

(Continued from page one)

inquisition which would prove "more formidable and terrible" than the tyrannies of bygone centuries; 2) that the Nauvoo authorities used the writ of habeas corpus to defy the law and rescue church members from the state prison; 3) that the candidacies of Joseph and Hyrum Smith would lead to the "utter destruction" of the rights of the old citizens who had settled and organized the county.

#### PRESSES SMASHED

These charges together with those on religious and moral grounds so enraged the Nauvoo Mormons that they threatened mob action. Mayor Smith and the city council judged the newspaper a public nuisance and had the press demolished. Anti-Mormons, whose fury now matched that of the Mormons, arose enmasse and charged Joseph and Hyrum Smith with rioting (abatement of the newspaper) and with unlawful destruction of property (destruction of the press). Mormon power structure. Joseph and Hyrum Smith were incarcerated in the jail at Carthage where they were subsequently murdered.

In his article, Oaks argues the matter of freedom of the press. He raises the question whether any newspaper can be judged a public nuisance. He points out that the Fourteenth Amendment had not yet been passed and that any question of press freedom had to be settled via the Illinois Constitution of that day. He concludes the city council had legal grounds for the suppression of the newspaper but that the destruction of the press is another matter.

MORMON MISTAKE

The council's interpretation of the constitutional guarantee of a free press, he states, can be supported by reference to the law of their day. Also, in his conclusion, Oaks refers to a historian who called the suppression of the Nauvoo Expositor '" the grand Mormon mistake...'". Oaks further states, "That its consequences were disastrous to the Mormon leaders and that alternative means might better have been employed cannot be doubted."

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We are not concerned today with the religious doctrines nor moral syndromes of Mormon leaders of a past century. But the political problems of those days are so similar to our own, it is appropriate to consider them. The principles of separation of church and state and of press freedom are again becoming burning issues.

Governmental posts at all levels are being manned increasingly by Mormons. We consider this serious in view of the fact that Mormons in all walks of life give priority to the aggrandizement of their church. We submit that Senator Moss has achieved a measure of independence from the pressures of his church through his affiliation with Labor. We also submit that should he defy his church leaders on many counts, he could not remain in office.

2 / STREET PAPER (NAUVOO EXPOSITOR)

THEOCRACY

Those who rebut the proposition that Utah is a theocracy point to the Mayor of Salt Lake, saying he is not a Mormon. The fact remains that Mayor Lee's power is drastically curtailed simply by the fact that the Salt Lake City Commissioners are LDS and outvote him on countless issues.

How is it that the Salt Lake City Council is predominantly Mormon when the population of the city is only about 40% LDS? A look at the list of LDS Church programs explains how it is possible to reach every LDS member who is at all active ... and do it with a minimum of printed or broadcast information. This situation coupled with the religious ardor which sends Mormons to the polls, together with the pervasive political apathy of the non-Mormon population is further explanation for the phenomenal growth of the

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FREE PRESS IN UTAH

With respect to freedom of the press, it has been proved and is illustrated by items in this paper, that the mass media in Utah do not publish a complete coverage of the news. There are almost insurmountable barriers to getting news disseminated which is unfavorable to LDS business operations or is critical of institutions controlled by LDS members. Such matters as tax-exemption of LDS real estate, minority problems, criminal justice, certain aspects of public education, mental health, etc., cannot get comprehensive news coverage in this

For example, the media refused to recognize the drug problem until it had reached crisis proportions. Even now that the crisis is being recognized on some fronts, the 1971 LDScontrolled legislature did not appropriate means of attack.

The time has come when the people of Utah, in the interest of their own well-being, should receive suppressed information via a new Nauvoo Expositor.

## Glossary

Author of the Book of Mormon, one of the official trilogy which includes also Pearl of Great Price and Doctrine and Covenants. Also member of the LDS Church.

LDS Church: The Church of Jesus Christ of Latter Day Saints, commonly known

as the Mormon Church.

LDS: (adj) Belonging to Mormons (or LDS) Church, applied to property, people, beliefs.

Gentile: Any non-Mormon, including Jews and Indians.

A full tithing is 10% of gross income. Must be paid to have Tithing:

"standing" to enter the Temple.

Lamanite: A Book of Mormon term. Mormons are taught that American Indians and Polynesians are "Lamanites" who have common origin. Zion: Whatever land is so designated by Mormons. A promised land.

Today, usually Utah.

Kolob: A planet known to Mormons but not to astronomers.

Lay status conferred on men (usually at puberty) who make themselves worthy. Later, men may achieve a higher priesthood.

Ward: The basic organizational unit, based partly or entirely on area. Branch: A division too small or isolated to be a ward.

Stake: A larger division; a group of wards.

A geographical area defined by the Church. Often a group of stakes. Region:

Mission: A sojourn away from home spent in proseletyzing. Also an establishment of the Church in foreign lands, or in U.S. outside Utah.

Missionary: One who goes on a mission, but includes some who teach in their local community, e.g., stake mission.

Word of Wisdom: Originally advice, applied to matters of health, particularly diet: meat, cereals, etc. The phrase, "hot drinks are not for the belly", is now interpreted to mean tea and coffee. Word of Wisdom dogma most emphatically forbids the use of tobacco.

hard liquors, wine, beer, and colas. President: May be president of a mission, stake, or of the whole Church. The First Presidency: Highest group in the troika schema (excepting the Father, the Son, and the Holy Ghost). The president is Prophet, Seer and Revelator, and top executive. He is Trustee-in-trust for the Corporation of the President of the Church. He has two counselors, almost equal to him in status, who are also titled "President."

Apostle: One of 12 men just below The First Presidency in the hierarchy. Each has an "assistant" who is also a theological figure (not to be confused with executives or secretaries.)

A member of the higher priesthood. Elder:

Members in the Quorum of the Seventies designating high status Seventies: in the hierarchy.

Head of a ward; has two counselors. Bishop:

Presiding Bishop: A high theological and business position. Has two

Sub-group Terms:

(For youth) Mutual Improvement Association. YMMIA (men);

YWMIA (women) Primary: (For children)

Honeybee, Mormon term. Deseret:

Any listener to Mormon-owned KSL Radio is familiar with the frequent playing of Freedoms Foundation spot announcements. Here is the Freedoms Foundation story:

The Freedoms Foundation at Valley Forge Award was given to KSL in 1961, 1966, 1967, and 1968.

Paul Harvey received a Freedoms Foundation George Washington Honor Medal and \$500 for his May, 1970, Commencement Address at BYU.

Ernest L. Wilkinson received a George Washington Honor Medal for a talk, February, 1971. Ernest L. Wilkinson was then President of Brigham Young University (BYU).

Ernest L. Wilkinson is an Overseer of Freedoms Foundation at Valley Forge, Pa.

Ernest L. Wilkinson is on the Board of Directors of KSL, Inc.

Dr. Kenneth D. Wells, president of Freedoms Foundation, Valley Forge, Pa. was awarded an honorary doctorate by BYU in the spring of 1969. Ernest L. Wilkinson at the Newcomen

Senator Wallace F. Bennett (R-UTAH) was presented the George Washington Honor Medal by Freedom's Foundation at Valley Forge in May, 1971.

Radio Station KBYU-FM, with a new transmitter and increased power (granted in 1967) covering the Wasatch Front from Nephi to Brigham City, planned in January 1968 to expand its "Monday Night Showcase" which won the Freedoms Foundation

Lewis Rosenstiel of Schenley Industries (booze) created the J. Edgar Hoover Foundation; the J. E. Hoover Foundation feeds money into the Freedoms Foundation at Valley Forge.

( For further complex and stunning information too lengthy to condense here, regarding Lewis S. Rosenstiel, founder of Schenley Industries, friend of "gangster" Meyer Lansky, and likewise friend of J. Edgar Hoover, a manipulator of Congress, and benefactor of Freedoms Foundation, see Nation Magazine, April 5, 1971: "J. Edgar's Image--The Schenley Chapter".)

Joseph C. Goulden, in his scholarly book on Foundations, The Money Givers (Random House, 1971): "For sustained and profitable nonsense Freedoms Foundation towers over other right-wing organizations like a The BYU Center for Environmental Studies will support flag-draped colossus." Goulden's focus is on the projects and operations of the 25 largest less, he devotes 9 pages of his book \$76,000, Federal funds, Utah Lake Pollution Study to an expose of Freedoms Foundation, one of the smaller foundations with respect to financial resources. The Foundation's program consists of making cash awards and giving medals to promote "The American Way of Life" as defined by the Foundation. In 1968, the Foundation received \$1,040,594 in contributions and dis-

bursed \$63,156 in cash, certificates

on its Board of Trustees, Tom

chimpanzee."

Brady, Associate Justice of the

Negroes as "little better than the

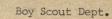
and medals. Freedoms Foundation has The Ironton Plant and 386 acres from U.S. Steel 4 600-acre dairy farm (400 head) plus 154 acres from the Orville Jeppsons, Idaho Falls Mississippi Supreme Court who sees

(For more on foundations see "Lamanites" P.19)



HALLS OF ENLIGHTENMENT

Mar 1, 1967: BYU denies that liberal professors are "spied on". Mar. 3, 1967: BYU admits that liberal professors are "spied on."



Ernest L. Wilkinson, speaking of the BYU Boy Scout Dept., Oct., 1955: "We intend to... develop Boy Scout leaders... who will become great leaders in the Boy Scout Movement throughout the country."

On Boy Scouting: "We must participate in our district council activities if we are to assist in developing programs and policies that meet the demands of our Church units."

Utah leads the nation in the "Boy Folkman D. Brown Oakland, Calif., January, 1969 Scout Industry", with 75% of all eligible boys in Utah; only 25% of eligible boys in the nation.

"Religious Instruction, Course #365-Applying Gospel Principles in Scouting. Deals with the role of scouting/ in the LDS Church and how gospel principles may be applied in that program." BYU Bulletin

Catalog of Courses, P 434, 1968-1970 Boy Scouts in Mormon troops learn, as part of Scout doctrine, the Mormon "Articles of Faith". Article 12 reads, "We believe in being

honoring, and sustaining the law." No other commentary on government is in the Articles, and no qualification that "men are created equal".

subject to Kings, presidents, rulers, and magistrates, in obeying,

fund of \$72,000 which it had paid for unusable educational material from BYU. The material was unacceptable because of "its slanted religious, political, economic, historical and



BYU and BLACK PROTEST

March 12, 1970: Seattle Mayor Wes Uhlman said he had asked Governor Evans to be ready to send National Guard troops if the potential riot situation worsened at University of Washington where Black students led a protest against BYU racism. Police from city, county, and state were marshalled to contain the protest. April 9, 1970: BYU announced plans to build a \$15 million complex on 26 acres in Seattle, Washington.

LEARN BROADCASTING AT BYU KBYU-TV and KBYU-FM PROVIDE A PROGRAM SERVICE FOR ADVANCED STUDENTS IN RADIO AND TELEVISION BROAD-CASTING. [These stations] are also used as a reource by the entire University and Church in the

hancement of their objectives." BYU BULLETIN

Catalog of Courses, p. 67, 1968-70

BYU == MARS RADIO Military call letters: AF-7FDA BYU call letters: K-7FDA Few universities have MARS stations (Military Af-

filiate Radio System). The short wave station has been used for military and Church purposes. BYU Alumnus, March-April Issue 1956 MORMON HAM RADIO OPERATORS use the airwaves to dis-

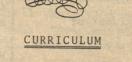
ribute Mormon proselytizing "cards", at a rate of everal thousand a year. There are 1400 hams in Utah and 40,000 in California. A Church spokesman estimates there are more than 2000 ham operators who are Mormons. Church News, Feb. 27, 1971

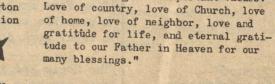
ELSEWHERE.... BECAUSE OF STUDENT USE OF CAMPUS RADIO for messages during antiwar demonstrations after Cambodia, the CC is considering barring "political" talk over he minor airwaves--hams, etc.

STREET PAPER (NAUVOO EXPOSITOR) / 3









Dinner, April 2, 1971:

John H. Vandenberg, Presiding Bishop, in an address to the BYU student body, Mar. 4, 1969, quoted Viltis article in Folklore Magazine, Vol. 27, No.2, 1968 (June-Sep. issue):
"... I am becoming convinced that the only salvation for the United States is for all Christians converting to

"/BYU stresses/ the important values:

In 1966, BYU was threatened with loss of accreditation. Max Rafferty, in his regular column, Aug. 14, 1966, commented on "the accrediting experts": "They're looking for radicalism, rioting, and rutting ... and not finding them at BYU. By twisted, perverted reasoning... they are dismayed by the lack of dissipation and decadence ... at such a price as you would have to pay, accreditation be damned!"

"Archeology makes a valuable ... accompaniment to studies in the Hebrer Christian and LDS scriptures." BYU Bulletin Catalog of Courses, P 147, 1968-1970

Since BYU is a private university, the Board of Trustees and other friends of the school have preferred not to use federal funds." BYU soliciting leaflet.

Approximately 70% of the cost of operating the BYU is paid from the tithes of the LDS Church." BYU Bulletin 1968/1970 P. 26

application for funds from government agencies and private foundations, etc. ived: (a sampling)

44,000, Federal funds, to Botany 20,000, National Institute of Mental Health

17,000, Utah Industrial Promotion Board

\$5 million worth of land from Louis Meitus 1 million worth of property from George L. Barrett 200,000 from John Einar Anderson 5,000 from Sears-Roebuck Trust Fund

3,000 from Wm. G. and Marie Selby Foundation 14,000 from Hinckley Scholarship Fund



THE NAVAJO TRIBE WINDOW ROCK, NAVAJO NATION, (ARIZONA) 86515

> PETER MocDONALD WILSON C. SKEET VICE CHAIRMAN, Novejo Tribal Council

Legal Department

TO WHOM IT MAY CONCERN:

Re: Religious Activities on the Navajo Indian Reservation

Please be advised that the laws of the Navajo Tribe provide that no religious activities may be conducted on the Navajo Indian Reservation unless the individual or organization conducting the same has obtained a valid mission site permit or other permit to do so. You are hereby advised that unless you can produce such a permit you should immediately cease all religious activities. Failure to do so will require appropriate police action.

Reproduced from Dine' Baa-Hani P.O.Box 527 Fort Defiance Navajo Nation

sistant General Counsel The Navajo Tribe of Indians Window Rock, Arizona 86515

WHO'S WHO IN INDIAN AFFAIRS

John S. Boyden: Counsel for the Hopis.

John S. Boyden: Scheduled to receive 181 million for legal services to the Hopis.

John S. Boyden: Chairman, Utah State Indian Affairs Commission.

John S. Boyden: Attorney for Ute Distribution Corporation.

John Boyden: On Board of Indian Affairs; defendant (with State of Utah (and others) in civil action-suit by Aneth Extension Navajos charging maladministration of oil royalties funds.

John S. Boyden: Bishop, Yale Second Ward.

#### OIL MONEY

The State of Utah Division of Indian Affairs takes control of 37½% of certain Navajo Indian Oil Royalties "to provide education for (only) San Juan County Navajos. Through a series of behind-the-scene controls, most of this money goes to Brigham Young University. The separation of the Navajo Nation by artificial Whiteman boundaries tends to divide the Navajo people. In the 1971 Utah legislature an attempt was made to further remove Indian control carried. of the funds; it was stopped by a lastminute protest by Peter McDonald, Navajo head of the Navajo Tribal Council. | honest coverage. 4 / STREET PAPER (NAUVOO EXPOSITOR)

THE HANGING

The Mormon prophet Joseph Smith was hanged in effigy (on the arm of a Ute brave statue) at the University of Utah, April 21, 1970. The effigy was stuffed with Deseret News newspapers. The protest was an outcry against repeated use of "racial" slurs by the Latter Day Saints Student Association in their advertising in the U of U Daily Chronicle. The leaflet passed out at the demonstration said, "First Black-face, then Brown-face, now Red-face. WHY NOT MORMON TWO-FACE?"

"Latter Day Saints Students Association" was written in as "Light Delightsome Students Association" in reference to Mormon belief that Mormons are "white and delightsome"; Indians and Blacks, "dark and loathsome." A sign on the Ute Indian statue said, "dark and delightsome"; on the effigy was "light and loathsome."

The U of U Chronicle refused to print an announcement that the Indian protest would be held; refused to print letters supporting the demonstration; but did print at least one letter denouncing the action. Except for that letter, the university community knew only what the downtown media

KCPX-TV, the independent station, gave



WHO'S WHO IN INDIAN AFFAIRS

The Navajo Times (March 18, 1971) reported that the Washington, D.C. law firm, Wilkinson, Cragun and Barker, had been retained to handle legal problems in the U. S. capital. The contract provided for legal fees and expenses of \$47,000 with \$15,000 appropriated ( in a special session of the of the Navajo Council) to close the fiscal year.

The contract of a Phoenix law firm which has been serving as claims attorneys was due to expire on April 1, thus leaving that position open. Claims attorneys who receive that contract are assured of "returns": A U. S. Court of Claims has already held that Navajos are entitled to 12 million acres peripheral to the reservation, for which the U.S. must reimburse them. 7

The Salt Lake Tribune (April 17, 1971) reported that Wilkinson, Cragun and Barker had resigned as Navajo counsel ("Law Firm Drops Navajos") because of "a possible conflict of interest" due to legal work done for the Hopis.

The Hopis and the Navajos have had a legal struggle over land rights.

The Navajo Times (March 18, 1971) reported that Glen A. Wilkinson had tried to obtain the Navajo contract four years earlier.

