

Louis Alma Kelsch

1905-1974

This book is written for the descendants of Louis Alma Kelsch. He lived a quiet life and was well-known only by those who believed as he did.

My grateful appreciation to family and friends who have contributed to the completion of this work.

Barbara Owen Kelsch

ABBREVIATIONS

BY Brigham Young

CM CELESTIAL MARRIAGE

CFZ CHARLES F. ZITTING LIFE STORY

CD COLLECTED DISCOURSES

DIA DIALOGUE

DC DOCTRINE AND COVENANTS

GD GOSPEL DOCTRINE

HC HISTORY OF THE CHURCH

JD JOURNAL OF DISCOURSES

LDS Latter-Day Saints

M-BJC MARRIAGE, BALLARD-JENSON CORRESPONDENCE

PDAB PRISON DIARY OF ARNOLD BOSS

SNECM SUPPLEMENT TO NEW AND EVERLASTING COVENANT OF MARRIAGE

TPJS TEACHINGS OF THE PROPHET JOSEPH SMITH

TR TRUTH

[1] To understand the story of Louis Alma Kelsch, one should first know a little of his father, Louis A. Kelsch.

Louis A. Kelsch was born Ludwig Koelsch, November 28, 1856, in Vinningen, Pfalz, Bavaria. Vinningen is a city now in southwest Germany. Ludwig was the tenth child of Jean Ludwig Koelech and Saraphine Kelsch, daughter of Franz Joseph Kelsch (no close relation).

Ludwig's parents were both of poor health. His father died when he was three years old and his mother died when he was five. His older sister, Magdalena (Lena) had to work and could not take care of him. Little Ludwig was placed in a Catholic orphanage. Later when Lena married Jacob Mauss and moved to Nebraska in the United States, they brought Ludwig with them. When entering the United States, immigrants were encouraged to change to American sounding names. Ludwig changed his name to Louis Kelsch. He later added the A to distinguish himself when he learned there was another Louis Kelsch.

Louis had been taught in the orphanage to be a Catholic Priest, but while on his way to the California gold rush at about age 19, he came to Salt Lake City and was converted to the Church of Jesus Christ of Latter-day Saints. He was baptized in 1876.

Two years later, Louis married Rosalia Atwood. Rosalia Ester Atwood, daughter of Millen and Relief C. Atwood, was born October 18, 1858. Louis and

Rose adopted a daughter, born September 1, 1893, and named her Rula Louise Kelsch.

Louis served many years on missions for his church, in the Southern States, the Northwestern States, then overseas in London and Bristol, England. Next he went to the Swiss and German missions then back to the Eastern States. During his travels, he visited his sister, Lena, in Nebraska and converted her to the Latter-day Saint Church. While in Germany, he converted his brother, John. Both later came to Utah to be with the Mormons.

Rosalia inherited property in Murray from her father. She and Louis had a home built and farmed the property which Rose kept up while Louis was on his early missions. Later they moved into a [2] house they bought on Fifth East and Seventeenth South in Salt Lake City. Brigham Young Jr. rented their home in Murray and lived there with a plural wife.

In July of 1896, Louis was called to the Northern States Mission. While there he became mission president and was therefore allowed to have Rose and Rula with him in Chicago.

During one of his conference visits to Salt Lake City, Louis was told by President Lorenzo Snow that he could not be advanced in the priesthood until he had entered the law of plural marriage. At the conference, Louis and his wife, Rose, saw Mary Lyerla, a young lady from Murphysboro, Illinois, whom he had met in the Northern States Mission.

Rose later suggested that he ask this girl to be his wife, commenting that she might be as good as any woman. Rose was converted to her religion and was willing to accept the higher laws and privileges that were offered to her husband.

Mary accepted his proposal and they were sealed the seventh of October, 1899, by Louis's friend, Apostle Matthias Cowley. Mary Lucretia Lyerla, born in Jackson County, Illinois, on October 23, 1872, was the daughter of Marshall Lyerla and Katherine Lucinda Cripps.

Louis returned to Illinois while Rose and Rula stayed to visit relatives. When they went to Chicago, Mary went with them. She had been called on a mission by Apostle Cowley to the Northern States. In the census there in 1900, she was listed as a teacher and a boarder at the mission home. Rose was also called to be a missionary there in 1900.

In 1901 Louis was called to the Japanese mission and while there was appointed to the Senior Presidency of the 140th Quorum of Seventies. He was released from his mission in August, 1902, and returned home.

Louis then traveled throughout the church for Religion Classes, organizations for teaching gospel doctrine to young children. He was on the general board of the Young Men's Mutual [3] Improvement Association (YMMIA), an organization for teenage and young adults for religious instruction and social activities.

Louis had the Salt Lake home enlarged and made into two apartments to give Mary a home. There was a door giving access between the two apartments without going outside.

On the north part of their property, Julia Brixon, a widow Louis married, had a home built for herself. Julia Matilda Gutke Brixen was born in Sweden, September 17, 1859. Julia had been a missionary in Europe with her former husband in 1898. When she married Louis, on April 24, 1903, she was serving on the board of the Young Woman's Mutual Improvement Association (YWMIA).

On December 2, 1905, a little son was born to Mary and Louis, with the assistance of Dr. Seymour B. Young. Rula, then 12 years old, recalled that her

father came downstairs about 11:00 a.m. one snowy morning and told her to fill the washtub with snow quickly. She did as she was told then went to her own mother who admonished her to be quiet and whispered, "There's a little boy upstairs." It seems the baby had a difficult time beginning to breathe and was finally laid in the snow to shock his system into action. The baby was blessed with the name of Louis Alma Kelsch on December 10, 1905, by Seymour B. Young.

When Louis Alma was two years old his sister Rula came home from school and upon looking for him found him still napping. She could see that he was swollen and learned that as Mary was scrubbing the floor Louis had been into the cabinet. Rula ran for a nearby nurse and Mary called a doctor. They worked with him to try to awaken him until the doctor came. Louis Alma had gotten some of his father's eye medicine on his fingers and had become poisoned from it. His father had a cancer on one eye for which he used the drops, and every ten days he had the feelers burned off the eyeball with an electric needle.

One doctor wanted to take the eye out but another treated it successfully.

Louis Alma recovered from the poisoning.

[4] Mary's daughter Marian was born on May 4, 1909. Mary had only these two children. Later, her son Louis had diphtheria, a serious respiratory disease, but recovered completely. As small children, Louis and Marian called Rose "Mom" and their own mother "Mary." They afterwards called them "Mom Rose" and "Mary Mom." Mary's children remembered watching out their window when "Aunt Julia" had parties in her home.

When Louis was five years old, he and a friend, Kenny Woodruff, liked to sit on the bank of a small creek by the hour to fish. There were no fish in the creek but his father had given him a carved stick for a fishing pole.

Louis Alma was baptized into the Church of Jesus Christ of Latter-day Saints on December 7, 1913, and confirmed the same day by his father. As soon as he was old enough, Louis went many times every winter to Liberty Park to ice skate. He had a paper route, delivering in the mornings on his bicycle.

Louis began piano lessons with Mildred Tanner. Then when seven or eight he started lessons with Professor Henry Ottey. When Louis was twelve, Professor Ottey would play a song and Louis could play it right after him, so the professor said, "You don't need me, you just go on."

Louis and another boyhood friend, Leigh Hariene, slept overnight at one another's homes. Leigh, like Louis, was a talented musician. Leigh played the organ in church when he was too short to reach the foot pedals. He had the rare gift of perfect pitch. When he was older, Leigh went to Hollywood and became a composer and musical arranger for Walt Disney, MGM and other studios. A song Leigh composed that became well known was "Whistle While You Work." Years later, in 1947 when Utah had its Centennial Celebration, Leigh came to Salt Lake and was honored for music he had composed for the celebration. Rula and Marian went to see him but Louis was in the Utah State Prison in 1947 for his religious beliefs and was unable to visit with his old friend.

[5] In 1915 Rula married Joseph Leslie Broadbent. Her father asked his close friend Lorin C. Woolley to teach the fullness of the gospel to his son-in-law. Leslie accepted this doctrine.

Some of the General Authorities of the church and others were still living plural marriage quietly to avoid being arrested for it. Although Louis, Sr. had never been excommunicated for taking a wife after the Manifesto of 1890, he was cold-shouldered by the church in his later years. Rose and Mary went to church together. Mary sang in the choir and was known as Mary Lyerla. In 1917 Louis, Sr. got pneumonia and had difficulty breathing. His twelve

year old son was hurt to see his father's suffering. Louis, Sr. asked Leslie to look after his son and later died in Leslie's arms on October 16, 1917.

Louis Alma received his first ordination to the priesthood on January 6, 1918, when he became a deacon in the Aaronic Priesthood under the hands of A. F. Coombs. On January 2, 1921, Louis Alma was ordained a teacher by his uncle, Jacob Mauss. Louis attended Hawthorne Elementary School, Irving Junior High School and Granite High School. He was the senior class president at Granite. While in high school he and other musician friends got together for "jam sessions," playing popular music.

During his early teens, Louis developed acne. His mother took him to a skin specialist who used x-ray treatments to cure the problem. It did cure one problem but gave him another. The x-ray therapy burned and permanently damaged his skin. It wasn't so noticeable at first on his face but he had burn scars on his neck. Some of the hair roots on his face were killed and he could not have grown a mustache if he wanted to. In later years the skin on his face became prematurely wrinkled. It came about gradually and was more obvious to him than to his family. He considered himself ugly and said children would stare at him as if he were a monster. This was quite a change for someone who had been such a beautiful child with his white curly hair and brown eyes. Women stopped his [6] mother so they could look at him. When he was a young man people said he looked like the movie star, Henry Fonda.

In his youth, Louis loved dancing and went somewhere to dance every night except Sunday. He usually could find an LDS Church ward somewhere in the city that had a dance when his ward did not. He lost his love for dancing later when he played piano for dances for many years and did not like the atmosphere where he saw men dancing and flirting with other men's wives. He got so he disliked dancing with other than his own wife or for his wives to dance with other men and would leave if he was forced into that situation.

Louis worked for the Baldwin Radio plant, spray painting the trumpet-shaped speaker horns on those early radios.

After high school graduation, Louis was called on a mission for the Church of Jesus Christ of Latter-day Saints in February, 1924, to preach the gospel in the Northern States. Leaving Salt Lake City in May of 1924, he went first to see his sister, Rula, and her husband, Leslie Broadbent, who was working at that time for Baldwin Radio in Chicago. He then went on his mission. Louis found that some people in his mission field remembered his father when he was mission president there.

Louis received his release from the mission, dated May 12, 1925, from John H. Taylor. When he left for his mission his mother was healthy but when he got home she was an invalid. It was a shock to him. Mary had a stroke and an illness that caused some trembling of her hands and head. She could not bathe, dress and care for herself or even turn over in bed without help. She lived this way for almost twenty years.

After the death of Louis's father, Rose sold the home on Fifth East Street and had two homes built side by side for herself and Mary. They are still at 1443 and 1449 East 17th South, Salt Lake City. Louis enjoyed going over to Mom Rose's house to visit with her. He had to speak loudly as she was hard of hearing.

Louis worked at ZCMI in menswear. He also took flying lessons and got a pilot's license. He loved flying and doing loops and dives.

[7] The friends who were playing music with Louis in their high school days had formed a professional dance band and invited him to join them. He started

playing piano for a living. In company with Jerry Jones, Bill Woods and Ray Bradford, Louis played piano on a cruise ship that went to Hawaii, Australia and New Zealand.

Louis eventually developed a style very similar to Frankie Carle, his favorite piano star of radio, records and television. Other favorite musicians of the day were Benny Goodman, Glen Miller, (big band leaders) and Lyle Hampton, a talented xylophone player. His favorite singer was Perry Como. Louis's sister Marian and Delmarie Mitten had been best friends since they went to school together. Louis had dated Del's older sister Kathleen and others nearer his age, including Mary Taylor, daughter of John W. Taylor. He hadn't paid attention to Del until one day when she was in the home helping Marian. He noticed her golden curly hair and realized she was a mature and beautiful girl, not just his little sister's chum.

