

Andrew Jensen
Sub

THIS announceth **Lucifer's Lantern**, numbered the Ninth, which sheweth **counterfeiting** the realm's money, also **abortion** to have been committed by the **main guys** of that **Holy Priesthood** which **misguideth** the **conscience** of a multitude who, for want of better knowing, denominate themselves **The Church of Jesus Christ of Latter-Day Saints**, but whom the **scribes** and **pharisees** scoffingly call **Mormons**.

Together with the **sucker's tithing**, I, in **prayerfulness** and **humility**, dedicate this stuff to **His Holiness Lorenzo Snow**, the "**Boss of Jehovah's Buckler**," **Pope** over all the world and **Political Dictator of Utah** besides.

Be it known to all **kindreds** and **tongues** that this pious mess was duly **authored** and **copyrighted** by an agent of **Lucifer the Light-bearer**, known on earth as **H. C. Schroeder**, a residenter in the shadow of **Moroni**, close by the **shores** of the **Great Salt Sea**. Done in the year **ninety-six of Our Lord Joe Smith** and the sixth year of independence for the **temporal kingdom of God** in **Utah**, U. S. A.

A Bit of Original Evidence.

About six years ago there came into my possession a letter dated August 3rd, 1887, which has some additional evidence as to the fraud in the origin of the Book of Mormon. I then asked permission to make its contents public, but the author declined because it was his intention to set forth the facts in a more detailed manner as a magazine article. The author has since died without executing his expressed intention. The original recipient of the letter also declined to consent to its publicity because it might injure business relations. He now consents to its publication if his name shall not, for the present, be made known. The only reason given by the author for not desiring publication no longer existing, I feel at liberty to give this much of the letter to the public.

The writer of the letter evidently did not know that Mormons claim to have delivered all plates to the angel after the translation of that part of them which constitutes the Book of Mormon. There has been matter already published which contains corroboration of some of the statements contained in the following letter.

A. T. SCHROEDER.

August 3rd, 1887.

* Dear Sir:—

Now that you are where you are, I must tell you a piece of Mormon history which has never got into the books, or papers either. An old uncle of mine, the husband of my father's oldest sister, Mr. James Horton, lived and died at Flint, uncle dying there just after the war. He was a native of New York State and was raised in the same town with Joe Smith, and was one of the crowd of boys with whom Smith used to run, the most of whom became Mormons. Before the war, on several occasions, my uncle told me all about it, how the whole

thing was at first gotten up by the crowd of young men under the leadership of Smith, as a practical joke to test the gullibility of the people. My uncle was in it as big as any of them, and helped dig the pit on the side of the hill near the town, and fixed the stones, etc., in it, where Smith claimed to have dug up the golden Book of Mormon under the direction of a revelation. As to the book itself, he told me how they made that. That among them was a young man who was a cabinet maker's apprentice, and they got him to make a box exactly the shape of a very large bible, one end of which had a sliding door. That they filled this with sand, tightly packed in, and then sewed a cloth cover over it, and then Smith gave out that it could be felt and handled by common people without harm, but not looked upon by anyone except himself, the elect, except with instant death, such was its sacredness. And my uncle often laughed and told me that if they would undo the golden book in the Mormon Temple, that is what it will be found to be—a box of sand. He was in the way for some time, and at length Smith commenced to solicit money and material aid, when he and a couple of others went to him and told him that they had gone into it for a joke, and not for a swindle, and that it would not do to carry it any further. Smith told him that he had found there was some money in it, and he proposed to make some out of it, and that if they did not wish to remain, they could draw out and keep their mouths shut, which they did.

I did not know the historical value of this when it was told to me, as I was young, but during the war I grew to know it, and the first time I went North (1867), I intended to get a full written statement from him of the whole matter, signed and sworn to, but found he had been dead some time. He was one of the most truthful and reliable men I ever knew, and I put the fullest confidence in his statements about it. He and Smith were good friends until the death of the latter."