Glen A. Wilkinson is No. 2 Wilkinson in the law firm. Senior member is is Ernest L. Wilkinson, president of Mormon-owned Brigham Young University. The law firm is counsel for the Mormon Church. A different version of the reason for the the resignation of Wilkinson, Cragun and Barker is that the Navajos discovered the conflict of interest, which must have been known to Glen A. before obtaining the contract./



Mormon Indian Placement

LDS Placement Program Guides are published for all persons involved in the program of foster homes for Indian children, telling them what to do, how to think, what to feel, and where to go Parent Guide for LDS Indian Placement, for guidance in any problem not covered June 1968: in the "guides." Here are excerpts from some of the guides: (They are not public information, and not all from the same date.) N

Excerpts paraphrased from Foster Parent Guide, April, 1965:

Immediately upon receiving an Indian child, you must get his pink membership records from the ward clerk. Indian children in the program are the outstanding children from their tribe. You, as foster parent, have been investigated and found to be up to the standards of the Church, with stable family life. The bishop as father of the ward must deal with the Indian child's problems: The child may not be able to choose suitable friends, may not be able to understand the principles of honesty, may not be able to understand the Gospel. Encourage the child to write home even though answers are not to be expected. Explain that his parents feel he is merely reporting. Natural parents should be encouraged NOT to visit the child for the first year, and only infrequently thereafter. The child must be taught a proper concept of money. The bishop, as Judge of Israel, has the responsibility to plan for the child's physical well-being. The Indian children are expected to stay for you. Live the standards of the the school year, and may not return to the reservation except for extreme emergencies. Only the caseworker may be given a released child. Foster parents may release the child only to the natural parents, after getting permission from authorities in the program.

Income tax deductions for the children differ in the states. In the Federal return, money spent for the Indian child should be listed as a contribution, the same as tithing and other contributions. In Utah, the child may not be claimed the first year, but may be claimed as a full dependent the second year, if in the home six months.

Because of Mormon displacement of Indian school children (LDS Placement Program) from Arizona to California, the Whiteriver School District was faced with a loss of \$90,000 in state aid. According to a Wade Cavanaugh by-lined story in the Arizona Republic (April 30, 1969) about 150 children had been recruited in 1969, compared with 40 in 1968. Wesley Bonito, coordinator for schools for the White Mountain Apache Tribal Council, said, "This recruitment has been going on behind our backs ... " Bonito also said, "We have reports from some Apache parents who signed papers thinking they were giving permission for their children to attend Mormon-sponsored recreation programs on the reservation, only to find they were actually signing a release for placement in the Mormon foster home program."

Excerpts paraphrased from Natural

baptized LDS. Parents must at least support LDS teachings. If for any emergency, the child needs to return home, costs must be paid by the child or the natural parents. Children may not return home for the Christmas holidays. The right to return failing children to natural parents is the right of the program. Dating is controlled by foster parents. Phone calls by children may be made ONLY in the presence of the foster parents. Natural parents should not call their children too often; it makes them homesick. You may enjoy the privilege of helping with your child's expenses. Visits to your children must be pre-arranged with foster parents and caseworkers. Visits are discouraged; they make your children homesick. Instruct your children to study, be active in Church, obey foster parents. You and your child must attend Church in

Excerpts paraphrased from Student Guide for LDS Indian Placement Program:

Church. Have a good relationship with your foster family. There is a telephone in your foster home... But remember long distance calls cannot be made without permission. Refrain from speaking in your Indian language with other students when there is someone present who does not understand... Learn the standards of chastity and morality taught by the LDS Church leaders and live up to them. Be anxious to accept those ways of the Church which will help you fit into the modern society of today. You must maintain Church standards and Word of Wisdom during the summer.

From The Indian Student Placement Program for School Year 1967-68:

"The growing years are precious times in the lives of our Lamanite youth. They... must... gain experience which provoke questions. 'What am I?

Where do I fit into the Kingdom of God? How can I compete in non-Indian society?

How can I go to college?

Lamanite students (Indians who have become Mormons) are required to maintain Church activity in the summer to remain placement students. Summer programs purpose is to 1) study genealogy; 2) learn about Mormon welfare work; 3) learn about or do missionary work; 4) learn how to do Home Teaching."

for Mar. 8, 1969, reported on the destruction of American Indian family life and culture, being examined at that time by the fifth national conference on Indian health sponsored by the Association of American Indian Indian children must be at least age 8. Affairs, Inc. They found that one Indian child of each four, at that time, was taken from his home to boarding schools or foster homes of some kind. Up to 10,000 children were in foster homes under the supervision of "untrained functionaries." The report noted that boarding schools are really only detention centers. About 40,000 Indian children in the Southwest, half of them Navajo, are taken from their parents. Alcoholism is recorded to be the #1 killer among Navajos, they found.



According to George E. Bock, M.D., head of the U.S. Public Health Service at the Arizona reservation of the Navajos (The Navajo Nation) the mortality rate for Navajos is nearly 2½ times greater than the rate for the general U.S. population. Navajo rate is 173 per 100,000; the general rate is 72 per 100,000. American Medical Association News April 8, 1968.

Report from The Indian Placement Program of the Church of Jesus Christ of Latter Day Saints for school year 1967-68 (sic):

Lamanite Students Placed by State Agency for School Years 1967-68; 1968-69.

Total students placed for 1967-68 2,147 Total students placed for 1968-69

Breakdown for 1968-69 placement: British Columbia 200 Alberta 10 Saskatchewan 15 Manitoha Washington 222 0 Oregon 459 Idaho 1264 Utah 50 Colorado 325 California

Arizona

Nevada

Georgia

(The increase continues: 4000 students have now been claimed by the Program.)

424

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"... Elder Orsen Pratt said on July 15, 1855, 'I believe... that this people (the Lamanites) will be our shield in days to come; and ... if we lose this shield... it will be woe to us that call ourselves Latter Day Saints.'" Parley P. Pratt. The Indian Student Placement Program

LDS Church, 1967-68

Introduction, From the Statement of Claim: (1971)

"The Aneth Extension [of the Navajo Reservation] is the ancestral home and habitat of the plaintiffs [Aneth Navajos] and their ancestors have continuously used and occupied the lands within the Aneth Extension and have been in actual possession thereof from time immemori-

"The Aneth Extension is an arid, barren, and desolate region and the forage and crops produced therefrom are meagre and insufficient to provide the necessities of life, all of which conditions existed at the time of the enactment of the Act of Congress [in 1933]..."

Congress in 1933 gave the desert wasteland to those who had always possessed it, but provided that, if, in the future, wealth might be derived from oil and gas thereon, the State of Utah should have some control over some of the money.

FROM THE 1933 LAW (Public Law No. 403,47, Stat. 1418)

(Layman paraphrase): Should oil or gas be produced profitably within the Aneth Extension, 37 1/2 % of the net royalties shall be paid to Utah. This fund shall be spent by Utah to pay tuition of Indian children in white schools or to build roads, or to benefit Indians in Aneth Extension. (Emphasis not in original.)

Profit from gas and oil came to Aneth Extension, and provisions were made for it by amending the 1933

NAVAJOS INTERMOUNTAIN SCHOOL

It's a Long Walk back from Hualte...

Suit has been brought by the National Indian Youth Council, Intermountain School Chapter, and Teddy K. Austin, against ten defendants, including Louis R. Bruce, Commissioner of Bureau of Indian Affairs (BIA) plus eight professional employees of Intermountain School at Brigham City, including E.A. Leopardi, medical doctor for Public Health Service at Intermountain School (IS).

The suit is a class action on behalf of all Navajo students at IS, with monetary damages requested, as well as restraining orders, injunctions, and phase-out of the school.

Under the several Causes of Action, the following specifics are alleged under (1) violations of the 1868 U.S. -Navajo Treaty; (2) multiple violations of U.S. Amendments 1, 4, 5, and 9; (3) violations of numerous statutes. In popular language the items and complaints are summarized as follows:

THE TREATY AGREEMENT on education has been and is ignored; the school is "racially" segregated, with students transported at least 500 miles to "an Indian Ghetto"; education is inferior, with "a culturally deprived administration and faculty" most of whom cannot even converse in the language of their students; the inmates of the school must pay their own way to visit home and are restricted by prison-like rules covering their release; students are both subtlely and blatantly conditioned to the concept of Indian inferiority. 6 / STREET PAPER (NAUVOO EXPOSITOR) THE 1968 AMENDMENT

(Layman paraphrase): Provides, that the fund shall be spent by Utah for the health, education and general welfare of the Navajo Indians residing in San Juan County. San Juan County is made party to determining how the money will be used. (Emphasis not in original.)

The amendment, written to control use of Native American money, contains the following passage. (A lay interpretation follows the direct quote.)

THE LAW, verbatim: "Contributions may be made to projects and facilities within said area that are not exclusively for the benefit of the beneficiaries hereunder in proportion to the benefits to be received therefrom by said beneficiaries, as may be determined by the state of Utah through its duly authorized officers, commissions, or agencies."

LAY INTERPRETATION: This seems to say, "The money Utah takes from the Aneth Extension Navajo Indians may be used to benefit persons in San Juan County who are not Aneth Navajos. The royalties may be used to help pay for projects and facilities which are not exclusively for the Navajos, with Navajo funds being used to the extent or proportion that the "projects" benefit them.

Thus, apparently, the "benefits" are extended to "others" in San Juan County, and Aneth Navajos not residing in San Juan County are excluded.

THE U.S./NAVAJO TREATY stated that the U.S. should provide English education for Navajos; Utah law provides that all children living in Utah are entitled to free public education. Yet Navajos have been required to pay with their own income to attend white schools.

Automobile owners in Utah--including Navajos -- buy license plates for the use of roads and pay a gas tax. Yet Navajos (and some other Native Americans) must pay additionally.

THE ANETH EXTENSION SUIT

James Jim, Tom Beletso, Seth Bigman, and David King, Plaintiffs, v. State of Utah, Utah Board of Indian Affairs John Boyden [and others], Defendants.

This is a class action suit on behalf of "Navajos and other Indians" residing on the Aneth Extension. The suit asks for an accounting of funds expended, a finding of unconstitutional taking of property without due process, and for a mandatory injunction requiring defendents to disburse Aneth funds in accordance with the

Attorneys for the Navajos are Joseph S. Jones and Jack Lunt, Salt Lake City, Utah.

The State, the Board, and John Boyden are being defended by Allen Tibbals and Joseph P. McCarthy. The Salt Lake City telephone directory lists Allen Tibbals as a member of the same law firm as John Boyden.

PAIUTE MONEY, TOO

In January, 1969, Congress ordered payment of more than \$7 million to the Southern Paiute Indian Nation, with control of the funds to go to the Utah State Division of Indian

Private mail and luggage are opened and examined; money is confiscated and withheld; electronic surveillance is used in "Honor Dorms"; behavior records are kept which students can NOT see, but which are available to authorities, school administrators, and prospective employers.

Students are not housed as agepeers; newspapers, records, buttons and other items are confiscated [including sacred objects-Ed.].

Students are at the mercy of administrators and may be expelled arbitrarily; students are encouraged to join the Mormon Church. At registration, they are asked their religion; if they say "Native American Church" they are told that is the same as "none". The school bars any official representative of that Church on campus.

Students have been denied permission to leave school (on nonschool days) to hear Native American speakers; coercion is used to prevent communication with other Native Americans who are politically active; students are bribed (money) to report political activities of other students; administrators do not dispel (sometimes encourage) rumors that certain Native American activists are "communists"; students are harrassed when attempting to organize private groups; students' academic achievements are demerited on the basis of philosophical beliefs.

Students have been subjected to hand-cuffing, head-shaving [even

hair-cutting may be culturally insulting-Ed.]; have been physically abused, and verbally slandered with "racial" slurs. Students have been given, as policy, injections of Thorazine without their, or their parents', permis-

Many other violations which are policy are noted. Some specific acts include: One boy, expelled without hearing or notice, was taken from his bed at 3:00 a.m., driven to the reservation, and left in an empty house. No attempt was made to locate his parents. Another boy, who had, with three others, "stolen" food (an amount for their own consumption, taken from the kitchen at the School) was turned over to the FBI and prosecuted in Federal Court. The Court offered to release the boy to the school, but administrators refused to accept him; left him in detention.

Another boy, returning from a visit home for Christmas-days, was refused admittance to school he his return was prior to his "scheddising because uled return date". He hid in an attic and food was smuggled to him.

The Complaint alleges that the IS was established to provide jobs in Brigham City for constituents of Sen. Arthur Watkins (Utah) who promoted it. (The facility had been a World War II hospital.) The displacement of Navajo children, it alleges, is also meant to destroy Navajo heri-

Attorney for the students is Richard L. Young, College of Law, University of Utah.

George K. Culbertson, Presi- When the Orem Reminder became dent and Gen. Manager of Radio Valley Photo Life, Harrison's KONI, Spanish Fork, Utah, wrote letter was printed in the Genan appeal ("letter to editor" eva Times, without explana-Orem Reminder) asking listen- tion. Thus, readers of Culers in Utah County to support bertson's letter did not see his refusal to broadcast

This year (1971) his license comes up for renewal, and no doubt he felt a need for evidence that he serves his own public, even if he refuses to comply with the Federal Communications Commission requirement to present "differing viewpoints".

In his Utah-style "survey" he tells listeners what to write, rather than asking their opin-

However, G. T. Harrison, wellknown Utah author, responded with a disagreeing viewpoint to the same newspaper. That paper (Orem Reminder) promptly went out of existence, with its flesh and bones resurrected under a new name (Valley Photo Life).

According to the report received by Street Paper staff, the Orem Reminder is a minor publication distributed free to area residents who do not subscribe to the Geneva Times, thus giving total area coverage to advertisers. (Geneva Times and Orem Reminder are published by the same firm)

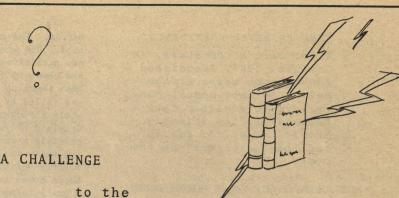
Harrison's response. Geneva atheist programs. (See letter) Times subscribers must have felt somewhat bewildered.

## Letter To The Editor

help. The organization which was founded by Mirs. Madalyn Murray O'llair to promote Atheism in America is demanding broadcast time on all radio stations in the United States. It was as a result of her earlier action that the U.S. Supreme Court ruled that prayer and Bible reading in public schools was unconstitutional. The dictionary defines an Atheist as one who denies the existence of God. KONI Radio has refused to grant Mrs. O' Hair's organization broadcast time on KONI to deny the existence of God. But to support our stand, it is essential that we know how you listeners and residents of Utah County feel about this. Will you please write a postcard or letter to KONI stating whether or not you want us to broadcast Atheist programs denying the existence of God? No phone calls, please. Only signed postcards or letters with your own address can be considered to be valid. Please address your correspondence to KONI Radio, Spanish Fork, Utah. Thank you.

Very truly yours, George K. Culbertson Pres. and Gen. Mgr.

Orem Neminder 35/7/ Ladies and Gentlemen: Radio station KONI needs your



MORMONS

If the Mormons enjoy the Spirit of God, the Holy Ghost, Revelation, and have the Priesthood of God, the Only True Church and the Plan of Salvation, why are they afraid of reading the other side, or to meet opponents, when their own scriptures instruct them to "study and learn and become acquainted with good books" and to "meet your enemies in public and private and confound them"?

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D. & C. 71:7-8

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G. T. HARRISON 836 West 6th South St. Orem, Utah 84057

## letter to a Ghost newspaper

Orem, Utah, 84057 April 22, 1971

Editor THE REMINDER 546 South State St. Orem, Utah, 84057

Dear Sir:

Mr. Culbertson of KONI asks for help, with an erroneous definition of an atheist, and a loaded question about disbeliever's rights to "equal radio

Latest unabridged dictionary defines an atheist: "One who denies, or DISBELIEVES the existence of god, or gods." Why not be honest with the definition? Then he wants to know if "we want programs denying the existence of God." Of course not. What we want is honest debate and investigation. But inasmuch as there are records of over 1800 major gods, and thousands of lesser gods, all of whom TIME has proven to be myths, wouldn't it be interesting and enlightening to really know something definite and concrete about the current God? What evidence is there

836 West 6th South St. that the current God is not also a myth?

> Certain scriptures tell us: "The glory Jacob, Monoah and his wife, what is of God is intelligence." D & C 93:36. wrong with asking God and expecting And "It is impossible for a man to be saved in ignorance." D & C 131:6. And "This is LIFE ETERNAL that they might KNOW the only true God." John 17:3. If these be so, what does the believer ACTUALLY KNOW about God? Describe him. I do not mean what they believe.

One scripture says: "God is a spirit." John 4:24. Another says God has a physical body. "And the Lord spoke unto Moses face to face, AS A MAN

Some scriptures say: "No man hath seen NOT deny God; they contend there is God at any time." John 1:18; 1 John 4:12 no evidence of, or for God. Where is Others declare God has been seen by many. Gen. 32:30; Exo. 24:9-10; Judges 13:22.

Can one expect LIFE ETERNAL and know for sure exactly nothing definite

Scripture informs us: "God is no respecter of persons." Acts 10:34;

Eph. 6:19; D & C 1:35; 38:16. If so, and He showed himself to Moses, Aaron, Nadab, Abihu and 70 other elders, him, if there be such a deity, to remove all doubts and show himself and speak to all of us?

So what do you fear? Why should there be a question of presenting and hearing the atheist's side and point of view? Not for the purpose of denying the existence of God, but to analyze, digest, search and study the claims for and against God?