He dated her and they were married in the Salt Lake Temple August 8, 1930. Louis and Del's first child was born July 4, 1931, and named Louis A Kelsch, the same as his grandfather. Since he now had a family, Louis left the "Jerry Jones' Round the World Orchestra" and played with local bands, Johnny Rosell, Jess Kalawia and Harold Geertsen. He played at the Old Mill, Hotel Utah, Lagoon, etc., and in Ogden and Logan.

Louis's Mom Rose (Rosalie) died January 13, 1932. A close family friend, Lorin C. Woolley spoke at her funeral:

My dear brothers and sisters, I consider it an honor to be asked to speak at this good woman's funeral services. I have been intimately acquainted with the family for something over thirty years; with her and her good husband; and I have known their lives and her life. I felt it an honor to be called their friend and I feel it a privilege to call them my friends. This woman has gone to meet her husband, her father, and her maker on the other side. She will meet her Lord for she was an elect lady. This I know because I have known her a long [8] time. Satan could not tempt her because she had her power and will, and reason at all times; and thereby she became an elect lady of the Lord. She was one woman among a thousand. I believe I made the remark the other night at her home that she was one among a million and this I think is a better comparison than one among a thousand. I have known but very few women in my life that have lived as near the laws of Sarah as did this dear woman we called Aunt Rose Kelsch.

I say I have known her for over thirty years intimately. I have visited her at her home time and time again during that time, and have always found her the same. I was there the day she was taken sick and when I was leaving she said she wanted to ask me some questions when I came again. I have often wondered what questions she wanted to ask me.

I know that she has gone to her glory because she lived the law of God as she understood it and she understood it very well. Very few people understand the law of the Lord Jesus Christ as did Rose Kelsch. She lived it as she understood it and therefore she is going back to her exaltation. There is no doubt in my mind but what she is a queen and a priestess unto God at this time. What more can we say of a woman than that. That she will receive her exaltation I have no doubt.

The resurrection is a thing that few of us understand. We know that Jesus Christ was resurrected and that he does live, that he lived a pure life and that he rose on the third day. We know that Joseph Smith was a true prophet and that he has been resurrected. And I see no reason why

this good woman should lay in her grave very long. I believe that her good husband has been resurrected before now, for you know, for many many years, he worked and lived in accordance with God's laws and thereby gaining more and more power; and I have no doubt but that his body has been called up by him. Therefore, why should she lay long? She lived a pure life and as she laid it down pure why should she lay there long to be purified?

I know that the resurrection is going on. I know the gospel of the Lord, as revealed to his prophet Joseph Smith is true, and I know every principle of it was given to us that we might come back into the presence of our God and Savior. And if we live those laws so shall we be exalted. I know this as I know that I live this day. No man or set of men can take it from us, for if we will only live the laws of God we will be exalted and taken back into his presence. And I say this knowing that I will have to meet my God and give an account of every word I say at this time or any other time. I know that Joseph Smith was a prophet of God and that he lived the [9] laws as they were given to him and I know that this good woman lived the laws of God as they were revealed to her.

Now this is my testimony and I pray it in the name of Jesus Christ, Amen.

Louis's sister Marian married John Kenward May 4, 1932. When they moved to Payette, Idaho, they took her ailing mother, Mary, with them. Del and Louis lived in Mary's home. Rula and Leslie Broadbent were then living beside them in Rose's home.

Louis and Leslie visited with Lorin C. Woolley in Centerville. Louis remembered Lorin's visiting his father when Louis was a child. Lorin's grandparents were friends of the Prophet Joseph and Emma Smith. (From Quaker To Latter-Day Saint pp. 110,516.)

Louis enjoyed listening to Lorin talk about the gospel and hearing stories of when Lorin's father, John Woolley, was a young boy. He was a trusted messenger for Joseph Smith and his associates. John would put a message in his boot and go out to play with other boys. When he was sure he was not being watched he would go where Joseph was hiding and deliver the message.

Leslie and Louis believed the fullness of the gospel including the law of plural marriage. The story of Louis Alma Kelsch's life would not be complete without explanation of the doctrines that he lived by. He stood fast to his beliefs without wavering all his life.

The law of plural or Celestial Marriage had been given to the Prophet Joseph Smith as recorded in the Doctrine & Covenants, Sec. 132. This doctrine caused the prophet to have deep apprehensions about teaching it to the people.

The following tells his feelings as recorded on page 4 in Celestial Marriage by Leslie Broadbent.

They accuse me of polygamy, and of being a false prophet, and many other things which I do not now remember; but I am no false Prophet, I am no imposter; I have had no dark revelations; I have had no revelations from the devil; I made no revelations; I have got nothing up of myself. The same God that has thus far dictated me and directed me and strengthened me in this work, gave me this revelation and commandment on celestial and plural marriage, and the same God commanded me to obey it. He [10] said to me that unless I accepted it and introduced it, and

practiced it, I together with my people, would be damned and cut off from this time henceforth. And they say, if I do so they will kill me! Oh, what shall I do? If I do not practice it, I shall be damned with my people. If I do teach it, and practice it, and urge it, they say they will kill me, and I know they will. But we have got to observe it. It is an eternal principle and was given by way of commandment and not by way of instruction. (Contributor, 5:259)

Joseph Smith did reveal this law quietly to trusted members of the church.

From him (Joseph Smith) I learned that the doctrine of plural and celestial marriage is the most holy and important doctrine ever revealed to man on earth, and that without obedience to that principle no man can ever attain to the fullness of exaltation in celestial glory. (CM p. 4 William Clayton)

Will we unite with the plurality order of the ancient Patriarchs or will we consent, voluntarily, to be doomed to eternal celibacy? That is the true division of the question. One or the other we must choose. We cannot be married ...for eternity, without subscribing to the law that admits a plurality of wives. (CM p. 5)

Joseph received a revelation on celestial marriage. ...The people of God, therefore, have been commanded to take more wives. The women are entitled to salvation if they live according to the word that is given to them; and if their husbands are good men, and they are obedient to them, they are entitled to certain blessings, ...that they cannot receive unless they are sealed to men who will be exalted. ...But if the woman is determined not to enter into a plural marriage, that woman when she comes forth will have the privilege of living in single blessedness through all eternity. ...If in the resurrection you really want to be single and alone, and live so for ever and ever, and be made servants, while others receive the highest order of intelligence and are bringing worlds into existence, you can have the privilege. They who will be exalted cannot perform all the labor, they must have servants, and you can be servants to them. (JD 16:166,167 BY)

In 1862, the federal government passed a law which was called the Morrill measure (TR 6:92) designed to prohibit plural marriage. [11] In 1882 a bill known as the Edmunds Tucker Act was passed to prevent Mormon plural marriages. (TR 2:110)

When John Taylor was president of the church the federal government was threatening to disfranchise all the Mormons and confiscate not only church but private property and imprison saints if plural marriage continued. Some men were imprisoned and some, including President John Taylor went into hiding. The following is quoted from Truth 2:117,118.

On the 27th day of September, 1886, at the home of John W. Woolley, in Centerville, Davis County, Utah, an event of far-reaching import took place.

President John Taylor, the anointed of the Lord and His mouth-piece on earth, was in hiding in the Woolley home. He was wanted by the Government for an infraction of the anti-polygamy law. ...

A self-appointed committee waited on President John Taylor, then in hiding. ...A proposed manifesto was presented for President Taylor's

signature, and its contents discussed. Not feeling in harmony with such a move, the Prophet dismissed the committee with the statement that he would seek the direction of the Lord on the matter and act accordingly.

...

It was upon this occasion that the Lord gave to President Taylor the revelation often referred to as the "1886 Revelation." It reads as follows:

My Son John, you have asked me concerning the New and Everlasting Covenant and how far it is binding upon my people; thus saith the Lord: All commandments that I give must be obeyed by those calling themselves by my name, unless they are revoked by me or by my authority, and how can I revoke an everlasting covenant, for I the Lord am everlasting and my everlasting covenants cannot be abrogated nor done away with but they stand forever.

Have I not given my word in great plainness on this subject? Yet have not great numbers of my people been negligent in the observance of my law and the keeping of my commandments, and yet have I borne with them these many years; and this because of their weakness--because of the perilous times, and furthermore it is more pleasing to me that men should use their free agency in regard to these matters. Nevertheless, I the Lord do not change and my word and my covenants and my law do not. And as I have heretofore said by my servant Joseph: All [12] those who would enter into my glory must and Shall obey my law. And have I not commanded men that if they were Abraham's seed and would enter into my glory, they must do the works of Abraham? I have not revoked this law; nor will I, for it is everlasting, and those who will enter into my glory must obey the conditions thereof, Even so, Amen.

Still quoting from Truth 2:117, 118:

The revelation, it will be noted, makes it clear that the Lord had no intention of revoking the law pertaining to plural marriage. ...

It was also upon this occasion that President Taylor predicted that a document similar to the one proposed for his signature, and which, he said, "emanated from the lower regions", would some day be signed. ...And it was on this occasion that the venerable Prophet called five of the brethren into an adjoining room, and set them apart, with the calling of Apostles and Patriarchs, to exercise the sealing authority; and they were placed under covenant to see that the principle of plural or patriarchal marriage, known also as Celestial marriage, was perpetuated, even after the Church should take action to abandon its practice, as he foresaw would occur. ...one of the five thus commissioned was President Taylor's first counselor, George Q. Cannon; Joseph F. Smith, his second counselor, was, at the time, in hiding in the Hawaiian Islands. On his return home just previous to the death of President Taylor, and which homecoming was at the President's request, it is understood that a like commission was given him. So important was this matter, that sworn statements of the proceedings of the meeting referred to, were, on September 22, 1929, taken from two of the surviving members of the meeting--Lorin C. Woolley and Daniel R. Bateman.

(The signed copy of these sworn statements is in back of book)

Louis personally heard the testimony of these two men and was given the signed testimonies as presented.

Quoting again from Truth 2:120, regarding the ordaining of those five men:

By this action of President John Taylor, which it must be assumed, was taken in accordance with [13] instructions from the Lord, additional machinery for the continuance of the Celestial order of marriage was set up. It must be remembered that in taking the action referred to, President Taylor acted not as President of the Church, but as President of Priesthood; the subject in hand being distinctly a law of the Priesthood. (See D. & C., 132: 58,61) It had been entered into by members of the priesthood wholly apart from and independent of the Church. This latter fact must be apparent to all students of Church History; for while the law was given, according to Elder Orson Pratt, as early as 1831, and was adhered to by Joseph Smith and a number of his associates during the Prophet's lifetime and thereafter, it was not accepted as a tenet of the Church until the year 1852. ...The Patriarchal order of marriage is a law of the Holy Priesthood, pure and simple.

The following are found in Truth 14, 34-37.

Brigham Young is credited with the following statement, which is sound doctrine (found in part in JD 9:87).

There are in the Church two Priesthoods, namely, the Melchizedek and the Aaronic, including the Levitical Priesthood (D. & C. 107:1). But there is additional Priesthood that has never been delegated to the Church. The Lord Himself handles this Priesthood and gives it to whom and when He pleases. Man does not call another man to this order, neither does man secure it by the request or selection of any man on earth. The call comes by messenger from heaven requesting designated individuals into the House of God (and it is what is known to Latter-day Saints as the second anointing,) preparatory to receiving the Second Comforter, which completes their ordination. Sometimes this Second Comforter is given while in the Temple. Often it does not come until years after, even just at death. But they who have had their second anointings can see the face of the Lord and live, even though being in the flesh, as one sees and talks to another.

This Priesthood has been on the earth at various times. Adam had it, Seth had it, Enoch had it, Noah had it, Abraham and Lott had it; and it was handed down to the days of the Prophets long after the days of the Ancients. This High Priesthood rules, directs, governs and controls all the Priesthoods, because it is the highest of all.

