REMINISCENCES ON PRIESTHOOD

by

Morris Q. Kunz

May 1989

Includes an Interview
with

Elsie Meier Kelsch
(Wife of Louis A. Kelsch)

July 1989
The following pages were typed from the original tape, which was recorded in Salt Lake City, Utah, May 1989.

Minor changes have been made for greater clarity in reading. Also, some mistakes made in the tape have been corrected in the typewritten copy, such as on page 27, where it was inadvertently stated on the tape that the prison document was signed 90 years after the signing of the Manifesto of 1890 instead of 55 years. (This was later corrected on the tape.)

It is also stated on the tape that Lorin Woolley received the priesthood from Brigham Young and Brigham Young from John Lyon. The correction is made on page 20 to show that he received it from John Lyon and John Lyon received it from Brigham Young.

The full names of some of the men talked about are:
John W. Woolley, his son, Lorin C. Woolley, Joseph Leslie Broadbent, Joseph W. Musser and Louis A. Kolsch. They all belonged to the higher order of the priesthood and are mentioned above in the order of their seniority in that priesthood.

Anna mentioned by Elsie Kolsch in the interview following this history was married to Leslie Broadbent. Golde was married to Lorin C. Woolley, and Lucy was married to Joseph W. Musser.
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Morris Q. Kunz

I can't remember the time when I haven't believed in plural marriage for the simple reason that I'm a product of plural marriage. I was born in 1904, fourteen years after the Manifesto.

I had been to Switzerland on a mission and I came back and was living in Boise, Idaho, and I met B. Harvey Allred's family. I met Rhea and we began going together. After going together for several months, we decided to get married.

So she decided that I speak with her father this night when we came home. I stood in the hall, and she went and got her father and brought him out and told him that I wanted to talk with him. So he came out, and I asked Brother Allred if he had any objection to me marrying his daughter, Rhea. He said, "My boy, you can have my daughter on one condition." I said, "What's that?" "That you'll live the principle of plural marriage the first opportunity you have." That was really kind of a shock to me, and yet I believed the principle. I thought it over for a minute or two, and I said, "Brother Allred, I will make you that promise. My father lived it, and I'm a product of the principle and I believe in it."

Well, anyway, we got married on the 31st of March, 1927. We came down here to Salt Lake City. After going back to Boise, I decided that I had better find out who had the
authority to perform a plural marriage, for I believed it took a special appointment in the priesthood to perform the ordinance. So, I asked my father-in-law, B. Harvey Allred, who has the authority to perform a plural marriage. "Oh," he says, "My boy, when you get ready for that you ask the Lord and he'll show you." I thought he was kind of shoving me off, didn't want to tell me anything, but anyway, he also told me that there were people living the principle of plural marriage at the present time.

So I decided to fast and pray about the situation, and I ate very little. I was working hard at a wholesale hardware company, and I went for two weeks with just barely enough to eat to keep me going, and this night we went out to visit some friends. We got back to our apartment at 12:00. We got started talking about plural marriage and I said, "Well, I guess there's nothing to this plural marriage deal because I haven't found out a thing about it."

So we got down and said our prayers and before we went to bed I said, "I want to pray all by myself." So I got on the other side of the bed and I knelt down and prayed and I made a covenant with the Lord if he would show me who had the power to perform a plural marriage I would live that law if it cost me my life. This was 12:00 midnight. I went to sleep, and at 2:00 I woke up crying. And Rhea said, "What's the matter?" I said, "Well, God just showed me who had the authority to perform a plural marriage." She said, "What's
his name?" I said, "I don't know." She said, "You're a good one, telling me you know who has the authority and don't even know his name." I said, "I don't need his name, I'll know him when I see him."

But here's what happened to me. I came through the air right east of the temple. I came down onto the sidewalk on the south side of South Temple on the west side of Main Street in front of the drug store that was on that corner. And that drug store is on that corner to this day. And I started walking south down Main Street. It was in the month of May, a very nice May evening. I looked down the street and I saw two men on the east side of the street just south of First South walking south on that street. One of them had a straw hat, and the other had a regular felt hat on. Down the street a little farther was a policeman. He had one of these billy clubs that he hung on his arm. He was a big, rawboned, tall policeman. And a Dodge touring car came on Third South going west, made a turn to the left going south, and it had side curtains on. The side curtain on the driver's side wasn't hooked, and as he made the turn it swung out and flapped in the breeze. Well, when I got about a hundred feet, or maybe a hundred-and-fifty feet from the corner of First South, here came a man around the corner. He was a small man in stature, walking with a cane. He had on a grey coat and a grey pair of pants that didn't match, and he was wearing one of these stockman's dress hats, a black one. He walked right
up in front of me, and when he got in front of me he took his
cane (he had it in his right hand), and he hung it on his
left hand, and reached out his hand to shake hands with me.
I took his hand, and he said, pointing with his left hand,
"Brother Kunz, I'm the man you're looking for." And I looked
at him again. He hadn't shaved for, oh, I'd say four or
five days. His whiskers were quite long, and his fingers
were twisted somewhat with arthritis. So I stepped sideways
to let the man go by, and he took a step sideways going north.
I was going south, and I thought: I'll just turn around and
take one more look at this man and then I'll know him for
sure. When I turned around and looked, he disappeared right
in front of me. And that's what startled me.