"Faith is the substance of things SPEAKETH UNTO HIS FRIEND." Exo. 33:11. hoped for; the EVIDENCE of things unseen." Heb. 11:1. Most atheists do the evidence? Can the believers "confound their enemies?" Why not give them a chance?

Sincerely

G. T. Harrison

CC- Pres. & Gen'l. Mgr. KONI Radio. Spanish Fork, Utah

"THE PRIESTLY PRESIDENCE" Elder Mark E. Peterson, in October, 1969, admonished 7000 Mormon women at the Relief Society annual conference to remember that a husband is "the priestly presidence of the family" and the "patriarch" in the home.

THE SUPER-OPPRESSION OF MORMON WOMEN An Insider's View

How is it that seemingly intelligent ideology which suppresses and controls their entire lives? The Church takes all and gives nothing other than the ssurance that its members or investigation of the state of th people are happy to be led by the nose; gloriously blessed on "the other side". LDS members even think they are blessed here on earth but they have bills, frustrations, illnesses... and die, many horribly, just like everyone else. Members endure all this plus the enormous expense of supporting Church programs. Many go bankrupt and end up in institutions of one kind or another.

We are living amidst a people who bow before Church pressure, family pressure, employment pressure. LDS people think they are kind, thoughtful of everyone, but they are selling themselves out... forfeiting the responsibility which is everyone's birthright... to think for himself. Advice is one thing but total involvement is another for it takes away free agency.

After one is raised this way, he must cooperate or rebel. To rebel takes great courage, and few dare risk it.
Those who do are stigmatized. Their children are hurt, cruelly embarrassed, even become outcasts. The family is held up as an example and sermons preached about them... no names mentioned... but most people in the congregation know who it is. These "examples" help to unify the Church; in this way members are whipped into

The government's ruling on a 3 or 4-day holiday, which would give members some relief from Church, is rejected because the brethren say it's wrong, sinful even, since it includes the Sabbath. The whole thing is, members don't even know whether they would like 3 or 4-day holidays... they must be told what to like. Why do they reject outright any form of liberation... the women being the most oppressed? The men have great prestige and importance, the women almost none. Women's Lib? The work of the devil! Why would a woman want anything more out of life than drudgery?

It is the Mormon women who carry the Church on their backs. They are exhorted to push and persuade their husbands to attend Church and become active. The women have not only themselves and children to hustle off to meeting but their husbands as well. While he puts on his clean white shirt and leaves for priesthood meeting, she NE feverishly throws herself together, dresses the children, and knocking them aside the head, they tear off in utter confusion. Some organize better than others but from observing for fifteen years, this was the pattern. After Sunday School, home again and more screaming to get the children's clothes changed while hurriedly getting a meal on the table. The husband sits down with the paper or switches on TV... oblivious to this frantic performance.

The women put on the bazaars, ward dinners (which are endless), oversee and direct plays, and all manner of perfor-8 / STREET PAPER (NAUVOO EXPOSITOR)

mances. The men glory in their priesthood. The woman is nothing unless she can participate through him. Blind and and obedient faith is the rule. Most teaching positions in the Church are filled by women. Without them the whole structure would collapse. They complain privately to each other, but maintain a serene front while performing their assigned tasks. They are totally oblivious to the world outside their homes and Church. Each ward is a small island which merges after a fashion with other little islands at stake and general conference.

> But the evidence is in; women are stirring; the authoritarian rule is challenged; society is experiencing momentous, sweeping change. Will LDS people update their thinking and allow their women to become firstclass citizens? Obviously not. Another generation or two must be ground under. Praise the Lord! Obey His commandments! Pay your tithing and you will prosper.

In this climate of authoritarianism I was reared. As a child I was oppressed, being in a very devout Mormon family, the eldest of seven children. My parents were very fine people... my father a real patriarchal type,

my mother dutifully yielding to her husband in all things. Church doctrine demands that the man rule as head of the house. There was no argument between my parents, nor did we children a week from which we could never escape. Sickness was a welcome relief from church duty. dare to argue. Our lives revolved

> As a teenager I became aware that things were far different on the "outside". Contacts at school alerted me to the fact that there were other religions with many fine people not of our faith. I became increasingly anxious to learn more about them. Many were handsome, talented and intelligent. This amazed me. How could it be, if we had the Truth and were the chosen people? How could there be such interesting individuals outside the Church? This was hard to believe because of the intense Mormon indoctrination.

As a young woman, I was engaged to be married. Of course I had to be married in the Temple even though I did not wish to. I had tried all these years to be a dutiful daughter and couldn't let my parents down. Their happiness depended on it, the more so since some of our family left the Church. So oppression followed me into marraige.

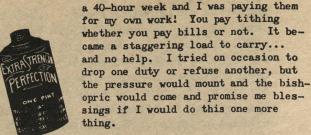
I married a man who was free of all this fanaticism, although a Mormon. Yet he accepted these rigid requirements, paid \$50 for back tithing and we were At BYU June 12, '71 of us had to stay. Ironic, that he

For a few years we succeeded somewhat, but after four children, the pressure was on again. The children must have religious training. So it began again, only more relentlessly. I constantly in the business had the ward hierarchy on my back. I could play piano and organ and was need to be needed as accompanist for the many Church organizations. Unless I answered the calls, I was depriving the ward. It is considered a sin to hide your talents. Then there were the children The liberation who must be taken to church.

EQUAL PAY."

HELPMATE

They were the reason for my accepting a job as organist in the Primary, and before long, I had ten other organist as jobs in the ward and stake: Sunday School, Sacrament Meeting, Relief Society, Singing Mothers, Choir, Mutual, for her Stake Primary, funerals... and Relief Society Teacher besides. It totalled



During this time, my husband stayed home with the children and so the home didn't fall completely to pieces. However, all this wasn't enough and so the pressure rose again. The ward authorities decided my husband was too lax, so they made him a clerk in the bishopric. This was the beginning of the end. My husband and I were running in opposite directions, yelling at each other and at the children. Our jobs were very taxing. I was under great strain, music being pushed at me constantly. His was arduous detail. It was all urgent and no backsliding, ever. Our home did go to pieces. The children fended for themselves a lot and were going to their meetings

The first crack came when the youngest, now twelve, refused to go any longer. I thought back to how I felt at his age and knew he had a valid objection. Now a choice was before me... threaten him and lose him... or go easy. I decided on the latter. Now this meant more pressure from the Church... but he never went back.

We continued on in this whirling dervish, wondering if we could keep our sanity. Where to stop? Nowhere. Try to say you are tired ... overworked. Everyone is tired and overworked. Officials from ten organizations asked: Who do you think you are? How would it be if we all talked like that? Nothing like group coercion. It works. However, on Sunday, they all complained it was the hardest day of the week.

With all my jobs and endless hours spent practicing and rehearsing and pushing the children, my health broke, then my husband's. The doctor warned me I was close to a nervous breakdown. I quit! The Church descended on me once again but to no avail. I began to think for myself again. This time I turned to the "outside" and found friends who were well-read, kind and human. I began to read and understand what life is about. It is in-\_\_\_ tended to be lived, not merely endured. I realized finally that there is a big wide world to be enjoyed and explored. This is impossible while living and working in the

fy husband continued on as ward clerk, s his health was so poor he couldn't stand the recriminations, saying one thought I could get away from it now. Mrs. Elaine Cannon: left it when he was killed in an ac-"If a woman does a cident. Was this the blessing promised me when I performed all that work for the Church?

> The funeral was a sermon preached to me. I was charged with causing my world, she doesn't husband's death by being derelict in my duties. I sat stunned, unbelieving, that they took this opportunity to scorn me - which should have been a tribute to my husband. I was also told that this was the greatest day of my life... that my husband had gone to "movement is trying, prepare the way! A typical Mormon to destroy women's contradiction.

This was several years ago. My children and I are liberated at last; we have peace of mind ... no more superstition and fear, which in the final analysis is what keeps people in line, HUSBAND sic ." and women in bondage.



## FIRST SECURITY.

AFFILIATED UTE CITIZENS OF UTAH, et al, Petitioners,

UNITED STATES OF AMERICA, et al, Respondents

A review by Douglas Epperson

Reprinted from limited local distribution.

In August of 1954, with strong backing from then-Vice President Nixon, Senator Goldwater and Senator Watkins of Utah, the Termination Resolutions were passed by Congress to "bring the American Indian into the mainstream of American life."

Under this policy, all Indians with 50% or less Indian ancestry were "terminated" from their tribe and were arbitrarily determined to be competent to manage their own property--even though, in spite of the degree of "blood dilution," they were still products of Indian culture. This culture is essentially non-competitive and non-property oriented: Property is communal and not private.



"The termination policies which the resolution reflects were subsequently and are now thoroughly discredited and their failure noted by every study or investigation of the results."1

These policies refused to take note of the fact that they were thrusting the Indians into a new social responsibility with which they were ill-equipped to deal.2

There were 490 of the approximately 2000 members who were severed from the Ute Tribe in the Uintah Basin. These "mixed-bloods"--the name given by Congress to those Indians having 50% or less Indian ancestry-formed the Affiliated Ute Citizens of the State of Utah (AUC) to work with the tribe and the Bureau of Indian Affairs in the division of the tribal assets between the "mixed-bloods" and the "full-bloods."

There was a problem in dividing the mineral assets of the reservation as many of the resources were untapped and therefore, were providing no immediate income although the projected value was quite great. The Ute Distribution Corporation (UDC) was formed for the purpose of distributing to the stockholders their respective shares of all future income. Each member of AUC was credited with ten shares of the corporation's stock on its records maintained by First Security Bank in Salt Lake City, and this seemed to solve the problem.

Dr. D. F. Christiansen of the University of Utah Department of Geology estimated the projected value of each share of stock at \$28,919. His estimates are listed in the accompanying chart.

EDITORIAL NOTE: The Media and the Utes

On April 22, 1971, some local printed and electronic media carried a story on the suit of Affiliated Ute Indians against First Security Bank. Not all

The staff of Nauvoo Expositor edition of the Street Paper have never, before that date, been able to find any printed story on the case, nor have they heard any earlier reports on the airwaves. The case has gone through the long struggle upward to the U.S. Supreme Court without receiving the attention of the Utah public. In reprinting the study of the Ute Indian case, Street Paper hopes to add to the small group of persons who have

learned of it.
STOCK TRANSFER PROCEDURE

There was a set procedure for the transfer of the stock in the event that one of the members decided to sell his shares, and the Bank, as transfer agent, was responsible for seeing that all transfers were proper according to the following procedure:

- 1. The filing, by the Indian, of an "offer to sell" the UDC shares running to the "members of the tribe" --specifying a sum in cash on forms provided by the BIA.
- 2. Posting of the offer to sell at various public places in Uintah and Duchesne Counties, Utah.
- 3. Advice to the "mixed-bloods," by means of a "notification" prepared by the BIA Superintendent. that no offer had been received, and that the shares could be sold at the same or greater price, and on the same terms and conditions (cash) in accordance with No. 1, within a six-month period of time.
- 4. Endorsement of the certificate itself.
- 5. Verification by the Bank's agents, as signature guarantors, that the documents were executed in a regular fashion.
- 6. Determination by the Superintendent that the sale was on the same "terms and conditions" as the original offer.
- 7. Certification of the Superintendent to be furnished to the purchaser, and endorsed on the stock certificate itself "that a prior and proper offer has been made...in accordance with law and regulation."
- 8. Verification by the transfer department of the Bank that all transfers were proper.



IN ADDITION to assuring that the transfer procedure was observed, First Security was advised by John S. Boyden, Attorney for UDC, on July 22, 1959, as follows:

1. That the Ute Distribution Corporation had adopted the following

resolution: "The Board of Directors by unanimous vote direct their attorney, John S. Boyden, to write a letter to the First Security Bank				
Mineral	Value of total known and estab- lished reserves and deposits underlying the Reservation	share of the known Reservation min- erals (Col. 2	Value of minerals per UDC share of stock (Col. 3 divided by 4,900)	Reed to to second he to for the
Oil & Gas	\$ 50,136,000.00	\$ 13,621,249.30	\$ 2,779.88	
Coal	57,287,991.00	15,564,344.85	3,176.40	LATI
Oil Shale	414,150,000.00	112,518,756.90	22,963.01	who he i
Dawsonite	Present but	Great Potentia	1 0	Reed
	not established	d April 19 A		ing
Nahcolite	Present but	Great Potentia	1 0	1959
(trona)	not established	d		ders
Gilsnoite	Present but	Great Potentia	1 0	Muri
	not established	d		a r
TOTALS	\$521,573,991.00	\$141,704,351.05	\$28,919.29	

of Utah, N.A., asking said Bank, as transfer agent, to discourage the sale of stock of the Ute Distribution Corporation by any of its stock holders and to emphasize and stress to the said stockholders the importance of retaining said stock."

- 2. That the Bank was to "impress upon anyone desiring to make a transfer, that there is no possible way of determining the true value of the stock," and that such stock "represents their distributive share" of the mineral interests in the reservation and the proceeds of judgments against the United States.
- 3. That the Bank was to discourage the mortgaging, pledging or in any way jeopardizing the ownership of Ute Distribution Corporation stock because such practices may result in very unfair practices.5



THE BANK'S DEVIATIONS from these regulations could be listed in case after case. There are 200 Indians involved in cases before the courts now, but probably the best way to see the effect of the deviations is to study the context of one exemplary transaction. For this purpose let us look at the case of Melvin Reed.

The BIA Social Workers File, to which the government and the Bank at all times had access, at the Uintah and Ouray Agency, revealed that Reed had had frequent difficulties with the law, had been unable to adjust effectively to scholastic training, and was unable to manage his finances. Nevertheless, the BIA determined that he was not in need of assistance in managing his affairs, and refused to afford him the special protections allowed for in the termination program.

On March 10, 1964, Reed was paroled from the Utah State Prison where he had been serving a term for forging a \$20.00 fictitious check. He was arrested the same day for intoxication and was required to appear before John B. Gale, who at that time was acting in the capacity of Justice of the Peace and at all times was assistant manager of the Roosevelt branch of First Security Bank.

> Gale inquired first if wanted to sell his UDC stock,

which he replied, "I don't know." ond, Gale imposed a fine he knew could not pau. When Reed said would have to sell his UDC stock pay the fine, Gale released him some unexplained reason before fine was paid.

ER THAT SAME DAY, Richard Murray, was the agent of Gale, though never told Reed, appeared at d's home, where he was recoverfrom a hangover, with a used Cadillac which he said he unstood Reed wanted to purchase. ray, Reed, and a pint of whiskey, ch Murray had brought, went for ide in the Cadillac.

(Continued on Next Page) STREET PAPER (NAUVOO EXPOSITOR) / 9 THE UTES

FIRST SECURITY

AND JUSTICE

(Continued from Preceding Page)

After the whiskey was consumed, Reed agreed to purchase the Cadillac in exchange for his UDC stock. The next day, Reed, still hung over, signed a form which could be completed as an affidavit and which was blank when he signed it. He was also given a blank stock power to sign in the presence of Gale while still under the influence of alcohol. Reed was never shown the stock certificate, which was kept by the Bank, or the important warning printed on it for

his benefit as it appears below:

"This certificate does not represent stock in an ordinary business corporation. This corporation is organized for the purpose of distribution to the stockholders in the future their respective shares in the proceeds or income from all claims and assets in which the mixedblood members of the Utah Indian Tribe of the Uintah and Ouray Reservation, Utah, have or will have an interest under the provisions of Public Law 671-83rd Congress, approved August 27, 1954, 68 Stat. 868, as amended.

The "Idle Funds" controversy raged behind the scenes long before it was forced to the surface. Few Utahns yet have any idea what it was about and what financial institutions were involved. There was never a genuine exposure; only a controlled

whitewash to prevent a real investigation.

HOW MEDIA MAY BE CONTROLLED

The whitewash came partly from KSL, Inc., Mormon Church-owned radio and T-V stations Long afterward, Joseph A. Kjar, KSL execu tive, commented, "Some of these [involved] financial institutions in the Salt Lake area threatened cancellation (one account actually did remove a schedule) and suggested to KSL that it might have difficulty in obtaining new business unless the KSL editorial position was modified."

From Letter to Robert J. Rawson Chief, Renewal and Transfer Federal Communications Commission September 14, 1968, p. 3

(Public Record, Challenge of KSL license renewal before the FCC.)

The future value of or return on this stock cannot be determined. This stock certificate should neither be sold nor encumbered by the owner thereof, but should be retained and preserved for the benefit of the stockholder and the stockholder's family.

"Countersigned, First Security Bank of Utah, N.A., Fourth South Office, Transfer Agent, Salt Lake City, Utah, By Authorized Officer"6

THE DOCUMENTS were later completed, by someone unknown to Reed, so as to indicate that he had received \$6,500 in cash from Mr. Murray; Reed's signature was guaranteed by Gale and the affidavit notarized by Gale.

Reed never did receive \$6,500--and neither did he sign a statement saying that he did. He signed some blank documents, and was given possession of the used Cadillac, for which he never received title, \$480 cash and discharge of the fine Gale had imposed against him. He kept the used Cadillac for ten days, until it was involved in a minor accident while being operated by a female companion of Reed's. Thereupon, Gale's agent, Murray, gave Reed \$1000 and took the Cadillac back, and Reed was shortly returned to prison for parole violation.