Though not pertinent to the question of the origin of the Book of Mormon, the following extract from the same letter will be interesting as showing the author's point of view toward Mormonism, and will negative all imputations of malice in the making of the above statement:

"I wish you would write me and give me some idea of the condition of things in Utah. I have examined

casually the Utah bill passed by the last Congress, and it seems to me, in parts of it, it imposes disabilities and penalties on account of the religious belief of the accused. Much may be said of the 'necessity' of the case, to get ahead of the hierarchy in the race for power, but 'necessity' is the devil's own excuse when used in religious and sectarian war, and under its cover more outrages have been committed in the history of the world than in any other way whatever. I hope that the administration of this law is not going to run into a persecution of the Mormons simply because they are Mormons, but I fear it will, and that the remedy will be worse than the disease. Understand me, I believe that polygamy and the Mormon hierarchy should be put down, but at the same time this should be so done that they should have the fullest freedom of religious belief, without incurring one grain of pain or penalty therefor.

Yours Respectfully,

E. E. BALDWIN."

"P. S.—I nearly forgot one thing I wished to ask you about particularly. I suppose I have some relatives among the Mormons who joined them years ago, and I would like to know who they are and where they live. Please quietly make some inquiries among some of the old settlers and see if there are any Baldwins in the Territory, and if there are, get me their names and addresses. I hope no kin of mine will get into this trouble impending in your section.

E. E. B."

Was Joseph Smith, "The Prophet," an Abortionist?

Soon after the Mormons came to Utah, Brigham Young concluded that the time for the establishment of "The Temporal Kingdom of God" was at hand. As early as February, 1844, Joseph Smith, pursuant to revelation, instructed the apostles to send a committee to California and Oregon in search of a location where the Mormons could establish such a government of their own. (22 Mil. Star, 819 and 820; also Plural Marriage H. M. W., 21). Not long after this the enraged Gentiles of Illinois, by forcible expulsion of Mormons from that State, added a strong impetus to the carrying out of this purpose.

The matter of polygamy now became a practical question as a means of building up this temporal kingdom of God and the making it possible for the Mormons to subdue all the nations of the earth, as they expect to do. (7 Journal of Discourses, 53; 3 J. of D., 71; 1 J. of D., 230.)

The advantages of polygamy for this purpose were carefully estimated and the conclusion reached that a monogamic family, when its head was 78 years of age, estimating ten children to each woman, would amount to but one hundred and fifty-two, while the family of a polygamist would number 3,508,441. (19 Mil. Star, 432). This estimate seems to have been made upon the basis of forty wives to each male member of the family. (19 Mil. Star, 384.) At least one apostle, Heber C. Kimball, admits to having had more than this number, (Life of Heber C. Kimball, 436), and Jos. Smith had double that number. (Mormon Portraits, 54). Brigham Young boasted that his own progeny would be a million within 100 years. (4 Journal of Discourses, 224). With the ambition to beget the greatest number of children, without regard to their

quality or parental capacity for imparting superior culture, came also an extensive boasting, continued to the present time, that the use of preventatives and the commission of abortions and infanticides are abominations of the world which are unknown among Mormons.

This raises the question as to whether or not there is anything in the nature of Mormonism which will prevent the prevalence of these evils.

The facts as to the Prophet Joseph Smith's polygamous relations when known, at once rouse suspicion. It is admitted that the polygamic revelation was received as early as 1831. (Outlines Ecc. Hist., 428). Apostates charged the practice of something akin to polygamy before the close of that year, (Howe's Mormonism Unveiled, 220) and soon after the conduct of the Saints was such that their neighbors accused them of having their wives as well as their property in common. (Evening and Morning Star, 168). In view of these facts and the subsequently admitted and justified practices of these "Saints," it is reasonable to believe that the Prophet's sexual adventures began in 1831, when the Lord first explained the beauties of polygamy, and that they continued until his death in 1844. According to Mormon theology, they have not ceased yet. (Robert's New Witness for God, 460; Deseret News, Sept. 14th, '52, quoted in Utah and the Mormons, 220.)

Among all his numerous biographers, none seem to have been able to give a list of the Prophet's wives nor of his partners in pious though illicit amours. This can be explained only on the theory that the former were so numerous, and perhaps the latter so indiscriminate as to have made the keeping of a list of his celestial brides an impractical or undesirable labor. There are, however, **some clues to the number of the Prophet's wives.** One of these clues is a Mormon boast made in 1882—38 years after the Prophet's death and 51 years after his commencement of the polygamic practice—to the effect that even then there were still living in Utah more than a dozen of his wives. (Plural Marriage Taught by the Prophet Joseph, 15). Mrs. Pratt, an apostle's wife who knew the prophet well and personally, and who was one of those whom he unsuccessfully attempted to seduce (Mormonism Exposed, 226), estimated the number of his wives at over eighty. (Mormon Portraits, 54).

