Notes from scrapbooks—clippings, letters, etc.

Lette. arrived addressed, "Mrs Rulon C Allred, either one, Salt Lake City, Utah." Another address: Care of Mormon religion."

"An Interview with Alleged Plural Wives"

In a conversation with Mrs. Allred (This was evidently Myrtle) the following questions and answers were given:

1. Is there a favored wife, and how do you share your love?
   A. I can honestly say there is no favored wife, and the explanation is embodied in the answer as to how we share our love. "We are convinced that no one in the world could take our individual place in the affections of our husbands. We are recognized as being an irreplaceable unit in his family. No matter how tender his affections for another, no one could take our place. Naturally we do all we can to deserve his esteem and boundless love. We do not feel that our love is shared any more than a parent's love is shared with the advent of more than one child. We feel that love grows to encompass them both and that no one could really take the place of any one of a number of them."

2. Are there not at least petty jealousies and what are they?
   A. We believe what Brigham Young said, that petty jealousies are an admission on our part that we feel inferior to others. We do not envy others' talents, but rather try to incorporate them along with our own. Of course, we are subject to human frailties; but I can honestly say, at least in our affairs, if jealousies are known among us, they are never displayed. We overcome such tendencies by remembering that to let them become known is only to admit our weaknesses and to show ourselves foolish in the eyes of others. In some families, favoritism is doubtless shown, and this is always the beginning of trouble, because at any time he has to admit to a majority of his family that he has shown favor to one, he has weakened his position and shown lack of proper judgment. We are convinced that it is much harder for the man than for the woman; because if he lives in happiness (and his happiness and contentment is directly dependent upon his judgment, righteousness and good spirit) he will have to deal fairly with all concerned. For instance, suppose I am very desirous of having my husband take me to see a certain show, but I saw a snow with him since the others in my family have. If he were to grant my request, were I selfish enough to ask it, it would immediately create discord.

3. What is the courtship for a prospective plural wife? What privacy do they have? Dates, dancing, etc?
   A. The answer to this one is simple. There is no courtship, as the world terms it. Nobody but individuals already thoroughly converted to the gospel of Jesus Christ as taught by the Mormon Church is ever considered a likely prospect. Therefore, when she meets the man of her choice, it is upon a basis of mutual understanding. This is not so in every case, but courtship is usually with the family as a whole, and rarely does he ever ask a prospective wife, because that individual is invited into the family by her sisters. Of course there are some instances where men have courted their prospective plural mates, he had dates, attended dances, etc, but the leaders of the Church and Priesthood have advised against this procedure, and where it is followed it inevitably brings distrust, misunderstanding and unhappiness that will convince the groom of his error.

4. Are the women as particular about their looks, clothing, etc, as others?
   A. In answer to that question, I would just like to say, take a look for yourself, in all of those of us you have already seen. We are taught that one of the first principles of heaven is cleanliness.
That is next to godliness. So our first attention is paid to cleanliness and neatness. We believe that we may follow the fashions in clothing, etc., provided we are not immodest, and inasmuch as most of us have been through the temple and received our endowments and believe that the priesthood elements which we wear are sacred, we will not display them in a manner to bring ridicule upon ourselves. Naturally, where there are some who have not gone through the temple, those who do not like to make themselves appear unseemly by being too radically different from their sisters, our husbands disapprove of the excessive use of cosmetics. We may use our judgment with the understanding that to make it become conspicuous is to meet with their disapproval, and many of us prefer the natural color of our lips and cheeks to that which can be afforded by the use of cosmetics. We believe that long hair is the glory of women, and consequently there are few of us who ever cut our hair.

4. How do you feel about working for a living?
A. Sometimes in any family this becomes necessary. Especially if we wish to raise our standards of living and to realize our many wants; and inasmuch as we are constantly trying to help others, we do not mind working. Generally those most adapted to sweaters living in the specialized fields are unanimously chosen to go outside of the home, while those remaining care for the household duties and the children as if they were their own. We believe in women suffrage to the fullest extent, but are convinced that woman's greatest freedom is in her own home and filling her own measure of creation. We feel that this is our right.

5. Are polygamous husbands in the Army? If so, how do wives get along waiting for them?
A. Yes, a number of our husbands are in the Army, and we are convinced that we get along better because of having each other to offer solace and comfort while waiting for them than as though we were alone. It is marvelous how much comfort it is to share one another's love and expressions of love while the head of the house is absent.

6. Has any girl not originally a Fundamentalist become a plural wife?
A. We are "Mormons thoroughly converted to the gospel of Jesus Christ as taught by the Prophet Joseph Smith. For many years, we found little real spirituality in our ward meetings, and since a fundamental principle of Mormonism is to "hunger and thirst after righteousness" we naturally are attracted by meetings or gatherings of any nature where all of the gospel, or neglected portions, are taught. If we have not always had a testimony of plural marriage, perhaps it is because of our own search after truth. I know of no one who ever became a plural wife and lived successfully in that relationship who did not have a living testimony of the necessity of obedience to all of the laws and ordinances of the gospel as taught by the Prophet Joseph Smith. If we find anyone interest in plural marriage who is not already converted to the basic principles of Mormonism, we always take great pains to teach the necessity of obedience to lesser principles first, and the applicant must have joined the Church, been baptized and received the first principles of the gospel before she or he would be considered worthy to try to live the higher laws.