10 / STREET PAPER (NAUVOO EXPOSITOR)

The deviations from the prescribed procedure for transfers are obvious: The certificate itself was never endorsed. The Bank's agent, Gale, did verify that the documents were executed in a regular fashion even though he knew, as purchaser, that they were not. The Superintendent was lax in his determination that the sale was on "the same terms and conditions" as the original offer -- a superficial investigation would have shown that Reed did not receive \$6,500 cash as requested in the original offer to sell. The Bank verified that the transfer was proper even though it obviously was not. At no time did the Bank advise "not to sell" as requested by UDC through John Boyden; in fact, its agent, Gale, created the very economic situation that necessitated the sale and continually pressured Reed to sell.

THE EFFECT OF THESE DEVIATIONS is also obvious: In total, Reed got \$1,480 in cash, discharge of his \$25 fine, a pint of whiskey, a joy ride in a Cadillac, and a return to prison in exchange for his ten shares of UDC stock valued at an estimated \$289,192.90.

Thus, it is true that Reed had once been convicted of forgery-and had served his time -- but it is also true that he was bilked by the Bank of thousands of dollars, according to the agreed sales price on his shares, or hundreds of thousands of dollars, according to Dr. Christiansen's evaluation of the worth of his shares.

"Yet the Bank remains arrogant and unrepentant, and suggests that this transaction was 'infinitely more profitable than forgery'. While they feign righteous indignation over the forgery of a small personal check by a derelict Indian whose competence is, at best, questionable, they see no vice in their own forgery of important documents involving potentially hundreds of thousands of dollars, or in Gale's agent, Murray, giving Reed a fictitious check in payment for the stock."8

THE COURT HISTORY

Affiliated Utes v. U.S. began as Anita Reyos, et al v. First Security Bank of Utah, N.A., United States of America, John B. Gale & Verl Haslam. Later the two cases were consolidated.

The Reyos case was heard in Federal District Court in the summer of 1967. A. Sherman Christianson, trial judge, found both the United States and First Security Bank, liable to the plaintiffs (Utes) and awarded damages of \$1500 per share.

Both the defendants appealed the case to the Tenth Circuit Court of Appeals on the claim that they were not liable, and the plaintiffs in turn, cross-appealed on the grounds that the damages awarded by the trial judge were insufficient. Court of Appeals filed their decisions on June 19, 1970. They found that the United States was not liable, but that First Security Bank was liable. The Court did not award any specific damages, but said that damages would have to be awarded according to market prices. This is ambiguous because, as stated in the warning on the stock certificate, UDC stock is not ordinary stock and there is no market applicable to it except the fraudulent

The plaintiffs' Writ of Certiorari was granted by the U.S. Supreme Court: the case will probably be heard in the latter part of this

year or the first part of 1972.

PRECEDENTS MAY BE SET by this case which will have consequences reaching far in time and practice regarding protections for Native Americans; its importance cannot be overestimated.

"The decisions of the Court of Appeals present important questions of National policy touching the lives of the entire Indian population of this country. Many thousands of Indians will undoubtedly be subjected to termination laws or other programs designed to eliminate or modify their status as protected wards.

"The decisions herein alter the entire fabric of Indian law, rejecting the customary requirement of straight dealing by one who purchases Indian Property and declaring the terminated Indian 'fair game' for unscrupulous white merchants. This Court has never had occasion to rule on the question of whether such an abrupt change of policy is required by the termination acts or is either desirable or proper, and should do so now to supply a guide to the courts in disposing of similar questions which are bound to arise in the future."9

If the Supreme Court rules against the plaintiffs, I submit that they will be aiding the continuing genocide of the Indian and his culture by the White Man. It seems that to some White Men the Indian is an embarrassment by his mere presence.

MORMON CHURCH MORTGAGES UTAH HOTEL CO TO FIRST SECURITY BANK

"[I]n order to secure the payment of the Note ... made in the principal amount of Four Million (\$4,000,000) Dollars," the Utah Hotel Co. does "grant, assign, alien, convey, mortgage and pledge...right, title and interest in and to" the land, buildings and some specified equipment and accessories of the Hotel, "together with all water rights, heating rights, easements, and licenses thereunto appertaining" to the First Security Bank of Utah, National Association.

The Hotel also grants to the Bank "all right, title and interest which [the Hotel] has in and to that certain Lease Agreement (Motel Lease) entered into between [the Hotel] and Zion's Securities Corporation...leasing to [the Hotel] that certain property" on which the Hotel Utah Motor Lodge is situated.

"...[I]f the Corporation of the President of the Church of Jesus Christ of Latter-Day Saints sells, assigns, transfers, conveys, encumbers, or otherwise disposes of...shares of the voting stock of [Utah Hotel Co.] so as to reduce its proportionate interest... below 80%...the whole of the indebtedness shall at once... become immediately due... and [First Security Bank] is hereby authorized... to take immediate possession of the [Hotel Utah] property...to sell and dispose of said property...and to pursue any other lawful remedy for the foreclosure of this Mortgage."

July 1, 1965

END NOTES AND BIBLIOGRAPHY

Notes 1, 3, 4, 7, 8: Parker M. Nielson. attorney for plaintiffs:

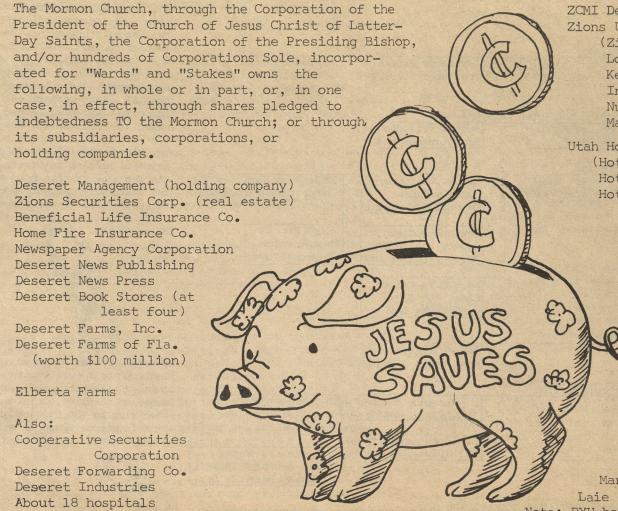
Consolidated Brief of Appellees and Cross-Appellants, Anita Reyos, et al, v. First Security Bank of Utah, In the Tenth Circuit Court of Appeals.

Note 2: Dr. O. Meredith Wilson: The Indian: America's Unfinished Business, University of Oklahoma Press,

Notes 5, 6: Parker M. Nielson: Appendix of Opinions, Statutes and Regulations Involved in the Petition for Certiorari of Affiliated Ute Citizens of the State of Utah and Anita Reyos, et al.

Note 9: Parker M. Nielson: Petition for Writ of Certiorari to the Court of Appeals for the Tenth Circuit.

## FREHSURES on EHRFH



ZCMI Department Stores Zions Utah Bancorporation (Zions First National Bank Lockhart Companies Keystone Insurance (holding) Industrial banks Numerous Branch banks Many other properties)

Utah Hotel Company (Hotel Utah Hotel Utah Motor Lodge Hotel Temple Square)

> Bonneville International (19 broadcasting facilities plus international shortwave station CATV franchise share) Utah-Idaho Sugar /A trucking company A pineapple plantation A raisin plant

650 farms and ranches 40 mills and factories

Many thousands of buildings, etc. Laie Village (Hawaii) Note: BYU has its own holding company.

TIMES MIRROR COMPANY

Most executives spend some time selling, buying, shifting properties, changing names and percentages, etc. It makes them feel they are working. The result is that no record remains accurate more than a few months. The staff would appreciate any corrections.

About 20 schools

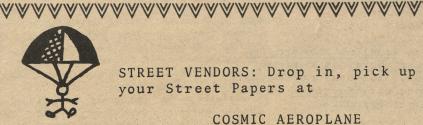
The Mormon Church owns \$20,000,000 worth of Times Mirror Company. This giant continues to grow. TM owns the Los Angeles Times, Newsday, The Dallas Times-Herald and other papers. TM has extensive interests in electronic media, including numerous CATV holdings in California, 10 CATV franchises in Florida, and others elsewhere. The hundreds of properties are too extensive to list: Numerous publishing companies, printing plants, newsprint factories, timberlands, lumber interests, corporate farms, extensive real estate, etc.

ARTICLES OF INCORPORATION OF THE CORPORATION OF THE PRESIDENT OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS: Excerpts:

Second: The object of this corporation shall be to acquire, hold and dispose of such real and personal property as may be ... acquired by said corporation for the benefit of the members of the Church...and this corporation shall have power, without any authority or authorization from the members...to grant, sell, convey, exchange...or otherwise dispose of any part or all of such property. Notarized Nov. 26, 1923 File # 16041

CONSTITUTION OF UTAH Article I, Declaration of Rights Section 1. All men have the inherent and inalienable right to enjoy and defend their lives and liberties: to acquire, possess and protect property; to worship according to the dictates of their consciences; to assem- of technical and metaphysical ble peaceably, protest against wrongs, and petition for books available to the redress of grievances; to communicate freely their thoughts and opinions, being responsible for the abuse of that right.

Section 4. ... no religious test shall be required as a qualification for any office of public trust...There shall be no union of Church and State, nor shall any church dominate the State or interfere with its functions. No public money or property shall be appropriated for or applied to any religious worship, exercise or instruction, or for the support of any ecclesiastical establishment...



STREET VENDORS: Drop in, pick up your Street Papers at

COSMIC AEROPLANE Cosmic Enterprises 369 W. S. Temple Noon to 8:00 o'clock

WILSON'S BOOK STORE at 113 East Second South is offering the largest collection citizens of Oz. Consult with Mary, Sorceress of the Southern Realms, about witchcraft or technical castings; or with Sheillagh, Witch of the West. concerning Astrology, Theosophy, Yoga or Meditation. Sue, Third Wizard of our Trilogy, reads Tarot. So, travel down OUR Yellow Brick road to wonderful World of Books.

DAVID M. KENNEDY, while sec tary of the treasury, was accused by Rep. Wright Patman . (D-Tex.) of probable violation of three specific conflict of interest statutes, adding that the case against him seemed more serious than that against Abe Fortas. The conflicts of interest are through Kennedy's ties with the giant Continental-Illinois Bank. Kennedy, who is said to be a close friend of Mayor Daley, is now an ambassador at large for Nixon, after resigning the Cabinet Post.

Among Nixon's closest friend are Billy Graham, J. Willard Marriott, and C. G. (Bebe) Rebozo.

President Nixon showed his recognition of the John F. Kennedy Center for the Performing Arts, Washington D.C., by appointing a special advisory committee. Chairman is Mrs. J. Willard Marriott, wife of the Mormon multi-millionaire food magnate. Mrs. Paul A. Clayton of Salt Lake City and Charles H. Henson of Brigham Young University will serve on Mrs. Marriott's Board to determine policy for the Kennedy Center.

OTHER PRESIDENTIAL APPOINTMENTS

Council of Economic Advisors

Comm/Mental Retardation

Special Asst/President

Task Force/Higher Education

Staff Secy/ Natl Task

Rosel Hyde\*

H. Rex Lee

Chairman, FCC 1969

Commissioner, FCC

Sidney L. Jones

David K. Udall

Hamer Budge\*

Chairman, SEC 1970

John M. Huntsman

White House Staff

Force on Youth

Jamec C. Fletcher

Eisenhower's Youth

Fitness Committee

Dir/NASA

Marion Hanks\*

MORMONS IN FEDERAL GOVERNMENT 1950--1971 CABINET

State Department

David Kennedy Ambassador at Large 1970

Kenneth Randall Ivy Baker Priest David Kennedy Federal Deposit Secretary 1969; [Treasurer 1960] Insurance Corp 1969

Housing and Urban Development Eugene Gulledge George Romney Assistant Secy Secretary

Interior Stewart Udall Ellis Armstrong Floyd W. Fagg Comptroller of Guam Secretary 1968; Commissioner Bureau/Reclamation

> Ralph Mecham Rowland Robison Four Corners Deputy Solicitor Regional Comm Bureau/Reclamation

Harold P. Fabian Chmn, Adv Bd Natl Parks Dept

Esther Peterson Asst Secy 1968

Transportation Laurence Burton Liaison 1971

> (Son of the Senator) F. Jack Francis Charles Y. Warner Fed Highway Prgm Natl Research Council Highway Research Bur

Robert Bennett

Liaison 1970

ealth Education and Welfare Rodney Brady Asst Secy

Rulon Garfield Region 7 Deputy Dir (replaced James Farmer) T. H. Bell

|Hartman Rector, Jr. Secretary 1960; Dir of Budget

CONGRESS

Bennett, Utah

Cannon, Nevada

House Laurence Burton, Utah\*

Del Clawson, Calif

Kenneth Dyal, Calif\*

Richard Hanna, Calif

Orval Hansen, Ida

David King, Utah\*

George V. Hansen, Ida\*

Ralph R. Harding, Ida\*

Sherman P. Lloyd, Utah

K. Gunn McKay, Utah

John E. Moss, Calif

Morris Udall, Ariz

Moss. Utah

Quentin West Foreign Economic Development Service

Comm/Education George W. Roberts Western States

\*Asterisk indicates no longer in position noted

Frank Q. Nebeker D. C. Court of Appeals

Mitchell Melich

Rocco Siciliano\*

Mary Brooks

Henry Kearns Head of Export-Import Bank

John A. Hannah

Tom Korologos

Saul Haas

Ceremonies arranged by J. Willard Marriott, Sr. Legal Counsel was Robert Barker (of Wilkinson, Craqun & Barker, counsel for the LDS Church) Communications Supervision by Mark Evans Austad, Vice President of Metromedia

Worthy of Especial Note: Donald Nixon (brother of Richard M.)

is now a Vice President of the Marriott Corporation



CILIANO, Nixon-appointed Undersecretary of Commerce, was accused of conflict of interest through his "ownership of record" in Alaska oil investments, while at the same time participating in Cabinetlevel studies of oil import quotas. Eight members of the law firm with which he had been associated (Wilkinson, Cragun, and Barker, D.C. counsel for the Mormon Church) were also noted as holding interests in oil leases. Siciliano denied the charges, showed documents recording sale of his shares to other members of the law firm. He resigned.

HAMER A. BUDGE, Nixon-appointed Chairman of Securities and Exchange Commission (SEC) was accused of conflict of interest involving an \$80,000 job offer from Investors Group of Mutual Funds (IGMF). He resigned.



ROSEL HYDE, while attending a reception honoring him at his retirement, was advised that the House Interstate and Foreign Commerce Committee had recom-mended that he be cited for contempt of Congress. Hyde refused to honor a subpoena requesting records conderning a radio station license renewal.

UTAHNS and/or CLOSELY ASSOCIATED WITH MORMONS

Solicitor General, Dept/Interior

Under Secy, Dept/Commerce

Director of Mint

Jack W. Carlson Asst Dir, Bureau of Budget

AID

Congressional Relations

Corp. for Public Broadcasting

the FIST of POWER

COMMENTARY: MORMON MACHINATIONS

years."

INDOCTRINATION The Deseret News, June 7, 1971, p. 2 A, reported (UPI, Washington) under a double head, "'Consumer Losses High'" and "'Raiders' Hit Monopolies" that Ralph Nader and a team of young lawyers had released a report that "placed the blame on every administration for the past twenty

The Nader Center study of monopolies, directed and edited by Mark J. Green, and copyrighted under the title "The Closed Enterprise System," is a tome consisting of over a thousand pages, released to the press as a pre-publication document. From this, UPI and/or Deseret News devised this final paragraph:

"Officials in almost every administration, including Deputy Attorney General Richard G. Kleindienst and former Attorneys General Nicholas Katzenbach and Herbert Brownell were accused of political interference."

+ + + + + + +

On page 64, the Nader Center report begins a discussion of newspapers, anti-trust, political pressure, and the Justice Department. Page 65 is devoted to the SALT LAKE TRIBUNE and the DESERET NEWS, relating events following a 1956 Justice Department (Division of Antitrust) attempt to abort the joint operation (NEWSPAPER AGENCY CORPORATION) set up by the two newspapers. The 1956 complaint, signed by U.S. Attorney General Brownell, was quickly quashed after two prominent Mormons-in-Government ordered the suit stopped and applied pressure including the classic Mormon line: WALLACE BENNETT and EZRA TAFT BENSON declared that interference in the newspaper combine would violate the Constitutional principle of separation of Church and State.

(The efficiency of a secretary in the Department of Justice, believing that one should do one's job well, is responsible for preserving the official record as records should be preserved.)

If, in the minds of Benson and Bennett, tampering with the unlawful activities of the two Salt Lake City newspapers is repugnant to the requirement of church-state separation, we must assume they meant because Deseret News is Church-owned, and a Church newspaper.

While this peculiar interpretation of the First Amendment may startle and amuse the legal professional community, it would be accepted without question by a culture whose dearest non-monetary possession is persecution.

But a dozen years later, the image was changed. On September 27, 1968, L. H. CURTIS, then Executive Vice President of KSL, Inc., wrote a letter to Robert J. Rawson, Chief of Renewal and Transfer, Federal Communications Commission, defending KSL against a challenge to its license renewals. At this time it was necessary to show that KSL, Inc. and Deseret News "compete vigorously and are under separate management" (Curtis to Rawson, p. 3). This, of course, despite the fact that both are owned by the Mormon Church. They must be shown to be independent, somehow; therefore, at least one must be independent of the Church. Thus, L. H. Curtis stated (same letter):

"The Church of Jesus Christ of Latter-Day Saints does not depend upon the daily Deseret News for the dissemination of instructional or educational material."

Concurrently, George L. Nelson, counsel for Deseret News, testifying at Senate Subcommittee Hearings on the "Failing Newspaper Act" made a statement almost identical to that written by Curtis. (See Part 2, p. 908, Hearings on the Failing Newspaper Act.)

