



Col (Ret) Caleb A Shreeve Sr
1760 Lake Street
Ogden, Utah 84401

1760 Lake Street
Ogden, Utah, 84401
November 25, 1970

The First Presidency
Church Office Building
47 East South Temple
Salt Lake City, Utah 84111

Dear Brethren:

For the past decade, a group of so called disillusioned LDS dissidents have for personal gain or cheap publicity, increased the tempo of their vicious attacks upon the General Authorities of the LDS Church. These attacks generally charge the LDS leadership with FAILURE to correct outworn and outdated ecclesiastical doctrinal practices. A major complaint is the long standing policy of EXCLUDING Negroes from holding the Mormon Priesthood, after a Negro becomes a baptized member of the Church, and in good standing. The dissidents call for, no demand, this practice cease immediately, as it infringes upon the Constitutional rights of the Negroes.

The dissidents hold that the EXCLUDING practice is not doctrinal, and is based upon State practices of the pre-Civil War era (1776-1865). They vociferously contend that such a religious view to be warped, and not in harmony with present sociological and civil right standards, as they understand them. This form of expedient religious and social extremism, as a blatant invasion of religious rights under the Federal Constitution, has a primary motive, which is: to destroy membership confidence in the leadership of the General Authorities and Church doctrine.

Over the years, the internal dialogue of dissent, and the allied stream of attacks has broadened, to include the active participation of vicious left-wing political subversives, with Communist ideologies. The reason for this expanding voice of dissent is obvious. The national minority groups of subversives clearly see the advantage of a plausible external dissent, to any facet of the religious life of the LDS. Thus, any disruption that can be made in the closely knit LDS fellowship would give great advantages to their national cause of complete integration. By forcing the Church leadership to accept, or conform to their views, would make other more important subversive national objectives easier to attain, from the national Silent Majority of citizens. In other words, there is a political minority conspiracy gaining momentum, that has its objective; the forcing of the LDS Church to conform to what they want, or be destroyed, along with other 'establishment institutions' they adore. Thus, the warning signs ARE OUT for all true LDS, as their Church fellowship is a primary target for destruction, or subversive change. The dialogue is nothing but a cover-up.

Both the LDS dissidents, who because of their false doctrine premises downgrade the Church, and the left-wing political militants, who would destroy the Church or change it to conform to their revolutionary views, are desparately characterizing a SHOP-WORN CANARD OF RELIGIOUS AND POLITICAL DIALOGUES, that completely disintegrate in the light of KNOWN FACTS. For their own protection, and peace of mind, the LDS should know these facts.

What are the facts relative to the present Negro dialogue of protest that now exists between the LDS dissidents, the minority political activists, and the LDS General Authorities? Briefly, they have been outlined and stated in the attached 'DECLARATION OF FACTS' and supporting pertinent correspondence and news items.

The 'Declaration of Facts' was prepared for only one reason: to reveal several important facts that are not generally known as to why the Holy Priesthood of God is

being denied, or prohibited, to faithful Negro Church members. The authenticity of the Declaration is the sole responsibility of three surviving children of the late Patriarch Thomas A. Shreeve, who know the facts as related to them by their beloved father.

A fourth member of the Shreeve family, who recently died, also knew of these facts, and would have so declared had he lived. A retiring Utah District Judge, in a letter to the undersigned, also makes clear that he still remembers many facts of present life situations that he heard Patriarch Shreeve declare. (see attached - 1.)

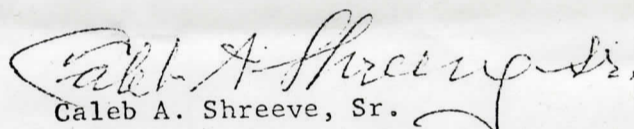
As to the honesty and veracity of Patriarch Shreeve, in telling of his experiences that relate to the Negro dialogue, several authors on religious subjects quote him. Duane S. Crowther, in his book, 'Life Everlasting', pages 135-138, published 1968, quoted Patriarch Shreeve's experiences as reported in 'Helpful Vision', pages 40-81, published 1887. Also, 'Classic Experiences and Adventures' by Bookcraft Publishers, published 1969, republished intoto, 'Helpful Vision' which contains the spiritual experiences of Patriarch Shreeve, as written in the section 'Finding Comfort' while a missionary to Australia and New Zealand, 1878-1880.