7. At this point, Melba Findlayson came in and we asked her—What about your distinctly feminine problems? Such as sleeping, etc?
Melba: That is an entirely personal question, but if a husband is fair in all things, we know he will be given equal rights, and since our "distinctly feminine problems" are to become good wives and mothers, if we are treated fairly and put on a par with our sisters, we ask no odds. We do not believe that it is our right to interfere with the fountains of life, and that so doing is a grievous sin in the sight of God.
We believe a woman should not have children so close together that it would impair her health. Of course, this rule, ideal in its nature, is at times broken as individuals have their agency and the frequency of bearing children would be more noticeable in a polygamous family where contraceptives are never used.

Q. Does wartime add any particular problems?
A. We are accustomed to being persecuted and terealive in a world of our own. I do not know that the present war has added to our problems any more than to any other citizen.

Q. Do you believe plural marriage will ever become a general practice?
A. We do not. Only a limited few will ever accept its responsibilities. Most people are so afraid of the problems of plural marriage that they never advance far enough to learn of its advantages. And the priesthood of us would refuse most if not all applicants who do not have a deep-seated religious conviction and a burning testimony of its necessity and righteousness.

Q. What problems do you think plural marriages solve?
A. First and primarily, we were placed upon the earth to work out our salvation, and this principle with its problems and advantages is one of the best means of developing character. This principle will either perfect or damn a person in a hurry. I think this is evident to the thinking mind. Other advantages are: we always have someone to rely upon to assume our responsibilities when we are called away, and that partly is most trustworthy. In our troubles (such as in case of death or severe illness) we are a comfort to one another and our joys are always added to by our being able to share them.

Q. When another party comes into the family, do they ever ask, "Do you want other wives?"
A. No, because members of the family will have made that apparent one way or the other in most instances.

(above probably for S G Valens of United Press, who wrote articles for daily evidently based upon it.)

S U Telegram, 25 May 1944—15 fundamentalists sentenced to up to 5 years. "Claude T. Barnes, defense counsel, read a prepared statement to the court, implying that the defendants are "in a group between two sects."

Mr. Barnes asserted: "As an officer of this court, I am indignant at the suggestion that perhaps we are all dupes and that the statute under which these men were convicted is but the instrumentality of vengeance of one religious sect upon another.

"No Church, not even the dominant one, that wins the respect of my heart has a right to a special status in its behalf.

"Nevertheless, let us consider the facts that arouse my displeasure.

"From the beginning of Utah's statehood, unlawful cohabitation was a misdemeanor punishable by a maximum fine of $500 and six months in the county jail. Indeed, two of the finest men, both presidents of what we have designated as the dominant church, one of whom now is living, paid the fine. For it as follows: September 9, 1909, $100, and 1905, $300. In 10 minutes I could, if necessary, bring those records before you.

"But in 1925 someone prevailed upon the Utah legislature to make unlawful cohabitation a felony, punishable by a maximum of five years in the state penitentiary. So we have the anomalous situation that adultery, a previous offense against one spouse, is a lesser crime than unlawful cohabitation, which is an offense against no one except that it is prohibited."
Scrapbook—4

At another point in his statement Mr. Barnes waved at a sheaf of papers, declaring, "I have in my hand a record of 886 cases of sexual offenses, a large portion of them adultery, by respected citizens of Salt Lake City during the year 1943.

"I have 16 pages here of names, dates, arrest numbers and other data—but did you or I ever hear of a single one of them?

"No! And rather than break the hearts of hundreds of homes I will, unless challenged, burn the list as soon as I leave court.

"They were caught in the act cases, involving, frequently, fathers and mothers.

"I am not criticizing the county attorney (Harold B. Wallace) nor my brilliant friend, the district attorney (B. H. Roberts) for, like them, I should hesitate before making homes unhappy.

"But these defendants (the cultists) have happy homes. Are they to be immolated?

"Have we reached the stage of religious persecution?" concluded Mr. Barnes.

(Lists 15 men sentenced for U.C.)

Meanwhile, nine cult members found guilty by Federal District Judge T. Blake Kennedy, Cheyenne, Wyo, of violation of Mann and kidnapping acts are awaiting Judge Kennedy's arrival in Salt Lake City June 7 to impose sentences.

From story by Leber Limball Cleveland in American Weekly (LA Examiner)

28 May 1944:

I knocked around the world considerably as a young man. I saw more wantonness in those years by supposedly religious persons than ever was perpetrated under plural marriage.

Like many another young man who finds the world at large doesn't offer that something which he could be convinced he could cling to as a substantial guide, I returned to the land of my youth—to restudy the religion to which I was converted.

But it offered no satisfaction until I realized that the doctrine and covenants of true Mormonism did, after all, contain the principle, the law of God, by which I could set my life's course.

It dawned on me that the reason for lack of persecution—the lack of the characteristic identifying the Mormon religions stated in the doctrine—was that the Mormons as they are known today are not practicing their religion. On my own, I undertook to practice it.

Life under that religion brought me extreme happiness, a keen sense of moderation, an appreciation of the laws of life, a full knowledge of the extent of human weaknesses—and a flock of minor tribulations, including FBI agents, active and ex-Mormon "Peeping Toms"; church "stool pigeons" and general informers.