THUS, WE SEE A CHURCH THAT TURNS ITSELF ON OR OFF, AS

CONDITIONS REQUIRE. Presto -- a Church becomes an independent business, and vice versa.

INTIMIDATION

TELEVISION

MACHINATIONS NEWSPAPERS

DECEIT

MEDIA

MONOPOLY

RADIO PERSUASTON

POWER COERCION

GOVERNMENT

After the political-power-pushing of Benson and Bennett, the Justice Department tried to negotiate a compromise consent decree, but the Salt Lake City newspapers audaciously refused to deal with the nation's highest law enforcement agency. The Newspaper Agency partners settled down to reap their harvest.

BUT THIS WAS THE BEGINNING, NOT THE END. Because of the precedent set in unknown, unimportant, isolated Salt Lake City, other violations of antitrust laws (today, in 22 cities) could not be prosecuted.

Yet, eventually, a complaint was filed by Justice against an Arizona newspaper "arrangement". And why did this happen? Another Mormon-In-Government, Rep. MORRIS UDALL of Arizona -- but a Democrat -- became fearful of Republican newspaper monopoly in Arizona, and put then-Attorney General Nicholas Katzenbach onto the trail of newspaper monopolies.

In Utah, then-Attorney General of Utah, Phil L. Hansen, was preparing to bring suit against the Salt Lake City newspaper combine under State law. His case, however, depended upon the findings of the U.S. Supreme Court in the Arizona litigation then pending. (Both his case and the Supreme Court decision were later nullified by Congress.) + + + + +

In 1969, the United States Supreme Court found that a joint newspaper arrangement in Tucson, Arizona, was in violation of antitrust laws. The Tucson arrangement had been held to be legally comparable to the Salt Lake City joint operation by a different government agency. (See Ethel C. Hale and W. Paul Wharton v. Federal Communications Commission, KSL, Inc., Intervenor.)

The decision of the U.S. Supreme Court, thus, had placed the Salt Lake Tribune and Deseret News in clear violation of antitrust laws.

Political power pushed ahead again. Senate Bill 1312, "The Failing Newspaper Act", had itself "failed", expiring with the close of Congress. The new Congress exhumed it, changed its name to "The Newspaper Preservation Act", and Senators and Congressmen, whose official lives hang by newspaper ropes, rallied to strengthen the strands. Unlawfulness became law.

The newspapers settled down again: Legalized, powerful, impudent, disdainful of the public interest, secure with the key to the monopoly-trap in which they held adver-

On the 18th day of May, 1971, in Salt Lake City, 35 persons walked into the Salt Lake Tribune with a collection of complaints and news-abuse items. They demanded separation of what they called "The Deseret-Tribune". They refused a compromise "private" meeting, and police were called. Thirteen of the protestors adamantly refused to leave the premises without concessions; they were led away to jail.

The most concrete response of the Salt Lake Tribune was installation of electric doors, a 24-hour guard watch, and requirement of ID passes by employees.

This may have been the first "sit-in" against the power of oligopoly; it is not likely that it will be the last.

- Ethel C. Hale/W. Paul Wharton

THE DRAFT:

The Church Takes Care of Its Own

In Hearings on May 9, 1968, (CA File # C-11-68, Deposition of Colonel Evan P. Clay) Col. Evan P Clay testified that he sent, to all local Selective Service Systems Boards and Appeal Boards, along with S.S.S. Bulletin 14-65, Sep. 23, 1965 a copy of letter from the First Presidency of the LDS Church (dated Sep. 22, 1965) advising the boards of the Church's system of doing its own drafting and exempting: After missionaries return, they may be deferred to attend schools and Boards are encouraged to defer them to do so; The Church makes determination of any misuse of missions to avoid service. This policy

followed a meeting between David O. McKay, Elder Gordon Hinckley, and General Lewis B. Hershey. No connection between that meeting and the LDS policy was established by the deposi-

Does the Church Take Care of Its Own?

The FBI claims that no agent in 50 years has been charged with a crime. How can we tell? When a Mormon former FBI Agent, S.L. County Sherriff Delmar L. Larson, was recommended for indictment by a Grand Jury, orders came from D.C. to the S.L.C. U.S. Attorney to REFUSE to sign the indictment. Larson was

also accused in connection with destruction of records involved in the case. Sen. Wallace Bennett was "urged to find out why" the indictment should not be signed. The Sherriff assailed the press for reporting the requested indictment; one reporter was threatened by another person involved. KSXX allowed defense of Larson but no other discussion of the case.

JUSTICE TAKES CARE OF ...

City Judge Melvin H. Morris dismissed sentencing of a 19-year-old charged with burglary and grand larceny (pleaded guilty to unlawful entry) because the young man failed to appear for sentencing as he had gone on an LDS mission. November, 1969.

STREET PAPER (NAUVOO EXPOSITOR) / 13

Mrs Paul Clayton (Salt Lake City) Charles Henson (BYU)

NNEDY CENTER ADVISORY COMMITTEE

Mrs. J. Willard Marriott, Sr. Chm



## A MESSAGE FROM THE UTAH VETS AGAINST THE WAR

e in the Vets believe that e war has come home and hat it is here, in our reion, that we can and must fight it. We are slowly involving ourselves in comnunity issues and are beginning to confront the problems faced by the people of Salt Lake. Our participation in and support of both the Deseret-Tribune sit-in and the neetings with the Salt Lake Board of Education on June 1 came from a deeply felt desire to help rectify some of the wrongs done by administrators acting in arbitrary and harmful ways.

my system, machine, whose ole aim is the perpetration of conditions that produce Vietnam, Salt Lake City chools, selective service. he Deseret-Tribune, the depressed economic condition of his area, unemployment, the ousing shortages, and the illions of other manifestations of moral bankruptcy has repudiated its claims to the alligiance of the people. Any system whose sole aim seems to be the glorification of corporate interests while exploiting the unorganized. the poor, the powerless, should not be surprised when the people refuse to obey the laws, or to respect the vested interests or established authorities.

It is time for all of us, all who are uptight, put down, exploited, ignored, or held in contempt, to work together to throw off this machine that is rapidly developing into a new fascism. Those who seek to exploit the poor, third world people, the huddled masses, must be stopped. The Vets are here for that puroose--we are saying enough. t us work together. let us oin forces and work to build better world.

The Vets would like to thank Ben's Railroad Exchange, The Cosmic Aeroplane, Yarrow Book Store, and the thousands of individuals who worked with and supported our May 15 march and picnic the following day.

Anyone interested in working with the Vets are invited to attend weekly meetings, held Sunday at 4 p.m. at 363 East Sixth South.

ALL POWER TO THE PEOPLE!!!!

\$

SCANDAL IN REPORTING \$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$

ommentary on Deseret News Editori-11 of May 27, 1969

SCANDAL IN SUBSIDIES

he exorbitant subsidies which a few farmers are baid for not growing rops is a national scanhal which Congress should not allow to go uncorrected...One farming operation the J.G. Boswell Co. of Kings County, Calif., received...\$4.1 million in Ceived...\$4.1 millio al which Congress should ubsidies in 1967, and \$3 million in 1968." hicago Tribune writer,

ichard Orr, reported that the president of that company, James G. Boswell, is on the Board of Directors of Safeway Stores, Inc. Both left out facts that are of interest to westerners. Chairman of the Board of Safeway, Robert A. Magowan, is another landholder, and is also with the J.G. Boswell Co. and with Merrill Lynch, Pierce, Fenner and Smith.

More important to us, another Director of Safeway, Norman Chandler, is Chairman of the Board of Times Mirror Company.

See p. 11.) Times Mirror owns ejon Ranch, a minor barony, ecipient of subsidies. Tejon Ranch allegedly is a beneficiary of "Westlands Water Proect". a Federal-Californiatax program to benefit "small farmers". Otis Chandler, same Barony, has served as a director of Western Airlines, no stranger to subsidies.

All this might be of interest to Utahns, considering that ne Mormon Church owns more

TOTAL PAYMENTS COUNTY MARICOPA STATE ARIZONA 3801 E HEATHREBRAE, PHOENIX AZ
567 N ALMA SCHOOL RO, MESA AZ
10214 N 56TH ST, SCOTTSOALE AZ
RT 1 BOX 57A, GILBERT AZ
RT 1 BOX 4, HIGLEY AZ
5002 N 85TH ST, SCOTTSOALE AZ
RT 1 80X 178, GLENDALE AZ
BOX 12, GILA BEND AZ
R 1 BX 138, BUCKEYE AZ
RT 1 BOX 230, BUCKEYE AZ
RT 1 BOX 230, BUCKEYE AZ H T FULTS
DALE C RIGGINS JR
BERGERO FARMS INC
SPIRO JÁNOVICH
R O BEEBE JR
JOE EGURROLA
EMIL ROVEY
A H STOUT JR AUGUST RIEFKOHL

RT 1 BOX 230, BUCKEYE AZ

LEE FAVER
THOMAS F BARKFR FST
THOMAS F BARKFR FST
AME: 278

EXCLUDING PRICE SUPPORT LOANS AND WOOL AND SUGAR PAYMENTS OF \$5,000 OR MORE

LYL:

EXCLUDING PRICE SUPPORT LOANS AND WOOL AND SUGAR PAYMENTS OF \$5,000 OR MORE

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EXCLUDING PRICE SUPPORT LOANS AND WOOL AND SUGAR PAYMENTS OF \$5,000 OR MORE

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EXCLUDING PRICE SUPPORT LOANS AND WOOL AND SUGAR PAYMENTS OF \$5,000 OR MORE TOTAL PAYMENTS COUNTY EMERY OWE? JES STATE UTAH
G LEE B
W R J R
WILSON PRODUCE COMPANY
EPH! CLE \$ 10,725 10,725 1 TOTAL PAYEES IN COUNTY COUNTY GARFIELD STATE UTAH 20.597 20,597 1 TOTAL PAYEES IN COUNTY
1969 ASCS AND GREAT PLAINS PROGRAM PAYMENTS OF \$5,000 OR MORE
EXCLUDING PRICE SUPPORT LOANS AND WOOL AND SUGAR PAYMENTS — CONTINUED TOTAL PAYMENTS ADDRESS NAME STATE ARIZONA ERNI E J
ALAI W R
JESI JER
FREI KEN LEA CLEMANS CATTLE CO
HOU: RIC CAR LUIS FLORES
PHII D W EAR ROD
H T THO DON RIC EXCLUDIN
RICHO HOL
RICHOL HER KOR
S L R C DAY ROG
AUG JOH
DELI SIM
KEI LEO GAP PATRICK HURLEY

L EUG GAP ATRICK HURLEY RT 1 BOX 8, FLORENCE AZ 36,285 RAYMOND FORD

CLEMANS CATTLE CC

BOX KK,FLORENCE AZ

LUIS\_ELORES

1969 ASCS AND GREAT PLATINS PROBRAM PAYMENTS OF \$5,000 OR MORE

ROD

ROD

EXCLUDING PRICE SUPPORT LOANS AND WOOL AND SUGAR PAYMENTS — CONTIN COUNTY MARICOPA STATE ARIZONA RT 1 BOX 26, QUEEN CREEK A 305 N 1ST W, NEPHI UTAH

Sampling of pages from Senate Hearings on Appropriations, Dept. of Agriculture and Related Agencies, Appropriations, HR 17923, 91st Congr., 2nd Session, Fiscal Year, 1971. Volume is too extensive (2,014 pages) for complete check at this time.

> than \$20,000,000 worth of Times Mirror Co. And, considering that another Director (and v. pres.) of Safeway-so interlocked with giant corporate farms--is Lorenzo N. Hoopes, well-known as a President of the LDS Oakland

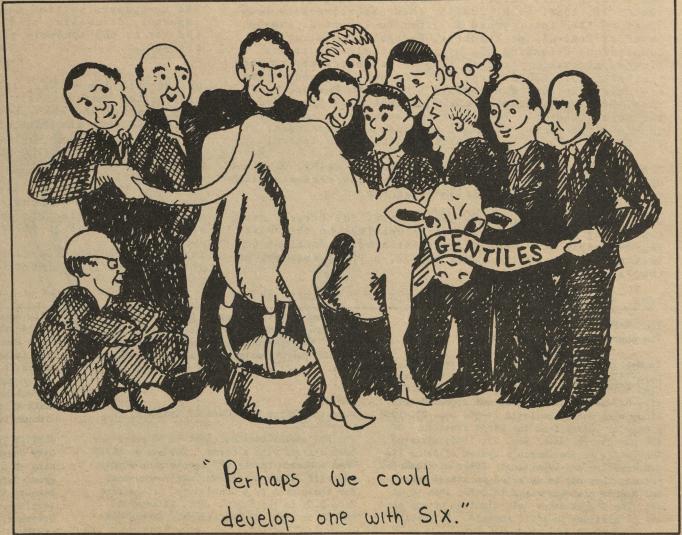
The largest chunk of Safeway is HELD by Merrill Lynch, Pierce, Fenner and Smith (MLPF&S) for a secret owner-undivulged person(s), corporation, or other institu-

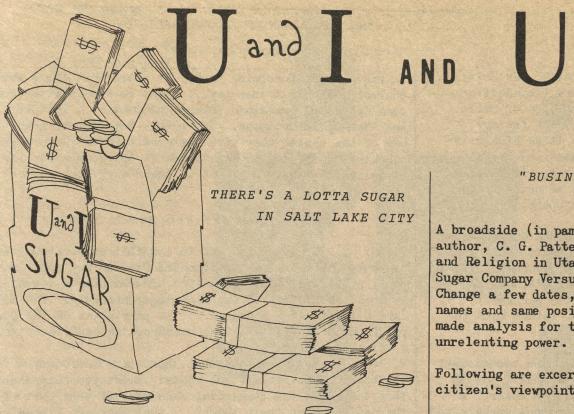
tion able to hold stock. This

year, MLPF&S scheduled a course in investments--sponsored by the friendly Brigham Young University (BYU) Center in Salt Lake City.

On May 28, Ernest Wilkinson, bowing out as president of BYU, used his graduation address to condemn Federal subsidies and, especially, to blast Aid to Families with Dependent Children.

Why didn't he tell the graduates a larger truth--about Who Gets Government Subsidies?





In 1910, the Utah-Idaho Sugar Company and the Amalgamated Sugar Company became defendants in an anti-trust suit: The United States v. American Sugar Refining Co., et al. (The "others" included Utah-Idaho Sugar Co. and Amalgamated Sugar Co.) Pre-trial hearings droned on for more than three years, and World War I aborted the case.

In 1971, the Utah-Idaho Sugar Co. and the Amalgamated Sugar Co. are defendants in an anti-trust suit. This time, the Justice Department having become moribund, the suit has been brought by private parties.

In the earlier case, the good people of Lehi, Utah, paid more for their sugar than did consumers in distant cities. although the sugar factory was located in Lehi. Why? Phantom freight rates. Because Lehi was far away from important rail centers, their freight rates (for transporting, for instance, sugar) were extra high. Of course, the sugar never went on any railroad ride from the factory in Lehi. The railroading was of a different kind. In the current suit, one of the allegations is that the sugar monopoly-like arrangement adds a charge for phantom

The sugar business that our grandfathers built-their labor and their money -- is extracting super-profits from the consumer, the farmer, the taxpayer, and most of all, the migrant workers (usually Chicanos and Navajos and other Indians) who do the work that is close to the earth.

The Cuban sugar-cane campesino, before the revolution, sang out as he wielded his machete, "Tumbando Yanqui!" What can the migrant worker in Utah say today?

#### \*\*\*\*\*\*\*\*

In 1970, the income of U & I Sugar Co. was \$2,771,000. Some part of this came from taxpayers. It is nearly impossible to learn how much, but as one example, Utah-Idaho Sugar received \$10,220 in FARM subsidies at its Idaho Falls, Idaho address. (Department of Agriculture and Related Agencies Appropriations, H. R. 17923, 91st Congress, Second Session, Fiscal Year, 1971, Part 3, Record of Payments Made.)

THIS MUST NOT BE CONFUSED WITH SUGAR SUBSIDIES. Price supports, Wool and Sugar, are administered separately from other farm payments. The above amount relates to payments EXCLUDING sugar. (Only payments over \$5000per plot of land- are listed in the volume noted above. Thus, an owner might receive six one-thousand dollar payments for six pieces of land, but would not be listed.) Sugar payments go to the farmer, not to the company, except when the company is also the farmeras it so often is.

Under the Sugar Act, due to expire in 1972 (unless renewed, and with a six-year renewal already proposed by Rep. K. Gunn McKay) payments are made to all growers of sugar beets which are harvested and processed. In 1968, in Utah, the factory paid the farmer (or the corporate (Continued on Next Page, left column) "BUSINESS, POLITICS,

AND RELIGION IN UTAH"

A broadside (in pamphlet form) published in 1916 by its author, C. G. Patterson, is titled, "Business, Politics, and Religion in Utah" with the sub-title, "The Utah-Idaho Sugar Company Versus The People of Utah and Idaho." Change a few dates, allow for a new generation of the same names and same positions of power, and there is a readymade analysis for today. That's fifty-five (55) years of unrelenting power.

Following are excerpts, describing conditions and one citizen's viewpoint in 1916:

Excerpts from THE FOREWORD

P. 2: What follows is given with the hope that the people will be led to see the relationship existing between them and the great corporate interests which are seeking to usurp the functions of government and use them for the sole benefit of the selfish, scheming few who own and control the corporations... To the end that the people in Utah and Idaho may know the attitude the men comprising the management of the Utah-Idaho Sugar Company has assumed toward them, and with the hope that both parties may receive some degree of benefit, these pages are given to the public.