Joseph Smith and Oliver Cowdery received, not only the Priesthood of Melchizedek, but the order of Priesthood that comprehends all power as previously explained--the Priesthood that embraces the Apostolic calling.

[14] Here we must differentiate between the different orders of Apostles:

An Apostle is a "trustee ambassador of Jesus Christ." To be an ambassador of the highest order one must personally know the object of his ambassadorship--in this instance he must know Jesus Christ, having had His hands laid upon him.

Joseph, Oliver and David qualified in this higher order We have quoted the Prophet as saying, "All the Prophets had the Melchizedek Priesthood and were ordained by God Himself." This means that Joseph had

the hands of the Savior laid upon his head, for he truly was a Prophet; and in no other way does the Lord qualify His higher order of prophets. While all may have prophetic gifts--the light of prophecy may shed its rays upon every son and daughter of God, yet His regularly constituted and authorized prophets must be ordained by Him. The reason is obvious.

In course of time, these three men, with Martin Harris added, were commanded to choose a quorum of twelve Apostles, which they did. And here it will be noted that neither Joseph, Oliver, David or Martin, under whose selection the Twelve were chosen, became members of that group, the choosers holding a higher order of Apostleship.

It must be remembered, too, that it was this higher order of Apostleship that not only selected the Twelve to function as a church council, but also organized the Church; Joseph and his brethren standing separate, apart and above the Church, they representing Priesthood. Later the quorum of Seventy Apostles was organized to assist the Twelve, they too, functioning as a Church Council, yet owing their existence to the Priesthood.

By virtue of his Priesthood calling Joseph Smith presided over the Church as its President without additional appointment or ordination. The greater may always (by proper appointment) preside over the lesser. However, the First Presidency was formally organized March 18, 1833, by the ordination of Sidney Rigdon and Frederick G. Williams as counselors to Joseph in the First Presidency, in accordance with a revelation from the Lord given on March 8th. But when the Twelve were selected, though they labor under the direction of the First Presidency, the First Presidency did not do the choosing, that service being left to Joseph Smith, Oliver Cowdery, David Whitmer and Martin Harris, of the higher Apostolic order.

Here then, it will be seen that the Lord chose as His direct ambassadors, Joseph, Oliver, David and Martin--men whom he felt he could trust. These, in turn, chose twelve ambassadors to work under them--men whom they felt to trust; after which, a quorum of seventy [15] ambassadors was chosen whom the Twelve might trust, their work coming under the supervision of the Twelve.

That there were different and distinctive orders of apostles is evident from the facts given, which facts the reader will note, are further fortified by the following:

In a revelation given in September, 1832 (DC 84:63,77,118), the Lord said:

And as I said unto mine apostles, even so I say unto you, for you are mine apostles, even God's High Priests; ye are they whom my Father hath given me; ye are my friends. ...

And again I say unto you, my friends, (for from henceforth I shall call you friends), it is expedient that I give unto you this commandment, that ye become even as my friends in days when I was with them traveling to preach the gospel in my power. ...

For with you, saith the Lord Almighty, I will rend their kingdoms: I will not only shake the earth, but the starry heavens shall tremble; ...

Here Joseph Smith and his six associates were designated "High Priest" Apostles, some three years before the Twelve was chosen. ...

From this it is clearly seen that there is an apostolic order designated as the "Apostleship of the Twelve", which must be subordinate

to the "High Priest" Apostles, the order to which Joseph belonged, and the members of which are designated as "Friends". ...

Of Joseph's Apostleship, Brigham Young stated:

Joseph Smith was a Prophet, seer and revelator (not by the voice of the people, mind you) before he had power to build up the kingdom of God, or take the first steps toward it. When did he obtain that power? Not until the angel had ordained him to be an Apostle. Joseph Smith, Oliver Cowdery, and David Whitmer were the first Apostles of this dispensation; ...When a man is an Apostle and stands at the head of the kingdom of God on earth, and magnifies his calling, he has the KEYS OF ALL the power that EVER WAS bestowed upon mortal man for the building up of the kingdom of God on the earth. (JD 6:320)

The question may be asked how Brigham Young, John Taylor and Wilford Woodruff--members of the Twelve in the Prophet's day--received the higher order of Apostleship. This did not come to them in their original ordination to the "Apostleship of the Twelve", but Joseph Smith conferred the higher order upon them, in connection with other members of the Quorum of Twelve, shortly before his martyrdom. ...

The priesthood proper is presided over by a quorum of seven men holding the higher order of Priesthood, and forming the presidency of the Sanhedrin, when organized.

[16] Quoting from Supplement to the New & Everlasting Covenant of Marriage p.91 by J. W. Musser and J. L. Broadbent: God's government on earth, provided for man's salvation, broadly speaking, is known as the Kingdom of God; strictly speaking, however, it is apparent that three distinct organizations have been set up by the Lord for the purpose mentioned, defined as follows:

- (a) The Priesthood,--comprising a definite body of presiding High Priests and anciently known as the Sanhedrin--meaning the power of God on earth.
- (b) The Kingdom of God--an appendage organization--and the channel through which the power and authority of God functions in managing the earth and the inhabitants thereof in things political.
- (c) The Church of Jesus Christ--being the propaganda division of the Priesthood--an appendage thereof--having only ecclesiastical jurisdiction over its members.

This second organization of the Kingdom is explained beginning on page 83 of the same publication:

"The Church and Kingdom of God" is a common expression among Latter-day Saints; indeed, it is an expression often found in Holy Writ.

...

The two--the Church of God and the Kingdom of God--may be said to be one very much as Christ Jesus and his Father are one--one in purpose, in principle, but distinct in organization and mission, both the direct instruments of the Priesthood and neither complete without the other. The one, the Kingdom, being God's political government on earth, having within its functions the protection of all people, whether members of the Church of Christ or not. This Kingdom, with Christ the King, is destined to subjugate all other kingdoms and rule the world.

The Church might be termed the spiritual branch or propaganda division of the Priesthood. To its sacred care is entrusted the duty of proclaiming the "Gospel of the Kingdom" to mankind--of guarding and

administering God's Holy ordinances necessary to the salvation and exaltation of man. ...

The Church and the Kingdom ...are the tools or vehicles used by the Priesthood in accomplishing God's purposes on earth.

The Church does not function in political or civil affairs, its labors being confined to ecclesiastical [17] direction; and its jurisdiction is restricted to its membership, with judicial powers limited to acts of excommunication.

It is the Kingdom that controls the political destinies of man--or rather, protects man in his political rights--and to which men of all creeds and beliefs may look for protection in the exercise of their inalienable rights as citizens of earth.

Hence the two organizations, in principle, are one--neither of them perfect without the other; as the man is not perfect without the woman, nor the woman without the man, neither is the Kingdom perfect without the Church, nor the Church without the Kingdom. ...

The main feature of the organization of the kingdom with which we are familiar is its legislative "Council of Fifty," a certain proportion of its personnel comprising honorable men of the earth who are not identified with the Church. This legislative body was known in the days of the Prophets Joseph Smith and Brigham Young as the "Council of Fifty." (See History of the Church, 7:213, also 379--foot note, quoting Brigham Young as saying: "General Council is the Council of Fifty.") It may well be understood that identified with this legislative body, in the early days, were honest and honorable men, not members of the Church, but rightful citizens of the Kingdom, who, as it was their duty to do, championed the cause of the Church in the dark days of mob violence and drivings.

An item of history extracted from the journal of William Clayton, under date of May 30, 1847, while the Pioneer camp was en route to the West, is enlightening, as it reveals the names of some of the members of this "Council of Fifty," and positively identifies them with the Kingdom of God organization. We here quote the item referred to:

...Soon afterwards all members of the Council of the K. of G. (Kingdom of God) in camp, except Brother Thomas Bullock, went onto the bluffs and selecting a small, circular level spot surrounded by bluffs and out of sight, we clothed ourselves in the priestly garments and offered up prayer to God for ourselves, this camp and all pertaining to it, the brethren in the army, our families and all the Saints, President Young being mouth. We all felt well and glad for this privilege. The members of the above council (were) Brigham Young, Heber C. Kimball, Willard Richards, Orson Pratt, George A. Smith, Wilford Woodruff, Amasa Lyman, Ezra T. Benson, Phineas H. Young, John Pack, Charles Shumway, Shadrack Roundy, Albert P. Rockwood, Erastus Snow, myself (William Clayton), Albert Carrington and Porter Rockwell. The two latter having no clothing with them, stood guard a little distance from us [18] to prevent interruption. (From William Clayton's Journal, Deseret News Press, 1921, pp. 202-203). ...

The notes of William Clayton do show conclusively that the "Council of Fifty" comprised both members of the Quorum of Twelve and other faithful brethren not prominent in any Church office. This is also true, as hereafter shown, of accession to the higher Council of the

Priesthood--the "Council of the Presidency"--Gods direct mouthpiece to earth--embracing brethren who were both officers in the Church and members of the "Council of the Kingdom of God"--as many as three positions to one person--all subordinate, however, to the Priesthood appointment.

...Quoting from pages 180-181 (RISE AND FALL OF NAUVOO, By B. H. Roberts) ...But it is proper for the reader to know that Joseph Smith when speaking strictly recognized a distinction between the "Church of Jesus Christ" and the "Kingdom of God." AND NOT ONLY A DISTINCTION BUT A SEPARATION OF ONE FROM THE OTHER. ...And while the Church of Christ will enjoy to the full her privileges, promulgate her faith without let or hindrance, make known the truth she holds and her saving grace and power, and manage her own affairs--yet she will not usurp the prerogative of the Kingdom of God, nor interfere with those outside the pale of her jurisdiction--outside of her membership. Such, in substance, was the teaching of the Prophet on this subject. Not publicly, or at least not very publicly; but he taught the foregoing in the counsels of the Priesthood as many testify, and EFFECTED AN ORGANIZATION as a nucleus of the Kingdom above referred to of which some who were not in the Church were members. (SNECM pp. 87,88)

In the book Unpublished Revelations, pages 137, 138, the following is recorded which was given to President John Taylor in 1882 and further explains the distinction between the Church and Kingdom:

23. I have established my Kingdom to be a shield and protection to my Church, to learn and comprehend my law, and to carry out my purposes that my will may be done on earth as it is done in heaven.

24. The Church through the law and Spirit of the Gospel to preserve the virtue and purity of the Kingdom;

25. And the Kingdom to preserve and protect the Church from the aggressions of the wicked and ungodly.

The Council of Fifty were members of the priesthood wholly apart from and independent of the church in the same way as the [19] High Priest Apostles. (See p. 13.) These organizations were not discussed openly. Only members of those quorums knew all about them. Although church records do not show any new members or meetings after about 1884, Rula knew Louis Sr. was still attending meetings of the "Fifty" in her lifetime and was told they met in the temple. According to William Clayton they wore "priestly garments" in Brigham Young's day. (See p. 17)

Since the "Council of Fifty" was not an organization of the church, it should not be surprising that records of the church do not contain all the information about meetings, members and duties of this council. Some of the church leaders in the days of Joseph Smith and Brigham Young were members of all three priesthood organizations.

Louis Alma was familiar with the fact that the church and the Council of Fifty were separate organizations. He had been told that his father was a member of that council. Louis, Sr. told Rula and her mother that he was called to go to Japan in that capacity.

Rula said that a Japanese friend of Louis's in Chicago was going home to Japan and was very upset that he would never see Brother Kelsch again. Thereupon, Louis told his friend he would meet him in Japan in a certain city on the steps of a certain building at a certain hour. This prediction was given before Louis was called by the church to assist Apostle Heber J. Grant

to open the Japanese mission. After the two met, Louis's Japanese friend acted as his interpreter throughout his mission in Japan. As far as his family knew, Louis was still a member of the Council of Fifty at his death in 1917.

Louis's sister Rula told often about one day when she and her mother were in the back yard visiting with her father. A man walked around the corner of the house and Louis, Sr. crossed the lawn to speak to him. As soon as the man left the back yard, Louis, Sr. told Rula to run around the house and see where he went. She went and looked in all four directions and did not see him. (The house was on a corner lot.) Then her father told her that man was one of the Three Nephites. He wanted her to see that the man [20] had not left in the normal fashion but he did not tell her what they discussed.

