

## FOREWORD

In the following pages the compiler presents to the public testimonials in behalf of occurrences in church history, heretofore not published. They are highly faith-promoting and otherwise of great value relating divine manifestations received by President John Taylor during the closing years of his life, manifestations, which have not been equalled since the dedication of the Kirtland temple in 1836.—As to the authenticity of the things testified to, the spiritual-minded reader will have no difficulties to discern them as genuine. Furthermore they speak for themselves, when considered that acts out of harmony with divine laws committed in those days called for extraordinary display of spiritual manifestations and the appearance of divine messengers in order to combat the powers of darkness in their attempt to nullify a celestial principle and set it at naught. Likewise the prophetic utterances of the venerable president, partly fulfilled, as well as his divinely inspired movements and the success attained in arranging all things satisfactory previous to his death, as testified to by witnesses who took part in these transactions, denoting faith, valor and spiritual strength will prove a source of inspiration to all who peruse the things published, while the statement recorded by him as to the document drawn up by unfaithful servants abolishing plural marriage, presented to him for his signature will be considered as highly significant when sensed that a few years later a similar declaration was prepared for and signed by his successor in fulfillment of the prediction of the servant of God who died in exile, to the effect, that the powers of darkness would succeed, after his death, to set aside the divine law. The further fact, that a clerk of the court, a non-Mormon, was drawn into play, who drafted the manifesto, executed by the successor of President Taylor and accepted by the body of the church as coming from divine authority, will prove a shocking surprise, when that part of the membership of the church, who comprise the "salt", are informed of the transaction and likewise create feelings of revolting resentment, when reflecting that the church leaders of those days concoted with the enemies of God's laws, to stab with the intent to kill a celestial principle for no other purpose, than to safeguard earthly possessions considered in danger, an act which has brought persecutions upon those concerned and deep humiliation to the cause of righteousness and truth.

The excerpt of a letter directed to Lorin C. Woolley, whose name appears frequently in connection with the contents of this pamphlet, by a number of truth-seeking individuals, under July 1, 1931, printed as last part of the pamphlet, is given with the explanation, that a response to this has not been forthcoming and as a consequence the compiler decided, to submit the incidents testified to, to the scrutiny of the public.—With this procedure he attains the satisfaction that he has discharged his duty as to the cause championed by him and will rest his case, to be taken up by the reader with the determination to do his part to meet out justice to a righteous cause and principle, which has been betrayed in the house of its friends, for if there ever was a time in the history of the church, when a reformation was needed that period has arrived now, and should not be delayed until tomorrow after thousands more adherents to the principles of the gospel have drifted into apostasy.—The letter referred to will be furnished in full upon request, when accompanied with fifty cents for type-writing and mailing.—An account of the events transpired as witnessed have been partly printed in a work published under the title "Laman-Manasseh Victorious" in 1931, but are given here unabbreviated for the reason stated.

—THE AUTHOR

# STATEMENT OF LORIN C. WOOLLEY AND DANIEL R. BATEMAN

Given at Salt Lake City, Utah, September 23, 1929, at 304 Vermont Bldg. with reference to the revelation of September 27, 1836, on the subject of celestial or plural marriage, which revelation was given by the Lord to President John Taylor.

Present: Lorin C. Woolley, Daniel R. Bateman, John Y. Barlow, J. Leslie Broadbent and J. W. Musser. Opening prayer was offered by John Y. Barlow.

Lorin C. Woolley related the following: While the brethren were at the Carlile residence in May or June of 1836, letters began to come to President John Taylor from such men as John Sharp, Horace Eldredge, William Jennings, John T. Cain, Abraham Hatch, President Cluff and many other leading men from all over the church asking the leaders to do something, as the Gentiles were talking of confiscating their property in connection with the property of the church.

These letters not only came from those who were living in the plural marriage relation, but also from prominent men who were presiding in various offices of the church who were not living in that relation, and they all urged that something be done to satisfy the Gentiles, so that their property would not be confiscated.

George Q. Cannon on his own initiative selected a committee comprising himself, Hyrum B. Clawson, Franklin S. Richards, John T. Cain, and James Jack to get up a statement, or manifesto, that would meet the objections urged by the brethren above-named. They met from time to time to discuss the situation. From the White House, where President Taylor and companions stopped after leaving the Carlile home, they went out to father's. George Q. Cannon would go and consult with the brethren of the committee, I taking him back and forth each day.

On September 26, 1836, George Q. Cannon, Hyrum B. Clawson, Franklin S. Richards and the others, met President John Taylor at my father's residence at Centerville, Davis County,

Utah, and presented a document for President Taylor's consideration.