When we remember that even in Nauvoo, "the Prophet Joseph Smith" demanded that leading Mormons

consecrate their wives by making them subject to his will as the agent of God, (Mormon Portraits, 70 and 71), which duty to consecrate one's wives was, under Brigham Young, extended to all church members (4 Deseret News, 15; 2 Journal of Discourses, 14-38), we cannot doubt that the Prophet's celestialized amours exceeded the estimated eighty. Notwithstanding this (and here is the remarkable feature) there never has been a single known child of the Prophet by any of his scores of polygamous wives. We instinctively ask why? Was the prophet impotent? His unusually good-physique and the children of his lawful wife answer "No!" Was he an ascetic who shunned the exercise of sex function as an evil? Neither his friends nor his enemies ever accused him of asceticism. Some who knew him pronounced him the most licentious man on earth (Mormon Portraits, 53), and the Prophet himself announced that whenever he saw a pretty woman, it was necessary for him to pray for grace. He is also quoted as having said at another time that if the Lord had not taken him in hand, he would have become the greatest w——e in the world. (Mormon Portraits, 55.)

If all of this "Prophet's" sanctified amours could be published, it would make a volume of libidinosity, the like of which has never yet appeared. If any further evidence of Smith's sexual excesses were desired, we might perhaps find it in a search for evidences of degeneration in the "Prophet's" children, one of whom was born deformed and a second is an inmate of an insane asylum. All this forces upon us the conclusion that no ascetism on the part of Smith can explain the absence of any children of his by any of his scores of polygamous wives. That the "Prophet" had sexual relation with "spiritual wives" probably every Mormon of the Utah church will admit and must believe, else his claims against the "Josephites" that the "Prophet Joseph" was a polygamist falls to the ground. That in many cases preventatives were used is probable almost to certainty, as is also the conclusion, based upon human experience, that their use alone is not an adequate explanation for the total abstinence of offspring by the "Prophet's" polygamous wives. It has been suggested upon convincing evidence that the result can be accounted for in part by the fact that a large per cent of the "Prophet's" amoretts were other men's wives "for time." (Mormon Portraits.) This partial explanation, though founded on

fact, must be rejected by Mormons because it fails to materially decrease any inference of dishonor drawn from the facts which it is meant to explain. Again we ask why has the "Prophet" no progeny by any of his eighty or more celestial mistresses? The Illinois legislature of 1833 had passed laws making Smith's practices criminal, and of course it was desirable to avoid the furnishing of live evidences of his guilt. Can they have resorted to abortion? Let us examine the evidence.

Among Smith's confidentials were two doctors named Foster and Bennett. They held high rank in the church and knew all Smith's iniquity. When Doctors Foster and Bennett apostatized and exposed Smith's polygamous habits, the "Prophet," by way of defence, said that the doctors were as deep in the mire as he was in the mud. If, then, any abortions were committed, Doctors Foster or Bennett would most likely have been invited to superintend the operations. Did they do it?

Mrs. Pratt, the legal wife of a Mormon apostle, says that on one occasion while Dr. Bennett, then still a good Mormon of the highest rank, was calling at her home in Nauvoo, she observed that he had partly concealed in his left sleeve an instrument, which, upon being produced, was long, apparently composed of steel and crooked at one end, which from the description was probably a catheter. Upon speaking of it, Bennett said: "Oh, a little job for Joseph; one of his women is in trouble." The operation was performed and the woman after a serious illness recovered. (*Mormon Portraits*, 61-62.)

Dr. Wyl says that several credible persons informed him that women who objected to the "blessings of Abraham" because of the fear of consequences were regularly promised abortions. (*Mormon Portraits*, 133.) It is admitted by the official Mormon Church organ of that time that many Mormons were attempting to seduce women in the name of God, and that John C. Bennett, at least, did, while he was one of the church chiefs, promise misguided women the protection of an abortion if they would yield to the criminal solicitations of himself and his fellow priests. (*3 Times and Seasons*, 870.)