But not that I have attempted to conceal anything of my life in polygamy.

But now, while I think of it—since Uncle Sam has made public property of my life and forced into the press the full particulars of the extent of my family, I think I'll pay his tax collectors a visit. Since he's forced this issue, he should be willing to make a sizable remittance for overpayment on income taxes, giving me adequate credit for all of my dependents.

Ex-FBI agents and others have accounted for the most regrettable nuisance with which I have had to content. Most the the 32,000 collection of first editions or out of print books on Mormon religion have disappeared through them.

The Peeping Toms—some of whom have made so bold as to enter my house curiously snooping after dark—the general informers and stool pigeons, I have tossed off with a shrug.
Scrapbook—A 5

Insmers have been a bit trying, however. By creating ill-feeling between my employers and myself, they have occasionally made work in certain places unbearable.

But I have many trades and have always been able to support my family. It's share and share alike. I am currently employed as a tailor.

To the best of my belief there has yet to occur a case of social disease in a polygamous family. There is no such thing as a promiscuous or illicit behavior.

A plural marriage can work—-as it has done for me for nine years—-only if the man observes the laws of life and is just to his family.

There can be no debauchery—-despite the claims of the hecklers, or those of off-color minds.

There are those who ostracize us—but I have lived in my neighborhood for seven years, and my children are growing to be fine boys and girls, lacking in any sort of grudges, attending public schools and apparently developing into healthy and fair minded young men and women.

There is no routine in association with many wives. Each has her intervals of fertility, and is known to become purified with abstinence or fasting. Some may fast 12 months. I, myself, have practiced such fasting for as much as six months.

Each wife has her own quarters—as I have mine. Each realizes that in celestial marriage she must share her husband, and she must share him gracefully and intelligently.

From 3 L Tribune, 8 June 1944:

For violation of the Lindbergh kidnapping law, Zitting was sentenced to 3 years in prison. William Chatwin, 71, who entered into polygamous marriage with the alleged kidnap victim, also received sentence of three years, while Ada Christensen, mother of seven children, was sentenced to a year and a day.

Cultists sentenced for violation of the Mann act received the following sentences: Heber Kimball Cleveland, four years and a day; David Bringham Darger, 3 years; Vergel Y. Kellor, 3 years; Dr Theral Roy Steller, 3 years; L R Stubbs, 3 years, and Pollis Gardner Petty, 3 years.

(From "Modern Romances" magazine, Aug 1944)

"...I am a Polygamous Wife," as revealed to Olive W. Burt.

There are two sides to every question and both sides have a right to be heard. It is because of that fundamental law of justice guaranteed to every American that I want to tell the world why I believe in polygamy, why I, a girl of 19, chose to become the polygamous wife of a man of 50, why I do not consider that I am breaking any law in following the dictates of my religion.

Outsiders, knowing that I am a polygamous wife and that I have not been arrested while some of my husband's other wives have been, might think this is due to trickery or evasion on my part. I think it is God's providence for his own. He knew that someone must take care of the many children here at the house, and he selected me for that job. So, while my husband and my sisters were on the Salt Lake County jail, the children of the Lindbergh kidnap act, the children of my husband's household were cared for by me.

Read the list of charges over again. It sounds formidable, doesn't it? It sounds as if we were a terrible group, violating all the laws of our country and of decency. Yet if you asked any of our neighbors—not members of our faith—or if you examined the police court records of our city and state, you would find that we are an exceptionally quiet, law-abiding, orderly, clean and decent folk. Our only "crime" is adherence to the tenets of our faith—a right guaranteed to us by our Constitution.
Those of us who have read the news stories concerning the arrest of 46 members of the Fundamentalist sect in Utah, Idaho and Arizona, have doubtless noticed that the Church of Jesus Christ of Latter-day Saints, the Mormon Church with Heber C. Grant as president, has disclaimed any responsibility for us, and in effect, washed its hands of us. That is all right with us. We washed our hands of the so-called Mormon Church long ago.

... These followed years of trouble, climaxcd in 1890 by the issuance of the Manifesto, signed by Wilford Woodruff, president of the Church, forbidding plural marriages.

Now this is where our sect differs and still differs from the generally recognized Mormon church. We do not believe that Wilford Woodruff signed such a Manifesto, or that he had any authority to sign it. We believe that the Mormon Church apostatized on the day its members voted to sustain that Manifesto, and that we, who still adhere to the principle revealed by God, are the true Church.

Moreover, we do not believe that the laws against polygamy, aimed as they were at a tenet of our religion, are constitutional.

We also believe that a woman cannot attain to any glory in the next world except through her husband; we believe that every woman has the right to be a wife and a mother—legally and honorably—and that under the monogamous system many women are denied that right. We believe in chastity, holding adultery to be next to murder in evil. We do not believe in the double standard, but hold that men should be as virtuous as women and as true to their vows.

A reporter asked one of our women why we were willing to suffer so for a benefit in the next world. She answered that it was considered perfectly normal to work hard all one's life, to suffer privation and hardship, just to insure a few years of ease at the end. How much more worthwhile was the toil which we are paying—everlasting glory and happiness.