President Taylor died July 25, 1881, and Wilford Woodruff came to the presidency of the church. In 1889 President Woodruff recorded in his journal:

November 24, 1889. Attended a meeting with the lawyers at the Gardo ...they wanted me to make some concession to the court upon Polygamy and other points, and I spent several hours alone and inquired of the Lord and received the following revelation. ...

Here the Lord, among other things said:

"Let not my servants who are called to the Presidency of my Church deny my word or my law, which concerns the salvation of the children of men. Let them pray for the Holy Spirit which shall be given them to guide them in their acts. Place not yourselves in jeopardy to your enemies by promise. Your enemies seek your destruction and the destruction of my people. ...

"Let my servants who officiate as your counselors before the courts make their pleadings as they are moved upon by the Holy Spirit, without ANY FURTHER PLEDGES from the Priesthood. ...I have not revoked this law, nor will I, etc." (M-BJC pp 77,78)

Historian D. Michael Quinn states in Dialogue, 18, 1:42 :

...President Woodruff began to hear rumors that the U. S. government might attempt to confiscate the church's three most important and sacred buildings, the Manti, Logan, and St. George temples. ...Brigham Young, Jr. ... heard President Woodruff exclaim, "We must do something to save our Temples." ...It was a cruel dilemma for an eighty three-year-old man who valued temples and temple ordinances above anything else. ...

Ten months later, (than the 1889 revelation) however, President Woodruff yielded to the demands of those wanting plural marriage stopped and signed the manifesto that was prepared by some of the brethren and changed to its present form by a committee of bitter anti-Mormons. (M-BJC p. 78)

The manifesto as it was given to the church reads:

[21] OFFICIAL DECLARATION

To Whom it May Concern:

Press dispatches having been sent for political purposes, from Salt Lake City, which have been widely published, to the effect that the Utah Commission, in their recent report to the Secretary of the Interior, allege that plural marriages are still being solemnized and that forty or more such marriages have been contracted in Utah since last June or during the past year, also that in public discourses the leaders of the Church have taught, encouraged and urged the continuance of the practice

of polygamy.

I, therefore, as President of the Church of Jesus Christ of Latter-day Saints, do hereby, in the most solemn manner, declare that these charges are false. We are not teaching polygamy or plural marriage, nor permitting any person to enter into its practice, and I deny that either forty or any other number of plural marriages have during that period been solemnized in our temples or in any other place in the Territory.

One case has been reported, in which the parties allege that the marriage was performed in the Endowment House, in Salt Lake City, in the spring of 1889, but I have not been able to learn who performed the ceremony; whatever was done in this matter was without my knowledge. In consequence of this alleged occurrence the Endowment House was, by my instructions, taken down without delay.

Inasmuch as laws have been enacted by Congress forbidding plural marriages, which laws have been pronounced constitutional by the court of last resort, I hereby declare my intention to submit to those laws, and to use my influence with the members of the Church over which I preside to have them do likewise.

There is nothing in my teachings to the Church or in those of my associates, during the time specified, which can be reasonably construed to inculcate or encourage polygamy, and when any Elder of the Church has used language which appeared to convey any such teaching, he has been promptly reproved. And I now publicly declare that my advice to the Latter-day Saints is to refrain from contracting any marriage forbidden by the law of the land.

WILFORD WOODRUFF

President of the Church of Jesus

Christ of Latter-day Saints

(TR 3:184,185)

Many of the Saints have been led into the error of believing the Manifesto to be a revelation from the Lord and that this is what the Lord told the President to write. But such is not true. President Woodruff did not [22] write the Manifesto. It was written by Charles W. Penrose, with the assistance of Frank J. Cannon and John White. ...President John Taylor had previously branded a similar document as "emanating from below." The Manifesto neither carries the form nor spirit of a revelation. It was addressed, not to the Saints or the Church, but "To Whom It May Concern", and ended with the statement:

"And I (Wilford Woodruff) now publicly declare that my advice"-not the Lord's advice-"to the Latter-day Saints is to refrain from contracting any marriage forbidden by the laws of the land." There is no "Thus saith the Lord" about this document. Compare it with the genuine revelations received by President Taylor in 1882 and 1886, and those recorded in the journals of Wilford Woodruff under dates of 1880 and 1889. (TR 1:July p.8)

The above facts prove conclusively that the Manifesto was not the document which President Woodruff states he wrote at the Lord's dictation. It is just as clear, too, that the Manifesto was never intended to stop the practice of plural marriage, for the practice went on. ...Arrangements were made for the rites to be performed in Canada and Mexico. True, the Church, as an institution had discontinued the

practice, and the writer agrees that no case of plural marriage has since been authorized by the Church. The action nullifying the principle was taken at an official conference of the Church, and any action looking to the re-establishing of it must necessarily be taken in the same manner. But, being a "law of the Priesthood" the act of the Church in no way can prohibit worthy men holding the Priesthood from entering the practice, independent of the Church. (TR 1:20,21)

...I, Charles W. Penrose, wrote the Manifesto with the assistance of Frank J. Cannon and John White. It's no revelation from God, for I wrote it. Wilford Woodruff signed it to beat the Devil at his own game. Brethren, how can God withdraw an everlasting Principle from the earth? He has not, and can not, and I testify to you as a servant of God that this is true. (Is The Manifesto a Revelation ? p. 8)

Although President Woodruff wrote in his diary on 25 September 1890 that he published the Manifesto after it was "sustained by my Councillors and the 12 Apostles," only three apostles approved it in manuscript, and half the Quorum was barely supportive when the apostles met on 30 September and 1 October 1890 to discuss the published document. ...

[23] ...Only because the U. S. Secretary of the Interior demanded it as evidence that the Manifesto was official Church policy did the First Presidency and apostles decide on 5 October 1890 to present the Manifesto the next day for a sustaining vote.

The general conference of 6 October 1890 was an emotionally charged and dramatic event. ...As the Manifesto was next read to the capacity crowd in the Salt Lake Tabernacle, tears streamed down Wilford Woodruff's cheeks, nearly everyone in the audience wept, and the women "seemed to feel worse than the brethren."

Although official accounts of this meeting state that the congregation voted unanimously to sustain the Manifesto, that was not the case. ...The majority of the congregation refused to vote at all when the Manifesto was presented. (Quinn, DIA vol. 18, 1:46-48) Many of the Quorum of the Twelve, in their private discussions following the announcement of the Manifesto, were open in their intent to continue living with their wives. Francis M. Lyman, in addressing the Quorum, stated that "I design to live with and have children by my wives, using the wisdom which God gives me to avoid being captured by the officers of the law." At the meeting of the Quorum held the next day, John Henry Smith also echoed the sentiments of Apostle Lyman, stating that "I cannot consent to cease living with my wives unless I am imprisoned." ...

Wilford Woodruff responded to the anxieties of his associates by admitting "that he was placed in such a position on the witness stand that he could not answer other than he did." However, he warned the brethren that they would be tried for their membership should they neglect any of their families because of the Manifesto. ...Many of the Church leaders resolved these personal conflicts by acting in two distinct and separate roles--that of Church spokesmen, which required them to act and speak in the interests of the temporal salvation of the Church--and that of individual members, which forced them by personal conscience to obey what they considered to be divine covenants made with their wives, thus placing themselves in opposition to the laws of the land. (CD 2:282,283)

Louis Sr. and family were personally acquainted with several of the General Authorities' families and knew they were still living the law of plural marriage. The Kelsch family sheltered some of the plural wives whose husbands had to visit them secretly.

[24] When John W. Woolley died in 1928, his son Lorin C. Woolley was the only one left of the men who had been set apart by John Taylor in the meeting following the Revelation of 1886.

There were no regular meetings for the people who continued to believe in plural marriage. They visited with other believers in their homes.

Occasionally a few would gather together to talk and pray together.

When asked to sit in front and take charge of the meeting, Lorin Woolley would not do so, telling the owner of the home to take charge. He told those who asked him to organize that the only true Church of Jesus Christ was already organized, that Heber J. Grant, then President of the Church, was in the proper place and they were not to criticize or judge him.

In 1929 Lorin received a visit from his father who told him to call men to fill the quorum of High Priest Apostles. Lorin had many visits with his father during the next few years. He told Louis and others that when his father first appeared to him after his death, he was the same old man as when he died; but each time he came back he looked younger until during his last visit he looked as young as when he was a "dancing master" in Nauvoo.

John W. Woolley told Lorin to call Leslie Broadbent and John Y. Barlow. He was told to ordain Leslie first and John second. Both were ordained on March 6, 1929.

Lorin told Leslie he was his Second Elder, the same as Oliver Cowdery was to Joseph Smith. Others called into that council by Lorin C. Woolley were Joseph W. Musser on May 15, 1929, Charles F. Zitting on July 22, 1932, and Dr. LeGrande Woolley also on July 22, 1932.

Leslie Broadbent and Joseph Musser published books on the fullness of the gospel. Precious publications such as the Journal of Discourses, which did not uphold some changes that had been made by church leaders, were no longer available at that time. As well as in plural marriage, other changes these men could not go along with were made in church policy. (See '95 Theses' by Ogden Kraut)

[25] Leslie published a book on gospel doctrine, entitled Celestial Marriage in 1927. On July 18, 1929, Leslie Broadbent was excommunicated from the LDS Church.

In 1933, the LDS Church published the Official Statement warning church members against the teachings in Leslie's book and asked them to report people teaching these doctrines.

Shortly after that, Joseph W. Musser and J. Leslie Broadbent published The New & Everlasting Covenant of Marriage and the Supplement to the New & Everlasting Covenant of Marriage to refute the Official Statement. Joseph Musser's father, A. Milton Musser, had been the assistant historian of the church and often had Joseph copy documents of importance for him. Therefore, Joseph had proof of the things he wrote. Joseph and Leslie collaborated on other books to verify the truthfulness of the principles they were living and which the church no longer taught. Some were Marriage-Ballard-Jenson Correspondence, and Priesthood Items.

Since Louis's profession was playing in dance bands, he was free in the daytime. Sometimes he played only on weekends. He had a good car and was asked to drive his priesthood friends to visit others out of town. On one trip to

Short Creek, Arizona, where people were living the fullness of the gospel, Louis drove some of the brethren and they had a good opportunity for a discussion. He had always believed the doctrine his parents lived and had planned to live it someday. His visit with these men led him to think more about his own plans for the future and from then on he was committed to living the fullness of the gospel as he believed it.

Louis's wife, Del, sensed he had changed the minute she saw him at the back door when he arrived home. He had been associating very closely with Leslie, Joseph and Lorin Woolley and believed in the doctrine they taught.

In 1932 Louis was told he had been chosen a member of the High Priest Apostles. He told his family and close friends many times just how he was called. Lorin received the call for Louis in the [26] same manner as he had received it for the five whom he had already called into that quorum. Lorin described all this to Louis in detail and said it had been the same for the other men called. According to Lorin, it was not just a warm feeling in his bosom, but an actual visitation by a messenger from heaven, his father.

Lorin's father, John W. Woolley, who had died earlier, came and asked Lorin, as senior member, if he would accept Louis into the quorum. Lorin said he would. John then went back to report to the priesthood on the other side. He later came back and told Lorin to offer the name of Louis Alma Kelsch to the other High Priest Apostles in that quorum here on earth, namely, besides Lorin C. Woolley, J. Leslie Broadbent, John Y. Barlow, Joseph W. Musser, Charles F. hitting and LeGrande Woolley. Lorin Woolley called the quorum members to a meeting to discuss accepting Louis.

John Y. Barlow was out of town and could not be reached. He got a strong urge to go home and was back in time for the meeting. The members of the quorum met and were told of the choice. Although they thought Louis was young for this call, they voted unanimously to accept him. Lorin said it had always been unanimous to accept the man chosen by Christ. Lorin then waited for another visit from his father from the other side of the veil. When John Woolley came, Lorin told him the quorum had accepted Louis. John then left again. When he came back he told Lorin to see if Louis would accept the call.