And I had the spirit of God on me. I woke up, and I
was happy, and I was crying, and I was thankful that God had
showed me this man. Now that was in the month of May, 1927.

At the end of 1927 we moved down here to Salt Lake City,
and we got a place at 459 Denver Street where we were renting,
and my wife, Rhea, was expecting our first baby.

Brother Allred came down to Conference and stayed with
us. And this Sunday, after the first session of Conference,
we were at home, and he said, "I've got a missionary companion
I'd sure like to see." I said, "Well, get your coat on and
we'll go see him."

So he got his coat on, it was cold weather, and I put
my coat on. We got in the car and we drove down to Fifth
South and went west to Second West and then started north
over to North Temple, which was the old highway. When we got onto North Temple we turned east, and it was the third house from the corner, setting on the south side of the street. We stopped there, he got out and knocked on the door, and here came a little old lady out. He talked to her and he came back and said, "Well, he isn't home." I said, "Did she say what time he'd be home?" "Yeah, she says he'd be home at 2:00." I said, "Well, let's go home and eat and we'll come back." "Oh, no," he said, "We won't have to come back." I said, "Well, we'll come back."

So we went home and Rhea had dinner ready. We ate our dinner and I kept looking at the clock and at ten minutes to two I said, "Brother Allred, get your coat and let's go down and see this friend of yours." "Oh," he said, "It's not necessary." I said, "Get your coat on, we're going to go."

So I held his coat and put it on for him, and I put on mine, and we took the same route, and we stopped in front of the house. He goes and knocks, and the little old lady come out again. The man wasn't home, and he came back and said he wasn't home. I pulled my watch out and it was just about a half a minute to two. I said, "Well, if he said he'd be here at two I think he'll be here." "Well," he said, "Come on, let's go."

We were in my car, it was a 1926 Model T Ford sedan, and the starter was right back where you can step on it with your heel. I put my foot there ready to step on the starter and
I put my hand up to turn the key and I looked in the rear view mirror. And just then a car with side curtains on came and made a turn to come down the street, and they started pulling in towards the curb behind us.

I sat there watching, and a man got out of the back seat and opened the front door, and this man that God showed me got out of the car. He was standing there. I was looking at the mirror, and I said, "That's the man." Harvey Allred looked around, and he said, "Yup, that's the man," and he got out.

I was sort of dumbfounded. I just sat in my car. They were close enough to the car where I could hear them talking, and he said, "Oh, Brother Woolley, I'm sure glad to see you." And I still sat in my car, and Brother Woolley kept looking over at me, and I kept looking over at him. Finally Brother Allred said, "Brother Woolley, I'd like to have you meet my son-in-law." He said, "I'd be glad to meet him." He came over and he hurg his cane on the left hand and put it up against the car and reached in and we shook hands, and I said, "Brother Woolley, I'm very glad to meet you." He said, "Brother Kunz, I'm glad to meet you."

He had on the same hat that I saw in the vision or dream or whatever you want to call it. The only difference was, he had a blue serge suit on. Now, that was the First Sunday in April, 1928, which I think was on the first day of April.

It was during that time that I got acquainted with his father, John W. Woolley. I went out to Centerville several
times during that summer to see Brother John W. Woolley, and whenever Lorin was home and he saw that somebody drove in there, he would come over. He lived just through the field from his father's home.

We got over there one day and we hadn't been there five minutes 'til Lorin came in. As we drove past Lorin's place I saw him out picking ears of corn (this would have been about August) and he had an overall jumper on. About five minutes after we got over there Lorin came in and we started talking about the Meeting of 1886.

Lorin sat there and showed me where he was sitting. He said, "I had my rifle across my knees and a lamp on the table and I was reading the Book of Mormon. I was asked to set guard that night with another man by the name of Charles Birrell. He and I were to guard Brother Taylor that night because he was in hiding. All of a sudden I heard voices in the room where Brother Taylor was. We didn't call him President Taylor, we called him Boss, because he was in hiding. And I became very worried to think that I had let somebody in that room and I was guarding it. They had heavy screen mesh nailed on all the windows and I went out the kitchen door and I felt the windows as I went along and the outside door, and when I got to the last window and was feeling it, a voice said to me, 'Can't you feel by the spirit that all is well?' I turned around and went back and I had called Brother Birrell and he was up. As I sat there I looked and I could see a
light, a real bright light, under the crack of the door where I was sitting. The door was in the north part of the room. I heard two distinct voices other than President Taylor's that I wasn't acquainted with. And after midnight I didn't hear the one voice.

"The next morning when President John Taylor came out," Lorin said, "his countenance shone. He was so filled with the spirit of God that we could hardly look at the man. It almost blinded you to look at him." He said, "Brethren, I had a nice visit with the Prophet Joseph last night." And Lorin said, "Boss, who was the other personage that was there?" He said, "Lorin, what do you know about that?" "Well," he said, "I could hear three voices. I knew yours, but the other two I wasn't acquainted with. And after midnight I only heard the one voice." "Well, my boy, that was your Lord and Savior, Jesus Christ. He was there 'til midnight."

The next morning they had the Meeting of 1886, in which President John Taylor had received the Revelation of 1886, and Brother Cannon had asked him to inquire of the Lord regarding whether they should sign a Manifesto or not. They were putting pressure on them.