C.G.Patterson [1916]

P. 3: [Regarding political pronouncements] Such stuff is being continuously dished up by that body of men who have set themselves to control the political, financial and spiritual destiny of the people of Utah. This group, ... known in financial circles as the sugar crowd, in political circles as the Federal Bunch and often called the church crowd by the unregenerate, have so persistently posed before the people of the state as the original, dyed-in-thewool patriots and so brazenly magnified their virtues to the people along economic, political and spiritual lines that it has been thought prudent to make some investigation into the claims they so clamorously hold out. The past has demonstrated that those who persistently flaunt their virtues before the people do so for the purpose of better serving themselves...

P. 3: I would not have the reader understand that I am fighting the sugar industry. On the contrary, I am a friend to this corporation... I believe that the business of the future will be carried on more largely by corporations... until we reach the period of governmental control... /and/ will have arrived at the point where corporations have become perfected, all the people being equally benefited by them. ... Big Business is here to stay, ... the forerunner of that larger business which will eventually belong to all the people.....

### [...In 1916]

P. 5:.../T/he people constantly looked forward to the time when their sugar would be made at home and considered it to be their religious duty to foster the growth of the industry. When the factory at Lehi was first talked of, the people rallied to the support of the enterprise with all the fervor of religious enthusiasm. Church leaders advocated the establishment of the industry from the pulpit throughout the state, and the people responded by subscribing such amounts as they could.

P. 5: ... With this \$200,000 subscribed by the people as a starter, the credit of the Mormon Church (which is the credit of the members of the said church) was pledged to secure a loan of \$400,000. With this \$600,000, raised by all the people of Utah, the first successful beet sugar factory was built at Lehi.

(Continued on Next Page, right column) STREET PAPER (NAUVOO EXPOSITOR) / 15 THERE'S A LOTTA SUGAR

(Continued from Preceding Page)

farm) an average of \$15.00 per ton of beets; the United States Government paid the farmer or farm (in addition to the \$15.00 from the factory) \$2.28 per ton of beets. Thus, the price of sugar is equal to (1) the factory payment to the farmer (which would have to be higher if there were no subsidies); (2) the overhead and profit of the industry; (3) phoney freight charges (if established in Court); (4) excess profit due to price-fixing and market-splitting (if established in Court.)

Latest figures available to us (1966) show a Government total payment to Utah beet farmers of roughly a million dollars. (There seems to be an error in government arithmetic on the total. The chart shows 528,000 tons produced, with government payment of \$2.35 per ton.) Part of this went to giant corporations, rather than to individual farmers.

A farmer is a hard-working, highly-skilled technician, whether he learned in school or on the soil. But to sugar corporations he is little more than a serf, a notch above the homeless, displaced migrant workers who bend their backs under his supervision. Many beet farmers rent from corporations; others contract with the sugar companies on the basis of BULK of crop, and may be PAID on the CONTENT of the beets. The farmer, thus, is the one who takes the risk. If the sugar content of his beets is low, he, not the factory, is

The migrant worker is usually recruited by the company, and is at the mercy of the company for his working conditions. Utah's treatment of migrants has often been described by volunteer "social workers" (VISTA and others) as among the worst in the nation.

YOUR GRANDFATHER'S FACTORY AND HOW IT GREW (into a private barony)

THE BARONY TODAY

K2H Farms, Inc. 5 sugar factories fertilizer factories potato processing plants 6 sugar storage warehouses 2 dried beet pulp warehouses 10,000 acres of land in Idaho alone Irrigation system owned in Idaho Perpetual water-rights contract with Utah Power and Light for water from Bear Lake, for 58,000 acres of irrigation.

The top men on the Board of Directors of U & I Sugar are the three who comprise the First Presidency of the Mormon Church. (Amalgamated Sugar Co. is control-owned by the Eccles family, owners of First Security Bank, N.A. They are Mormons, but of the "Dialogue" character, not Birch-Church. There are Mormon Apostles on the Boards of Directors of the Eccles banking and holding companies.)

IN 1916 THERE WERE SOME INDEPENDENT NEWSPAPERS IN THE STATE OF UTAH. INCLUDED IN PATTERSON'S PAMPHLET WERE EDITORIALS FROM TWO SUCH PAPERS, WHICH WE HAVE EXCERPTED

P. 22: "NIBLEY GIVES SUGAR'S SIDE (Editorial from the Kane County News, July 8, 1916)

... Mr. Nibley calls the edict of the interests who set the price of sugar "The law of supply and demand" and would have us all regard it as a sacred institution. He explains that the price is regulated by the foreign shippers of sugar, the local rate being what the sugar costs in New York plus freight from New York to Utah. THIS EXPLAINS WHY SUGAR IS NO RIGHER INSTEAD OF EX-PLAINING WHY IT IS NO LOWER."

"BUSINESS, POLITICS, AND RELIGION"

(Continued from Preceding Page)

In view of the foregoing facts, it seems that those who control this great industry ... might be expected to show some degree of gratitude toward the people... The people set them up in business. The people have put them in the way of the wealth they have garnered ... Have these sugar magnates manifested any gratitude to the people for the blessings that have been put in their way? Let these pages answer.

[In the year of the Lord, 1916]

P. 15: ... Truly it is said in law that corporations have no souls. The history of Standard Oil, or any other monopoly, reveals nothing so hateful, detestable or loathsome as does the history of our Utah sugar monopoly. The Standard Oil men never appealed to the patriotism of the people from the pulpit and then betrayed the confidence of/ a trusting public.

P. 16: ... Can't you see that these same men control in the banking business of the state? Don't you comprehend that they have the commercial machinery of this part of the nation under their thumb?... that they are linked up with the railroads; that they comprise a cog in the nationwide machine that is organized to control the policies of government? Don't you know that they are looked upon by their fellow conspirators in other parts of the nation as being exceedingly fortunate in presiding over a people who have been schooled in obedience?

... They see that the chief politican spokesman of Utah is duly pampered and flattered ... P. 16: Do you challenge these statements? Then check up on the corporations in which these men appear as officers and directors. Note the policies pursued by these corporations. Let the facts speak for themselves. They need not be colored nor exaggerated.

Public opinion is more powerful than money. ... Men misuse money to keep the public mind darkened. They build barriers to keep out the light of public opinion... newspapers, periodicals,... employees paid to distort and misrepresent, to corrupt legislators, etc.... P. 24: ANNOUNCEMENT: Readers, if you did not buy this pamphlet some one has bought it for you. If ... you do not wish to keep it, hand it to a friend. There are ... thirty thousand families in Utah... each should know the truth... Conditions in Utah are such that the only way open by which to get the truth squarely before the people is by means of pamphlets emanating from independent sources... HELP TURN ON THE LIGHT.

Sincerely, C. G. Patterson

U and I Sugar Barony

Bishop C.W.Nibley published a 'reply' in the Salt Lake papers, June 25 & 26, 1916. Patterson responds: P. 17: ... /W/hy would I want to do such a thing? [... to put the church in a bad light before the people...] What have I to gain by it? It has become a tradition in Utah that the presiding authorities constitute the church and ... when anything is said concerning ... these men... the cry is at once raised by them that the church is being persecuted. I... demand the freedom of an American citizen... to think, speak and write what I deem to be the truth. ... As a member of the church I expect my representatives to so live that no reproach P. 18: If there are falsehoods in the record quoted

from, they are the falsehoods of the Sugar Company

P. 23: "NIBLEY'S DEFENSE OF THE SUGAR HOLDUP (From Iron County Record)

Bishop Nibley (Foxy Charlie, as he is quite frequently termed) makes a very plausible talk, and one which is calculated to gain the credence of unthinking people. and of persons strongly prejudiced in his favor on account of ecclesiastical connections, since he is a prominent church member and speaks with... authority to subordinate members... We intend to use our feeble efforts to get some of the facts before the people."

ZION'S SECURITIES

Zion's Securities Corp., Mormon holding company, is arguing in court that the Internal Revenue Service overcharged it about \$3 million between 1962 and 1967. Internal Revenue Service has pointed out to Zion's Securities that it had entered into affairs with its parent corporation (Corporation of the President, Trustee-intrust) that were "not arm's length deals." Also IRS charged that interest paid to other Church-owned corporations was not bona fide indebtedness. (Note: This case is the first evidence known among the staff that the Church does pay taxes on some of its commercial enterprises. Further information is invited)

1966

LDS Church was forced to pay taxes on a cemetery and a farm in Utah. Both were commercially leased. The assessor lost a bid to tax several industries.

1969

Deseret Industries was placed on tax rolls of Ada Cnty., Ida.

1969

Atty. Gen. of Idaho held that Deseret Industries is taxable because it makes profit.

1969

Mormon Church sued to regain money after being taxed in Maricopa Cnty., Ariz.

1970

Mormon Church denied tax exemption in Bannock Cnty., Ida.

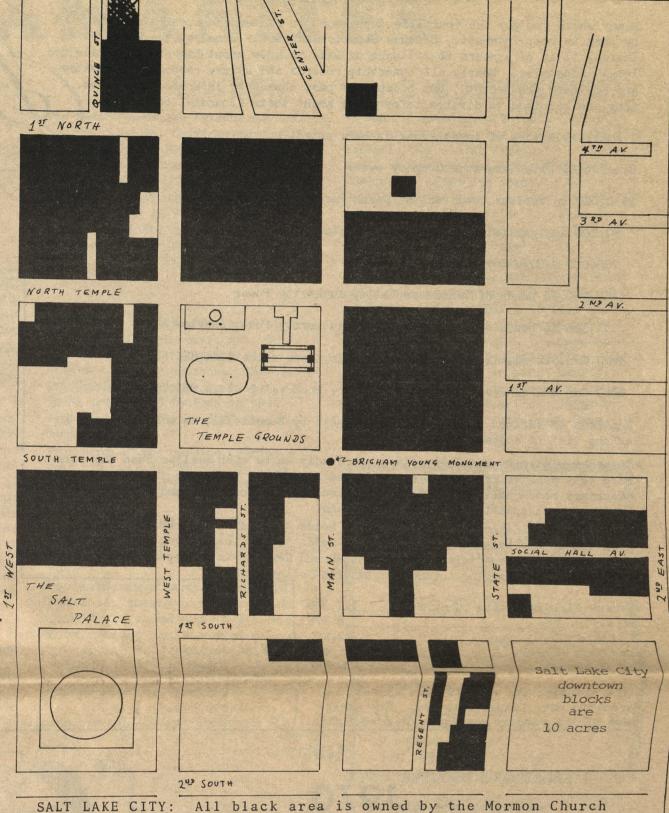
1971

Mexican Government announced plans to expropriate Mormon communal farms in Chihuahua.

1971

Properties of all Mormon were placed on tax rolls. If Church is Profitable, No Tax Exemption

In October, 1969, a court found that "Scientology" was (article by William L. Raby) ceived royalties on his books (2) His family were on the Other Churches total exemptions for Salt Lake County: payroll of the Church of Scientology. (3) His family tion from its earnings.



This map shows downtown real estate owned by the Mormon Church, through its ecclesiastical corporations (Corporation of the President, Corporation of the

Presiding Bishop); its holding companies or subsidiaries; and other institutions. Among these are Zions Securities, Deseret Management, Beneficial Life Insurance, Bonneville International Corporation, Utah Hotel Co., etc. Some of this property is taxed, but not all.

The black area north of the Palace (s. of South Temple) is Palace complex parking. The complex was a checkerboard mixture of County and Church properties until the parcels of each were consolidated. No tax is paid on the Church share (parking lot) which is leased to a commercial company.

One of the levels of government must provide some or all of the following: Streets, lighting, water service, fire service, police protection, garbage disposal, traffic control, etc. The payer of taxes must pay the share evaded by the non-payer of taxes. The non-payer stakes in Pierce Cnty., Wash.costs the payers about \$35 million a year in Salt Lake County, according to Earl M. Baker, County Assessor (1971 estimate). Mr. Baker would approve of leaving churches untaxed, but would tax union halls and certain other non-payers. The value of non-taxed property is about \$350 million. Who owns it? A county study in 1968 showed the Corporation of the Presiding Bishop so far in the lead that all other exemptions become meaningless.

\$2,921,495.13 included (1) Its founder re- The Catholic Church total exemptions for Salt Lake County:\_\_\_ \_\$78,191.53

The study's report leaves much unclear. This is property, but most likely does not in-"benefited" from the organi- clude churches, wards, stake houses, etc. In the case of the Mormon Church, each ward and zation. (4) The leader of the each stake has property (including income property) in its own name; each is a separate Church of Scientology re- corporation. The property of the Presiding Bishop's Corporation would include some downceived "excessive" compensa- town real estate, Welfare Square, Deseret Industries properties, etc. Verification of the above data can be found in County records and in the Office of the Secretary of State.

\$143,571.36

#### HOW BENEFICIAL LIFE BENEFITS

Money which you pay for your life insurance, to whatever companies, is invested by them to reap interest. Because Beneficial Life is owned by the Mormon Church, it is of concern to citizens of Utah to know about Beneficial's ties to local industries. Nearly all ownership records and salary records in industry and business are secret. But because of past abuses by insurance companies, they are required to divulge information about their financial conditions.

A small selection of investments is here noted:

Beneficial Life Insurance Company owns:

\$530,000 in various bonds of the Union Pacific Railroad

80,000 Amalgamated Sugar Co. Subordinated Debenture bonds

200,000 J.C.Penney bonds

150,000 in bonds of Tennessee Valley Authority Power

151,500 in bonds of Tennessee Valley Authority Power (series A)

8000 Cmm Stk shares of Amalgamated Sugar, book value \$244,825.68

2000 Cmn Stk shares of Kennecott Copper, book value \$ 23,963.75

Hundreds of various kinds of bonds are held by Beneficial, as well as stock in a long list of companies.

Salaries of the Board of Directors are likely to be much smaller than the salaries they receive from other companies as Directors; these are the only ones which are made public. The Board of Directors of Beneficial and the list of Mormon Church Apostles are nearly the same.

Each of the 17 directors of the company holds 4 shares of stock; the Corporation of the President of the Church holds 39,900, comprising the rest of the shares. Beneficial added 8 states and Germany to its operations last year; it is edging toward the billion-dollar mark. IN 1921 the Church had already unteed.

Joseph Fielding Smith (Chairman)	\$12,300
Harold B. Lee	8,875
N. Eldon Tanner	8,875
Ezra Taft Benson	1,400
Hugh R Ryoun	1 400

A few Apostles who are officers as well as directors have larger salaries. The presi-

HE WELFARE Program includes both placing members in jobs and setting them up in business. Stake agricultural representatives are responsible for providing information on farming opportunities, the field which leads all other businesses in the Church.

Loans are made through Bishops and Priesthood Quorum officers. If the borrower has difficulties in repaying his business loan, the Bishop is authorized to provide the borrower with the necessities from the Bishop's storehouse in order that the borrower's funds can be free to repay the loan to the Church. Interest is charged, but the loan is thus nearly guarandertaken a program of establishing

-Welfare Plan Handbook

would make a first payment on land, When welfarees are not otherwise cattle, cows, poultry, etc.) out employed, the Bishop may assign them to private individuals, [who] then pay the Bishop for the work of the welfaree.

-Welfare Plan Handbook



A young German Mormon immigrant, without steady employment, listened to a proposal to take over an old soap factory. He knew nothing about the process, but he prayed, then talked to his bishop, who promised "support." Half-starved through three years of unending work, he paid off the loan for the old factory. When the business was on a sound base, he turned it over to the Welfare Program (WP). The W. P. assigned it to Liberty Stake.



In 1968, the company workers (mainly volunteers) produced \$300,000 worth of goods to fill their production quota , in addition to enough to fill the needs of many of the Church institutions (hospitals, schools, etc.). Liberty Soap Co. manufactures soap, bleach, toilet soap, detergent, water softener, scouring powder, etc. No tax is paid on the real estate or building. (See cut). This document from County Records confirms tax exempt status of Liberty Soap.



members in business. The Church

Tithing and Its Distribution

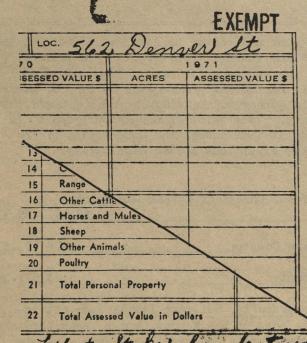
-Bishop Wells, July 20, 1921

Lectures at BYU Summer School

provide equipment and stock

\$600,000,000,000 Six-hundred billion in properties, 1/3 of U.S. total, are tax exempt. This comes to \$310 per family.

# dent of the company receives almost \$29,000. 100 ASSESSOR'S BLOTTER SALT LAKE COUNTY, UTAH 1970



18 / STREET PAPER (NAUVOO EXPOSITOR)

# LAMANITES

## THE RELIGION

Words of the Prophet, 1833, related by President Wilford Woodruff: "Brethren... It is only a little handful of priesthood you see here tonight but this Church will fill North and South America- it will fill the world... There will be tens of thousands of Latter Day Saints who will be gathered in the Rocky Mountains, and there they will open the door for the establishing of the Gospel among the Lamanites." Conference Report, April, 1898.

Prophecy by Parley P. Pratt: "The sons and daughters of Zion will be required to ... /instruct/ the children of the forest (Indians) for they must be educated ... in all the arts of civil life, as well as in the Gospel. They must be instructed... in virtue, modesty, temper, cleanliness, industry, mechanical arts, manners, customs, dress, music..."

