

in charge of records, or even private journals, do not destroy them or lose them. The time will surely come when they will be wanted. Probably much that is in them may be mere chaff, that never will be worth copying, but there will always be something found in these records that will be of use to the historian. I cannot remember that I ever in my life have perused a record book of any kind—and I have perused thousands of them—but what I have found something in it of historical importance.

Now, brethren and sisters, let us wake up to a realization of the fact, that there is something of vital importance for us to know in the past, as well as in the present and the future. I speak as one who has devoted almost his entire life in the historical field, and who for many years has endeavored to draw attention to the fact that the writing of history is the next thing to making it. May God bless us and enable us to be faithful and diligent in discharging the duties pertaining to our respective callings in the service of God, I sincerely pray in the name of Jesus Christ. Amen.

ELDER CHARLES H. HART

Of the First Council of Seventy

I think you will agree with me, my brethren and sisters, that we have had a musical and spiritual feast here today, and now I am anxious that during the few remaining minutes I may be able to continue the feast that has thus far been served to us.

Among the minor prophecies given to Joseph Smith was the prediction of the angel Moroni, that Joseph's name should be known for good and for evil among every nation, tongue, and people; that is, that good and evil should be spoken of him among all people. For many years the great preponderance of the things uttered and written in fulfilment of this prophecy was against him, but now the tide is turning. Mr. Cody, better known as "Buffalo Bill," in writing the preface to his book entitled, *The Great Salt Lake Trail*, called attention to the fact that the libraries were full of books written about the "Mormon" people, "generally," he said, "against the people, and usually with an inexcusable ability at exaggeration." There is this to be noted, that wherever there has been one to raise up his voice against the prophet or his people, there has been one equally strong in his defense. The prophet gave the instance of Mr. Reid, the lawyer, who defended him in one of the fifty-five trumped-up cases that were brought against Joseph. Mr. Reid said that the thought came to him that he must go and defend the Lord's anointed. Said he, "I did not know what it meant, but thought I must go and clear the Lord's anointed."

There is this peculiarity, that even those who have attempted to be spiteful toward the prophet and his followers have often unwittingly contributed to their good. That was true in one of the early books written against the prophet by Pomeroy Tucker of Palmyra, in his

book entitled, *The Origin of Mormonism*. He gives us the picture of Martin Harris, one of the most prosperous farmers in the neighborhood, being willing to sacrifice his fertile, eighty-acre farm on the north side of Palmyra, and his wife and family, for the testimony of the gospel. He also tells us of writing to Sidney Rigdon for help and encouragement in the production of this anti-"Mormon" book, at a time when it would have appealed most strongly to Sidney Rigdon, for at that time he had returned to Pennsylvania a disappointed man in his vain ambition to lead this Church. But he got no aid or comfort from Sidney Rigdon.

In a later book, by Gregg, bearing the euphonious title, *The Prophet of Palmyra*, an affidavit is presented from the ex-Governor of Utah, Mr. Harding, in which he gives his testimony of Joseph and Oliver, walking through the woods every morning a considerable distance with a small "take," as the printer calls it, of manuscript of the Book of Mormon for the publication of that volume by Mr. Grandin of Palmyra; and so sacredly did they esteem that manuscript that they would not permit it to be in the care of the printer or in his office over night, but walked a long distance through the woods to have returned to them the portion of the manuscript of the Book of Mormon which they had delivered in the morning.

It is interesting to note the views of those who attempted to be friendly and who express opinions as to the perpetuity of "Mormonism." Here is Mr. Gregg, seriously declaring at the conclusion of his book in which he purported to write in all fairness, his conclusion that before the end of the twentieth century the story of the Golden Bible would be but a memory—quite a different conclusion from that penned by the writer of a book entitled, *A Tramp With a Poet Through the Rockies*, to the effect that "Mormonism" "has a great future in America—it is not a dying cult."

Quite recently we have had some very warm commendation by different writers. Many of you have read in the *Saturday Evening Post* that friendly article in which it was said:

"It is a common practice to speak with admiration of the business organization of large corporations, and there is little doubt that the executives whose powerful intellects are responsible for the economic and efficient operation of the countless departments and divisions of a great steel company or great oil company are entitled to a large amount of respect and esteem. There is little doubt that there is no other organization in the world that obtains from its employees the loyalty and labor and the results that the 'Mormon' Church so bountifully receives from its five hundred thousand unpaid members. This statement may possibly be laughed off, but only after a spell of laughing so protracted and so forced as seriously to damage the most powerful laughing apparatus in existence."

So, if there is any one who wishes to laugh off that thoughtful statement in the way suggested, they are welcome to do so.