And John W. Woolley bore testimony to me, too, that he was there, he saw the light with President John Taylor, and so on.

So they had this meeting, and I believe there were about thirteen people there including one woman, as I remember.
The meeting lasted for eight hours. And they said when President John Taylor would prophesy when he was speaking, he would rise off the floor as high as 18 inches standing in mid-air while he was talking.

I also met Dan Bateman. I think I met Dan Bateman before this time, before I went out and talked with John W. Woolley and Lorin. Dan Bateman was at the meeting. So I had met three of them that were at the Meeting of 1886, the eight-hour meeting.

Now, Lorin told about the meeting that was held after the eight-hour meeting, in which five men were there and were ordained into the council of the priesthood, the highest council. It's known as the Sanhedrin or the Friends of God.

He said that in that meeting the Prophet Joseph came, and three of the men (Samuel Bateman, George Q. Cannon and John W. Woolley) all knew the Prophet Joseph in mortality in Nauvoo before he was martyred at Carthage jail. He says, "Two of us had never met him, myself and Charles Wilkins. We were introduced to him and shook hands with the Prophet Joseph on that particular day."

I made several visits out to the Woolley home, visiting with John W. Woolley, during the summer and fall of 1928. On the 13th Day of December, 1928, John W. Woolley passed away. He was taken on the other side. On the 16th of December they held the funeral out in the Centerville ward. I took Daniel R. Bateman and my wife, Rhea, and we went out to the funeral.
It was a beautiful day. It snowed about 14 or 15 inches of new snow, and then it cleared up and the sun was shining brightly on that new snow. They had cleaned the parking lot so we could park, and we went in and they had the funeral, which was a very nice funeral.

After the funeral they took the casket out and the audience followed, and we were in the back end and were some of the last ones coming out. We came out the front door, which was on the south, and it had a high porch, four-and-a-half to five feet, and steps going down. We stopped on this porch and Daniel R. Bateman said to me, "I see Brother George Earl out there. You stand here and I will go and get him. I want you to meet him." He said, "George Earl was at the Meeting of 1886."

So he went and got Brother Earl and brought him up there and made us acquainted and he says, "Brother Earl, I wish you'd tell Brother Kunz what you know about the Meeting of 1886." He said, "Well, I was a teenager at the time, and I was doing chores at the Woolley home, and I was going in and out of the house and the kitchen. I was taking things in, and I knew there was a meeting going on, but I didn't know what it was all about." After he left, Don Bateman said to me, "He didn't tell you all, because he was in the meeting. Some of the big boys in the church have got to him and he's afraid to tell what he really knows about the meeting."

So, anyway, I met four men who were in that Meeting of 1886, and they all bore their testimony except Brother Earl.
He was just a young fellow and I suppose they just scared him. After John W. Woolley died, Lorin was the last man in the council of the priesthood. He said, "The last ones in the council were Father, Joseph F. and myself."

I used to stop at the Kenyon Hotel to see Brother Woolley. I had a job here in Salt Lake at the Great Western Coffee Company delivering goods during the daytime to the homes of people, and when I got through with my route I used to stop at the Kenyon Hotel. This was in February 1929. I would say it was around the tenth of February, because it was very cold weather. I got in to the hotel about 4:15 or 4:30 and Lorin Woolley was there. He said, "Have you seen Dan Bateman?" I said, "No, I haven't seen him." He said, "Well, I think he'll be here after a while."

In the meantime Lothair Allred (Jack Allred, they called him) came in and we shook hands and talked. Pretty quick Dan Bateman came in, and Lorin said he got word from Laura Barlow that I.W. was sick down in Pleasant Grove and would like somebody to come down and administer to him. He says, "If we had a way down we ought to go down and administer to him." I said, "Well, Brother Woolley, I have my car out here parked on the north side, but my tires aren't very good and I don't know whether they'll take us down there and back or not."

"Well," he said, "Why don't we try it?" I said, "Okay."

So four of us got in the car and we drove down to Pleasant Grove and found where I.W. Barlow lived. We went in the
house, and it was real cold weather. We took our overcoats off and got warmed, and after we got warm I.W. wanted to be administered to. He was sitting in a rocking chair with a pillow in his lap and his hands on that pillow. He had rheumatism of the skin, and I'll tell you his hands were red enough they almost looked like a liver. And he was in terrible pain.

So Brother Woolley asked for some oil, and Laura brought it and he said (he called him Ian), he said, "Ian, what's your pleasure?" He said, "Brother Woolley, you take charge." So Brother Woolley asked Daniel Bateman to anoint his head, and then he asked Lothair and myself and Brother Bateman to lay hands on his head with him, and he sealed the anointing. And that was the shortest sealing I ever heard in my life. Very few words. When he got through he said, "Ian, that was a short one, but that's what you wanted wasn't it?" And he said, "Yes."