Louis said he would accept. He knew he would have to live the law of Abraham (DC Sec. 132), referring to the plurality of wives, to be ordained to that calling, for no one could hold that position who did not live that law.

Louis was now required to enter plural marriage.

A German girl by the name of Elsie Meier was suggested by Louis's friend, Joseph W. Musser. Elsie was living with her grandparents and her Aunt Lucy Kmetsch who was Joseph's plural wife.

[27] Lucy had come from Germany to work and sent money back so her family could follow. The family had joined the Mormon Church in Germany. Elsie was born May 9, 1912, in Oberlungswitz, Germany, to Paul Meier and Kaethe Kmetsch. She was brought over from Germany by her grandparents who had raised her since she was about three years old Lucy's sisters came also and became converted to the fullness of the gospel. They married as plural wives, Anna to Leslie Broadbent and Golda to Lorin Woolley.

When Louis came to see Elsie she accepted his proposal. They were sealed December 8, 1932, by a man who had been ordained to perform plural marriages.

When Lorin C. Woolley's father returned to him and received Louis's affirmative answer, he then told Lorin to ordain Louis to that quorum, called the High Priest Apostles, also known as Friends of God and anciently known as the Sanhedrin. Louis was ordained on January 26, 1933, [Some records show June

26, 1933 as Louis's ordination date.] at age 27.

Louis was told he was not an apostle in the church, but an Apostle of Jesus Christ. He was commissioned to perform marriages, particularly plural marriages and was told they were to see to it that not one year passed without children being born to parents who were living the celestial law of plural marriage. He received washings and anointings of the Holy Priesthood and was told his sins were forgiven.

Lorin Woolley told Louis that he at one time thought a very good friend of his, namely Daniel Bateman, was a worthy man for that calling. His father carried his message to the Priesthood Quorum on the other side and when the answer came back Lorin said he never had such a rebuke in his life. He was told it was not his place to select a man for that quorum.

Charles F. Zitting tells of hearing this same story from Lorin C.

Woolley, (Charles F. Sitting) p. 62:

[28] Brother Woolley ...said, he had no right to even suggest a name to heaven for this high position. He said he got out of order once for suggesting the name of a friend he thought was worthy and he got a sharp rebuke from heaven. A person is first chosen by the Council in heaven and then a messenger comes here to reveal the man chosen to the President of Priesthood. Then the Priesthood Council here votes on him and the results are taken back to the Priesthood Council in heaven, who call the man by revelation through the President of Priesthood. Again we see how God holds a tight rein on priesthood.

One night a week, the seven men of the High Priest Apostles Quorum met for Lorin Woolley to teach the other six men in a school of the prophets what they needed to know in order to hold that position. When partaking of the sacrament in their meetings, they used wine of their own making as Joseph Smith had been directed.

According to Charles F. Zitting's journal, it took most of a year for them to learn what he taught them and toward the last they had to meet twice a week to finish, since Lorin was warned his time was short. In October of 1933 Lorin had a stroke and died in September 1934.

At the time Elsie joined the Kelsch family, Del was expecting her second child. A son was born to her on March 25, 1933, and named Ronald M. Kelsch. Elsie gave Louis his third son on September 8, 1934, Daniel M. Ketch. (All of Louis's children will be listed in the back of the book.)

In the summer of 1934 Louis worked for a trucking firm and became acquainted with the office girl, Barbara Owen. Louis had been told he could not date the hired help but took the opportunity to get acquainted and then for health reasons, quit the job. He worked there only a few weeks. Louis contacted Barbara's father for permission to see her.

Barbara was born December 19, 1916, in Ammon, Idaho, to Charles Henry Owen and Betsy Vilate Kingston. Louis dated her for a few months and they were sealed November 9, 1934. She moved into the home with Del, Elsie and their three sons.

[29] Plural wives had to hide for fear of the men being arrested. The Kelsch home and the Broadbent home had driveways side by side. When company came that did not know the plural situation, Elsie, Barbara and little Danny stayed in the basement or went out the back door across the driveway to the Broadbents'.

Louis had been faithful in the LDS Church all of his life. He had served in his ward as home teacher, meaning he went with a companion to visit members

of the ward to teach and encourage them in their church duties. As they talked while going from one house to another the subject of plural marriage came up. Louis commented that if plural marriage was ever right it was still right.

Later Louis was given notice of his trial before the Stake Presidency for "advocating plural marriage." His brethren in the High Priest Apostle Quorum discussed the trial and advised him to do something Leslie Broadbent wished he had done at his own excommunication and Louis agreed.

Louis was tried at 8:00 p.m. November 21, 1934, before the High Council of the Granite Stake of Zion, with Hugh B. Brown presiding, on the charge of advocating plural marriage.

After one verse of a hymn and a prayer, the charge was read and his accusers gave their testimony against him, which he did not deny. They asked Louis if he had anything to say.

He stood up and said, "Brethren if you will give me just about five minutes of your time undisturbed I think I can answer the charges." He asked for a book of Doctrine and Covenants, and had the same identified by the President of the Council as the law book of the church.

Turning to the Woodruff Manifesto he showed it to be a document unauthorized by the Lord, setting forth the personal views of Wilford Woodruff, and his promise to obey the law. Louis read from Church History a statement of Joseph Smith to the effect that if anything should be suggested other than by commandment or by "thus saith the Lord", we do not consider it binding.

Louis said, "The Manifesto says 'To Whom It May Concern,' and it doesn't concern me a damn bit."

[30] He then turned to Section 132, dealing with the principle of Celestial Marriage, and stated in substance:

This section in the Doctrine and Covenants advocates plural marriage, and when you handle a person for advocating plural marriage as long as this section remains in the book, it having been given by "Thus saith the Lord" you are forfeiting your priesthood, for the Lord says when we exercise our priesthood in any degree of unrighteousness, "Amen to the priesthood or the authority of that man." This section apparently, then, means more to me than it does to you, brethren, and to proceed to handle me for advocating the word of the Lord as contained in this section, this is what you are doing to the word and law of the Lord.

He then deliberately tore the revelation from the book, folded it and placed it in his pocket, returning the book to the table and saying, "That is all I have to say."

Stake President Hugh B. Brown said, "Is that your book?"

Louis said, "No, it is yours." The Stake President became angry and asked for the pages which Louis then gave to him.

Louis was excommunicated. He later said of the occasion that his knees were knocking but he had done as his priesthood leaders had asked him to do.

The Council sat amazed at the audaciousness of the procedure, and after regaining their breaths and asking a number of unrelated questions, the defendant was invited to withdraw to the hall-way while the court proceeded to cast a pre-determined vote of "guilty."

The entire proceeding was farcical and of a Kangaroo nature, there being no disposition to be guided by the law of the Lord in such hearings.

Thus was President Louis A. Kelsch, a friend and Apostle of Jesus Christ--clothed with patriarchal authority, including the sealing powers of heaven--made an ecclesiastical outcast, with the gracious understanding, however, that at any time he felt to repudiate and denounce certain parts of the Gospel of the Lord Jesus Christ, and his revelations pertaining thereto, he might again seek the friendly shelter of the Church Sanctuary, where the brethren would be waiting with open arms to receive him back in full fellowship.

And thus, was the fourth glaring offense committed by the authorities of the Church of Jesus Christ or Latter-day Saints, against men or the Apostolic order of Joseph Smith: Viz: John W. Woolley, Lorin C. Woolley, Joseph Leslie Broadbent and Louis A. Kelsch, having been handled [31] and cast out from the Church, for sustaining laws of God, this last offence having been committed since the publication of the Supplement to the New & Everlasting Covenant of Marriage, in which authoritative warning had been given.

The vote of excommunication was reported to be unanimous. (Taken from Account of Priesthood Council Meeting)

Although there were still no regular meetings for people living the law of Abraham, the men met whenever possible to discuss the fullness of the gospel. Almost every weekday, Louis and Leslie rode the streetcar or walked all the way from their homes on 17th South and 14th East to the Kenyon Hotel at Second South and Main Streets. They met on the mezzanine lobby to visit other men who believed the same. Later the men contributed money to rent an office in the Atlas Building on Second South between Main and West Temple Streets. The office had two rooms, one used for private meetings. Most of the men had been excommunicated or were keeping their beliefs quiet so they would not be. Louis and Leslie had many hours to talk and were as one in their beliefs. They believed all that Lorin C. Woolley had taught them. His teachings were in complete harmony with their studies of the scriptures and the teachings of Louis's father.

Lorin C. Woolley's death left Leslie as senior member of the High Priest Apostles Quorum on earth. He believed that Lorin had had heavenly visitors many time and was leading the priesthood here under direct revelation. Leslie believed He also needed direct revelation if there were to be any new ordinations to that quorum and to have his calling confirmed. He fasted and prayed often and long to receive it. Louis, being close in spirit to Leslie, joined him in fasting and praying that Leslie could receive instruction from the other side as they believed Lorin had received. Leslie did not fill that quorum.

Leslie Broadbent and Joseph Musser went on publishing books on the subjects of the gospel that the LDS Church had changed. These books were to help people who were studying these changes and to teach what they had learned from Lorin Woolley. They included [32] earlier revelations like the 1886 Revelation to John Taylor instructing him that the Lord does not change and his laws do not. Louis and other brethren helped with these publications.

Leslie was not allowed to stay to help with this work. In March of 1935, Leslie became ill with pneumonia and died several days later. On the day he died, Louis asked him if he had received what he was seeking (meaning actual visitation and direction from heavenly messengers). He answered that he hadn't yet but said, "If they come to gets me, I can tell them I am still in the work," pointing to a stack of his books they had ready to mail. Leslie

apparently had not received that kind of confirmation unless it was just before death, which Brigham Young said sometimes happens. Leslie died just six months after Lorin's death.

About this time the men were warned by someone who worked for the government that the polygamists were being investigated. Louis, and most of the other men living the law of Abraham with plural wives in their homes, felt it necessary to move them. Louis moved Elsie back with her folks, the Kmetsch's, and Barbara went to stay with her father's family. Louis was very careful when he visited his wives so that he would not be seen.

Louis missed his best friend, Leslie, the man who had been like a father to him for years. They had been constant companions. Some said Louis would be lost now because they thought he leaned on Leslie. This was not the case however, as Louis had too strong a foundation from his father's example teachings of his priesthood leaders, and his own deep studies.

The morning Leslie Broadbent died, some of his friends were standing outside Moroni Jessop's home in Salt Lake. John Y. Barlow, who became senior of the High Priest Apostles upon Leslie's death, was heard to say, "Brethren, from now on things will be run differently."

As soon as he was in charge, John began to organize regular meetings for priesthood, Relief Society and general meetings for [33] all who believed in plural marriage. In 1935, John moved his families to Short Creek, a small town on the Utah-Arizona border. LeRoy Johnson and his brothers owned some land there and were willing to let people move onto it without buying the property. The place was fairly private then and John and the others thought they might be able to live there without being molested.

The people in the Salt Lake Valley met in whatever home was large enough. Louis and family attended the meetings and enjoyed the association with others of the same beliefs. Many people, who had been questioning the changes in the LDS Church, were seeking the truth. This prompted Joseph W. Musser to begin a monthly publication he called TRUTH. Louis and others assisted him in the work.

When John Barlow talked about the United Order with his Priesthood Quorum, there were mixed feelings. They all believed it was a true principle and must be lived to qualify for life in the Celestial Kingdom. Louis said he believed the true United Order could not be lived properly without revelation but he could go along with a united effort. They agreed that although they did not know how to live it without revelation they could make an effort. There were several "efforts" made before a final plan was adopted later.

After a time, Joseph Musser and others heard complaints about the management or the "group" in Short Creek. Joseph asked Louis and Daniel Bateman to go to Short Creek with him. Daniel Bateman had been at the meeting of 1886 in John Woolley's home and never tired of testifying about the experience.