In further support of the 'Declaration of Facts' some twenty-four items of correspondence and news items are presented to show: how far out and off the mark of the truth the LDS dissidents and left-wing radicals are at this time, November, 1970.

The 'Declaration of Facts' has been legally witnessed by two responsible citizens, namely: Wendell Hansen, Weber County Clerk, and Donna Adam, Ogden City Recorder. It has been legally notarized by Mrs. Effie McKay Sackett.

In submitting the 'Declaration of Facts' and allied material to the First Presidency, it is done with only one thought in mind: they are authorized to use the Declaration and allied material in any way which, in their wisdom, may help the latter-day Cause of Christ, to meet the growing subversive dissent.

Yours faithfully, in the cause of Christ,



Caleb A. Shreeve, Sr.

Col. AUS-Ret.

For his brother and sister

Inclosures: Declaration of Facts
Supplemental material

DECLARATION OF FACT

WHEREAS, THE UNDERSIGNED INDIVIDUALS OF THE CITY OF OGDEN, COUNTY OF WEBER, STATE OF UTAH, DO HEREBY DECLARE:

Now, therefore, know all men of all nations, kindred, tongues, and races, unto whom this DECLARATION shall come, that we being duly sworn in honesty, sobriety, and truthfulness make known the following circumstances and facts as to the relationship and religious dialogue that existed and took place between Thomas A. Shreeve, of English descent, AND, Elijah Able, of Negro ancestry, as told and testified to by said Patriarch Shreeve, to the undersigned members of his family on numerous occasions during the period of 1910-1931.

1. BACKGROUND: THOMAS A. SHREEVE

- A. Born February 15, 1851, Norwich, England; died December 28, 1931, Ogden, Utah.
- B. Baptized by: William Miller; Confirmed by: A.W. Mosely, in England.
- C. Ordained a deacon by: Jonathan Grix, 1866, in England.
- D. At the age of 18 years (1869) with the aid of the LDS Emigration Fund, worked his way across the Atlantic Ocean to the United States. He came to Salt Lake City on the first through trans-continental train, thus missing pioneer status by one train.
- E. First settled in the 11th Ward, Salt Lake City, and worked as a salesman for the ZMCI.
- F. In 1872, sent passage money to England to bring his mother, three sisters and one brother to Deseret (Utah). His father, one brother and one sister remained in England.
- G. Upon arrival of his family in Salt Lake City, the Shreeve family moved to the 10th Ward, same city.
- H. Ordained an Elder by: William S. Smith, 1874.
- I. Ordained a Seventy by: Parley P. Pratt, Jr., 1878.
- J. Called by President John Taylor to reopen the Australian Mission, 1878.
- K. While serving his mission in Australia, called by direct revelation to reopen the New Zealand Mission, 1878. (See Helpful Visions, Pg. 49-52, Pub. 1887.)
- L. Subsequently, ordained a High Priest; served in Bishoprics, on Stake High Councils, and ordained a Stake Patriarch.

2. BACKGROUND: ELIJAH ABLE

- A. Born July 25, 1810, Washington County, State of Maryland; died October 25, 1884, in Salt Lake City, Utah.
- B. Baptized by Ezekiel Roberts, at the age of 22 years.
- C. Ordained an Elder: March 3, 1836.
- D. Ordained a Seventy: April 4, 1841.
- E. After conversion moved to Nauvoo, Illinois. He followed the avocation of undertaker, and was intimately acquainted with the Prophet Joseph Smith. He worked for a time in the Smith home.
- F. After his arrival in Salt Lake City, he settled in the 10th Ward. With his wife he managed the Farnham Hotel. (Later called the Denver House.)
- G. In 1883, called as a missionary to Canada.
- H. Jensen's Biographical Encyclopedia, Pg. 577, states that Elijah Able was a member of the 3rd Quorum of Seventy, when called to the Canadian Mission.
- I. Two weeks after his return from his short mission he died in consequence of exposure while laboring in the ministry in Ohio.
- J. Elijah Able died in full faith, as a member of the Church of Jesus Christ of Latter-day Saints.