Our husbands cherish us and suffer for us. They go to prison rather than repudiate us. And the other wives stand by us, too, so that we have more than the usual share of loving companionship.

People often ask us if we do not suffer from jealousy, envy, hatred and bickering. So that I can truthfully say that, while we are human and sometimes do fall from grace and exhibit the weaker human emotions, we understand that we are living on a higher plane than the average, and we do our best to conquer these emotions and to develop love and understanding.

People do not think it strange that a father can love several children equally, bestowing his affection and his care upon them all impartially. Our husbands have the same all-embracing love for us—and thus there is nothing illogical in a man loving several wives impartially and freely.

We know, as does every thinking human being, that many men out in the world are unfaithful to their wives. They gratify their whims without any regard for the woman, without any sense of responsibility to their possible offspring. I would much rather, and so would all the members of our sect, be honorably and permanently married as a second or third or fourth wife, than to be deprived of marriage entirely or to live in sin as many women do.
Scrapbook—7
(From Salt Lake Tribune, 8 March 1944)
"36 Seized in 3-state Polygamy Drive."
All are members of Fundamentalists "which numbers more than 2000 members."

(Statement issued by Church—also in Tribune)
"Issued over the signatures of Heber J. Grant, church president, and his counselors, J. Reuben Clark Jr. and David O. McKay, the statement says:

"Since the manifesto by President Wilford Woodruff was adopted by the Church (on Oct. 6, 1880), the first presidency and other general authorities have repeatedly issued warnings against an apostate group that persisted in the practice of polygamous marriage, illegal both as to the church and the state. Members of the church who have let this warning go unheeded and have violated the rule and doctrines of the church by entering into these illicit relationships have been formally dealt with and excommunicated as rapidly as they could be found out. This is the extreme punishment which the church can inflict.

"Notwithstanding excommunication, some of these persons have persisted in propagating their false ideas regarding the doctrine of plural marriage. Their attitude is one of rebellion against the church. Their activities are unauthorized, illegal and void.

"I call upon the United States district attorney and assisting agencies to bring before the bar of justice those who have violated the law."

"Those arrested were housed in violating the Mann Act, mailing obscene literature, conspiracy, illegal cohabitation and violating the Lindbergh kidnapping law.

Kingman, Ariz., March 7 (AP)—John Y. Barlow was the "Bishop" of Short Creek community when 2 of its members were convicted in superior court here in 1935.

Barlow’s brother, Edmund, succeeded him as leader at Short Creek, but was ousted in April of 1936 when he permitted young people of the village to dance the fox trot.

John Barlow announced at that time he would lead a group of the outraged elders and their families to New Harmony, Utah, where he would found a new colony untainted by worldly practices.

Of the 5 persons charged with U.C. in 1935, only I.C. Spencer and Price Johnson were convicted. They served nearly a year in the Arizona prison and returned to Short Creek where they were received as missionaries.

"Bishop" Barlow claimed that his followers were "the last of the old Mormons" and said they would "go to jail or lay down their lives in defence of their beliefs," including plural marriage.

SLC, March 25 —The issue of Truth was quickly sold out after its appearance, because of charge that it was lewd and obscene.

SLC Mar 24, UP (By O. E. Valens)—Surrounded by several of his wives and children, "Apostle" John Y. Barlow of the Fundamentalist "High priesthood," today described Short Creek, on the Utah-Arizona border, as the polygamy-advocating sect’s "New Land of Zion."

Barlow described to me the sect’s "United Effort Plan Trust, Inc." at Short Creek.

Not all residents of Short Creek are Fundamentalist, but Barlow claimed "we all mind our own business and get along very well together."

..
Comparing their exodus from Salt Lake to the flight of the original Mormons from Illinois to the barren Salt Lake Valley, Marlow said 150 Fundamentalists, then on relief, selected Short Creek as their new land of Zion 10 years ago.

Marlow said the Short Creek families had immediately gone off relief when they set up their tents on the Arizona desert and pooled their cash, property and talents.

The men first worked at a sawmill, he said, where they "earned enough lumber" to start building for their families. Recently, they opened a sandstone quarry and are now laying the foundations for stone houses. Marlow, who served on 3 missions for the Mormon church before he was excommunicated for practicing polygamy, perfected the communal system whereby members of the "corporation" turned in all their produce and cash. Their grain and vegetable crops were processed and stored in a common warehouse. Milk from their dairy cows was collected and apportioned to members according to the size of their families.

E.G.

(From SF News, 11 March, United Press, by Valens)

"Polygamists pledged Babies"

Statement of facts revealed that David Arrington, already husband of two plural wives, was promised a six-year-old baby girl as his plural wife "when the baby reached 14 years of age." The statement declared that on 17 July 1942, Heber Wimball Cleveland, 42, who pleaded not guilty yesterday to five Mann Act counts, in presence of Cleveland's plural wife, Kathryn Lucy Collingwood, promised Mr. Arrington his six-year-old daughter as a plural wife for Arrington.

Another statement of fact revealed the Mann Act proposal of marriage given by a man's legal wife to a prospective plural spouse.

A third statement told how the Mann Act was violated when a sect member took a plural wife from the Utah section of Short Creek to his legal wife's home on the Arizona side.