The following is the account of the visit to Short creek, quoting from Joseph Musser's journal:

November 8, 1936, Sunday:

...A general meeting was held at which Elders Bateman, Kelsch and myself talked, my remarks being confined in the main to "free agency" "charity" and the necessity for a personal testimony of the truth.

Thursday Lewis (sic) and I had a personal talk with Bro. John Y. Barlow. We pointed out our fears that under [34] the present set-up the group could not prosper; that there seemed a disposition toward a one man

rule; that many of the Saints were complaining; that the present arrangement was not in accordance with the spirit of the action of the Priesthood recently taken, whereby it was advised that Bro. Barlow resign from the Management of the affairs of the group and confine his labors more particularly to the spiritual field; that our work was especially along the line of keeping faith in patriarchal marriage alive, and not in the directing of colonizing. Bro. Barlow was asked if he claimed to hold the keys of Priesthood, which he answered in the negative, saying, however, that he had dreamed of a personage coming to him and handing him a bunch of keys, and leaving without explanation. He did not know that that had any special significance. A meeting of the Priesthood was arranged for the following morning. ...

Friday 33: Priesthood met at 9 a.m. ... Twelve of the local brethren were present, also Elders Kelsch, Bateman and Musser. ...

Elder Kelsch stated the purpose of our visit, asking several questions of the brethren, and eliciting the following information:

The action taken by the Priesthood in Salt Lake had been voted on adversely, mainly on account of supposing it to have been the submission of Bro. Musser and not the action of the Priesthood.

That, ignoring the action and recommendations of the Priesthood, they had organized, using the old form of United Trust, placing Bro. Barlow at the head, and were now operating under that agreement.

Several expressed their feeling that the group was prospering more since the above action, and desired to continue under it.

The majority expressed the belief that Bro. John Y. Barlow held the keys to Priesthood and was the mouthpiece of God on earth, and with some this was the only reason for accepting Bro. Barlow's management of affairs. Elders Covington and I.W. Barlow expressed emphatic dissent, stating they did not believe Bro. B. held the keys to Priesthood, but that he did have authority to seal and was the senior member in the Priesthood group, and as such presided at the meetings of the group, etc.

J. W. Musser explained his views on Priesthood matters: That the special mission and labors of the Priesthood group was to keep plural marriage alive; that we were not called upon to colonize only as the Lord might dictate such a move; that it was the feeling of the Priesthood that the affairs of the Saints should be conducted by them in their local communities and not by the Priesthood, we holding ourselves in readiness to give counsel and advice from time to time as may be required [35] and proper. He urged the brethren to unite themselves in spirit in serving the Lord, and not to consider those who did not wish to join them in their temporal experiment, out of harmony with the Gospel; that the time had not come for the establishing of the United Order. The brethren should seek the (to) live the spirit of the U.O. in their families, extending that spirit out among the Saints, thus preparing themselves to accept the great principle when the one "Mighty and Strong" comes to allot to them their inheritances. Meantime they should display charity and love toward all men who are striving to serve the Lord. Stated the Lord had not revealed to him who held the Keys to Priesthood, but that Bro. Barlow, by reason of his seniority in ordination presided over the group; that questions pertaining to the mission of the group, when acted upon by unanimous vote, were properly settled and such action became the word of the Lord upon the points thus involved. That when the Lord wanted

any man to know who holds the keys to Priesthood, and that man was prepared to receive the fact, He would reveal it in a clear way. ...There must be no autocratic rule. The agency of every individual must be respected. That no man should refuse his neighbor help when it was needed, even though the neighbor may not (be) a member of a TRUST GROUP.

This was still the time of the Great Depression, when most people were having a financial struggle. For plural families it was harder to get by. Louis's family had all the necessities but Del decided she wanted to work. She asked Barbara to move back in the home to baby-sit her two children.

Louis was still playing for dances to earn a living. Jobs often took him out of town. Some of the jobs Louis's band leader scheduled were tours that lasted for several weeks. One started in Grand Junction, Colorado, then went up through the northwestern states to Washington, down the Pacific coast to California and home. Del usually went to Idaho to stay with her best friend, Louis's sister, Marian, while he was gone on an extended trip.

After a few years, Del decided to leave Louis. She found a better job, rented an apartment, moved out of Louis's home and got a divorce. She treated Louis fairly in the settlement.

[36] When Del moved out of the home, Louis moved Elsie back since the Kmetsch family no longer had room for her growing family. Living in an area with homes close around and with his legal wife gone put Louis in a risky situation. He began to think about moving to a more private place.

Joseph Musser wanted Louis to have the old Hill home in Salt Lake County, at Fourth East and 4200 South, which belonged to his son, Guy. Joseph had a fondness for the place where he and his plural wife, Mary Hill, had raised a family. Mary's father, William H. Hill, built the home in 1862-64. As his family grew, he built a large brick addition on the north end and subsequently enlarged the south side also.

The families of William Hill and John Taylor had been closely associated in Toronto, Canada, and were converted in 1836 by Parley P. Pratt. In the late 1880's when President John Taylor was wanted by the Federal authorities, he hid for three weeks in the Hill home. He stayed in a small bedroom on the northwest corner of that home (later used as a kitchen). While in hiding there he was visited by the Prophet Joseph Smith. He blessed the home to be a place of safety for the Hill family. While the officers searched through the haystacks with pitchforks, President Taylor slipped through a trapdoor in the closet of the home and hid in the cellar. When it became necessary to transport him to the homes of other friends, he was concealed in a load of hay for the trips (William Hill family records)

When Mary Hill Musser died, she left each of her children some property. Her son Guy inherited the land with the family home.

The house was ideal for Louis's family as it was almost a block back off Fifth East, very private, with no other homes close by. Louis sold his home in Salt Lake City and bought the Hill farm from Guy Musser. The property had a big old home, a barn and other farm buildings. The house was a step back in living convenience. It had no furnace but was heated by coal stoves in the kitchen and living room. Water was pumped from a well.

[37] The private country lane leading to the house was not paved and had open fields on both sides which allowed winter winds to blow the snow across the lane. Drifts as high as the barbed wire fences made it impossible to drive in after major snowstorms. Then everyone walked in and out. If the coal supply

ran out it had to be hauled up the lane on the children's sleds until the snow melted enough to drive in. Louis parked his car at a neighbor's who lived on Fifth East. The family didn't really mind these problems since there were also many advantages. Although the home was very old, it was large with big rooms and high old-fashioned ceilings. It had a pantry, a kitchen, two large living rooms, two bedrooms and a bathroom in the south part of the house. The north side had a small kitchen, a small bedroom and a large living room.

Louis later enlarged and enclosed a porch on the east side of the house and added a corner porch to enclose the two front doors at the southeast side of the house.

The large front yard had huge old evergreen trees. Black walnut, pear, apple, plum, locust, box elder, Russian olive and other trees added to the beauty of this stately old farm home. The family moved into it in July, 1937.

Louis was agreeable to the brethren's plan to try to live more unitedly to help one another and get some experience when the Salt Lake people wanted to make the effort. Louis asked Elsie and Barbara to gather together everything they were not using for daily necessities, for donation to the United Effort, which they did. Louis put it all into a large wooden trunk to save for the United Effort.

Some of the brethren came out to the Kelsch farm and built a very good lumber granary for the purpose of storing wheat for the people. After several months, as nothing had come of the Salt Lake people's living the United Effort, Louis emptied the trunk and returned the belongings. Making good use of the granary, he bought wheat and a grinder and made fresh flour for the family.

[38] Del remarried and moved to Florida. Louis was heartbroken to have his two sons move so far away, thinking he may not see them for years. In those days people did not travel as often as they do now and Louis did not have the money to even consider such a trip. Del did not stay in Florida very long. When she moved back to Salt Lake she usually left the boys with Louis and Barbara while she worked during the week until they were old enough to stay by themselves.

In 1938 Louis's friend, Morris Kunz, bought a piece of land close to the Kelsch farm. Like most everyone at that time he was having a financial struggle. He could not afford to pay rent while buying the land and building materials. Louis moved Barbara out of the north apartment and in with Elsie to let the Kunz family use the north kitchen, living room and bedroom. It was not enough room, so Morris and Louis fixed up the chicken coop to be warm enough for Morris's family to sleep in.

As soon as he had drilled a well and roofed the shell of his house, Morris moved his families out of the overcrowded Kelsch home. They put up blankets for walls until Morris could get the rooms finished.

It is hard for young people now to picture anyone living under those conditions. During that difficult financial time big families did what they could to survive.

Louis grew up in the city and had never done farm chores. He really did not like farming at all, but decided to try in order to save money. He raised the vegetables commonly grown in this area: potatoes, tomatoes, carrots, onions, beets, corn, etc. He bought a cow and baby chicks so the family would have plenty of milk, beef, eggs and chickens. Morris, who was an experienced farmer, helped Louis and they shared the crops. One year they bought pigs to raise and sell.

When Louis killed chickens and beef, Russell Kunz, Morris's brother,

loaned the family a pressure cooker and showed them how to preserve the meat as well as string beans and carrots from the harvest. They also bottled peaches, pears, apricots, tomatoes, [39] raspberry jam, pickles and pickled beets. Behind the house was a good cement food cellar built low in the ground so that bottled fruit, potatoes, apples, etc., could be kept there without freezing. If winter nights were especially cold, Louis sometimes lit a coal oil lamp in the cellar so the food would not freeze.

Louis made sauerkraut, which he loved. He sliced cabbage into a big crock, salted each layer, and fermented it until ready to eat. Susannah Barlow (Sue), born March 23, 1922, to John Y. Barlow and Ada Marriott, came to Salt Lake to visit the Kelsch family. Several years before, while visiting Short Creek, Louis had a premonition that Sue would be his wife. Louis had not been actively looking to enlarge his family, but remembering this, he invited Sue to join his family. She accepted and they were sealed on January 11, 1939.

Royal Matson, and sometime later Nathan Boss, both brothers-in-law to Morris Kunz, bought property near the Kunz house to build homes. These families were close friends of the Kelsches. It was an advantage for the four families as their children grew up with other children of the same religious beliefs.

In those days women did not have cars and were at home most of the time. There were enough women and children for plenty of social association. They usually did not have to look elsewhere for companionship. Other children in the neighborhood sometimes enjoyed coming to the big families for friendship.

Louis had not had financial worries in his youth. His father's wife (Mom Rose) had inherited money from her father, Millen Atwood. They were able to live quite well while Louis, Sr. was away on missions for the church. When Rose died she left the greater part of her money to Rula, her daughter, who at that time had the larger family. She left her husband's second wife, Mary, and her children a monthly income.

[40] Louis had been able to manage well enough with his share and playing piano for dance jobs, but the jobs did not come often enough in those Depression years. He did not like his women to work so they managed the best they could, usually with hand-me-down or homemade clothes. Sue and Barbara had come from families having to live the same way. Louis and Elsie adjusted well to the lower economic life-style.

Sue's niece, Eleanor Bateman, visited the Kelsch home occasionally. Her father Daniel Bateman was one of the witnesses at the eight hour meeting in the home of John W. Woolley the day President John Taylor called men into the High Priest Apostle Quorum (TR 2:118) to keep the principle of plural marriage alive. Louis and other brethren visited Dan from time to time to hear his testimony. Between Louis's visits to the Bateman home and Eleanor's visits to his home they became acquainted. Louis took her out several times and she agreed to join his family. She loved children and made a great fuss over all of them. When she was gone, Louis's little son, Robert, would go to the window and say, "Nor, come see Bobby." So from then on she was "Nor." Eleanor was born November 16, 1924, to Daniel R. and May Barlow Bateman. She married Louis May 25, 1940.

In the fall of 1940 Louis went with John Y. Barlow, Joseph W. Musser and Charles F. Zitting to the Eastern States and Canada. They had been invited by people who had become interested in the fullness of the gospel through reading the TRUTH magazine and corresponding with some of the brethren.