During the period of 1910 to 1931, the undersigned's father, Patriarch Thomas A. Shreeve, in our presence, when discussing Church history and his activities and relationship with the Church leaders, often told of the crucial territorial days of 1869 to 1896,

When Utah finally gained statehood and how those events would effect future social and economic events in the nation.

In talking about his varied experiences, father told how he used to sit with a rifle on his knees guarding President Brigham Young's home under the direction of the great frontiersman, Orrin Porter Rockwell, the former body guard of the Prophet Joseph Smith. Having a close and loyal relationship with William Clayton, the former secretary to the Prophet Joseph and many of the other leading brethren of the time, he was well indoctrinated, as to the life and times of these early Church leaders for many of them had lived during the previous 40 years of turbulent Church history.

One of Father's most interesting narratives dealt with his personal friendship with Elijah Able, while living in the "OLD" 10th Ward of Salt Lake City during the 1872-78 period. In speaking of this brotherly friendship Father declared many times, "I have often wondered what Brother Able saw in me. He was 62 years old or more. And I, only 21, and single. I suppose in me he saw himself as a young man. I came from England alone and he from eastern United States to join the Church. I was away from my loved ones for several years and he was too. Brother Able, in many ways, acted like a father to me. Especially in those early days of my life when I was alone, and shortly after my mother, brother and sisters arrived in Salt Lake City. It was to say the least 'hard times'. I have always appreciated my association with Elijah Able. He taught me a lot that was of value all my life."

Because of this friendship Brother Able requested young Thomas to baptize several of his grandchildren which father reported he did. Father Shreeve used to tell us the children's names, but at this time (1970) we cannot recall them. However, a research of the 10th Ward Church Record would furnish this information.

It is reported that Elijah Able had four children. His oldest daughter married a John Burns, and had three children, Gene, Claude, and Frank. Another daughter married a Mr. Stewart and after his death married a Mr. Thomas. They had no children. Who the other two children may have married, or their family genealogy, is not known to the undersigned. (Negro Pioneer, Pg. 15-16)

Father Shreeve in telling of his relationship with Elijah Able often detailed the conversation he had with his Negro friend relative to Brother Able's sad experience with the Prophet Joseph Smith. Furthermore, Father Shreeve often correlated what Able told him with future national and international events by quoting Joseph Smith's prophecy relating to, "the wars that will shortly come to pass--(and how)--after many days, slaves shall rise up against their masters--and disciplined for war (1860-1864)--the remnants (slaves) who are left of the land will marshal themselves and shall become exceedingly angry and shall vex the Gentiles (the United States) with sore vexation. And thus with sword and by bloodshed the inhabitants of the earth shall mourn." (D&C. Sec. 87.)

The following is the story which Father Shreeve often told and testified to:

One day (date not given) Brother Able, in conversation with young Thomas said to him, "Thomas, I will never forget the day Prophet Joseph came to me greatly disturbed and with tears in his eyes and said, 'Brother Able I have been commanded by the Lord to come to you and withdraw from you the Holy Priesthood you now hold'.

"Greatly concerned and shocked I said, 'Brother Joseph, what have I done to deserve this?' 'Nothing in this life,' the Prophet answered, 'it all happened in the pre-existence.'

"With tears in my eyes I then replied, 'Brother Joseph, I would have my skin boiled in oil if it would remove this blackness.' To this the Prophet replied, 'it would do you no good Brother Able, but this I can promise you in the name of the Lord in the hereafter you will stand at the head of the Negro race and in the due time of the Lord, you will

inherit all you are entitled to.'

