

were easily obtainable, and often in defiance of their memories, Mormon pulpiteers, and thousands of missionaries throughout the world, are repeating the same stale falsehoods. Nearly all of the missionaries are young men, unacquainted with early church history, and, parrot-like, merely repeat the subject-matter of the Mormon text-books, which they take with them into the field. And, by way of parenthesis, it is but justice to say that those young Mormons are, as a rule, honest, upright and sincere. The social forces, begotten of their religion, force them into the world as missionaries, and compel them to remain until recalled, or suffer the penalty of forever wearing the degrading and ineffaceable brand of "apostate" in the villages, towns and cities in which they were born and reared.

In the final analysis, and as the chief factor in the verdict which the reader will doubtless render, it should be borne in mind that from the day of their arrival in the great basin down to the present year, 1909, the Mormon church has been in absolute control of the legislature of Utah. There has not been a time during the period just named that the Mormon leaders could not have prohibited the manufacture, importation and disposal of intoxicants. All that was necessary on the part of the Mormon leaders to enforce prohibition was to request the presidents of the various stakes of Zion to see to it that only such men as would vote for prohibition were sent to the legislature from the counties under their ecclesiastical and political jurisdiction. During forty years the Mormon prophets absolutely controlled the city council and police force of Salt Lake. And whatever vice and crime arose from the sale and consumption of intoxicants during the period under discussion, is justly chargeable to the Mormon leaders.

Instead, however, of bringing their unappealable dictum to bear on the side of temperance and decent morals, the Prophet Brigham became a distiller of whiskey and other intoxicants, and high priests were the wholesale and retail distributors.

The evidence in support of the foregoing allegations is clipped from data compiled from the city records by gentlemen living in Salt Lake City, and used by them in public speeches. One of the gentlemen is known in every city, town and hamlet in Utah.

The other is a prominent attorney and resident in Salt Lake City. Each is a man of unquestioned probity. And the fact that the accuracy of their quotations from the city records has never been questioned by the Mormon press or speakers, is abundant testimony of the truth of their statements.

On July 2, 1861, the special committee, to whom was referred the subject of the manufacture and sale of liquor, presented a report reading as follows:

“To the Honorable Mayor of Salt Lake City:—

“Your committee, to whom was referred the subject of the manufacture and sale of spirituous liquor, would report that they visited several distilleries in and near the city and would respectfully recommend that the City Council purchase or rent the distillery erected by Brigham Young near the Mouth of Parley’s canyon, and put the same in immediate operation, employing such persons as shall be deemed necessary to manufacture a sufficient quantity to answer the public demand; controlling the sale of the same, and that the profits accruing therefrom be paid into the City Treasury.

(Signed)

“ALDERMAN CLINTON,

“ALDERMAN SHEETS,

“COUNCILMAN FELT.”

That “councilman” Nathaniel H. Felt, a high priest and prominent member of the Mormon church, had a saintly pull with the “City Fathers” is proved by the following:

Another committee reported on November 26, 1861. It was the special committee to whom was referred the subject of selecting a suitable place for the sale of spirituous liquor to be manufactured and sold by the city, and to find a person competent to dispose of the same, or, in other words, a city bar-keeper, and fix on such a price as would compensate its manufacture and place it within reach of the public. The committee said:

“That the location occupied by N. H. Felt is suitable; that the liquor be sold at \$2.50 per gallon; that, while the liquor be sold exclusively by your agent, that you connect therewith a commission business for the sale and exchange of all home-manufactured articles.”

Although every man in the city council was a Saint, they attempted to rob the United States Government of its tax on whiskey. O. H. Hollister, Government revenue collector for the inter-mountain district, sued Salt Lake City for \$30,000, and succeeded in collecting \$12,051.76, as a compromise settlement on the distillation of "moonshine" by the Mormon high priests, and in a distillery owned by an alleged prophet of the Lord.

"But," says the carping Saint, "the quotations you make are of acts years after the sermons to which you refer."

Very well, let us go back to the early fifties before the morals of the Saints were contaminated by the "accursed Gentiles."

On January 11, 1851, the City Council was organized and began business. About the first of its business consisted in appointing Jeter Clinton, an alderman, quarantine physician with authority to take charge of all spirituous liquor that might come into the country and dispose of it for medicinal purposes, and that is the item that good Mormons will quote as evidence that the Saints were voluntarily temperate before the advent of the Gentiles.

In 1852, the city owned a brewery, and Jeter Clinton—still city physician, was so shocked by the "profanity and gambling" among the Mormon employees that he reported it to the council.

Later on, July 1, 1853, the good Jeter Clinton secured a license to sell liquor at his residence, and for which he paid less than one dollar per week. On the same day, nine other petitions for liquor licenses were received by the city council.

On December 16, 1853, Jeter Clinton's home-dive became so tough that the council revoked his license because of "disorderly conduct of the house." But Clinton, as an alderman, had a strong pull, for, on July 29, 1854, he was granted a license to sell liquor in the Thirteenth, ecclesiastical, ward of Salt Lake City.

On December 29, 1854, P. K. Dobson, another good Saint, asked permission to continue running his distillery.

On July 29, 1854, John Mellon, another good Saint, asked for a renewal of his saloon license. Mellon had been guilty of selling liquor to children, and his license was revoked until he made "satisfaction to the city council." In those days, "making satis-

faction" generally consisted of going before the Saints assembled in the capacity of ward meetings, and asking forgiveness, and there is little doubt that Brother Mellon took that course, for, on August 12th, he secured permission to continue his business of making drunkards of the "Saints of the Most High," and that, too, under the quasi benediction of the prophets of the "only true church of Christ on earth!"

During the years 1851 to 1857, the Prophet Brigham was Governor of Utah. And under the authority of the territorial legislature, Governor Young was the sole supervisor of the whiskey business in Utah.

In the winter of 1866 and 1867, Elder Francis M. Lyman sold whiskey in Fillmore to youths and adults. Elder Lyman is now an apostle in the Mormon church, and if he lives and don't apostatize, will be the next president of the church.

The history of the manufacture of, and traffic in, spirituous and fermented liquors as disclosed by the Mormon City Council's records, has been hardly touched upon, but sufficient has been quoted to prove the contention outlined in the beginning of this chapter. In concluding this subject, copies of two accounts, taken from the city books, will be given.

Following is the city's account with the trustee-in-trust (Brigham Young) of the Mormon church during the year 1868 at a time when the chief vendor of whiskey was the city whose councilmen were exclusively Saints:

Dr.

March 21, balance	\$4,196.42
March 28, bathing	5.00
April 24, bathing	5.00
May 9, bathing	10.00
May 9, liquor	3.25
June 10, liquor	2.00
July 9, bathing	5.00
July 15, bathing	10.10
July 15, liquor	8.00
August 1, bathing	10.00
August 17, liquor	5.50