They were gone seven weeks and visited many historical places including

Chicago, Buffalo, Niagara Falls, Toronto, Boston, Albany, New York City, Washington, D.C., Palmyra, the Hill Cumorah, the Sacred Grove, Council Bluffs, Nauvoo, the Carthage Jail, Independence, Adam-Ondi Ahman and Kirtland.

Several families came to Utah as a result of the trip and some have entered the law of plural marriage.

[41] Louis had known Joseph Musser for many years. As a child he visited the Musser home with his parents and played with the children in Joseph's first family. After Louis became committed to living plural marriage and was called into the same priesthood council as Joseph, their friendship was strengthened. Joseph was fond of Louis and treated him like a son.

Now and then Joseph came out to the Kelsch farm to relax. He always brought something with him, usually a box of fruit for the children, saying, "The store man put these in my trunk and I can't use them." He brought hamburger and wine to help with dinner and all had a pleasant evening.

Leona Barlow, younger sister of Louis's wife Sue, and also an aunt of his wife, Eleanor, visited the Kelsch home when in town. She and Nor had been close friends most of their lives. Louis and Leona became acquainted and after a few months were married on June 26, 1941. She was born September 19, 1926, to John Y. and Ada Marriott Barlow.

Louis enjoyed supplying little treats when he could afford them for his large and ever-growing family. He sometimes brought home a candy bar for every child, or he took them all with him to get an ice cream cone. These treats and picnic foods were rare in those days of hardship. On the Fourth of July he always had a family celebration. He bought wieners and buns for a picnic on the big front lawn. There were always potato chips, pickles, etc.' and many watermelons were put in a bathtub of cold water or in the old-fashioned metal tub with ice.

Invariably, he chose the Fourth of July to burn all the dry June grass which was prevalent on his farm. He was afraid it would catch fire and cause trouble if he did not get rid of it.

There was no such thing as air conditioning then. One very hot summer evening the house was stifling. Louis and the older boys carried every mattress out onto the front lawn. The entire [42] family slept out in the pleasant summer night. It was like a holiday for the children.

In those days no one thought they had to be entertained every night and every weekend. There was no television and few other enticements. Sometimes Louis took all the ladies out to dinner together. Other times, usually on a birthday, he took each lady out alone.

He liked to take the family on a hot day for a swim (more like a float) in the Great Salt Lake. This entertainment was free except for gasoline. Whichever lady was in the late weeks of a pregnancy or had a young baby stayed home with the youngest children. Louis would not take off his priesthood garments so he went in fully clothed as did all the family.

There were family trips to a park or up the canyons for the beautiful scenery and picnics. Arnold Boss was also close to the Kelsch family. Once a year he brought something special for all the children, usually a large gunnysack full of peanuts.

Louis learned that there had once been a cellar under the house. According to what the family was told, when people began installing furnaces in homes in the area, Mrs. Hill was having one installed in her cellar. Then she heard that a neighbor's furnace had blown up. It frightened her so much she had the furnace taken out and the cellar filled up with dirt.

Louis decided to open up the cellar again. He and his sons began the job of digging out the soil. They had to carry it up through the trap door in a closet that John Taylor had used when hiding in the cellar. They emptied the dirt out a back window. When they finished the excavation the old walls of the cellar were visible. The ones that were under the oldest part of the house were made of adobe and were about two feet thick. Louis stored root vegetables from his garden in the cellar in piles of sand.

When neighbors abused Louis's patience by running sheep, pigs, etc., on Kelsch property without permission, Louis said nothing to [43] the neighbors but quoted to his family a favorite expression, "And we'll see if you can get along with your neighbors."

One of Louis's sons, following his father's teachings, solved a similar problem quietly by going out early and milking the intruding cow before the neighbor came to do so. It was soon removed. One herd of imposing sheep was chased off the lawn in the opposite direction from which they came. Part of them were found many miles away.

There were no real problems though Louis's family had increased considerably. Money and space were scarce, but Louis liked each child to have his own bed. He solved the problem temporarily by building three sets of bunk beds for the children.

During the summer, the "Group", as the plural families were called, held meetings in the front yard of the Kelsch home. There were good shade trees and a spacious lawn.

Sometimes Louis invited the young people for an afternoon and served several freezers full of his homemade ice cream.

Charles Zitting bought a home on Fifth East a little north of Louis's place. It was large enough for meetings and square dances. Later, the "Priesthood" bought a three-story house with extra big rooms where the group could gather for meetings and socials.

In 1941 John Y. Barlow came to Louis to talk about calling LeRoy S. Johnson and Marion Hammon into the High Priest Apostle Quorum. Louis asked him if it had been done as Lorin C. Woolley had taught it must be done. John told Louis it had not, but he felt inspired they should be put into the council.

Louis, remembering how Lorin had been reprimanded for presuming to choose a member of that council, asked John if he would take all the blame if it was wrong. John said he would.

Louis said, "If there is any glory in it you can have that too."

Louis later told his family and friends, "I am the tail; I can't wag the head," meaning the last man called into the council does not dictate to the senior.

[44] Louis had heard Lorin C. Woolley say that voting men into this council had always been unanimous, but being unable to equate John's decision with Lorin's teachings, Louis had to abstain. He did not know how the other men voted as John did not call a meeting of the quorum to discuss it. LeRoy Johnson and Marion Hammon were ordained in 1941.

Louis could not accept the two men as having legitimate membership in the High Priest Apostle Quorum under the conditions. He felt that if John called them they were John's apostles but were not Christ's Apostles, not having been called by direct messenger from heaven.

In "Reminiscences on Priesthood," page 23,24, Morris Kunz tells of discussing with Joseph Musser, the correct order for calling men into the High Priest Apostle Quorum. He then asked Joseph if that same procedure was

followed when John Y. Barlow called LeRoy Johnson and Marion Hammon into the council:

He (Joseph) 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.'"

Excerpts from a letter sent to E. P. Williams by Joseph W. Musser, March 24, 1942:

[45] "Yes, Lorin C. Woolley did counsel the Saints -- his associates -- to respect the church with its leaders. I have heard him say that Br. G. (Heber J. Grant) is the right man in the right place; and on one occasion when a party spoke reflecting on Br. G. moral life, Br. W. severely rebuked him. His work was not to reorganize the Church, or to place it in order, but to keep faith alive in the hearts of those prepared for the Gospel until the one "Mighty and Strong" should direct otherwise. The Saints should not withdraw from the Church voluntarily, but do all the good they could within the Church organization, until forced out. In his day we held but a few meetings, and passed the sacrament only on special occasions."

Moroni Jessop, who worked for the Woolleys for several years testified that John W. Woolley had told him:

..."Remember this, don't forget it; it must all get out of order.

Everything pertaining to the priesthood must get out of order before the House of God can be set in order." (An Interview with Moroni Jessop, p. 35)

When Hitler invaded Europe, the United States began manufacturing war supplies to ship to England. Then Japan attacked Pearl Harbor and four days later Germany declared war on the United States so our nation was fully involved in World War II.

In Salt Lake City as well as all over the nation, there was more work available as new arms factories opened. Louis got a job in an arms plant which was a building complex where war equipment was made. He drove a truck from building to building delivering drinking water. The financial strain was greatly eased. Plural families, however, while now more able to get the necessities, were still just getting along with nothing to spare.

The government put into effect a rationing program to conserve everything that was needed for the war effort. In order to feed and clothe the armies and have supplies for planes and other war machines, they distributed ration coupons for such things as gas, meat, shoes, and sugar. Nylon had just been introduced on the market for stockings, etc., but was now almost impossible to get as it was needed for parachutes. You could not buy an alarm clock or an iron at any price. They were not in the stores. Bedding sheets [46] and some other items were scarce. Washable fabrics which had been colorfast now faded. Newspapers began to be printed with poor quality inks that rubbed off on the hands and clothes.

Shortages of meat, shoes, etc., did not effect the Kelsches. Because of the large family, they received ration coupons oftener than they could afford to buy the items.

Louis and Morris Kunz decided to have Sunday School together. The families met at the secluded Kelsch home for their services.

Louis moved his aging mother in with his family to give his sister a rest from her care. The ladies took care of her for several years. Although she was difficult to understand and usually did not enter into conversations, she enjoyed being with her son. She worried a little about how he was going to support his family. Mary was very patient, accepting the circumstances quietly. Most of her time was spent sitting in a comfortable chair watching the family. She became very weak and was bedfast for a short time. She died November 19, 1944.

Early in 1942 Joseph W. Musser and John Y. Barlow appointed a committee to organize a united order in Short Creek. It was called the United Effort Plan. All property was held in common and consecrated to priesthood work. Several families did go along with the plan and more people moved to Short Creek.

Although Louis did not agree with everything that was being done, he still considered all of them his friends. Joseph still visited the Kelsch farm occasionally. Louis's reasons for not joining in the new organizations and plans of his priesthood seniors were often misunderstood.

The mother of one of his wives asked, "Louis, why don't you come and take your rightful place in the priesthood?"

He answered, "I am in my place."

He remembered that Lorin Woolley, when asked to organize and hold regular meetings, replied, "The only true Church of Jesus Christ is already organized."

[47] Louis was ordained to keep plural marriage alive. He was not given authority to form a church, lead the people, or collect tithing. Because of Lorin's instructions to him he was cautious about controlling other people's lives without direct revelation. The more he studied and prayed for guidance the more he felt he should fulfill the mission for which he had been ordained and try to perfect himself.

Louis called his ladies together and told them that he was praying for the Lord to give him all the experiences necessary to make his calling and election sure. He warned them he felt sure this meant that he would have trouble. From his studies of the scriptures, he understood that those blessings do not come without a great test of character.

The United States Draft Board required all men ages 18 to 38 to appear before the board to see if they should be inducted into the armed services. Louis was 38 so he complied and was classed 1A, which meant he had to go to

war even though he had been told earlier, when flying, that he had a heart murmur. He also had a large family to support. Either of these should have kept him out of the service.

Quoting from Charles F. Zitting, pp. 82-3:

...The local draft board in Murray, Utah, decided that Brother Kelsch's children were not his dependents because they were born out of wedlock, according to the laws of the land (but not according to the laws of God as they had been married by the Priesthood). They placed him in Class 1A and called him up for induction. He appealed his case and the Government Appeal Agent for the Murray District treated him very cruelly and told him he was a draft dodger and unpatriotic, etc.

Brother Kelsch had furnished them the full names of all his children and wives, their ages, address and other desired information. The case was nevertheless decided against him with a unanimous vote. From the local draft board, he appealed his case to the state draft board with the same results and was to be inducted at once. He then came to me for help as the Priesthood Council had advised him to do. At first I did not know the proper steps to [48] take to bring the best results so I made it a matter of prayer and asked Louis to do likewise.

After praying the spirit directed me to go to an attorney in Midvale, and I found he was connected with the local draft board of that district. I told him we did not belong to his district, however, I put the case before him and asked him if he would read us the rules or law on a case of this kind. I don't remember his name as I had never met him before. He was very courteous and got out his government book of rules and pointed out the rule or law which I copied with the book and page.

It reads as follows, "Children born out of wedlock are dependents when they are living in a genuine family relationship."

I thanked him for this information and we left.

I said to Brother Kelsch, "Now we are equipped. We will go to the head of the State Draft Board, Col. Arnold Rich."

When we arrived there he was busy and we were directed to his helper, Lieut. Elton. After discussing the matter with him he directed us to wait and take it up with Col. Rich. On entering his office I put the case before him and read the rule or law giving the book and page. He got his own book out and reviewed it.

Then he called someone on the phone and the first thing he said was, "Why did the board turn Louis Kelsch down on an appeal? Is it a case of religious prejudice?"

He listened for some time to the conversation of the party on the other end of the line and hung up.

Then he turned to us and said, "When the State Board votes unanimous to confirm the decision of your local board, then the only thing we can do is to appeal your case to the President of the United States. I am sending your case to the President and your induction will be suspended until we hear from him."

We thanked him and as we turned to go he said, "You may be a damned fool, but you certainly have plenty of dependents."