> NATIVE AMERICANS AND THE MORMON CHURCH

" ' To assist the Indians to realize their potential and to understand their heritage, [Mormon] Church officials... are giving them opportunities to learn about the Gospel..." From Church News, May 24, 1969

Brigham Young University, Provo, Utah is owned by the Mormon Church. The Twelve Apostles are on its Board of Trustees.

Brigham Young University was awarded \$85,000 (two grants) by the Wm. H. Donner Foundation (N.Y.) for educating American Indians.

BYU was given \$75,000 by the Sarah Mellon Scaife Foundation of Pittsburgh. Pa., for the education of American Indians. She is a member of the Mellon dynasty.

BYU received a grant of \$50,000 from the Charles E. Merrill Trust for the education of American Indians.

## THE CHURCH

The Mormon Lamanite bureaucracy is now under Social Services Bureau, headed by Elder Marion G. Romney. Two associate directors (under a managing director and an executive assistant) will direct Social Services Agencies in 9 states and Canada. Social Services will share in publication of "Indian Liahona", Mormon magazine for Lamanites on the continent.

The "Northern Indian Mission" of the Mormon Church covers six midwestern states; includes Sioux, Arapahoe, Omaha, Shoshone, Chipewa, and Northern Cheyenne Indians. There are 80,000 Indians in this mission area, of whom 2500 are Mormons.

President of the mission, Harvey A. Dahl, is quoted, "We can get into every home and pray, even if they are

The Indians of this mission have desirable land, and 1/6 (45,000 acres) of the land in South Dakota is Indian-

The Mormon mission is "educating" the Indian to "make good use of the land." (In 1968 there were 384 added to Church membership; there are 16 branches of the Church established.) One project had 1400 cattle on 14,000 acres. Mission President Dahl helps the Indians "to manage their money."

Dahl was a special assistant to Secy. of Agriculture Ezra Taft Benson, Mormon Apostle and well-known supporter of the John Birch Society/ The Church News, May 10, 1969.

Elder Ezra Taft Benson (Apostle) has been appointed to direct the "Intermountain and Indian Mission" area. The region covers missions in Alberta-Saskatchewan, Montana-Wyoming, Colorado-New Mexico, Northern Indian and Soutwest Indian. The Church News, May 29, 1971.

Cordell Andersen, formerly of Provo, is succeeding on a farm in Guatemala, where he missioned, with no previous farming experience. He obtained the 550-acre plantation with "practically no funds." Other buyers offered more money, but wanted the Indians on the

## THE GOVERNMENT

Arthur V. Watkins, a Mormon, former Senator from Utah, one of the architects of the Indian Termination Plan, was a member of the Indian Claims Commission after his terms in the Senate. While there, he was a member of the Sub-committee on Indians.

H. Rex Lee, Mormon member in the Federal Communications Commission. served terms as associate commissioner and deputy commissioner of the Bureau of Indian Affairs (BIA). Before that he was governor of American Samoa, an appointive position. (Samoans are colonial subjects; have no voting rights.) He served in World War II with the War Relocation program, which dispossessed American citizens of Japanese lineage and placed them in concentration camps.

#### TEMPLE OF THE POLYNESIAN LAMANITES

"The temple in the Hawaiian Islands is simple, cost about \$120,000. It didn't burden the Church much. The profits of the plantation paid for more than half of the temple. while sugar was crawling towards 15¢ to 20¢ a pound, so that it wasn't a great burden, but it is a wonderful place."

From "Tithing and Its Distribution" By Bishop Wells BYU Summer School, 1921

### CENTER FOR NATIVE AMERICANS

The Lamanite Center for American Indians and Polynesians, near Provo, Utah, will have Siamesemotif architecture, flowers, goldfish, and a Swiss chef. It is expected to be a major tourist attraction.

Salt Lake Tribune, 7/12/'69

land to be moved. Andersen wanted the Indians as well as the land. They are being converted to the LDS religion. Cordell Andersen expects to convert

The Church News, June 7, 1969.



# Mormons and Skin Color

MORMONS AND INDIANS

LETTER FROM A MORMON

Akwesasne Notes, Mohawk Nation via Rooseveltown, N.Y. 13683

Gentlemen:

...You have made some offhanded and adverse remarks about the Mormons...Obviously you do not understand the Mormon and his relationship to the American Indian ... If your paper is not just another pinko stinko...how about giving a responsible Mormon equal space concerning the Ramah and Intermountain Schools ... Enclosed is my address plate so you can remove my name from your gratis issues until such time as you can circulate a truly representative Indian voice. /signed/

Lt. A. G. Thompson San Antonio, Texas

Reprinted from Akwesasne Notes, April, '71 \*

Utah and Indians (See p. 6)

After suit was filed against Intermountain School (IS) the following occurred: 1) Prof. Lehman Brightman, Berkeley (a Sioux, President of United Native Americans) announced IS would be phased out. 2) A government spokesman contradicted his statement;
3) that denial was later retracted.

In Utah fashion, IS had obstructed organizing, then set out to show "lack of support" for the suit. 4) T.O. Parker, attorney for the Interior Dept., prepared a petition (denouncing the suit) for 7 students to circulate. 5) Utah Rep. K. Gunn McKay visited and praised IS; suggested it should be made a "vocational" school. 6) Latest, BIA announced it will change that [vocational] school to "a vocational school".

> COLUMBUS THE MORMONS THE AMERICAS

"Yea, the Lord hath covenanted this land unto me, and to my children forever", said Lehi.

Thus, the Americas were promised Miss Ethel C. Hale and An attempt to prove the Mormon P.O. Box 325 story by secular evidence was. made in The Improvement Era, Dear Miss Hale and Mr. Wharton: February, 1966. Hyde M. Merrill translates a letter were promised to him. A query property. to the Smithsonian Institution brought the answer reproduced at the right.

He died without knowing "he had discovered new lands". That is the answer to Mormon claims that the Americas are theirs via revelation, to be taken from the Lamanites because of their "transgressions".

20 / STREET PAPER (NAUVOO EXPOSITOR)

Mormon about skin color refer to Lamanites (American Indians) not to Blacks. The curses placed on Blacks are found in the Book of Abraham, Pearl of Great Price, not in the Book of Mormon.

2 Nephi, 5:

21. And he had caused the cursing to come upon them, yea, even a sore cursing, because of their iniquity. For behold, they had hardened their hearts against him, that they had become like unto flint; wherefore, as they were white, and exceeding fair and delightsome, that they might not be enticing unto my people the Lord God did cause a skin of blackness to come upon them.

22. And thus saith the Lord God: I will cause that they shall be loathsome unto my people, save they shall repent of their iniquities.

23. And cursed shall be the seed of him that mixeth with their seed; for they shall be cursed even with the same cursing. And the Lord spake, and it was done.

24. And because of their cursing which was upon them they did become an idle people, full of mischief and subtlety, and did seek in the wilderness for beasts of prey.

Alma, 3:

6. And the skins of the Lamanites From Teachings of the Book of Mormon were dark, according to the mark which by William E. Berrett, P 118: was set upon their fathers, which was a curse upon them because of their transgression and their rebellion a gainst their brethren, who consisted "It must not be supposed that the of Nephi, Jacob, and Joseph, and Sam, who were just and holy men.

7. And their brethren sought to destroy them, therefore they were cursed; and the Lord God set a mark upon them, yea, upon Laman and Lemuel, his generations shall accept the and also the sons of Ishmael, and Ishmaelitish women. And it came to pass that whosoever did mingle his seed Gospel Doctrine Dept. with that of Lamanites did bring the Course of Study for the Sunday 

THE NATIONAL MUSEUM OF HISTORY AND TECHNOLOGY

November 16, 1970

Salt Lake City, Utah 84110

We can appreciate your concern over the religious interpretation historical documents, especially if its conclusions are being running excursions there, of historical documents, especially if its conclusions are being sed to discourage an ethnic minority from just, legal claim to which records that Columbus had land. If this is your concern, we suggest you contact the U.S. a vision, in which the "Indies" Attorney General here in Washington. But we advise that a clear and presently provable threat must exist to civil liberties and/or

> We are in no position to enter into a debate over a singular interpretation of what appears to be an accurately translated document. We can only enter an objective comment that the "vision" as translated by Mr. Merrill from the <u>Colección</u> de <u>Documentos para la</u>
> <u>Historia de Costa Rica relativos al Cuarto y Ultimo Viaje de</u>
> <u>Cristópal Colón</u>, lies within traditional medieval Hispanic means Considering the fact that Columbus died without knowing he had discovered a new land mass, rather than peripheral Asiatic islands, the Merrill interpretation seems strained.

Sincerely yours, Richard E Otolow ichard E. Ahlborn, Curator Division of Ethnic and Western Cultural History

Alma 17: 15. Thus they were a very indolent people, many of whom did worship idols, and the curse of God had fallen upon them because of the traditions of their fathers; notwithstanding, the promises of the Lord were extended unto them on the condition of repentance.

Mormon, 5: 15. And also that the seed of this people may more fully believe this gospel, which shall go forth from them unto the Gentiles; for this people shall be scattered, and shall become a dark, a filthy, and a loathsome people, beyond the description of that which ever hath been amongst us, yea, even that which hath been among the Lamanites, and this because of their unbelief and idolatry.

Words of Mormon:

8. And my prayer to God is concerning my brethren, that they may once again come to the knowledge of God, yea, the redemption of Christ; that they may once again be a delightsome

0000000000000000

"The Curse upon the Lamanites":

curse upon the Lamanites was the equivalent to the curse upon Cain and his descendents. There is no promise to the latter that their skin will become white, while that promise is given to the Lamanite when Gospel."

Schools of the LDS Church.

& octoctoctoctoc THE FUNCTION OF TEMPLES

"In the erection of the Cardston Temple, \$600,000 has gone into that beautiful building. Why isn't it being dedicated? We haven't been in a hurry about it for this train loads of people are going there to see that temple every day. This necessarily would stop if they could not go into the buildoing, and that is one reason the brethren are putting it off. It is doing a wonderful work as an empty building."

Bishop Wells of the Presiding Bishops Office, 1921

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THE ghost GOVERNMENT OF ZION nances." (Creer)

The first white-anglo government organized in what is now Utah was a theocracy transplanted from the Mormon City-State, Nauvoo. The peculiar attitudes of the Mormons toward their government can be understood as an outgrowth of this theocracy.

The Mormon settlement of Nauvoo was granted a charter with such broad authorities that it was essentially independent of the State. Under this charter the executive, legislative and judicial branches of the government were placed in the hands of one man, the Mayor of Nauvoo, Joseph Smith, Junior.

Theoretically this mayor was popularly elected by all of the residents. In actual fact Joseph Smith as head of the flock appointed himself mayor and the good sheep merely sustained his appointment in a block vote. This block-voting characteristic (on order from the church hierarchy) was the reason for the generous nature of the Nauvoo Charter, and ultimately for the downfall of the Mormons in Nauvoo.

Governor Ford of Illinois said: "Each party was afraid to object to them for fear of losing the Mormon vote, and each believed that it had secured their favor."

The Mormons, voting as a block, could swing an election to any party merely by following orders from church leaders. Thus, the politicians of the state kowtowed to the Mormons.

THE GOVERNMENT OF NAUVOO

The government of Nauvoo was, at least on paper, tripartite: executive, legislative and judicial. However, Joseph Smith was the Mayor and, therefore, chief executive of the village. He was also head of the City Council which was empowered: "to pass ordinances necessary for the peace, benefit, good order, regulation, convenience or cleanliness of the city, and for the protection of property from fire, which were not repugnant to the Constitution of the United States or to the State of Illinois." (Sec. 11 Nauvoo Charter)

Naturally the Prophet interpreted the charter in the most generous sense possible and used it to have the council "... pass ordinances in violation of the laws of the state, and to erect government for themselves." (Gov. Ford)

Even this was not enough for the Prophet. On December 21, 1843, he had the Nauvoo Council memorialize Congress to set aside the City of Nauvoo (which was supposed to be part of the State of Illinois) as a Territory, and that he be given the power to call in the United States troops whenever he should feel the need.

But back to the Charter! One section of the Charter conferred extraordinary judicial powers upon the Mayor. "He

was given exclusive jurisdiction over all cases arising under city ordi-

MORMON JUSTICE

Appeals of these decisions were handled by the Municipal Court of which he was also the Chief Justice, and finally to the Circuit Court of Hancock County, more of the same.

For the poor Gentile or apostate Mormon, it was obviously three strikes and you're out. The most spectacular abuses of the Charter were incorporated in this section. Writs of Habeas Corpus were issued by Joseph to free "good" Mormons from jails where they frequently found themselves. Under these writs the faithful were brought before a "friendly" court where their charges were either greatly reduced or dismissed.

Gentiles and apostate Mormons were frequently ensuared in the web of these courts and found it most difficult to extricate themselves. In addition, the prosecution and the judge were all parts of the church, for the executive and judicial branches of the government were headed by one and the same man, the Prophet.

Most alarming of the powers given to Joseph by the Charter was the incorporation of the Nauvoo Legion. This was an independent militia subject only to the commands of Joseph Smith, or in time of crisis, to the Governor of Illinois. This private army was a threat to the Gentile populace of Nauvoo, and a thorn in the side of the people of Illinois.

Governor Ford, who was elected after the granting of the Nauvoo Charter, speaks of it as follows: "Thus it was proposed to re-establish for the Mormons a government within a government, a legislature with power to pass ordinances at war with the laws of the state; courts to execute them with but little dependence upon the constitutional judiciary; and a military force at their command, to be governed by its bylaws and ordinances and subject to no state author- vote. Naturally if the Black man is ity but that of the Governor ... The powers conferred were expressed in language at once ambiguous and undefined; as if on purpose to allow / misconstruction. The great laws/of the separation of the powers of government were wholly disregarded. The Mayor was at once the executive, the judiciary, and part of the legislature."

That Joseph Smith interpreted these powers greatly to his own benefit is shown in the following quotation from an address by the Prophet: "Relative to our city charter, courts, rights of Habeas Corpus, etc., I wish you to know and publish that we have all power, and if any man from this time forth says anything to the contrary, cast it into his teeth."

MORMON MACHINATIONS

For any state or municipality today to make such a statement could be considered treasonable. Indeed, long and bloody wars were fought over just such

principles. These were the bases for the hatred of the Mormons by the people of Illinois. The machinations of the covert Council of Fifty, which attempted to subvert the government of the State, and the destruction of the press of the original "Nauvoo Expositor" were only the final straws which, upon breaking, brought down the wrath of the hated Gentile upon the chosen people of Zion!

After the death of the Prophet, he was supplanted by Brigham Young. Although Brigham was not given the "visions" of his predecessor, he was a consummate organizer who marshalled the evicted Mormons together and marched them to the Valley of the Great Salt Lake.

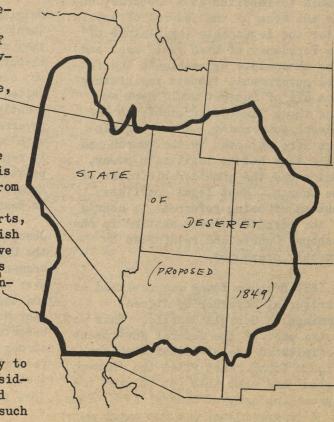
Naturally the first government they organized in Utah was the Mormon Church. Executive, legislative and judicial government were one and the same. No further organization beyond this crude but effective theocracy was attempted until the organization of the provisional state (sometimes more accurately referred to as Kingdom of Deseret). The rather grandiose boundaries of the state included most of the intermountain West, or Great Basin, including southern California.

Mormon pioneers were dispatched from Salt Lake with instructions to colonize this great area and drive out any Gentiles already present. These scattered pioneer groups carried their theocracy with them. The political and spiritual leader was the Bishop of the Ward. He was also the judge of the court and head of the town council which passed all necessary municipal statutes.

INEQUALITY OF MEN

As those colonies grew, the political power resided higher and higher in the Church and further and further away from the people. Theoretically, with the organization of the State of Deseret, those common people chose the legislators, but in fact the legislators were chosen by the Church and the electorate merely sustained their selection. Only white male citizens 21 years old or over were allowed to

(Continued on Next Page)



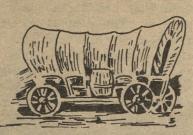
THE ghost GOVERNMENT OF ZION

(Continued from Preceding Page)

barred from the Church priesthood he must also be barred from participation in that church's theocracy. Brigham Young was opposed to slavery, but he did not feel Blacks should have any political power. He stated: "The negro should serve as the 'Seed of Abraham'. He should not be a ruler nor vote for rulers of the people. They cannot hold any office civil or ecclesiastical. They have not the wisdom to act as white men." (Emphasis added.)

While brother Brigham was a rascist his political philosophy had some other chilling aspects. Note that in the above quotation he refers to 'rulers of the people.' This indicates the essentially dictatorial nature of the State of Deseret. Men were elected to rule, not to lead or to serve.

In the fall of 1850, Utah was given territorial status by the United States Congress, with Brigham Young as the first territorial Governor. The winter of 1850 prevented this act from being consummated and the State of Deseret was not formally dissolved until April 5, 1851. At the time of granting of territorial status the grandiose proportions of the State of Deseret were greatly reduced. The new boundaries of the area which was now called Utah were from the Rockies to the Sierra Nevada, and between the 37th and 42nd parallels, encompassing all of present day Utah, most of Nevada and a small portion of Wyoming. Between 1861 and 1868 the boundaries of Utah were reduced to their present



None of these changes bothered the now 'ghost' State of Deseret. It continued to function as a theocracy under the eyes of the federal officials. After the legitimate legislature of the Territory of Utah would meet and pass those laws agreeable to the federal government, 'ghost' legislators from all of Deseret would meet and pass those laws disagreeable to the federal government. These legislators were selected by the Church and while they had no legitimate power, theirs was the considerable power of the Church. Most legal conflicts, instead of being referred to courts of the territory, were settled in the Bishops' Courts and reinforced by Churchly pressures.