I find also one circumstance related in the autobiography of the "Prophet" which seems to me to furnish unmistakable evidence of the truth of these statements and the Prophet's connection with the crimes.

In the beginning of 1843 Dr. John C. Bennett and others had apostatized and were publicly exposing

Smith's licentious practices. Dr. Foster was believed to be secretly leagued with the dissenters and opposing the Prophet from within the Church, and, among other things, was failing to contribute money to the building of the Nauvoo-House, the construction of which God Himself had directed. Under these circumstances what was more natural than that the Prophet should threaten to expose the crimes of dissenters as a means of cowing them into silence?

In the Prophet's autobiography, as published in the Church organ, is the synopsis of a sermon to which no other sensible interpretation can be given than that it was a covert threat to exposed Dr. Foster's abortions. The Prophet's language reads thus: "I will whip Hyrum Kimball and Esquire Wells, and everybody else, over Dr. Foster's head, who, instead of building the Nauvoo-House, BUILT A GREAT MANY LITTLE SKELETONS." "Those who live in GLASS HOUSES SHOULD NOT THROW STONES." (20 Mil. Star, 582.)

What could be plainer? Dr. Foster lives in a glass house because he makes "a great many little skeletons," and unless he quits throwing stones at the Prophet, his abortions, these little skeletons, will be exposed to the public gaze. The words can mean nothing else. Had Smith been guiltless, he would certainly have been more vigorous in prosecuting these criminals who were his most bitter personal enemies, and he would never have contented himself with mere threatenings.

Taking all the facts together, Smith's indubitable virility, his eighty or more wives, the entire absence of children of his by any except the first wife, Bennett's admission, while he was still a good Mormon, that he committed abortions for the Prophet, the statements of several other witnesses to Dr. Wyl that abortions were regularly promised as a protection to women who hesitated about consecrating themselves, the admission of the Church organ that this was done at least by Dr. Bennett, one of the Church chiefs—all of these facts, together with Smith's covert and unexecuted threat to expose his enemy, Dr. Foster, who made "a great many little skeletons," all convince me that the Prophet Joseph Smith should add to his list of crimes that of procuring the commission of abortions.

A daughter of "Prophet" Brigham Young, and one of the daughters of his first counselor have been reported through the press as having died from the result of abor-

tions. In addition, I have quite satisfactory evidence from members of the medical profession in Utah that the Mormon people of Utah are no more free from the temptations of abortion (see also Mormonism by Hyde, 181), infanticide or the use of preventatives than people of their same class outside of Utah.

From all of this I infer that there is nothing in the nature of Mormon polygamy which in itself operates as a restraint upon these criminal tendencies. We can hardly expect the followers to be more free from these temptations than was their prophet, except as greater ignorance and simplicity in relation to the subject might make them hesitate where the Prophet would boldly commit the crime. At the present time, two thousand Mormon missionaries are busy endeavoring to convince the world that this abortionist is the founder of a purer and holier religion, and was the literal "mouthpiece of God." If God ever had a Prophet that Prophet either was not an wholesale abortionist or the God who chose him as his servant is unworthy of human worship.

Mormon "Apostles" as Counterfeiters.

The attitude of the Mormon chiefs toward the Federal Government has always been one of pronounced hostility, which, when considerations of expediency failed to induce hypocrisy, often found vent in treasonable utterances and sometimes in treasonable acts. This, like Brigham Young's unsuccessful attempt at smuggling and the effort of his minions to evade internal revenue laws, are worthy of mention as incidents showing a tendency which during half a century kept Mormon Church chiefs actively engaged in the commission of crimes against federal law, other than the laws against polygamy.

From before Mormonism until the death of Brigham Young, the leaders in the Church of Jesus Christ of Latter-day Saints were reproached with complicity in the crime of counterfeiting the money of the realm. Before the advent of Mormonism the father of "Joseph Smith the Prophet" became implicated with a then notorious counterfeiter named Jack Downing. The elder Joseph though not wise was blessed with cunning and saved himself from the penitentiary by turning State's evidence. (See article by Judge Daniel Woodward of Windsor, Vt., in *Historical Magazine*, 1870, p. 316, followed in *Early Days of Mormonism*, 8; see also *The Prophet or Mormonism Unveiled*, 28.)