In the meantime, Sister Berlow had made us a cup of coffee and a sandwich and invited us to come out in the kitchen and eat. We went out and ate and came back in and visited awhile, and then we left. And as we were coming home on this side of Lehi (the old highway followed the railroad around the point of the mountain) about two or three or four miles north of Lehi I had a flat tire. And my spare was flat. So I got out and I fixed the flat tire I had and got in and drove about a block and it went flat again. Lothair held the flashlight and I took those tires and went through them and patched the
innertube. I took the best tire I had, and it had a hole in it about as big as a fifty-cent piece clear through the tread and all. So I took another innertube and cut the stem out and cut it up and wrapped it around that innertube and put it right where that hole was. I finally got it on the rim and got it put on and got in the car, and it was so cold when you stopped on the snow it would just squeak. I got in the car and I says, "Well, I don't know how far that will take us." And Brother Woolley said, "Well, I don't think we'll have another flat tire tonight."

So we drove clear in and took Dan Bateman to his home in West Jordan, and instead of going back to State Street I let him out and went up to Redwood Road--went north on Redwood Road, and when we got near 21st South Brother Woolley said, "Morris, what time is it?" I pulled my watch out and looked at what time it was, and I said, "It's just two o'clock." He said, "If it wasn't quite so late I'd have you take me down here and let me out, but I couldn't invite you in, so I guess I'll have to have you take me out to Sarah Ann's." That was his wife in Centerville.

So we went down Redwood to North Temple and went down to 2nd West and turned north. We got by the old hospital and the Hot Springs on the east side a little bit farther north. We were about in the middle position between those two buildings going north on the highway, and Brother Woolley was sitting in the back seat. He pulled himself up to where his head was between both Lothair and myself and he said, "Brethren, I
feel by the spirit of God to tell you boys some things tonight.
Never before have I repeated it to mortal man except once.
You're not to speak about it now, but the time will come when
you will be called upon to testify to the things which I have
told you this night."

So he began to tell us about the councils of the priest-
hood. He said, "There's a council of priesthood that is
higher than the quorum of the Twelve or the Presidency of the
Church. It's known as the Council of Fifty. It consists of
48 High Priests and two honorable men of the earth. And the
High Priests that are called in that council are called in by
revelation. The two honorable men of the earth are led by
the spirit of God, and they come to the meeting.

"Then there's another council that's higher than that
one. It's known as the Sanhedrin or the Friends of God." He
said, "Now that I've mentioned the Friends of God, it's in the
Doctrine & Covenants. Next time you read it you'll see it in
there." Well, the next time I read in the Doctrine & Coven-
ants I saw it in there. It's in Sections 84 and 88 in the
Doctrine & Covenants.

He said, "This higher council has seven presidents to
it. And they are called in by revelation, and they receive
revelation out of heaven, and when that council is fully
organized there will be seventy men in that council. Yes,"
he said, "seventy-one, for the Savior always presides over
that council." So they were called by revelation. That was
in February 1929 and I never said anything to anybody about it.

I went back to Boise and lived there, and I worked on the fire department there for three years. I came back down here in 1933. During the meantime and before I left here, men had been called into this council of priesthood. Leslie Broadbent and John Y. Barlow had been called in. They were called in and ordained, as I understand, on the 9th of March, 1929.

When I came down in 1933 I was working for the city on the city fire department. Clarence T. Ward, a counselor to Heber Q. Hale, was City Attorney. Heber Q. Hale called me at the fire department (this was on a Saturday) and told me he'd like to have me come over to his office. I went over to his office and he said, "Brother Kunz, it's noised about that you're living plural marriage." He said, "Don't tell me anything, don't tell me anything." I said, "Brother Hale, I won't tell you anything." But he said, "They've got it all arranged when you get back from Conference they're going to have you arrested and put you in the Idaho State Penitentiary. And the sad thing about it," he says, "It's my counselor that is doing it." And as I went up to his office I met his counselor at the downstairs door going out of the building as I was coming in.

So, anyway, I moved down here in 1933, and I went out and asked Brother Woolley whether I had done the right thing. I hadn't unloaded my furniture, I had it on a trailer. I told him that if I had done the wrong thing I'd turn right
around and go back to Idaho and take my medicine. He sat there like he was looking out the window and he said, "My boy, you've done the right thing. The fight is here. It isn't in Old or New Mexico or California or any other place. We're going to stay right here until we go back to Jackson County, Missouri, and the Lord wants you here. You're going to have a hard time getting started, but you'll eventually make it."

Anyway, after I'd been here maybe a week or two, I went up to the Atlas Building. The brethren had an office up there where they'd meet and have discussions whenever they came to town. I met Lyman Jessop, and he and I went up to the office. We got in there and Edmund Barlow was there and Leslie Broadbent. Edmund Barlow had to excuse himself, he had something to do, and about ten minutes later Lyman said he had an errand to run, and Leslie Broadbent and I were in the room alone.

And Leslie proceeded to teach me the order of the priesthood. He went through it almost verbatim to the same words as Lorin Woolley did about the different councils of the priesthood, and he looked at me and he said, "Morris, that's the first time you ever heard this." I said, "No, Leslie, the second time." He said, "Who ever told you that?" I said, "Lorin C. Woolley." He said, "Did Lorin Woolley tell you this?" I said, "He most certainly did." So that was the first time I ever talked about it, and that was in 1933, and he taught us in February, 1929. So it became, you might
say, common knowledge among those who believed the fulness of the Gospel.

So, that's how I understand it, and Brother Woolley told me one time when I was talking with him, he quoted Amos, I think it's the third chapter and the seventh verse. He said, "The Lord God doth nothing except he revealeth his secrets unto his servants, the prophets. And I want to tell you it means exactly what it says."