Then Brother Able told young Thomas, "The Prophet put his hands on my head and in the authority of his calling withdrew from me the Holy Melchizedek Priesthood. I cried and so did the Prophet."

3. VERIFYING STATEMENTS MADE BY MODERN PROPHETS AND LEADERS OF THE CHURCH:

A. Monday 2, (Jan. 1843)--Elder (Orson) Hyde inquired the situation of the Negro. I replied, 'they came into the world (born) slaves, mentally and physically. Change their situation with the whites, and they would be like them. They have souls and are subjects of salvation--'. "Elder Hyde remarked, 'Put them on the level and they will rise above me!' "I replied, (the Prophet) if I raised you to be my equal, and then attempted to oppress you, would you not be indignant and try to rise above me,--. Had I anything to do with the Negro, I would confine them by strict law to their own species, and put them on a national equalization." (H.C. Vol. V. Pgs. 217-218.)

B. How long is that race (Negro) to endure the dreadful curses that is upon them? THAT CURSE WILL REMAIN UPON THEM AND THEY CAN NEVER HOLD THE PRIESTHOOD OR SHARE IN IT UNTILL ALL THE OTHER DESCENDANTS OF ADAM HAVE RECEIVED THE PROMISES AND ENJOYED THE BLESSINGS OF THE PRIESTHOOD AND THE KEYS THEREOF. Until the last ones of the residue of Adam's children are brought up to that favorable position, THE CHILDREN OF CAIN CANNOT RECEIVE THE FIRST ORDINANCES OF THE PRIESTHOOD. They were the first that were cursed and they will be the last from whom the curse will be removed. When the residue of the family of Adam comes up and receive their blessings, then THE CURSE WILL BE REMOVED from the seed of Cain, AND THEY WILL RECEIVE BLESSINGS IN LIKE PROPORTION." (Brigham Young, J.D. Pgs. 29-291.)

C. "And after the flood we are told that the curses that had been pronounced upon Cain was continued through Ham's wife as he had married a wife of that seed. And why did it pass through the flood? Because it was necessary that the Devil should have representation upon the earth as well as God..". (John Taylor, J.D. 22; 304).

D. "It is a Church that is adapted to all. The black man is welcome, and he is entitled to the rites of the Gospel though the Lord has shown that to his race the Priesthood is forbidden." (George Q. Cannon, J.D. 23; 105, Nov. 20, 1881.)

E. "From the days of the Prophet Joseph even until now it has been the doctrine of the Church, never questioned by any of the Church leaders, that the Negroes are not entitled to the full blessings of the Gospel." George Albert Smith, J. Reuben Clark, Jr., David O. McKay, First Presidency, July 17, 1947. (Reported in "Mormonism and the Negro", Part 1, pg. 46-47)

F. "The attitude of the Church with reference to Negroes remains as it has always stood. It is not a matter of the declaration of a policy, BUT A DIRECT COMMANDMENT FROM THE LORD, on which is founded the doctrine of the Church, from the days of its organization, to the effect that Negroes may become members of the Church, BUT THAT THEY ARE NOT ENTITLED TO THE PRIESTHOOD AT THE PRESENT TIME." (David O. McKay, Stephen L. Richards, J. Reuben Clark, Jr., First Presidency, August 17, 1951. Reported in "Mormonism and the Negro, Part II, pg. 16.)

G. "There were no neutrals in the war in heaven (see Rev. 12:7-12.). All took sides, either with Christ or with Satan. Every man had his agency there and men received rewards here based upon their actions there, just as they will receive rewards hereafter for deeds done in the body. THE NEGRO, IS RECEIVING THE REWARDS HE MERITS." (Joseph Fielding Smith, Doctrines of Salvation, 1:65-66.)

H. President Joseph F. Smith has also declared, "Technically the black skin was not the curse, but the mark of the curse." (A to G Q 2:175.)