A statement in the Mann Act case of Polly C. Perry, Roselle, said his legal wife, Iva Campbell Perry --- on the part of her husband --- "proposed plural marriage to Mary Ford." Mr. Perry was married to Mary Ford in 1934 in Salt Lake City by a cult leader, and Mary later gave birth to 3 children.

The statement in the Mann Act case of Vergil T. Jessop, cult member, revealed he had courted --- and later married --- a "double cousin," Ida 15-year-old Ida Johnson, "openly before his wife and children --- thereby causing some domestic strife."

(From open letter to Bishop Claude Walder of San Francisco and the SF News, May 28, 1944)

There is no "promising of babies, kidnapping of young girls, or strong-arm methods" as is claimed. These charges are misrepresentations of most unholy nature. As a body we do not approve of the marriage of 14-year-old girls, but if some do marry at such a young age, as was true in the early days in some instances (i.e., David Wimball and wife were sealed by Heber Wimball at the St. George Temple where they were 13 and 14 years of age, respectively) should all be charged with by such exceptions?

You have evidently explained how the Fundamentalists broke off from the Mormon Church. This is not true. The Mormon Church has cast them out for believing in the validity and necessity of the holy law. None of them voluntarily broke away from the Church, and many of them are still members in good standing. It is as you stated, "as fast as the Church can round them up they are handled." I am confident, Bishop, that where they are rounded up they are invariably found to be the most intelligent and understanding of the flock.
Scrapbook—9

(From S F News, By G G Valens, UP, March 23:)

Domestic problems of Utah polygamists are numerous, fundamentalist leader Joseph Musser revealed today, but rationing and income tax worries are not among them.

Mr. Musser explained that a fundamentalist with anywhere from 2 to 6 wives and 14 to 33 children would have a hard time making enough money to "entitle him to pay income tax."

Although exemptions were not listed for more than one wife, he said, an exemption per child amounted to a tidy sum.

As to rationing, it is common knowledge that one ration book for one person never goes as far as 20 books for 20.

"We all have ration books," Mr. Musser said, "but we don't need them all, especially with so many young children in our families, and we let many coupons lapse."

(From Time, March 20, 1944)

There have been periodic polygamous scandals. Many polygamists went underground, kept their plural families in sideaways, sometimes known as "Lambin grounds." In the last few years the Mormons have expelled more than 200 men and women for polygamy.

Last week's polygamy crackdown was prompted by an appeal by Mormon leaders themselves. The polygamists' prosecutor is a tall, young, Mormon, U.S. Assistant District Attorney John S. Boyd. Since there is no US law against polygamy (except in territories), Boyd invoked the Mann Act, the windberg kidnapping law (against a group who took a 14-year-old girl polygamist to a "Lambin ground"), the prohibitions against mailing obscene literature, etc. Basis for the raids was recent test case in which the government sent Polygamists John and Lola Zenz to prison for terms of five and two years, respectively, under the Mann Act.

Time estimates cost at 2,500.

(From SL Tribune, 21 March 1944)

Charged in Cleveland case that he married plurally Marie Bely Zalow when she was 14. She had a child and authorities of juvenile court took her into custody and released her upon condition she wouldn't see Cleveland. That to evade ruling she was secreted in SLC tourist camp. Then it was agreed that legal wife Zola would get divorce so he could marry Marie legally, and this was done, but in Evanston, Wyoming. Marie had 2 children by him at time—and this basis of Mann act change.

(21 March 1944, SLC paper, probably Telegram)

The statement concerning the kidnapping charge, which names as defendants William E Chatwin, Charles Zittin and Elma Christensen, says that Dorothy Wyler, then 14, went to Chatwin's home in Santaquin as housekeeper, where she was converted to the idea of salvation through plural marriage by Chatwin and Hula Cook, a 50-year-old woman residing in Chatwin's home.

After going through a "wedding" ceremony with Chatwin, Miss Wyler became pregnant and her parents notified the juvenile authorities, who took her into custody.

She later ran away from a juvenile probation officer and was taken to Juarez, Mexico, by the 3 defendants and married Chatwin there, giving her age as 18. She then was transported via Cedar City to Short Creek, Arizona, where she and Chatwin lived as Mr and Mrs Ed Samson.

The stipulation states that Miss Wyler was taken to Mexico against the wishes of her parents and with no authority from the juvenile court.
(From SL Telegram 4 Dec 1943)
Zenz Gets 5 Years in Mann Act Count

John Virgil Zenz, convicted by a federal petit jury of violation of the Mann Act, Saturday was sentenced to five years in a federal penitentiary by Federal District Judge Hilman D Johnson, who said Zenz's act in transporting a 15-year-old girl to Las Vegas was "utterly reprehensible."

Zenz' wife Lola, convicted of aiding and abetting her husband, was sentenced to two years in a federal reformatory. The son, Frank William, 17, convicted with his parents, was released to the defense counsel, pending possible induction into the army.

The indictment also charged the family with violation of the Lindbergh kidnapping act but the jury failed to reach a verdict on this count.

(Zenz to McNeil Island, Wash, and his wife to the woman reformatory at Alderson, West Va.; son into navy)

At the time of the Zenz trial, Mr. Boyden told Judge Johnson, "We are pioneering in this case."