Well, anyway, I had a lot of discussions with him, and one day we were visiting up at Leslie Broadbent's, Lyman Jessop and I, and I asked Brother Woolley, I said, "Brother Woolley, did you ever see me before we met at South Temple?" He said, "Yes, I met you, I saw you once before. I've known you for a long time." And then he said, "Well, let me put it in a different way. When I was traveling Boise Stake when it took in from Burley, Idaho, to Ontario, Oregon, I got word from Father and Joseph J. to go over to Driggs, Idaho, and look up a man by the name of Samuel Kunz and to try him out, and if I found him to be true and faithful to ordain him a Patriarch and set him apart to perform plural marriages in that stake until his death. So, anyway, you see, I've known the Kunz family for quite some time."

I said, "Yes, Brother Woolley, he was my uncle, and he died in 1927." He said, "1927, are you sure?" I said, "Yeah, he died in 1927." He thought for awhile, and he said, "You're right, he did die in 1927. But when I got over there, I got there about noon. Samuel Kunz came out and we put up the
team and went in the house, and I spent the rest of the day with the men and I tried him out and I found him to be true and faithful. That night after dark he and I went down along the river in a clump of willows and I ordained him a patriarch and set him apart to perform plural marriages in that stake until his death."

Now, they have in the church record that James E. Talmage ordained him a patriarch. Well, that was done so they would have a church record, because they weren't accepting the priesthood at that time. So he was called by revelation to be set apart to be a patriarch and perform marriages at that time. So I told Brother Woolley that he (Samuel Kunz) gave me a patriarchal blessing in June of 1917.

I would like to relate one thing that happened in February 1929. Lorin C. Woolley, Moroni Jessop, Lyman Jessop, Lothair Allred and myself were sitting in the mezzanine floor in the old Kenyon hotel. We were talking about priesthood. And Brother Woolley made the statement, he said, "Brethren, remember this, before the One Mighty and Strong comes to set the House of God in order, every quorum of priesthood from the highest down to and including the last quorum of deacons organized by the church will be out of order. Brethren, remember this." And he repeated it back to us the second time.

Then I said, "Brother Woolley, if you think that I'm worthy, I'd like to have you confer the priesthood on me."
He said, "My boy, I've been waiting for you to ask me that
question. How did you receive the priesthood?" I said, "Well, when I went on my mission I was ordained an elder by Edward C. Rich of the Montpelier stake. He was President." He said, "Well, how did he do it?" I said, "Well, I don't know, I don't remember. I didn't know at that time that they were conferring priesthood two ways. And to be honest with you, I was just scared half to death. I was only seventeen years old, not quite eighteen, when that happened."

So, he said, "If we had a place we'd do it right now." I said, "Well, my car is right out here and my baby is sick and I'd like to have her administered to." She had pneumonia and I was living on Second North in an apartment just north of the fairgrounds. So we got in the car and drove out there. It was on the second day of February, 1929, Groundhog day, and it was real cold weather that year.

We got in the house and we took our overcoats off and got warm, and then Brother Woolley took a chair and he said, "Brother Kunz, sit down here." So I sat down and he conferred the priesthood on me. When he got through he said, "Now you stand here by the side of me and help me."

Then he called Jack Allred. And he and I conferred the priesthood, him being mouth in every case, onto Lothair Allred. Then he said, "Jack, you stand here with us and help us," and he called Lyman, and we conferred the priesthood on Lyman. When he got through with Lyman, he said,
"Now, Lyman, you help us." So Moroni sat down there, and we all put our hands on Moroni's head and Lorin's hands began to shake. I knew there was something happening, and he said, "Moroni, you have got the priesthood, I can feel it." He said, "We're going to confer it upon you again, and then we will know and God will know that you have the priesthood."

When he got through, he turned to me and said, "Morris, I have conferred the priesthood on you boys this day. But when you function in the church, function in the office which the church has given you." He said to me, "Morris, what office do you hold in the priesthood?" I said, "A Seventy." He said, "A seventy?" And I said, "Yes." "Well, who ordained you a Seventy?" I said, "Seymour B. Young." He said, "My boy, if Seymour B. Young ordained you a Seventy, you are a Seventy, for he was an Apostle of the Lord Jesus Christ."

Then he turned and he said, "Brethren, the time is coming when you're going to have to trace your priesthood back to the Prophet Joseph Smith. I will give it to you and you go home and write it down and you'll have it." He said, "I received my priesthood from John Lyon, John Lyon received it from Brigham Young, Brigham Young received it from the Prophet Joseph Smith, and the Prophet Joseph Smith received it from Peter, James and John."

We went about four years to 1934 when Brother Woolley died. He died in September of 1934. Six months later Leslie Broadbent died in March of '35.
The morning after Leslie died, I drove down to where Moroni Jessop lived, because I had heard Leslie had passed away and I was wondering why he was taken so soon after Brother Woolley had passed away. I arrived at his home on Floral Avenue, which was located between Second and Third South, and between State Street and Second East.

When I got down there Lothair Allred was standing out in the alley talking to Moroni Jessop. I parked my car and got out, and we were wondering and talking about Leslie passing. A few minutes later from Second South came John Y. Barlow, Joseph Jessop, Rich Jessop and Lyman Jessop down to where we were talking. We greeted each other and we were talking about Leslie being taken right away.