L. "Sometime in God's eternal plan the Negro will be given the right to hold the Priesthood. In the meantime, those of that race who receive the testimony of the Restored Gospel may have their family ties protected and other blessings made secure for in justice and mercy of the Lord, they will possess all the blessings to which they are entitled in the eternal plan of salvation and exaltation." (David O. McKay, Home Memories, pg. 227-31.)

M. The foregoing clearly establishes that succeeding Church leaders to the Prophet Joseph Smith have affirmed what Elijah Able told young Thomas A. Shreeve. Thus, "In view of what President Young and the others have said it would be foolish indeed to give anyone the false idea that a new revelation is forthcoming on the issue of the Negroes receiving the Priesthood. If the Prophet of God were to receive a revelation tomorrow giving the Negroes the Priesthood, it would certainly be accepted regardless of what Brigham Young or any other previous Prophet has said, This is because the words of the living oracles relate more specifically to the era in which we live." (The Church and the Negro, pg. 45.)

4. DIALOGUE

In relating the conversational experience dialogue that took place between two faithful friends and devoted LDS, several questions naturally arises:

A. Why was a period of over five years allowed to lapse (March 3, 1836 to April 4, 1841) from the time Elijah Able was officially ordained an Elder and a Seventy, prior to the Prophet Joseph rescinding Able's ordination to the Priesthood?

(1) The only reasonable and logical answer is that the Prophet in permitting the two ordinations (1836-1841) considered Brother Able worthy and entitled to them at the time. The Prophet truly held to the thesis that the God of Israel is no respecter of person, all are equal in His eyes. And when an individual stays faithful to his Latter-day cause, he should receive the blessings thereof. Certainly, the Prophet considered Brother Able as a worthy recipient and a man of God.

(2) However, subsequently to the last ordination of Brother Able, certain events took place that completely changed the status situation for a Negro to hold the Priesthood. For, "On 3rd of July (1835), Michael H. Chandler, came to Kirtland to exhibit some Egyptian mummies--together with some two or more rolls of papyrus covered with hieroglyphic figures and devices as Mr. Chandler had been told that I could translate them--. Soon after this some of the Saints at Kirtland purchased the mummies and papyrus--. I commenced the translation of some of the characters--and much to our joy found that one of the rolls contained the writings of Abraham, and another, the writings of Joseph of Egypt. -- Truly we can say the Lord is beginning to reveal the abundance of peace and truth." (H.C. Vol. II, pg. 235-236.)

(3) Nearly seven years later the Prophet records, "Thursday, March 1, 1842. During the forenoon I was at my office and the printing office, correcting the FIRST PLATE, or cut, of the records of Father Abraham--. I commenced publishing my translations of the Book of Abraham, in the Times And Seasons. as follows: (for March 1, and 14, 1842.)" (H.C. Vol. IV, pg. 519-534.) Seven days later the Prophet records, "Tuesday, 8 (March 1842.) Recommenced translating from the records of Abraham for the tenth number of the Times And Seasons. Wednesday, 9 (March 1842) in the afternoon continued the translation of the Book of Abraham--(and) with recorder, continued translating and reviewing--". (H.C. Vol. IV, p. 548.)

(4) Thus by mid-summer of 1842, the major part of the translation of the Book of Abraham was completed. And revealed for the first that: "25. Now the first government of Egypt was established by Pharaoh, the eldest son of Egyptus, the daughter of Ham (and a Negro wife)--." "26. Pharaoh, being a righteous man, established his kingdom and judged his people wisely and justly all his days seeking earnestly to IMITATE THAT ORDER of Priesthood established by the fathers in the first generation,

in the days of the First Patriarchal reign, even in the reign of Adam, and also of Noah, his father, who blessed him with the blessing of the earth, and with the blessings of wisdom, BUT CURSED HIM AS PERTAINING TO THE PRIESTHOOD." "27. Now, Pharaoh, being of the lineage by which he could not have the right of Priesthood, WOULD FAIN CLAIM IT FROM NOAH, THROUGH HAM, therefore, my father (Terah) was led away by their idolatry. "31. But the records of the Fathers, even the Patriarchs concerning the RIGHT OF THE PRIESTHOOD, the Lord my God preserved in mine own hands." (H.C. Vol. IV, pg. 526 and Book of Abraham, Chapter V;25, 26,27, 31.)