In 1830 the "Church of Jesus Christ of Latter-day Saints" was organized under a more abbreviated name. By 1835 it had a membership of several thousand in Ohio and Missouri, and had acquired a reputation for criminality which could make any moral pervert envious. Among the many crimes charged against the "Saints" was that of passing counterfeit money upon the hated Gentile of that wild and lawless West where the Government's secret service officials had probably never visited.

A brother of Brigham Young named Phineas is quoted as having explained the Mormon expulsion from Missouri as due to "too much" stealing on the part of the Saints from those who did not belong to the Church, and adding these words: "And then scores of us passed counterfeit money on the Gentile." (Mormon Portraits, 37.) Just prior to the Missouri expulsion, there came one of the great apostacies from Mormonism headed by about thirty of the conspicuous Church chiefs, including David Whitmer and Oliver Cowdery, both of them counselors to the "First President," and of the three witnesses to the divine origin of the Book of Mormon. Long years afterwards "peddling bogus money" was by the Utah leaders charged against the apostates of this time. (7 Journal of Discourses, 115). When, in April, 1838, Oliver Cowdery was excommunicated from the Church for acts of apostacy, one of the findings of the "High Council of Far West" against him was "for disgracing the Church by being connected in the bogus business, as common report says." (Missouri Persecutions by Roberts, 179; Historical Record, 200.) Later the Elders Journal and Sidney Rigdon made the accusations against Cowdery and Whitmer more specific as "counterfeiters, thieves and liars."

Now that the Saints had been driven from Missouri and the "Bogus" makers driven from the "Saints," all should have gone smoothly with them in their new Illinois home. But it didn't, since the counterfeiter soon resumed his labors among the "Saints" and the chief ecclesiasts were again under suspicion.

In 1842 one "Charlie" Eaton, alias M. G. Eaton, came to Nauvoo from New York State. There Eaton had been arrested as a counterfeiter, furnished a bail bond, signed, it is said, by some supposedly respectable and well-to-do accomplices, and then "jumped" his bail, leaving them to pay up. For a long time Eaton appeared but seldom in public during the day time. Ere long he ingratiated himself with the Latter-day Prophet and one Joseph H. Jackson, said to have been an apostate Catholic priest, who was also a counterfeiter (23 Millennial Star, 754) and generally regarded as a border-ruffian. Another of the "Prophet's" attaches (5 Times and Seasons, 541) who joined the "gang" was Abiather Williams (Historical Record, 830). In the troublous times which were then at hand Eaton, Jackson and Williams seem to have been useful friends of the "Prophet" in making affidavits and furnishing much needed evidence (5 Times and Seasons,

541) of facts which probably did not exist. Jackson became so intimate with the Smiths that he desired and expected to marry the daughter of Hyrum, the "Prophet's" brother (23 Millennial Star, 754), and presented the Prophet with a fine horse. Eaton also became an intimate friend of the "Mouthpiece of God," was much at the "Mansion House" (that being the Prophet's residence) especially at times of social functions, and frequently went for long and lonely walks and drives with the immaculate "Holy Joe." Eaton and Jackson became boarders at the home of "Elder" Snyder. Eaton was with the "Prophet" and one of his trusted advisers when the latter was arrested for the last time, to be released only by death.

An old Englishman, "Elder" Theodore Turley, who conducted a brewery in Nauvoo by special dispensation from the "Prophet" (20 Millennial Star, 647), was soon made a member of the latter's gang of "ancient and honorable" counterfeitters. "Brother" Turley beside the brewery owned another useful property in the nature of a blacksmith and gun-repair shop, the windows of which were carefully painted to exclude the gaze of inquisitive neighbors while in the wee hours of night the gang were at work there making their "Bogus" dollars. For safety's sake, the dies were each morning taken across the Mississippi to Iowa in a little skiff usually chained at the bank opposite the "Lord's" printing office. Each night the dies were brought back to "Elder" Turley's shop by the same skiff. During these operations my informant heard "Elder" Turley's daughter remark that every time the sledge came down a Mexican dollar came out. Mexican coins then passed current in the commercial world, and in addition to Mexican dollars some gold coins were also counterfeited. Strange enough, when in 1845 Bennett, Foster and the two Laws were leading a revolt within the church against the crimes of Joseph Smith and some of his pals, and were through the Nauvoo Expositor, preparing to expose those crimes, the Prophet produced "Elder" Theodore Turley before the municipal court of Nauvoo to swear that William and Wilson Law "had brought bogus dies to him (Turley) to fix." (23 Millennial Star, 754.)