After we had talked a few things and nobody said anything for a while, John Y. Barlow looked up and he said, "Well, boys, from now on things will be run different." Moroni Jessop looked over at me and winked, and I winked back at him. Everybody else was looking at the ground. It seemed like nothing was said for at least ten minutes, but I suppose it was about ten seconds. That was in March of '35.

Lorin had told in my hearing at a cottage meeting in Leslie Broadbent's home that we shouldn't organize, we shouldn't colonize, but it would be alright to hold a small cottage meeting in different homes and to be careful with what we were doing.
It was less than thirty days after John Y. made this statement that he started the Short Creek, or the United Effort deal and went down to Short Creek.

And time went on until we were arrested in 1944 for unlawful cohabitation. About that time Roy Johnson and Marion Hammon were put into the council by John Y. Barlow.

We had been in trials in 1945, and it looked like we were going to prison. Brother Musser came out to where Lou Kelsch lived at the old Hill home, and I happened to be over there that day. We had a visit, and Joseph said, "Why don't we take a few days and go over to Elko, Nevada, and take a rest. We've been in court all this time and it'll do us good." So we made the appointment to leave the following day.

We went over to Elko and stayed at the Stockman's Hotel there. After staying there two nights we decided to come back to Salt Lake City. As we were coming from Wells, Nevada, we started going up Pequop Pass, and I said to Brother Musser, "I'd like to ask you a question, but before I ask the question I would like to explain to you how I understand that men are called into the order of the priesthood, into the Sanhedrin council.

"First of all, a messenger comes to the head man and presents the name, or names, whichever the case might be, to this man. We'll say, for instance, Lorin Woolley, in the case that Leslie Broadbent and John Y. Barlow were
called. He presented the names of Leslie and John Y. to Lorin and asked him if he was acquainted with them, and if it was agreeable with him for them to be called into the council. Lorin gave his answer and the messenger left, and reported to the priesthood council on the other side, and he told Lorin he would be back in a few days. He came back in a few days, and then he told Brother Woolley to go and talk with Leslie Broadbent and John Y. Barlow, teach them the order of the priesthood, and see whether they are willing to accept the position in this council. So Lorin goes and does that and then the messenger comes back later and gets the message, takes it to the priesthood council on the other side, and then he comes back a few days after that and tells Lorin what day they should be ordained and which order they should be ordained in. Now, I would like to ask you, Brother Musser, whether that procedure was followed when John Y. called Roy Johnson and Marion Hammon into that council?"

He said, "I'll tell you what happened. John Y. came up to my home. I was living on the avenues. I hadn't seen John for quite some time, and when he came into the house he said, 'Joseph, I feel that Roy Johnson and Marion Hammon should be put into the council.'" He says, "John, have you had a revelation to that effect?" He said, "No, but I feel." Joseph said, "I told John, 'You know as well as I do what the order is, what we have been taught.'" He said, "I suppose I got a little rough with John Y. at that time, and he
stormed out of the house and left, went back to Short Creek. Two weeks later I looked out the window and John Y. was coming up to my house again. When he came in, and after he got in for a little while he said, 'Well, Joseph, I still feel that Roy Johnson and Marion Hammon should be put into the council.' I said to John Y. again, 'John, have you had a revelation to that effect?' 'Well, no,' he said, 'I haven't, but I feel that they should be put in.' Well, in the meantime," he said, 'I suppose I had mellowed a little bit, and so I told John Y., 'John, you being the senior member of this council, if you want to put Roy Johnson and Marion Hammon into the council, I will not oppose it providing that you take all the responsibility.' So," he said, 'That's what happened.' I said, 'Well, Joseph, I can't take it.' He turned back (I was in the back seat) and looked at me over his left shoulder. He said, 'You're not so different, I can't either.'

When he got through, Lou Kelsch spoke up and he said, "Pa, that's exactly the way I understand men are called into the priesthood, as you said. And John Y. came out and asked me if it was alright to put Roy Johnson and Marion Hammon into the council, that he felt. And I said, 'John, have you had a revelation to this effect?' 'No, but I feel that they should be put in.' 'Well, John, if you want to put them in and you take all of the responsibility I will not stand in your way.' He said, 'I will take the responsibility.'" And
then Lou said to him, "And John, if there's any glory in it, you can have that also."

So that is the way Joseph and Lou both told me how they (Roy Johnson and Marion Hammon) were called. Later on I talked with Charles Zitting. Charles had the same understanding, and he asked John the same thing, whether he had a revelation to that effect, and he said, no, but he felt. And Charles told him, "John, you know how we've been taught that men are called by revelation out of heaven, and if you want to take all the responsibility, I will not stand in your way." He said he would take the responsibility.

When we got back from Elko, it was only a few days until we were in the County jail, and we were having a writ of habeus corpus filed in the courts. They took us up to the County jail while they were going to have a hearing on this and we spent, I think it was three days, in the County jail. And we lost on the habeus corpus.

We were taken up to the Utah State Prison on 21st South here in Salt Lake City on May 15, 1945. We were in quarantine up there for a couple of weeks, kept in our cells there, and after awhile they turned us out into the yard with the rest of the convicts.