During the Zenz trial, Mr. Husser was named as the party to whom the Bountiful girl had sent letters from out of the state for forwarding, with a Salt Lake postmark, to her mother. Zenz took girl, Irene Wilson, to become 2 wife. Said Zenz: "There are 500 more of us this year than last."

(SL Tribune, 23 March 1944)

Mann act charge against moral Ray Dockstader and E B Stubbs.

Charged that Dockstader maintained 2 households, one at Short Creek, Ariz, where he and pack Dockstader lived, and another in Salt Lake, where Anna Lindgren, a plural wife, lived. Dockstader and Anna made arrangements with Stubbs to transport Anna and some household furniture to Short Creek. -Where Dockstader and Stubbs lived, the two women lived in plural marriage. Stubbs, according to the statement, was aware that Dockstader desired to move Anna to Short Creek to live with her in plural marriage.

(Thus, Stubbs indicted for transporting another man's wife)

(Stubbs found guilty-UP dispatch 25 May)

(From NY Sunday News, 20 March 1944)

"Marriage," said Joseph Husser, "is the most expensive way of gratifying the sex urge." Another said, "Contraceptives are cheaper than food, clothes and homes."

Investigators claim that many of the polygamous husbands have assumed the sexual responsibilities of marriage and left the economic aspects to the State Department of Public Welfare. A large number of the families are on relief. It has been hinted that evidence will be introduced in the trial to show that some of the wives have husbands now and then; that appalling economic and moral conditions have existed in some of the homes; that the issues expounded by the leaders have fallen far short of realization in actual practice.

There is a great deal of intermarriage among the sect members.

Fathers, according to investigators, promise daughters to fellow polygamists when the girls are in their early teens or younger. These child marriages have had a large part in arousing state, federal and church authorities to action. "I don't like them marrying these young girls," said one plural wife. "There's nothing wrong about it, but it stirs up trouble."
Scrapbook—11

(From Deseret News 28 April 1944)

Not xx religious glory nor earthly glamour, but frustration, misery, poverty, child neglect, death and crime have been the companions of the modern polygamy cult, asserted the government's reply brief filed today in the United States District Court.

Said Boyd: "We might here enter into a vivid word picture of a situation, dangerous and frightening in domestic relations; of the actual death of a child, born on the underground, for want of proper medical attention; the brutality of husbands in plural marriage to maintain their iron hand over their own household; of a family of eight children living in a chicken coop, from which the wind blew the roof; of a baby being nursed with cold milk in zero weather in a shack with cracks in the floor from which cold drafts were constantly circulating; of poverty and deprivation; of children eating from garbage cans; of an unconscious reliance on public relief; of a polygamist father taking indecent liberties with his 8-year-old daughter; of sexual indulgences beyond the limits of the most vivid imagination to the decided physical detriment of the participants. But all these matters come under the same category as the 'cases strewn' by the defendants."

(From letter of Ailen C Allred to Lowell Thomas, May 16, 1944)

"The Manifesto XX was never intended to stop plural marriages. Apostle Anthony W. Ivins, long 1st Counselor to President Heber J. Grant, gave my mother to my father in plural marriage in 1903, thirteen years after the Manifesto. He performed hundreds of plural marriages after the Manifesto. Was he, therefore, denied the rights of Church membership and communion? Certainly not! Why should we be denied them?"

(Postcard) "Dr Allred: The Mammon Church is the name of the crowd Heber J is head of. XX Yours, Looker On"

(Tribune, 15 June 1944)

Charged with intimidating government witnesses and obstructing justice in recent polygamy trials (were) Mrs Ruth K Broadbent, David Brigham Darger and Edna Christensen alias Edna Gitting. Darger, sentenced to serve XXXX three years for violation of the Mann act, and Christensen, sentenced to one year for Lindbergh kidnapping, new violation, recently were released under bond pending appeals to federal circuit court. (And Rula Broadbent went bond for the cohabs, so was this way to nail her?)

Mrs Broadbent, widow of J. Leslie Broadbent, is charged with two counts of intimidation of witnesses and two counts of obstructing justice. According to complaint, Mrs Broadbent threatened Govt witness Mary Marguerite Ford, alleged polygamous wife of Jullis Gardner Petty, March 19, prior to Petty's trial on Mann act violation. Complaint said Mrs Broadbent told Ford that Petty had in his possession letters which would reflect unfavorably upon Ford, and warned her to "be careful what she said and when she said it," and "remember what it means to those practicing polygamy." Mrs Broadbent allegedly told Ford "that if she did not want to answer to reply 'I don't know' and further urged Ford not to tell the truth and be sure to keep the defendant's name absolutely out of this."

On another count, Complaint charged that Mrs Broadbent offered a bribe of $100 XXXX and informed Ford that "Petty intended to give her a home and support her two children."

Darger was charged by complaint with advising a Govt witness, Cathryn Lucy Cagroove, prior to trial of Darger and Heber K. Cleveland, "to go into hiding" and allegedly offered to give her money if she would refuse to testify.
Scrapbook—12

Edna Christensen is charged with advising Ford not to go to court. Complaint says she told Ford that "Petty is a forgiving man and would take her back if she would see the light. Testifying would cause many defenseless women and children to be hurt and would be against the will of the Lord. Don't tell everything," she added.

(Tribune, 6 June 1944)

"Nine Cultists Sent to Prison."