(5) Undoubtedly, the Prophet Joseph Smith, upon considering what Father Abraham had recorded in these translated scrolls, was most concerned as to the applicability of the early historical denial of God's Holy Priesthood to the Negro race in this Dispensation of the Fullness of Times. He knew what an adverse decision would mean to his friend and loyal follower, Elijah Able, and to others of his race who would be converted and accept the Restored Gospel of Jesus Christ. Thus his deep concern and petition to the Lord for enlightenment and direction. The Lord gave the Prophet the answer, but it filled him with sorrow, thus his downcast spirit and tears when he informed Brother Able of the Lord's commandment for the Priesthood withdrawal.

(6) There is another example of the Prophet Joseph asking the Lord for enlightenment and guidance, on another manuscript submitted to him, for he recorded, "Saturday 31. (December 1842) -- Brewster showed me the manuscript he had been writing. I inquired of the Lord and the Lord told me the book was not true, -- it was not of HIM. If God ever called me or spoke by my mouth, or gave me a revelation, He never gave revelations to that Brewster boy, or any of the Brewster race." (H.C. Vol. V, Pg. 214.)

B. Why wasn't the Priesthood withdrawal officially recorded by the Prophet Joseph Smith? Was it because of the Prophet's affection and concern over the future social and economic status of Brother Able in the Church under the trying conditions then existing? Knowing that his faithful follower would never violate the withdrawal and assume authority he did not have? This we do not know. It is possible, but speculative.

C. OR, was the withdrawal recorded and the record lost or destroyed because of the hectic times then existing for the LDS? For it is a fact that many Church records were lost in the critical days of the LDS' expulsion and westward migration which cost over 6,000 lives. Because of the lost record situation many Saints had to be rebaptized and endowed after arriving in Salt Lake City. Even before the Saints moved west Brigham Young records, "Tuesday, April 1, 1845. I commenced REVISING the History of Joseph Smith at Brother Richard's office. Elder Heber C. Kimball and George A. Smith were with me. President Joseph Smith had corrected forty-two pages before his massacre (June 27, 1844.) Adjourned at eleven p.m. having read the hundred pages in Book 'A'." (H.C. Vol. VII, pag. 389.)

D. Brother Elijah Able never told Father Shreeve about either A or B, above, as far as it may have affected his case, as far as we know. If he did, Father never mentioned it to any of the undersigned.

E. After coming to Salt Lake City, Brother Able continued to associate with the 3rd Quorum of Seventy. Why shouldn't he? He was well respected and a devout LDS. Undoubtedly, he never participated in Church ordinance work after the withdrawal. Thus his request for his young friend Thomas A. Shreeve to baptize his grandchildren.

F. Brother Able, although a faithful LDS, was never ordained a High Priest although his faithfulness and devotion should have entitled him to this Priesthood position.

G. Church records would indicate if Brother Able and his wife ever received their endowments after his arrival in Salt Lake City.

H. Brother Able, in his 73rd year of life, requested a mission. He was accepted

and served over a year in Canada and Ohio. A check of Church records should be made to determine if he ever baptized or confirmed any convert while he was on this final mission. If, the undersigned, doubt it. As a member, he could preach and testify as to the Church's mission, and then have an ordained Elder baptize and confirm the convert, even as he had his own grandchildren baptized by young Thomas A. Shreeve.