I had just got back from a three days' trip, during most of which time I had been in the saddle, and being greatly fatigued I had retired to rest. Between one and two o'clock p. m. Brother Bateman came and woke me up and asked me to be at my father's home where a Manifesto was to be discussed. I went there and found there were congregated Samuel Bateman, Charles H. Wilkens, L. John Nuttall, Charle Birrell, George Q. Cannon, Franklin S. Richards, and Hyrum B. Clawson. We discussed the proposed manifesto at length, and we were unable to become united in the discussion. Finally George Q. Cannon suggested that President Taylor take the matter up with the Lord and decide the same the next day.

Brothers Clawson and Richards were taken back to Salt Lake. That evening I was called to act as guard during the first part of the night, notwithstanding the fact that I was greatly fatigued on account of the three days' trip I had just completed.

The brethren retired to bed soon after nine o'clock. The sleeping rooms were inspected by the guard as was the custom. President Taylor's room had no outside door. The windows were heavily screened.

Some time after the brethren retired, and while I was reading the Doctrine and Covenants, I was suddenly attracted to a light appearing under the door leading to President Taylor's room, and was at once startled to hear the voices of men talking there. There were three distinct voices. I was bewildered because it was my duty to keep people out of that room and evidently someone had entered without my knowing it. I made hasty examination and found the door leading to the room bolted as usual. I then examined the outside of the house and found all the window screens intact. While examining the last window and feeling greatly agitated, a voice spoke to me saying, "Can't you feel the Spirit? Why should you worry?"

Let my servants call upon the Lord in mighty prayer, retain the Holy Ghost as your constant companion, and act as you are moved upon by the spirit, all will be well with you. The wicked are fast ripening in iniquity, and they will be cut off by the judgments of God. Great events await you and this generation, and are right at your doors. Awake, O Israel, and have faith in God and his promises, and he will not forsake you. I, the Lord, will deliver my Saints from the dominion of the wicked in mine own due time and way. I cannot deny my word, neither in blessings nor judgments. Therefore let mine anointed gird up their loins, watch and be sober, and keep my commandments. Pray always and not faint, exercise faith in the Lord and in the promises of God. Be valiant in the testimony of Jesus Christ. The eyes of the Lord are watching over you and your acts. Therefore be faithful, until I come. I come quickly to reward every man, according to the deeds done in the body, even so, Amen." (Nov. 24, 1889.)

After this the agitation continued. The Twelve finally held a meeting and we were discussing the situation when it was finally suggested that the editor of the Deseret News, Charles W. Penrose, be asked to write a suitable document. For, said George Q. Cannon, "He can write and say more and mean less than any man in the Church." Brother Penrose got up one which was not satisfactory. Frank J. Cannon was then appointed to assist him. They, too, failed and asked to be assisted by John H. White, the butcher, which was granted by the First Presidency.

After being prepared, a committee was appointed, consisting of George Q. Cannon, Francis M. Lyman, Erastus Snow and Moses Thatcher, to present the manifesto to certain non-Mormon federal officials for their approval, among them Judge C. S. Zane and Judge Dixon, O. W. Powers and C. S. Vearan, both groups being accompanied by body guards. (Daniel R. Bateman and Samuel Sedden being the guards of the brethren.) The meeting was in the office at the federal offices in the buildings now occupied by the Kenyon Hotel, Second South and Main. These men insisted

upon a change in the text, adding to the statement, "I deny that either forty or any other number of plural marriages have during that times period been solemnized in our temples or in any other place, in the territory," the statement that "one case has been reported, in which the parties allege that the marriage was performed in Endowment House, etc.," as witnesses were then in the adjoining room who could testify to the fact." The document was then rewritten by Mr. Green, a court clerk, and non-Mormon and was presented and accepted by the church in that form.

Daniel R. Bateman, being present while the above experiences were related by Brother Woolley, testified as follows:

I was privileged to be at the meeting of September 27, 1886, spoken of by Brother Woolley, I myself acting as one of the guards for the brethren during those exciting times. The proceedings of the meeting, as also the circumstances relating to the Woodruff Manifesto as related by Brother Woolley are correct in every detail. I was not present, when the five spoken of by Brother Woolley were set apart for special work, but have on different occasions heard the details of the same related by both Lorin C. Woolley and John W. Woolley and from the circumstances with which I am familiar, I firmly believe the testimony of these two brethren to be true.