Edna Christensen, "wife" of Charles F. Zitting and only woman sentenced Wednesday, told the court she had accompanied her husband and William Chatwin on a trip to Arizona against her own wishes to aid a young expectant mother who wished to legalize the birth of her child.

Zitting, who said following court that he was a member of the fourth generation of polygamists and "I'm proud of it," admitted he is the husband of 6 wives and the father of 26 children. "It's easier to live with a half dozen wives than once, since they compete for the attention of their husband," he said.

For violation of the Lindbergh Kidnapping Law, Zitting was sentenced to 3 years in prison. William Chatwin, VI, who entered into polygamous marriage with the alleged kidnap victim, also received sentence of 3 years, while Edna Christensen, mother of 7 children, was sentenced to one year and a day.

Cultists sentenced for violation of the Mann Act received the following sentences: Heber Kimball Cleveland, 4 years and a day; David Brigham Langer, 3 years; Vergil Y. Jessop, 3 years; Dr. Sherrl Roy Steller, 3 years; and Pollie Gardner Petty, 3 years.

(Tribune, 16 May 1945)

"Prison Gates Close after Futile Court Fights"

"15 Cultists Enter State Prison."

(Tribune, 15 May 1945)

"Heber J. xxx Grant Dies at 88."

"Served 26 years as LDS Leader."

(Tribune, 3 Dec 1944)

"Court Sentences Woman to Jail."

Trim in black fur coat and modish hat, Mrs. Rula K. Broadbent Saturday was sentenced to 30 days in jail and to pay a fine of $250 by Federal Judge Tilman D. Johnson. Mrs. Broadbent (was) convicted of intimidation of a government witness.

(NY Sunday News, 13 May 1945)

"15 men with 55 wives Prepare to Enter Prison."

The 15 have 267 children.

(Tribune 29 August 1944)

"Cultist Charged Police with Illegal Seizure."

Charging that federal and local police officers without search and seizure warrants raided the homes of Fundamentalists cult members, attorneys representing the 34 defendants (on the conspiracy charge) Monday filed a motion in Third district court to suppress all the evidence scheduled to be submitted at conspiracy trials early in September.

16 men and women, defendants also in recent federal court litigation, sought Monday to recover their personal papers and other property, allegedly illegally taken when they were arrested last March. The civil actions were filed as result of the recent release of evidence by the U.S. Attorney's office to Third district court, which in turn ordered the papers, documents and other evidence placed in vaults of County Clerk Alvin Reddington. Attorneys contend that no documents taken by the officers could be introduced because of lack of search and seizure warrants.
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(S F News, Sept 19)
"32 in court as Polygamy Trial Opens."
"Defendants oppose Mormon Churchmen as Possible Jurors."
(This for conspiring to practice polygamy)

("Tribune, 29 Sept 1944)
"Women tell of Imbibing in Cult Home."
"Testifies Seeing Leaders Under Liquor Influence."
Fundamentalists smoked and drank liquor and coffee, although they advised xxx observance of the Word of Wisdom, a witness told the jury in the polygamy conspiracy trial of 32 men and women Wednesday in District Judge M J Bronson's court.
The witness - Mrs. Cathryn Cogsgrove, who was a plural wife of Heber Kimball (Fred) Cleveland for 22 months, said she saw Joseph White Musser, 71-year-old cult leader, and Morris Quincy Kunz, 39, "under the influence of liquor" at the Musser's 1135-3rd ave home.
Later, pointing out nine defendants one at a time, Mr. Barnes asked the witness if she had seen any of them "smoke, use liquor, tea or coffee." She said she had not.

("Tribune, 23 Sept 1944)
The state rested its case against 32 men and women charged with conspiring to commit polygamy.
David J McKay, 2nd counselor in the LDS Church first presidency, had designated Asper J Petzer to serve as a missionary to "save young people from the clutches of the cult," declared Mr. Petzer on the stand in midafternoon.
Mr. Petzer, manager of the Salt Lake Cabinet & Fixture Co., testified to a meeting with Joseph White Musser in the latter's home at which Musser introduced Mr. Petzer to his "wife" Lucy Ercotsch.
Mr. Petzer, a retired bishop and member of the Wells LDS Stake high council, testified that he reminded Musser of the manifesto and the revelations but Musser replied he had other wives and one had two sons on missions.
When on cross-examination Mr. Barnes asked Mr. Petzer when he had been appointed a special investigator for the church, the witness replied, "don't call me an investigator. I didn't want to testify here. I was only serving as a missionary."

Cleo D Wright, livestock man of 4286-5th Ave, told of hearing his neighbor, Louis Alma Kelsch, now on trial, tell about the duties of plural wives, which included finding another wife for the husband. The witness, who is also a neighbor of Kunz, said he had seen five women, whom he knew of Kelsch's wives - Elsie, Sue, Barbara, Leona, and Eleanor, and that he saw four women around the Kunz house.
Mr. Camilla Debling, 712 N Redwood Rd, revealed that she attended a Fundamentalist meeting in Brooklyn, NY, where she saw Musser, Kelsch, Charles Fitting and John Y Barlow, all defendants.
Mrs. June W Timpson Matthews, divorced from Alma Adelbert Timpson, a defendant, told of her attendance at a Lehi ward meeting in November, 1940, with Mr. Rulan D Allred, a defendant, and "some of his wives."