I. It is a truism, if the Negro can be exempted from the rule of Priesthood exclusion, then two can be, or even 20 million, etc. for the LDS are taught that God is no respecter of person. All his children are free agents and equal in His eyes, although bound by His laws and pronouncements. What then is the reason for the continued racial exclusion policy for Negroes who accept and join the Church? The answer is simple. The Prophet Joseph Smith was commanded by the Lord to withdraw the Holy Priesthood from Elijah Able and revoke his ordination. Therefore, there is NO exception. Brother Elijah Able so testified to his friend and Church brother, AND, who should know better than the participant?

J. In the LDS Church, women cannot hold the Priesthood. Some may call this class discrimination because of sex. Is it justified? Yes. Why? Because Priesthood is a function set by God for the male members of the Church and then, only when they are worthy. Yet, this prohibition does in no way declassify Church women. They are held in high respect and can perform missions, make converts, teach, preside in certain organizations, and function in Church Temples. They may vote and sustain all organizational Priesthood appointments. In no way does this priesthood restriction take from the women of the Church any of their constitutional rights under the laws of the land.

K. The continued Church doctrine policy over the years is an evident fact that LDS Presidents: Young, Taylor, Woodruff, Snow, as well as Heber C. Kimball, William Clayton, and all the other Church leaders of the time knew of this divine excluding doctrine principle, AND CONTINUED TO ABIDE BY IT. On occasions they spoke about it. Not as an innovation of any one of them, but as having originated with the Prophet Joseph Smith himself, as he was commanded by the Lord.

L. The doctrine of exclusion is therefore binding upon all Church members, regardless of race, color, national origin, or time. Any Priesthood holder, ordaining an individual contrary to the Lord's commandment, even if done in seemingly good faith, is in an authorized assumption of ecclesiastical authority. Even if the ordination is recorded in some Church (ward, stake, or Presiding Bishop's Office) record. The affirmative action taken by the Prophet Joseph Smith, in the Elijah Able case can no more be nullified by subsequent erroneous actions than could early Israel's Priesthood through their wrong actions nullify the Lord's pronouncements given through Moses, the Law Giver.

M. Just as the United States Supreme Court nullifies or upholds previous established laws, decisions and legal practices, the Lord's action in the Able case nullifies any and previous and subsequent Negro ecclesiastical priesthood ordinations in this dispensation until properly revoked by Him.

5. FINAL CONCLUSION:

This true DECLARATION OF FACT story of Elijah Able and Thomas A. Shreeve, should remove once and for all time any and all exceptions for a Negro, because of race, to hold the LDS (Mormon) Priesthood in mortality, until the Lord God of Israel, by revelation to His anointed Prophet of the Church, SO DECLARES. This religious principle of the Church of Jesus Christ of Latter-day Saints, is safely guarded by the Constitution of the United States, and in no wise deprives anyone because of race, color, creed or national origin, of their life, liberty, or their pursuit of happiness in mortal life.

This DECLARATION is a statement of facts, as we, the undersigned, know them and is

true as stated and is given in accordance with the laws of the State of Utah, pertaining to sworn testimony.

In witness thereof, we the undersigned set our hands and seal as of this 19 day of Nov., 1970.

Sign Here: Edith Shreeve Cooper L.S.

Address: 1760 Lake Street Ogden Utah

Sign Here: W. Franklin (L.S.) Richard

Address: 3298 Ogden Ave - Ogden - Utah

Sign Here: Arnold T. Shreeve L.S.

Address: 4605 Folor Ave - Ogden Utah

Witness (1) Name: Donna Adams
Address: 875-26th St Ogden, Ut.

Witness (2) Name: Willie Hansen
Address: 1041 Cab. St., Ogden, Utah

State of Utah)
County of Nebo) : ss

On the 19 day of Nov, 1970, personally appeared before me Edith A. Shreeve, and W. Franklin, and Arnold T. Shreeve, known to me to be the individuals described herein, and

children of Thomas A. Shreeve, and who executed the foregoing instrument of DECLARATION OF FACT, and they acknowledge that they executed the same; and in due form of the law acknowledge the foregoing instrument to be true, to their knowledge and understanding, and desire the same might be recorded as such, so help them God.