## AN INCIDENT

During the closing days of the life of John Taylor, his second counselor, the late Joseph F. Smith, was laboring in the interest of his church in the the interest of his church in the Hawaiian Islands. Seeing that his life was ebbing away, he delegated George Earl to proceed to the islands and notify his absent counselor that the president desired to see him for the purpose of conversing with and instructing him relating to important matters before he passed away. Upon this request both Joseph F. Smith and

George Earl took passage on a sailing vessel and landed on one of the Pacific ports of the northwest instead of in California, where federal officers were on the watch to spy out their arrival. News of their landing in the northwest had filtered out and officers were stationed in Utah as well as in Idaho to ascertain their movements. Inasmuch as neither one of the two were informed as to these developments, it became necessary to send a second guide to accompany the travelers and bring them in a round-about way to the abode of the president of the church. In order to secure this second guide, President John Taylor asked certain brethren, who were with him, to volunteer to perform the task required and impressed upon them the importance and responsibility, which a response to act would carry, inasmuch as not only the life of the one volunteering but likewise the lives of those to be guided were at stake. Lorin C. Woolley was the only one who volunteered, whereupon President Taylor requested him not to depart until he had called upon the churchhead. When late in the evening of that day Brother Woolley informed the president that he was equipped for the occasion and ready to start, the latter raised from the couch upon which he rested, placed his right hand upon the head of the volunteer and pronounced in substance the following upon him: "In the name of the Lord Jesus Christ I promise you that you will perform this mission whereunto you are called successfully, and return to your friends and loved ones in safety. You will live long and become mighty and strong in the church and kingdom of God. God bless you, good night." The mission was performed successfully and the party arrived at Kaysville, Utah a few days before President Taylor died. The intent and purpose of the presence of Joseph F. Smith before John Taylor centered in the desire of the departing chief, that his counselor should be informed as to the provisions made by him as to delegating certain brethren to perform plural marriages, etc., and that he should witness the conferring of the Keys of the Kingdom upon John

Woolley, which renders the incumbent eligible to preside over the grand council of the kingdom, a secular organization consisting of fifty men, namely forty-eight high priests and two honorable men of the world, of which the great majority of the members of the church know little or nothing. A full account of the operation and mission of this organization is given in "Laman-Manasseh Victorious," a work referred to in the Foreword. The keys to the presidency had been conferred upon Wilford Woodruff prior to this. President Taylor informed Joseph F. Smith that the keys to the presidency would in due time reach him and gave him the charge not to confer them upon another. The significance of this charge and its consequences President Smith endeavored to impress upon the members of the church years later by relating a dream experienced by him called the "vision." Lorin C. Woolley informed the publisher of the present pamphlet that in 1911 his father John W. Woolley, then the oldest acting patriarch in the church, received the keys of the patriarchal order under the hands of John Smith. According to D. C. 107 vs. 91 and 92, that office is the highest men can hold in the church pertaining to priesthood. The reader is invited to peruse the scriptural passage cited:

The conferring of keys from one upon another when this becomes necessary is made mandatory as a principle, according to Doc. & Cov., sec. 43, v. 1-6.

#### EXCERPT OF A LETTER

Salt Lake City, Utah, July 1, 1931.  
Mr. Lorin C. Woolley Centerville,  
Utah.

Dear Sir and Brother:  
We have received numerous inquiries coming from members of the

church as to the existence of these keys and their whereabouts and especially as to the assertion made that Joseph F. Smith, the predecessor of the present president of the church failed to confer the keys to the presidency upon any man before his death and thereby caused these keys to revert back to the Prophet Joseph Smith as the incumbent of the keys to the dispensation of the fullness of times, thus laying the foundation of the fulfillment of the prophecy recorded in the 7th verse of the 85th section of the Doctrine and Covenants.

Inasmuch as we learn, directly or indirectly, from all that has been said and printed upon the subject matter, that the keys to the kingdom were conferred upon your father, the late John W. Woolley of Centerville in the year 1887 by President John Taylor and those of the Patriarchal order in the year 1911 by the late patriarch of the church, John Smith, and that these two grand keys are now held by you as the eldest son of your departed father, you will sense not only the expediency but the necessity of appealing to you, to bring order out of the chaos existing today, as mirrored in the following pages and thereby save souls who have started upon the path of destruction, and even perdition.

By the token of the fact that you hold the senior apostleship, having been ordained to your high and holy calling in 1869 under the hands of Brigham Young, we petition you to offer suggestions to the solution of the far-reaching ills, which threaten to destroy the very vitals of the body of Christ and suffocate the faith yet remaining as well as to the general problems confronting the interests of Zion and her cause, also to offer a word of comfort to the honest in heart.

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#### "LAMAN-MANASSEH VICTORIOUS"

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and

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