("San Francisco "ews 29 Sept 44)"Polygamy Missionaries Held NY Meetings, Says Witness."
"Girl tells of Being Forced Into Marriage with Fundamentalists at 14"Mrs. Alice Baleskoe Caldwell, 17, four years ago was "roller-skated back into polygamy." "I didn't know my way around very well," Mrs. Caldwell testified yesterday when she explained how she was forced into plural marriage and "sealed to defendant Wesley LeBaron "up in a canyon just about my 16th birthday.""
After she was "rescued" from polygamy by her family, she said she was forced to go back to her husband by his other wife. "I was out roller skating when Wesley's wife, Thelma, grabbed me," she testified. "My friend, Helen, started pulling in the other direction, but Thelma was stronger."

Her father, Carl Balefske, testified later that he found her "in bed under a quilt in LeBaron's house." Mr Balefske said he later asked Fundamentalist Apostle Charles Zitting why he had "sealed" his daughter and Lebaron. "Charlie, what in hell did I ever do to you" he asked Zitting.

Another plural wife, pretty Mrs Helen Smith, told the eight-man jury how she first met her "sister wife." Mrs Smith said she first met Defendant Juanita Barlow one day "when she was coming out of the lilac bushes." "I told her my husband said he had slept with her three of four nights," Mrs Smith said, "and Juanita answered, 'So what?'"

"Later," Mrs Smith added, "Juanita told me she was my sister wife and said, 'Don't feel too bad. Some day when another wife comes I'll feel the same way.'"

(Tribune 2 Oct 1944)

Defense Counsel Claude T. Barnes argued to court "may pass upon the morality or immorality of any religious belief or dogma."

(Telegram, 6 Oct 1944)

"The bronze statue of Joseph Smith must perspire when the right to teach his revelation is threatened," Attorney Barnes said. "The decision you reach is concerned with much more than the question of polygamy. The question is one of believing and having the right to teach what one believes."

(Beret News, 5 Sept 1944)

"Judge Rules Polygamists Against Cult."

"Motion to Suppress Evidence Denied."

Counsel for the defendants claimed that the evidence had been taken from the homes of the defendants without search warrants and without being incidental to arrest, which made the seizure unconstitutional.

In denying the petition, Judge Bronson ruled that Utah law held that evidence in criminal cases must be admitted no matter how it was obtained.

(Bl Telegram, 10 November 1944)

"11 Pl Polysamists Sentenced to Year in Jail."

Eleven women and 20 men, convicted of conspiracy to preach and practice polygamy, were sentenced Friday by Third District Judge M. J. Bronson to serve one year each in Salt Lake County jail.

Ross Wesley LeBaron was the only one of the defendants who made any comment at the time of sentence. "I was appointed a lawyer by the state and never had a chance to defend myself," LeBaron told Judge Bronson. "I don't believe any evidence except that presented by child marriage, for which I already have paid, can be held against me." He previously served a six-month sentence for contributing to a juvenile's delinquency.

Included in defense arguments was a letter written by Mark E. Peterson of the LDS council of 12 apostles to Murray Koller of the United Press asking that the wire service set forth the LDS church opposition to the fundamentalists and stating that the witnesses for prosecution were men who have been appointed by the church to search out cultists, turning over such information they obtained for use by the prosecution.
Dr. E. A. Vincent
243 South Water Ave.
Idaho Falls, Idaho

Dear Doctor:

Since you are a member of my profession, brother Husser has asked me to answer your letter.

I must first ask you, are you a member of the Church of Jesus Christ of Latter-day Saints, or if you have not accepted and abide by the Gospel in its fulness to the best of your ability, you are not qualified and we are not able to respond to your requests.

If you are sincere in your desires and desires, we will gladly do all we can to teach you the fundamental principles of the Gospel and thus enable and entitle you to the blessings thereof.

The fact that a man is capable of supporting two or more women is only one of the least qualifications. The responsibilities dependent upon any individual accepting and abiding by the higher principles of the Gospel reach out of this mortality into eternity and there is no sister we know of who would assume them with a man who was not sure was spiritually qualified and sufficiently grounded in the Gospel of Jesus Christ to secure unto her all the blessings of an eternal union, not only in mortality but throughout the eternal worlds to come.

If you are interested in this matter under these circumstances, and are desirous of accepting all of the grave responsibilities dependent upon this principle of the Gospel, which can only be built upon the fundamental principles and all other principles of the Gospel of Jesus Christ, will you then please communicate with us further regarding this matter.

Sincerely yours,

Idaho Falls, Idaho
August 19th, 1944

Dear Bro. Husser,

1150-3rd Ave.
Salt Lake City, Utah,

Dear Bro.,

Can you arrange to have a couple of your good sisters write me. I am a nature path Dr. And my business is compitant to support too women. I all like luxury I am desirous of having women with duration and a good personality. Are under 40 in such is in your power kindly have them write to me as I need companionship very badly. Not only marriage but true ness to help lead my work and take care of my needs. Wishing you luck and a knowledge of your affliction I am Very Truly yours Dr. E. A. Vincent M.D.

243 South Water Ave
Idaho Falls

Ida.

Please have pictures sent. Thanks.