Witness my hand and seal this day and year aforesaid.

E. H. N. Sackett
Notary Public

Residing at:
Ogden Utah

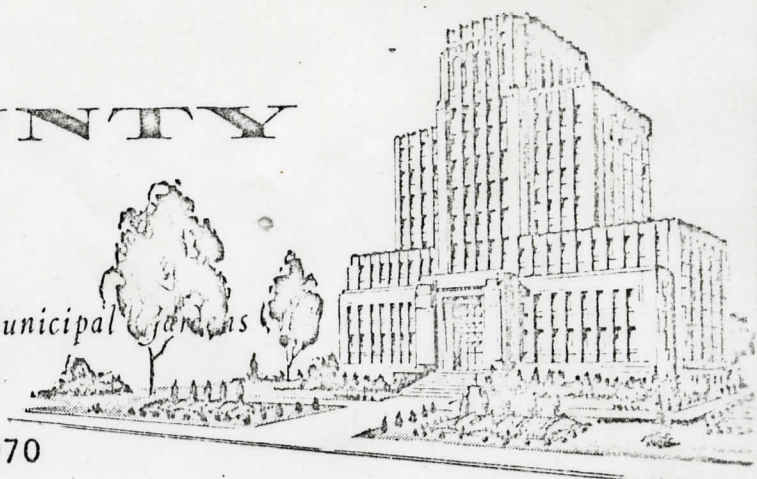
My Commission expires:
Oct 4 - 74

Notary seal:

WEBER COUNTY

OGDEN, UTAH

World Famous Municipal Gardens



PARLEY E. NORSETH
DISTRICT JUDGE
SECOND JUDICIAL DISTRICT
WEBER, DAVIS AND MORGAN COUNTIES
STATE OF UTAH

R. DEAN SEELY
REPORTER

March 13, 1970

Col. Caleb A. Shreeve
1760 Lake St.
Ogden, Utah

Dear Caleb:

I am enclosing herewith the editorial which appeared in yesterday's Standard Examiner paying tribute to Ernie. As I told you on the telephone, I regretted Ernie's passing. I have known him for umpteen years, and we have always been good friends.

He was always a staunch Democrat, and when John Hendricks tried to beat me some years ago, and when Ron Hyde tried to beat me six years ago this coming fall, Ernie told me, he says, you know damn well, Parley, I am a democrat, and I generally vote the Democratic ticket straight, but, he says, I am going to vote for you notwithstanding your opponents are democrats. He says I think that's the first time I have ever jumped over the fence in my voting.

I also had a great appreciation for the Shreeve family, and I remember your Dad so well. As I sit here now dictating this letter, I can hear him talking. He was a real spokesman. He was well informed, and particularly was he well indoctrinated in the dogma and tenants of the L.D.S. Church. I haven't forgotten some of the things he said back many years ago which are taking place right now in Ogden, and in the United States. I don't think he had a crystal ball or he was clairvoyant, but I do think he had foresight and understanding which very few people had. And many of the things he said back many, many years ago have all taken place and come to pass in my time. And I know that you recall much more that your father has stated than I recall.

With kind personal regards to you, Caleb, I remain

Sincerely yours,

PARLEY E. NORSETH

Ernest Shreeve

Ogdenites will long remember Ernest Shreeve, who died Monday at 72, for his many contributions to the community during the nearly 20 years that he directed the Ogden City Recreation Department.

Mr. Shreeve was dedicated toward development of better recreational facilities for the young and old. As a result of this dedication, Ogden became a better place in which to live.

At the Standard-Examiner we had a special relationship with Ernie Shreeve and his staff every winter. He helped this paper organize the Standard-Examiner Ski School at Snow Basin and handled most of the details of registration, transportation and instruction.

Through the hundreds of hours of time he gave to this project — as well as to many other endeavors in which he was involved — Mr. Shreeve earned our pride and our admiration.