Then we went to work in the garden. They were raising vegetables, corn and potatoes. We were hoeing corn and working there for four or five months, when one afternoon Joseph called us all down to the old barn, and there was a
leaned on the south side. He had a document he wanted to read to us. It was the first "Manifesto" that was presented to us in the prison. They had got it up, and he said if we would sign that we'd be out in just a little while. He said also, "You know, we can't fight the Church on this principle." I could hardly believe what I was hearing after he had so masterfully taken the Church to task for giving up the principle of plural marriage.

But anyway, some of them signed the document and some of them didn't. John Y. Barlow was not in favor of the signing of the first one because he didn't like the wording of it. So it went along a few more days and they brought another one in. They had changed it. Several of them had signed it and they decided that was the one that they were going to sign.

Well, some of them backed out on it. Del Timpson was one of them. He said he had a dream the night after he signed it. He came down to my cell. The door was open first thing in the morning. He stood in my cell door with tears in his eyes, and he said, "Pa, you men are right. God showed me last night if I signed that document I wouldn't have anything. I'm going to Joseph Musser and have my name taken off." Which he did, that same day.

And after he took his name off some of them became a little weary about the one they were signing so they discarded that one. And they came up with another one. And
each one they brought tied them up a little tighter than the first one. So they finally signed the third one, which is published in the TRUTH magazine in 1946—January issue 1946. It's in there; you can read it.

They agreed to give up plural marriage. They agreed that they wouldn't countenance plural marriage and that they wouldn't perform any more marriages in plural marriage. And they did it for their freedom. Four of us remained in there and refused to sign the document.

By coincidence, that document was signed on September 26, 1945, 55 years later to the day that Wilford Woodruff signed the Manifesto of 1890. They signed it in September and then the Board met and they presented the document to them. They gave them a parole and they were paroled in December of 1945. I think they did about seven months.

After that they took Charles Zitting, Arnold Boss, Lou Kalsch and myself out to the Point of the Mountain. But during the interim, while they were in there, boy, they worked us over, I would almost say with spurs on, trying to get us to sign the "manifesto", and we refused to sign it. Joseph's health was failing and they'd tell us that Joseph and John were old and they might die in there. I told one of them I didn't care if we all died in there, that I wasn't going to sign that document.

Well, anyway, we had our trials, and we were kind of relieved the day they left prison, so we stayed out to the
Point of the Mountain, milked cows out there and worked on
the farm and so forth.

We were transferred about two days before they went out. Some of
them had already been taken out to the Point of the
Mountain, and that's where we hashed things over. We were
told that they were going to treat us real rough as regular
prisoners now, and Rulon Allred got Charles to the side and
told him that the Warden had told him that they were going
to treat us as regular prisoners and, oh, they gave us all
kinds of pep spiels that were supposed to be going, but they
didn't make any difference after they left. I think they
were just putting pressure on us to get out.

I told Rulon Allred before he left the prison, I said,
"You're tied up forever on that." "Oh, no," he said, "I
think that just means while we're on parole." I said, "It
doesn't say anything about parole in there. It says here-
after we would not countenance the principle of plural
marriage," and I said, 'hereafter' is just one helluva long
time. It just keeps going on." And that was the attitude
they took. They figured that they were free after they got
off their parole.

I forgot to mention a few things that John W. Woolley
told me.

Before I was ready and/or had anybody to go into plural
marriage with me, I decided to drive out to Brother Woolley's
place and ask whether I was worthy to go into the principle.
So I drove out there. I had Rhea with me and our first child. Our first child was born on the 28th day of April, and this was about in August or September of 1928.

We got over there and Lorin came in, and I said to Lorin, "Brother Woolley, I'd like to know if I'm worthy to go into the principle of plural marriage." He said, "My boy, I've taken you into consideration ever since I met you. I know that you're worthy to go into the principle. You bring the girl out and I'll tell Father to seal her to you." Well, I never had a girl ready. So, anyway, it stopped there.

But Lorin left, and I said to John W. Woolley, "Brother Woolley, how in the world can I live plural marriage and support another family? I've got one wife and one child and I'm having a hard time supporting them." He said, "My boy, did you ever see a hen around the barnyard with one chick?" I said, "Yeah, I've seen that." "Well," he said, "That hen scratches all day long for that one chick. If you take a dozen more chicks and turn loose with that hen, she won't scratch any harder. And they'll all live. My boy, if you'll live the principle that's the way it'll be with you."

Now talk about a statement made by a Prophet of God. I'm the father of 31 children, I have eight step children, my oldest daughter is 61 years old and the youngest one is 15, and I am going to have my 88th birthday my next birthday. And they're all still alive. Talk about a promise!
It says in the Bible (don't pin me down to chapter and verse), but I read it in there, where it says, God would not let the words of his prophets fall to the ground void. And that has been quite a promise to me.

I thought of one statement that was made here in this room in 1960, as I remember it, in July. Charles Zitting came here to visit with me. He told me he'd had a dream about me, and he came over to tell this dream, which I'm not going to talk about. Shortly after he arrived here, Lou (Kelsch) came from Elsie's home down here, and Nathan Boss came from his home and after they were here for a few minutes Arnold Boss and Moroni Jessop came driving up in Arnold's car.