As early as February, 1843, the "Prophet Joseph" (20 Millennial Star, 582) and his brother Hyrum (4 Times and Seasons, 183, May 1, 1843) publicly proclaimed their knowledge of the existence of "counterfeit-shops," where

was being made "bogus money" by a band which included many who the Smiths said were claiming to be "strong in the faith." Since these pious chiefs took no steps toward prosecuting those within the church whom they claimed to know as guilty, and did not even apply church discipline, we may, if there be other corroborating circumstances, conclude that that denunciation was only intended to divert suspicion, and when the apostacy came it was convenient to charge all this upon the dissenters. (24 Millennial Star, 38-75-139-203, and 23 Millennial Star, 769.)

Dr. Wyl has preserved the following bit of interesting history about these apostolic counterfeiters told him in Salt Lake City by Mrs. E——:

"My parents lived for a time at what was called 'Joseph Smith's Tavern,' in Plymouth, thirty-three miles from Nauvoo, and fifteen miles from Carthage. We children played hide and seek, one day, as we often did. We came, by chance, to an upper room, which Apostle Bill Smith, Joseph's brother, used as a bedroom when he was at the 'tavern.' While running about and trying to hide, we suddenly came upon a long, heavy sack, which we opened and found full of money—silver and gold. At least, it looked so. We were very happy to become so rich. We little girls put lots of money in our small aprons, called together the children of the neighbors, and gave them some of the money. Our parents were not at home, but when they came we ran up to them: 'Oh, pa! oh, ma! we have a whole bread-pan full of money for you!' Father gave us a severe rebuke, and ordered us to get all the money together, and to get back from our little friends all that we had given to them. We obeyed, with our eyes swimming in tears, and laid all the money before our father, who put it back in the sack and buried the sack. He said he would wait till Bill Smith and his comrades would ask for the money. A few days after, Apostle Bill came to the 'tavern,' and with him came Zinc Salisbury and Luke Clayborn, both brothers-in-law of Bill. They searched for the money, and, not finding it, invited my father to go coon-hunting with them. My father divined that they wanted to punish him for the disappearance of the money, so he said to them: 'Why don't you tell me, honestly, that you wanted your money?' And so saying he showed them where he had buried the treasure. They took it, and threatened my father that they would kill him if he talked to anybody about it. There was great excitement in the country

about this bogus money, and it finally became so intense that the authorities had to interfere. The officers found the machinery, with which the money was made, in Plymouth. Whenever Joseph Smith owed money he paid with this kind of coin." (Mormon Portraits, 38.)

Justice being successfully thwarted on every hand either by force or perjury, the criminals operating under Smith's protection by their intolerable arrogance and boldness invited the exercise of mob law as the only apparent remedy. In June, 1844, the mob shot the "Prophet" who, in spite of the presence of elders possessed of the "divine power of healing," died soon after. Even this did not end hostilities. In October, 1845, the Federal officials having discovered and taken possession of the counterfeiting appliances (Mormon Portraits, 38) and Abiather Williams, the former "pal" of Smith, Jackson and Eaton, having turned State's evidence (Historical Record, 830) an indictment for counterfeiting was found against nine of the twelve apostles. The United States Marshal in company with Major Warren of the militia went to Nauvoo to make the arrest. The Mormon authorities refused to submit and with great vehemence threatened to resist by the armed force of the Nauvoo Legion (Historical Record, 830). The marshal retired without making any serious effort at executing the warrant in his possession and asked Governor Ford of Illinois to supply a force of militia sufficient to accomplish the arrests. The Governor refused the request upon the ground that these apostles could "command evidence and witnesses enough to make conviction impossible," and he thought it best that the preparations for the agreed removal of Mormons out of the State and to the far west should not be interfered with. With a view to make that removal more certain, the Mormons were led to believe that the President of the United States would order part of the regular army to Nauvoo as soon as the opening of spring navigation should make it possible to transport troops up the Mississippi (Ford's History of Illinois, 412 and 413). This explains why Brigham Young and some two thousand of his followers made such haste to cross the river on ice in the dead of winter instead of waiting until spring. The leaders were fleeing from justice and not from persecution as they always insist upon explaining this event. (Historical Record, 830.) Probably in line with the policy as stated by Governor Ford, repeated pretenses at attempting the arrest of the apostles were

made during the winter. They were of course unsuccessful and intended to be so, though the Saints seem to have taken them all seriously (Historical Record, 832). The common herd of course thought it persecution, and this explains their anxiety to follow the fate of their leaders.