In the September number of the *Pacific News*, Mr. C. I. B. Moore, the Vice-President of the Pacific Mutual Life Insurance Company of

California, who traveled through Southern Utah, wrote this concerning our people:

"I want to say right here that my visit to Utah gave me a very favorable impression of the 'Mormon' people. We saw many evidences of their thrift and intelligence and found those we conversed with most agreeable and hospitable people, and in many instances educated and well informed. As good citizens, I doubt whether Uncle Sam possesses any more favorable type."

A Utah man who travels the United States over in a civic position told me yesterday of some kindly words given to him recently at Atlantic City by the multi-millionaire, C. Z. Mitchell, of New York, sometimes called the dean of electricians, or the dean of the electrical field. He met this man from Utah at the close of a meeting of the electrical convention and expressed very friendly regard for any one from Utah, and then explained to representatives from other states who stood near, "I have a fine feeling toward your state;" and to another, "There is much that can be said in favor of your state;" and to a third, "I could say a good deal in praise of the state you are from, but I want to say that Utah, in my opinion, stands without a peer. I am thinking of her people, and I say that for sobriety, sincerity, industry and honesty of purpose, and the cardinal virtues generally, I feel that the Utah people have no equal." And then he went on to refer to his experience in meeting President Joseph F. Smith and his counselors and said that whatever they said to him they said in great sincerity, and that he was much affected by the simplicity and the democratic attitude of the great president in assisting him on with his overcoat at the close of the interview.

Recently I was told of this incident that occurred in the Michigan University about thirty years ago when there were a number of Utah boys there. Some of the evangelical preachers of Ann Arbor sought to have these boys expelled from school on the ground that they were simply missionaries of the Church and not there for the purposes of scholarship. The dean called one of the Utah students before him and asked him if the accusations were true, and he was assured that they were not true, but that the Utah boys were there as legitimate students for purposes of study only. And then my friend said to me: "I was surprised to hear Dean Hutchinson, dean of the Law Department of Michigan University, say that both morally and intellectually the students from Utah stood higher than the students from any other state in the Union, and that he would strongly oppose any effort to expel them from the institution."

Mr. Frankau, a writer for the *Sunday Pictorial*, London, gave us some interesting words as the result of his visit here. I think our young sisters may be interested in the compliment he pays them. He is answering, of course, the old theory that existed in his country that the missionaries were in England for the purpose of winning young women to bring them to Utah for questionable purposes. The writer disposes of the question in this language:

"And if anybody after reading this article, still imagines that 'Mormon' missionaries come to Great Britain for the purpose of decoying British spinsters of certain or uncertain ages into secret harems, I can only advise him to take a little walk down State street or South Temple avenue of Salt Lake City, when the high moon is riding molten above the elms and poplars which Brigham Young planted, and observe the many Utah maidens whose bright eyes regard the stranger sidewise from under silken lashes as he passes by; for they are very, very alluring, these Utah maidens, so alluring indeed that 'Mormon' polygamy, if it ever comes to be restarted will most certainly begin, like 'Mormon' charity, at home."

In the future there will be scarcely any excuse for people to be so uninformed as to slander this people, because they can go to such a book as that recently issued by Macmillan & Company, entitled, *The Fruits of Mormonism*, and can see from United States census figures how this people stand on all the vital questions—of the high birth-rate and the low death-rate, the high marriage-rate and the low divorce-rate, the low insanity percentage, the high charitable-rate, the high educational standing, and from all those things that are known as vital statistics, determine from impartial government statistics the true standing of this people.

Time will not permit to continue along this line, but it is for us to be prepared to receive praise as well as censure, and we may appropriate praise without immodesty, knowing that it is said concerning the people collectively and not individually—a very telling distinction, which the Lord made through the Prophet Joseph Smith in speaking of this Church, as recorded in the first section of the Doctrine and Covenants. May we always merit the good spoken of us. Amen.

The choir sang, "And the glory of the Lord," by Handel.

The benediction was pronounced by Elder Quayle Cannon, of the Bountiful First ward.

SECOND OVERFLOW MEETING

The second overflow meeting of the conference was held in the Assembly Hall at 2 o'clock p. m., Sunday, October 3, 1926.

Elder Levi Edgar Young, of the First Council of Seventy, presided.

The singing was furnished by the LeGrande ward choir of Salt Lake City; Elder Charles C. Martin, conducting; Elder Frank W. Asper, organist.

The choir and congregation sang, "Redeemer of Israel," after which the choir sang the anthem, "Song of the Redeemed."

Prayer was offered by Elder David R. Lyon, of the Ensign ward, Salt Lake City.

The choir sang the anthem, "By Babylon's Wave."