They came in the house and the six of us were visiting here and talking different things over, and Charles told them he had a dream about me, and he related the dream to them. Then he looked at Lou and he said, "Lou, why don't you come to our council meetings and come and help lead the people?" And Lou said, "Well, Charles, I'd like to ask you a question." He said, "What's that?" Lou said, "Are you getting revelations in your council meeting?" Charles said, "Well, no." and dropped his eyes and looked at the floor, and Lou then said to Charles, "How, then, are you going to lead the people without revelation?"

On December 22, 1952, Louis Kelsch, Nathan Boss, and myself went up to see Joseph Musser. When we got up there
Arnold Boss was there and Arnold has recorded what happened the day we came up there to visit with Joseph. This is taken from December 22, 1952, in Arnold's journal:

"I went up to see Brother Joseph W. Musser at his home. He was sitting up. He looked fairly well, but was speechless. His whole right side is paralyzed. He cannot raise his right arm. He recognized me as soon as I came in extending his left arm. I sat there but could get no reply from him, other than he tried to laugh when something was said that touched his humor. After talking to Lucy for some time, here came Lewis Kelach, Horris Kunz and my son Nathan to see Joseph. It was quite a coincidance—all of us meeting together. The brethren stayed for a little while after I left. Joseph tried to say something, but no one could understand him. We all had to leave without getting his message. I have since wondered if he wanted us to administer to him.

"Lucy told me before the other three men came in, that last night R.C. Allred came to the home. With him he brought an Indian. While in the house he left the Indian out in the car. Rulon was bragging what an intelligent man he was. How well versed on almost every subject. Finally he went and brought him in. Lucy said, 'I knew him as soon
as he brought him into the house, but he didn't seem to remember me'. She said he was the same man who years ago had come to one or two meetings held at Bro C.F. Zitting's home on south, 5th East. Lucy said, 'He is a crook'. She related how he had come to their South Temple home one time to borrow money from Joseph to get out of the city. Joseph was absent. Lucy said she gave him $2.00, it was all there was in the box. The Indian promised to return it, but has never done so to this day. Lucy said, he came inside and stood in front of Joseph, never looked at him but kept looking at the floor. He never said one word while in the house, nor did he even look around. Lucy said she would have to tell Allred she knew him, and that so far as she is concerned, he is crooked."

Approximately a week or ten days after this occasion, I decided to go up to see Brother Musser again. When I went into their home Lucy met me, and as I came in Joseph was laying on a single bed in the living room against the north wall. I walked over and he handed me his left hand and I took his hand and held it and started talking to him. He began to sort of laugh, sort of a hysterical laugh and cry at the same time.

After he got through with that, he sat on the edge of the bed, and finally he motioned for me to follow him. So I
followed him, and we went through the kitchen and down the stairs into the basement. When we got down into the basement there was a landing there, and in the southeast corner of the basement there wasn't anything in the corner there. He stood and pointed his hands and mumbled something that I couldn't understand, and I asked him, "Joseph, do you want some shelves built in this corner?" He shook his head and waved his hand no, and I said, "Do you want cabinets built there?" No, no, no, he shook his head. I asked him a few other questions and I couldn't get what he was trying to tell me. So I stepped to the stairway and called Lucy and asked if she could please come down for a minute, and she came down and asked Joseph what he wanted. He swung his arms and mumbled something, and she asked him several different times if he wanted different things there, and he'd shake his head, and she finally said to me, "I can't understand him either."

So we went upstairs and Joseph got back on the bed again when we got up there, and Lucy told me that Dr. R.C. Allred was coming in to treat Joseph. But she said he was using him more than he was treating him. Everything that Dr. Allred said to him or suggested to him or asked him he would shake his head yes.

And I soon left after that and that was the last time I ever went up to the home to see Joseph, and I don't remember whether I ever saw the man again before he died.
Interview with Elsie Meier Kelsch, wife of Louis A. Kelsch,  
July 9, 1989.

Elsie: I did listen to your tape and I enjoyed it very much,  
because everything on there is the way I've heard it, and  
it's never been any different. In other words, it's just  
the way it's supposed to be.

Morris: Who did you hear this from?

Elsie: Well, I heard it from Louis, I heard it from Uncle  
Lorin, I heard it from Joseph and Leslie, too; they've all  
been there. They all taught the same thing when we got  
together.

Morris: And you were a niece of Lucy Musser?

Elsie: I'm a niece of the family, yes.

Morris: And also of Golda?

Elsie: Golda and Anna.

Morris: And Anna, yes.

Elsie: Yes, I'm their niece.

Morris: And you were born in Germany?

Elsie: Yes. I was born there and came over here when I was 12.

Morris: And your grandmother and grandfather brought you with  
them.

Elsie: I came with them.

Morris: And you lived in Chemnitz?

Elsie: I lived there. I wasn't born there, but I lived there.

Morris: Then you would say as near as you remember, what I  
have put down here regarding the priesthood and men called
into the council would be the same as what you've heard from these other men?

Elsie: Absolutely. Absolutely. That's the way I've heard it and that's the way I understand it and that's the way it just is.

Morris: Okay, and that's the way I understand it.
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JLB - Joseph Leslie Broadbent
JME - Jonathan Marion Hammon
JSJ - Saint Joseph White Musher
JWW - John Wickersham Woolley
JYB - John Yates Barlow
LCW - Lorin C. Woolley
LSJ - LeRoy Sunderland Johnson
MCK - Morris G. Kunz