In 1857 Brigham Young was replaced as Territorial Governor by Alfred Cummings, a Georgia Gentile. This act many Mormons to be coming to pass. on the part of the federal government precipitated the so-called Utah War. Brigham Young reactivated the 'Nauvoo Legion' and sent them out to meet the approaching army of General A. S. John- (See Bibliography, end page) 22 / STREET PAPER (NAUVOO EXPOSITOR)

ston with a scorched earth policy. During the visit of Colonel Thomas Kane to the Church president as a personal emissary, Brigham Young had a 'revelation' which caused him to recall his Legion.

In July of 1858 legal government once more reigned in the Territory of Utah, or so it seemed. In truth, Young never relinquished his powers as the head of Deseret. He stepped back out of sight, but was in fact 'absolute dictator' through his Churchly powers. (Stegner P. 93)

THE APPARITION TODAY

Supposedly, the 'ghost' government died with Brigham Young. In fact, it still operates today though not as blatantly as in the past. The standard United States political parties are organized in the state. Yet even now a candidate without the Church's blessing stands little chance of election. Any progressive measures or candidates, which the Church invariably opposes, are doomed to defeat. Telephone calls, Attorney for the plaintiff Bands, little talks in the Ward by the Bishoprics leave no doubt in the minds of the faithful who should be elected and what referendum measures should be 'sustained' or voted down.

(For one example of this practice, see item by former Congressman Kenneth Dyal, (D-Calif) in Dialogue magazine, Autumn, 1968, P. 11.)

Church offices among their qualifications. After all, a man who can collect the tithes of the faithful is eminently qualified to be a tax collector. It is interesting to note that this region of reactionary conservatives, who view with alarm any increase in power on the part of the federal government, was settled by the followers of a fanatic who had as a major plank of his 1844 presidential campaign "the strengthening of the federal executive." The Prophet felt that only he and the Mormons could save the country from hellfire and damnation. He prophesied that the Mormons would rise up and save the nation by instituting their

Judging by the number of Mormons prominent in the Nixon administration, they are still trying to impress their theocracy upon the nation. Mormons, who comprise less than 1% of the United States population, figure prominently in all branches of the federal government, while Blacks and Chicanos with much larger populations are hardly represented at all. Bit by bit the political and economic powers of the Mormon Church are being strengthened in Washington.

Joseph's prophecy that civil war in the United States will destroy the government, after which they will take over and create a new Zion under God and the Mormon Church, is seen by Unfortunately for the rest of us, the strong position of the Mormons in federal government indicates that they just might be correct!

MEDIUM CORE HUMOR: Revision for Deseret News Masthead:

We stand for the Constitution of the United States as having been divinely inspired -- insofar as it is interpreted correctly.

We believe in being subject to God, Joseph Fielding Smith, J. Edgar Hoover, The Council of the Twelve, the Seventies, the Stake President, the Bishop, kings, rulers, magistrates, dictators, presidents, vice presidents, generals, lieutenants, secret service, CIA, some governors, the police, the National Guard, one or two courts, and Richard M.

#### 

THE FAMOUS FEE

The Confederated Bands of Ute Indians v. The United States. Decided October 4, 1943.

Mr. Ernest L. Wilkinson. /Senior in the law firm of Wilkinson, Cragun, and Barker; Claims attorneys for several Indian groups; also counsel for the Mormon Church.

Excerpts from Decision by the Court: "Our interlocutory judgment, rendered in 1943, determined that the government was liable ... and left only the question of what had been taken and Political candidates proudly list their | what it was worth. Practically all the work done by the attorney and his associates in that case was done after... that judgment, when it was certain that there would be a substantial recovery. The risk of there being no recovery was no longer present, and the greater compensation which such a risk would justify should not be awarded ... The attorney [did not have] to carry [the cases through to the last stages of litigation ... Having, then, been relieved of a substantial amount of work... it is fair to reduce his compensation.

> "Our award of ... eight and threefourths percent will give Mr. Wilkinson a gross amount of \$2,800,000. Approximately half of that will... pay other lawyers who have helped him in the case."

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a hundred years from now this paper, too, may be rare and famous.

YOU MAY USE anything in this paper, credit appreciated. Repetition is used to facilitate reproduction. HOWEVER when items are a synthesis from other sources, you may wish to credit originals, <u>fidelis</u> Street Paper. PLEASE NOTE: LDS manuals and sacred books are copyrighted; we used them anyway; people have a right to know. (How far does copyright protect? And how can anyone copyright words of God, ghosts, and men long dead?) Ed. N.E. Issue

I.DS NEGLECT OF THE ELDERLY

An Anonymous Testimony

Why do we have such a vast welfare

program in Utah? If the population

is 70% Mormon and the Church takes

care of its own, there is a contra-

diction somewhere. Does the Church

merely help its members over a crit-

ical period and then turn them over

to state welfare? Of course, those

able to work, do so; earn a small

wage (usually 80¢ an hour) and some

commodities, thus earning their own

way plus earning for the Church. But

does this justify the claim that is

49,706 persons monthly on state wel-

fare are all non-Mormons? Since the

state takes care of the destitute,

this suggests that the Church helps

The most deprived segment of people

in the Church are the elderly. They

have worked all their lives to build

the Church with their time and money.

and are expected to pay tithing like

The Senior Citizens scrape along as

best they can. Without Social Secur-

ity, they too, would be forced to go

on state welfare. They have paid a

Most of them are on Social Security

everyone else. The Widow's Mite?

only those able to work.

THE ELDERLY AND TITHING

made? Can it be that an average of

huge sum into the Church. A father earning \$4000 per year and paying 10% tithing for forty years will have The result? Pitifully lonely old paid into the Church \$16,000, besides people, many separated because of countless other contributions such as ward budget and building funds. And what does he get back? Nothing. Why doesn't the Church have the decency to tell the elderly to stop tithing? The government gives back something for all those years. A person earning \$3600 since 1951 and retiring at age 65 could receive as much as \$150

The Church might at least provide homes for the aged. The Relief Society and young people could help in the homes; all that is needed is word from the top. Better by far than working on "welfare" farms would be the donation of the members' time in service to the elderly. If Mormons have compassion for anyone, it should be shown to their Senior Citizens. This could set an example for the young people. The elderly could contribute their Social Security and live out their lives in a Church atmosphere, attending the meetings they are accustomed to, mingling with each other, secure in following the familiar patterns of their lives, giving thanks and singing praises. Surely the Church owes them this.

### DUTIES TO PARENTS

But what does the Church advise regarding the elderly? Members who are raising a family, burdened with bills, taxes and tithing, are told to take care of their parents. But

members are kept so busy with Church work they have no time for parents. illness. Old people don't want to live with their children for it often destroys their dignity and selfesteem. It reduces them to roles much like children-being bossed and reprimanded. Of course they don't want this. So, one goes to a rest home, the other lives alone -and the Church goes into business.

What a fraud! To take their money while promising blessings, turn a deaf ear when their people are old, feeble, ill, and tell them their children should shoulder the responsibilities of their care.

There is one Church retirement home near the Temple in Salt Lake City where sixty or so persons may live, provided they can meet the requirements, including the ever-demanded "Bishop's recommend" and provided they or their families can pay the \$195.00 monthly fee.

The Church is more interested in the dead than in old people still living. Witness the amount of Temple work done for the dead, and millions of dollars spent for a mammoth cave for microfilm records of ancestors. Is this reasonable?

The test of the Church's sincerity is in the consideration given those who will soon no longer be productive or profitable.

DESERET INDUSTRIES & THE WORKER BEES

A few seasons ago a writer for the Street Paper had occasion to call Mr. Eccles, a manager at Deseret Industries, about employing his handicapped brother at the D.I. Upon being informed that the wage paid to beginning employees was 60 cents an hour, the writer inquired of Mr. Eccles why a more honorable wage wasn't paid, considering the vast wealth of the Mormon Church. Mr. Eccles replied: "You have to understand that this is a church-owned business, not a church welfare program."

Being surprised at the cold matterof-factness of that call, the writer made a tape recording of a telephone call to Deseret Industries in early February, 1970. The call was directed to a Brother Folkerson who had replaced Mr. Eccles in his managerial

position. Folkerson was not in, so a that correct?" connection was made to a Mrs. Hodges who identified herself as personnel secretary. In answering the phone, "Yeah," she then answered a number of questions about the D.I. program.

She explained that the wage had been "raised to 80 cents an hour the year before." When asked to justify such a low wage, Mrs. Hodges said, "The government SETS that wage." When questioned if the government requires the wage, she replied, "That is a minimum wage. If a man can produce more than that, he is brought up to scale."

THE MORMON CHURCH operates Deseret Industries under a "sheltered workshop license," under Interstate Commerce wage and hour law. Questioning further: "Mr. Eccles had indicated that Deseret Industries is not a Church Welfare program, but is a Church-owned business, is

Mrs. Hodges replied: "Well, they say we are part of the welfare plan, we have to be because we're a sheltered workshop, but we are selfmaintaining and self-supporting."

In order to qualify D. I.'s employees for exemption from normal wage laws, a doctor comes in twice a week to certify the handicapped as being eligible for the 80 cents an hour wage. The D.I. carries on, among other things, a shoe shop, weaving looms, and an electrical appliance shop.

One's "Bishop is his hiring officer, we are only his agency," according to Mrs. Hodges. She also said that "In the nearly 14 years I've been here, only two [employees] have been non-LDS. One was a man who was married to an LDS woman. He didn't stay long."

empty. They...didn't want to face you. No matter what -- you must keep the return visit -- you must make the call." [Emphasis in the original.]

P. 19: "If there is no response to your knock...go at once to the nearest telephone and call the residence. If the contact is at home, she will answer the telephone even though she didn't answer the door ... If you are persistent, you will enjoy success."

Excerpts, pp. 26, 27: "Flee from debate. You can't win an argument." In a disagreement, "[D]o not [try]... to prove him wrong at the moment... proceed to refute his argument by appearing not to be talking directly to him...employ the example of the third party...Say, 'Just the other day I was about to explain to a friend why...! Note that you have not directed your argument directly at the investigator."

P. 34: "People do not always accept the Gospel. Their reasons are many and varied, but usually amount to 1) false pride, and 2) unrighteousness." STREET PAPER (NAUVOO EXPOSITOR) / 23

MISSIONARY TECHNIQUES

" A Systematic Program for Teaching the Gospel "

The Church of Jesus Christ of Latter-Day Saints

Prepared for the use of LDS Missionaries, 1955 Revised Edition. Copyrighted 1952 by the Corporation of the President.

[Instructions to missionaries on methods of approaching potential converts.]

P. 12: "You should avoid...conversation which involves controversial religious principles prior to... getting into the home.'

P. 12: "#5...keep accurate records. Do not fail to make a detailed record which should include: name, address, telephone number, topic discussed, reaction, and the time and date of next appointment. This information must be complete and accurate."

P. 13: "When you are inside and are seated, sit near the edge of the

chair and lean slightly forward. Appear to be genuinely interested in what your companion is saying." [Bold face emphasis in original.]

P. 13: "Try to speak in clear, low tones -- articulate but pitched just low enough so that the party at the door instinctively leans forward to listen. He will thereby be led to concentrate on what you are saying and not on what he should say to

#2...voice sincere but pleasant... #3...delivery smooth...Practice beforehand.'

Others: "Say, 'We are neighbors... may we come in and have a word ... with you?' Still smiling, you move toward the door."

P. 19: "Most people expect you to do what you say you will. That is why you will often call back and find the house dark and the garage

(AD HOMINEM: appealing to one's prejudices, rather than reason; attacking the opponent, rather than the idea.)

Joseph Smith's wife cannot have believed in "The Word of Wisdom". She ran his tavern.

Latest on the Best Seller List: "The Stolen Manuscript" by Sidney Rigdon.

Much of Mormon Church power rests on the arche-illogical foundations which are the supposed supports of its history.

The Mormon Church produces a wide variety of consumer products, such as: Flour, dairy products, vegetables, fruits and nuts (lots of those around), tuna, beef, pork, rabbits (so that's where they learn how), clothing, blankets, shoe polish (you can't tell.. it from shinola), shoe leather (for missionaries), furniture, coal, fertilizer (they put on quite a bit of that), books, magazines, and last, but not least, MONEY.

One campaign of the Mormon Church project to wipe out radicals and reds is called "THE INDIAN DISPLACEMENT PROGRAM".

When a Gentile moved here from the East, he was asked by one neighbor, "Are you LDS?" and by a second, "Do you drink?" he answered "No" to both questions and nobody has spoken to him since.

Medical authorities agree that both LSD and LDS can cause hallucinations.

The State of Utah contains 2 million sheep; half of them are 4-footed.

A progressive political candidate in Utah is one who lists among his qualifications, "active in Church work" without listing his office or the church.

The Communists have always moved into the social vacuums of society, which may explain why they are so ingrained in the minds of Utah's populace.

A friend was selling some horses and ran an ad in the paper. Each respondent enquired first "are you the party selling the horses?" and second "are you LDS?". After the fourth call she replied "yes", and "no, but the horses are".

Nauvoo Suppository:

If you don't like this paper you know what you can do with it.

The Desert News is the official organ of the the Church, but it doesn't sound as good as the unofficial one in the Tabernacle.

Much of the Mormon religion is fundamentalist. In this case that is also an anatomical term.

I had to go out of state recently and was surprised not to get charged for a glass of water.

A Gentile asked someone at Temple Square, "what is the difference between sacred and secret?" The answer was "well the Temple is sacred and the Church's finances are secret. On second thought..."

IF YOU DON'T WANT TO JOIN THEM,

1. Give their kids candy cigarettes and minni bottles to play with.

2. Tell people who object to your smoking that it's the only way to keep the missionaries off.

3. If someone calls you brother or sister, make it plain that you are not related. (Sample line: The only sister I've got is head of Women's Lib in Salt Lake.)

4. Stand at all PTA meetings and suggest that coffee be served. If anyone objects to caffeine, point out that soy sauce and chocolate contain more.

5. Ask political candidates why they consider it necessary to list Church affiliations on campaign literature.

6. When people ask if you're LDS, you have a beautiful opening. Don't waste it. Say "No, I'm perfectly sane", or "I pay enough extra taxes for an honorary membership", or... use your imagination.

7. If the subject of drugs or herbs O comes up, point out that Brigham Tea is a hallucinogen.

Who says 'Utah is not cosmopolitan'? In the major cities of the country and throughout the State of Utah, the Ward is the fundamental political unit. HOW WISE IS THE WORD OF WISDOM?

Dr. Ching-Piao Chien, psychiatrist at Boston State Hospital, as a result of controlled experiments on the psychological problems of aging, believes that beer or wine served in a congenial atmosphere, enhances the effects of social therapy for elderly patients who exhibit psychotic and chronic brain-syndrome symptoms.

Chien found that three control groups who were served fruit punch in a pleasant pub atmosphere did not show improvement in social behavior, but actually deteriorated in this respect, as compared with one group of patients who were served beer in the same pub situation.

A report on the experiments which appeared in "Psychology Today" for May, 1971, states that "While Chien feels that the cozy atmosphere is important, it obviously is not the only factor... It is the beer, apparently, that enhances the congeniality..."

This interesting experiment brings to mind the LDS Word of Wisdom doctrine. In 1833, Joseph Smith received a revelation regarding laws of health which came to be known as the Word of Wisdom. The revelation reserves wine for use in sacraments: "And, behold, this should be wine, yea, pure wine of the grape of the vine, of your own make..." Since then, Church authorities have interpreted the prophet's revelation in such a way as to put a total ban on all alcolic beverages along with "hot drinks" and tobacco.

Present day interpretation of the Word of Wisdom appears to be challenged by D. Chien's findings concerning the therapeutic use of beer in social therapy for the aging.

The Utah Liquor Law in Review:

Many
Minnies
Drunk:
Drunk!

IF YOU APPRECIATE THE





The Money Givers
By Joseph C. Goulden
(Random House, 1971)

Mormon Country
By Wallace Stegner
(Bonanza, N.Y., 1942)

Utah: The Story of Her People
By Milton R. Hunter
(Descret News Press, S. L. C., 1946)

Founding of An Empire
By L. H. Creer
(Bookcraft, S. L. C., 1947)

Indian Communities in Action
Ed. by Robert A. Roessel
(Arizona State Univ. Press, 1967)

The Emergence of Oligopoly
By Alfred S. Eichner
(Johns Hopkins Press, 1969)

New York Times
Los Angeles Times
Brigham Young University Bulletin
Brigham Young University Alumnus
San Francisco Chronicle
Denver Post
Salt Lake Tribune

Wall Street Journal
Rocky Mountain News
Rocky Mountain Review
U of U Daily Chronicle
Deseret News and Church News
California Intermountain News
Las Vegas Sun
Seattle Times
Arizona Republic
Christian Science Monitor
Newsweek
Time
Look
Forbes

Fortune
Business Week
Daily Journal of Commerce (Seattle)
U of U Alumni News
Improvement Era
Relief Society Magazine
The Oregonian
Las Wegas Review—Journal
The Idaho Statesman
The Utah Law Review
City
The Nation
The New Yorker
Moody's Industrials
Poor's Register
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