Although the counterfeiting, so far as the Saints were concerned, had all been charged to the apostates, we still find the merry counterfeit dollars doing good service to the Saints on their journey west. It is admitted by the church organ that among those Saints who journeyed westward with this first band of pioneers, there were some who passed "bogus money" upon the unsuspecting Gentile trader of the prairies, thus bringing "disgrace upon the whole camp." (34 Millennial Star, 653-654.) The church organ makes no mention of these bad "Saints" ever passing any counterfeit upon the other Saints of the party nor of their expulsion from the church or camp for their criminal conduct, though some long afterward apostatized. It does, however, say that they were "sharply reprov'd." Apostates also record that a "press for making bogus money" was carried to Utah by this same "Saintly" horde (Fifteen years among the Mormons, 289), and the sequel shows they used it for counterfeiting purposes.

Soon after the Saints arrived in Utah, the stigma of making and passing counterfeit money again attached itself to the heads of Utah's "royal" families. In 1857 the United States army compelled Brigham Young to submit to the presence in Utah of Gentile federal officers. In 1858 David McKenzie, then as now a most acceptable "Saint," was arrested charged with engraving plates for counterfeiting drafts on the United States sub-treasury at St. Louis. The evidence showed that the engraving had been done in the upper part of the Deseret Store in Salt Lake City. This store was within the enclosure of Brigham Young's premises, the same being walled in with a stone wall some twelve or fourteen feet high. Judge Eccles, who issued the warrant, directed United States Marshal, Peter K. Dotson, to seize the plates and any other matter that might be found in the room where the engraving had been done, which would establish the offense. The marshal accordingly went to the room and seized the plates. He also found another plate there which, as it afterwards appeared, belonged to Brigham Young and used by him for striking off the "Deseret" cur-

rency. Observing that the copper plate upon which the counterfeit engraving had been made had been cut off one side of Brigham's Deseret currency plate, he brought away with him the currency plate. After the trial of McKenzie, Brigham Young refused to take back his plates, but brought suit against the marshal before the Mormon Probate Judge. Of course Brigham obtained a judgment against the officer for \$2600 and could have had it twice as much for the asking though the plates could have been replaced for \$500 or made as good as new for \$25.00. The Mormon Probate Judge refused to allow an appeal to the District Court presided over by a Gentile. To satisfy the judgment, Brigham, "The Lion of the Lord," had the home of the officer, which would rent for five hundred dollars per annum, sold and the faithful servant of law and order turned out a ruined man. (Speech of Hon. John Cradlebaugh of Nevada, H. R. February 7, 1863, pp. 24 and 25. Cradlebaugh was a judge in Utah at the time of these occurrences.) Although David McKenzie was duly tried and found guilty at Nephi, Utah, (Ex. Doc. 32-36th Congress, 1st Session, page 40), he has ever since been a conspicuous "Saint" and still has the confidence of the "elect" in this so-called church.

The conduct of Brigham Young in this matter and the attitude of his ecclesiastical co-laborers is not what would have been the conduct of good citizens, for such are always ready to suffer small inconvenience that criminals may be apprehended and punished and discountenanced. Brigham Young's conduct resembles an act of vengeance committed against the officer who had secured the conviction of partner in crime. An apostate writing in 1870 declares that then as before, counterfeiting continues under the personal sanction of the "Prophet" and the "Twelve." (Fifteen Years Among the Mormons, 29.) With the death of Brigham Young came also the death of the stigma of counterfeiting by these apostles.

From all these facts considered as a whole, the conclusion is unavoidable that the Mormon chiefs, whom the simple of their following regard as the very "mouth-pieces of God," have been not only the beneficiaries of the crime of counterfeiting the money of the realm, nor only the protectors and accomplices of counterfeiters, but they have themselves been counterfeiters.