among our best citizens, that I should say so.

We have not many Mormons in the State of Colorado. Some years ago a settlement was established in what is known as the San Luis Valley. It has grown, it has flourished, it is prosperous. Its people are law-abiding, they are industrious, they are hard working, they pay their debts, they obey and support the authorities. Bolshevism, anarchism, and socialism are foreign to the atmosphere of that community. They can not take root in such a soil.

These people are today, therefore, one of the pillars of the social, economic and political systems of the country, whose removal might imperil the entire structure of our social, economic, and political life. Their faith I am not concerned with; their character and their achievements are a credit to them and an incalculable benefit to the country.

BY SENATOR HENDERSON, OF NEVADA

Mr. Henderson. Mr. President, I wish to express my approval of and join in all that has been said by the senior Senator from Colorado [Mr. Thomas] relative to those of the Mormon faith. We have in eastern Nevada a number of Mormon settlements. I have visited a number of them. I wish to say that there are no better citizens in the country than those of that faith. In one community that I know of, established over 40 years ago, there has never been a jail. I believe that is true of the others. These people never have any use for jails. Where they go, law and order prevail, and thrift and economy are taught and practiced.

Mr. President, the record of the Mormon people, throughout the war has been without a blemish. Their sons were amongst the first to enlist and their quota was quickly filled. They over-subscribed their proportion of Liberty bonds. Their patriotism has been of the highest order and without question.

There is much that can be said in their favor, Mr. President, but I shall not detain the Senate longer, as there are some Senators waiting to address the Senate on the proposed reservation to Article 10. I am glad, however, of the opportunity to express my disapproval of the attack directed against the Mormons referred to by the Senator from Utah [Mr. Smoot].

RELIGIOUS LIBERTY

By the late William T. Stead

The following letter, written by the late Mr. W. T. Stead, for many years editor of the *London Review of Reviews*, is interesting reading at this time. It appeared in the *London Daily Express*, April 28, 1911, and was printed in a recent issue of *Lichona*. We have been asked to reproduce it in this issue:

“Religious Liberty. Sir—Will you kindly permit me the privilege of recording in your columns an emphatic protest against the mischievous and wicked nonsense that is being written and spoken in furtherance of what is known as the anti-Mormon crusade in this country?

What is described as “a great non-partisan and anti-Mormon meeting” is advertised for tonight in Holborn Hall. If the objects of that meeting were merely to expose, to refute and to demolish by arguments addressed to reason or appeals to the emotions what its promoters regard as the Mormon heresy, there would be no call for public protest. But the avowed object of the anti-Mormon crusaders is not polemica; it is persecution.

The Dean of Manchester, Dr. Welldon, who presides over tonight’s meeting, has declared: “I think the Mormon propaganda ought to be put down in England. If the law is not strong enough to put it down, it ought to be reinforced.”

Another crusader, the Rev. Father Bernard Vaughan, not content with appealing for persecution by statute has invoked lynch law. From his pulpit he has declared that “the Mormons should be taken by the scruff of the neck, rushed across our island, and dropped into the sea.”

I protest against this undisguised appeal to the hateful spirit of religious persecution as an outrage upon the fundamental principle of religious liberty, an outrage which is none the less detestable because it is masked by the hypocritical and mendacious pretense of a desire to

protect English girls from being lured into polygamous harems.

It is one of the most familiar devices of intolerant religionists to invent malicious falsehoods to serve as a cloak for persecuting those who dissent from the faith of the majority. Without going back to imperial Rome, where the vilest calumnies were used to influence the populace against the Christians, we need not go far afield to find how anti-Semitic rancor finds in the revival of the old accusations, the blood sacrifice, the most convenient pretext for atrocities at which humanity shudders.

Father Vaughan might profitably recall how often the lurid narrative of "The Confessional Unmasked" and "The Revelation of Maria Monk" have been used to justify Orange bigots in violent assaults upon their Catholic neighbors. Nothing would be easier than to follow up the anti-Mormon crusade by a far more popular and dangerous agitation against the Roman Catholics, whose conventual institutions, so rapidly multiplying in our midst, have often aroused the passions and prejudices of the Protestant mob.

The attack upon the Mormons is almost entirely based upon the lie that their propaganda in this country is a propaganda in favor of polygamy, and that the chief object of the Mormon missionaries is to allure innocent and unsuspecting English girls into polygamous marriages:

I have called that a lie because it is a demonstrably false statement, which is repeated again and again after it has been proved to be false. Not one of the anti-Mormon crusaders has ever been able to produce any evidence that at any time, in any place within the King's dominions, has any Mormon apostle, elder, or missionary ever appealed, publicly or privately, to any one of the King's subjects, male or female, to enter into polygamous relations with anyone here or in Utah.

It is on the contrary admitted by the prosecutors themselves that the Mormon missionaries constantly and

even passionately repudiate as a baseless slander the accusation that they are propagandists of polygamy. No one has ventured to assert that even one of the Mormon missionaries in our midst is a polygamist.

Their enemies complain that they ought to be polygamists according to the Scripture of the Latter-day Saints, just as the Orangemen always maintain that according to the doctrine of Rome every Catholic ought to desire to relight the fires of Smithfield.

But the State has nothing to do with construing the texts from the Book of Mormon or the bulls of persecuting Popes. If the Mormons are better than their creed, we ought surely rather to rejoice than to invoke Parliament and lynch law to hound them out of the country.

Even if the Mormons, like the Mahometans and many millions of the King's loyal subjects, believed in polygamy, that is no reason for depriving American citizens who share that belief of the right to enjoy the liberties of this free country.

But it is asserted that the Mormons lure young English girls to Utah for immoral purposes. For this assertion there is not even the shadow of a semblance of proof. If any one, Mormon or Gentile, were guilty of such a crime, let the offender be punished with the utmost rigour of the law after his crime has been proved to the satisfaction of a judge and jury. But after all that has been said in Press and pulpit for months past, the anti-Mormon crusaders have utterly failed to bring forward even one solitary case of an English girl who has been lured into polygamous relations here or in Utah by any Mormon emissary.

The whole story is as monstrous a fiction as the lies of Titus Oates. The falsehood that thousands of English girls are being shipped to Utah every year is sheer, unmitigated rot. Last year about 550 persons left England for Utah, sixty of whom were under eight years of age. Of the remainder, many were married couples, and among the single emigrants there were as many men as women.

The whole so-called crusade is an outbreak of sectarian savagery worked up by journalists, who in their zest for sensation appear to be quite indifferent to the fact that the only permanent result of their exploit will be to advertise and spread the Mormon faith among the masses, who love fair play and who hate religious persecution none the less because it is based upon a lie.