In a few weeks Brother Kelsch was notified that he had been placed in Class 4F and he was never inducted into the army. Thanks be to God for putting one good man in our path who didn't allow the prejudice of the majority to do an injustice to Louis Kelsch. That last decision was a

credit to the President of the United States, Franklin D. Roosevelt.

In 1943, Morris Kunz, who had been working at Hill Air Force Base in the fire department, encouraged Louis to apply for a job there as the pay was higher. Morris was an experienced fireman and [49] had been promoted to captain. Louis was hired. They worked for twenty-four hours and were home for twenty-four hours. They had to be ready any time a plane landed. In case of fire, they raced to the plane in fire trucks. Louis recalled standing on top of a slippery plane while spraying fire retardant down on a fire below. He said it was a frightening experience.

On March 7, 1944 at 6:00 a.m., lawmen knocked on the door of the Kelsch home. When Louis opened it, they came in and arrested him for illegal cohabitation. They then proceeded to search the house for evidence they could use against him. They went through every room and searched every cabinet and drawer but found nothing they could use. However, the fact that there were five women and fourteen children in the house was evidence enough to charge him. An officer stayed in the bathroom with Louis while he bathed and dressed.

Louis found out when he arrived in the county jail that thirty-four acquaintances, men and some women, had been arrested at the same time including John Y. Barlow and Joseph W. Musser, members of the High Priest Apostle Council. Some were charged with "mailing obscene, lewd and lascivious material" because they wrote about plural marriage. Some were charged with conspiracy, others with violation of the Mann Act.

The authorities had planned to conduct this mass arrest all at once so the people could not warn their friends and allow time for escape. However, Charles Zitting, a member of that same high council, was not at home but turned himself in as soon as he found out about it.

Joseph W. Musser, who had been a paralegal, arranged for a lawyer and had as many people bailed out as he could. Louis was one of the men able to go home the same day. Those who were out then arranged bail for the rest of their friends. Since prisoners could not post bail, Louis put his property in his wife, Barbara's, name so she could sign bail for two of the men who were still incarcerated.

[50] Louis and Morris later saw the judge that had convicted them while they were having lunch in a cafe.

He told them, "You know who convicted you as well as I do." They understood him to mean the LDS Church Authorities.

Fifteen of those charged with unlawful cohabitation were convicted. They were John Y. Barlow, Joseph W. Musser, Charles F. Zitting, Louis Alma Kelsch, Morris Q. Kunz, Alma A. (Del) Timpson, Oswald Brainich, Edmund F. Barlow, Ianthus W. Barlow, Albert E. Barlow, Rulon C. Allred, Joseph Lyman Jessop, David B. Darger, Heber K. (Fred) Cleveland and Arnold Boss.

These men did not go to jail immediately, but went before the court a number of times for hearings on the various charges. They made a request to have their judge removed because of religious prejudice, which was denied. They took their case to the Utah Supreme Court which upheld the lower court's ruling. They then appealed to the United States Supreme Court. The U. S. Supreme Court threw out their cases on conspiracy, ruling that holding meetings and singing songs did not qualify as conspiracy. The charge that the TRUTH publication was obscene was also dropped. All the women and some men were released.

Louis's sister, Rula Broadbent, was arrested a few months later and spent

six months in the county jail. She had refused to give the name of the man married to a plural wife who lived in her basement apartment. She was in a room for two prisoners, and had an easy chair, bed and a place for her belongings. She was treated well by the prison matron and was allowed visitors.

Arnold Boss, who was the priesthood-appointed historian, kept records of the proceedings of their arrest and conviction.

Joseph Musser had said to him in October, 1937, "You have been under fire, I have seen you, and you remained true. Lewis (sic) Kelsch is another who will remain true, when under fire."

Arnold Boss was an honest and diligent historian. His quotes are left intact including the spelling of Louis's name as Lewis.

[51] Quoting from Prison Diary of Arnold Boss, p. 2:

May 12, 1945: When court opened the judge read our names and asked each of us to step forward. Not one of us was asked if we had anything to say. He re-imposed his former sentence and committed us to the sheriff's custody. We then all stepped outside the courtroom into the hallway and had some pictures taken. Following this we were taken to the county jail.

The lawyers filed a habeas corpus the same day to determine the legality of the charge against them. The defense was the first article in the Bill of Rights, which guarantees that "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof. ..."

LDS Church President Heber J. Grant had previously stated, "I shall rejoice when the government officials put a few of these polygamists in the county jail or the State penitentiary." (Truth 19, p. 152)

President Grant became seriously ill on the day the brethren were taken to jail and died the next day. Louis and the other men wondered if President Grant had been called to the "other side" to account for his actions.

Arnold continues, May 15, 1954, p. 4:

The sheriff in whose car I was riding to the penitentiary said, "This is the first time I have ever taken anyone to the state prison without body guards. You men are not criminals. You won't be there longer than six months."

As the brethren entered the prison grounds, men gathered around laughing and making comments. News reporters took pictures and asked for remarks.

The new prisoners relinquished all personal belongings and were given a mattress and three blankets each. The warden told them he had saved the best building for them. The men were given blood tests and quarantined for a week.

They were told, "You men have already had more freedom given you than anybody that has ever been here."

[52] Quoting from Prison Diary of Arnold Boss, p. 18:

July 6, 1945: This morning the Warden called Joseph into his office and said, "Hereafter only our legal wives and her children would be allowed to visit us in the future." He made other statements, among which he again said, "we men were not criminals", yet our families have been forbidden to see us. Notwithstanding this statement, he claims he has to enforce an order. Pressure evidently is coming from outside sources political and religious. All the men have been very cheerful since we came in here; maybe this has reached the public and they intend by the new order to break our spirits and crush the hearts of our wives and

children at home. Several of the brethren have felt this very keenly for a while today. ...

Friday, August 18, 1945: This morning Joseph came to my cell door shortly after I arose. He looked very pale. I said kindly, "Joseph, how are you?" He replied, "Well, not so good. I found myself on the floor this morning, when I came to. I guess I must have fainted in the night. It is so hot." He sat on my bed then. I tried to console him. His lips quivered with emotion. The left side of his face had three bar marks where the blood had come on through a bruise. The skin was not broken. He said, "But I guess it is alright, anyhow we have got to endure it." With that he walked away, back to his cell to hide his emotions as I saw he could not control himself nor talk further. God bless him.

Louis did not have a legal wife since Delmarie had divorced him. Prisoners had to list immediate family for approved visits. He listed his next wife, Elsie, so she could visit. His children and sisters were allowed but no other wives. They were admitted only if there was something they had to discuss with him about his children, which meant once or twice a year at the most. Only those on the list were allowed to write to him. His letters were censored.

The brethren were asked if they would volunteer to work on the farm, which they did. Louis worked in the gardens and went to outside farms to pick fruit. The warden credited them with the over-abundant garden success which resulted in the canning of 48,000 gallons of produce.

[53] Louis and the other brethren were treated fairly well by the officials but were subjected to the language and actions of the other prisoners. Prison life began to take its toll, especially on the older brethren.

On Tuesday, August 21, 1945, the brethren were called together behind the barn to discuss a document. Eleven were present when Joseph Musser told them he had a matter of grave concern to present to them which involved their further confinement or release from the penitentiary. All had their agency as to whether they would accept it or not. Joseph gave it his approval then read the document as follows:

DECLARATION OF POLICY

To Whom It May Concern:

The undersigned officers and members of the so-called Fundamentalist religious group, desiring to bring about peace and harmony within the Church, and recognizing the futility of disobeying the laws of the land even in the practice of a religious belief, do hereby declare as follows:

That we individually and severally pledge ourselves to refrain hereafter from advocating, teaching, or countenancing the practice of plural marriage or polygamy, in violation of the laws of the State of Utah and of the United States.

The undersigned officers of the religious group above referred to further pledge ourselves to refrain from engaging in or from solemnizing plural marriages from and after this date contrary to the laws of the land. (PDAB, p. 28)

Quoting Prison Diary of Arnold Boss, p. 29-30:

As Joseph proceeded in the reading some of us looked at each other with astonishment. I noticed division on the faces of some of the men

while others approbated the document.

When Joseph finished its reading brother Charles said, "that is another Manifesto." He said, "He would not violate his covenants by receiving it."

Both Edmund F. Barlow and I. W. Barlow said they could endorse it. It was the means to get us out.

Brother John Y. Barlow said, "he could sign it without the surrendering of any trust".

O. Branisch said, "he could also sign it".

[54] Lewis Kelsch said, "It sounds like another document to catch the Saints and priesthood, and if signed by us, would be the means of abridging our right to carry on."

The majority seemed to sanction its signing. ...

Later in the evening Bro. John Y. called us into cell No. 50.

...Joseph again was the spokesman. The document was again placed before us in hopes we could unite on it. ...

Joseph said to Lewis, "how do you feel?"

Lewis answered, "Joseph, I feel I can't sign it".

Joseph to Morris, "How do you feel?"

He answered, "I can't bring myself to answer it either".

Joseph to Arnold, "Do you feel as you did tonight?"

Answer, "Yes, I cannot sign it".

Joseph to Fred Cleveland, "And you?"

Answer, "I don't feel I can sign it either".

Joseph to David Darger, "I cannot sign it unless the wording is changed. As I told you, I'd like the word of the Lord on it".

Joseph to Charles, "What are your feelings?"

Answer, "It is another Manifesto and God said in 1889, not to put ourselves in the hands of our enemies. If I signed it, I would feel I'd be doing wrong".

The rest of the brethren were not asked, for all of them had endorsed the document. ...

August 22, 1945: ...Joseph called me to cell No. 50. All twelve of us gathered there. ...Joseph was spokesman again. He said:

"Brethren, we cannot let our friends down who are working on the outside for us, so, I have written a statement, I thought we could all sign that would satisfy the Governor." ...

DECLARATION OF POLICY

TO WHOM IT MAY CONCERN:

We, the undersigned, members of the so-called Fundamentalists religious group, desiring to live as good citizens of the State, do hereby declare as follows:

That if granted a parole from our present prison confinement, we will endeavor to faithfully and truly conduct ourselves as law-abiding citizens. That since our arrest and conviction we have not, nor is it our intention in the future to encourage, by teaching or otherwise, further polygamous marriages, or to engage in them ourselves contrary to the constitutional laws of the State of Utah or of the United States.

[55] The same men willing to sign the first document were willing to sign the second. Joseph asked those who had not felt they could sign the first document if they could sign this one. Their answers were about the same as for the first one.

Arnold continues:

August 22, 1945: ..."Lewis Kelsch spoke up saying. ...I suggest that all the brethren who want to get out (by signing that document), be allowed to sign it and send it in. Those who do not, be allowed to remain."

...Joseph next said to John, "What do you think about it?" John replied, "I would like to think it over and pray about it before deciding."

August 23, 1945. ...I. W. Barlow went and called on John. He learned from him, through the night he had received a message and rebuke. He had been told not to sign that document; he was shown what the enemy would do with it, if it was sent out. ...

Soon after this, all the brethren got to hear what John had been told through the night. ... John Y. came walking up the isle to where we were. ... I said, "Well I hear you got something last night?" Tears started down his cheeks; his lips quivered and his chin moved up and down as he tried to control himself; then he said, "Yes, and definitely too". He then walked away.

Both John and Joseph had helped to father the signing of Document No. 1. ...It now must have been something of a stunning blow. ...God's name had hardly been thought about up to this time. The brethren had acted upon their own judgment.

Word had been sent to the three men at the point of the mountain to come on in. ...Joseph took the lead in speaking. He said, "Brethren, we called you back here. We had a document for you to consider about going out of prison, but last night the word of the Lord came to brother John and said not to sign it, so that ends the matter".

The three men then read the document. Each said, "he could not have signed it anyway."

Joseph a little later remarked, "I could sign twelve papers like it and feel good about doing so."

John said, "It is alright to sign the paper, but the enemy will make mischief out of it. ..."

I consider it is one of the greatest history making documents of the age. It ranks with the one submitted to Pres. John Taylor September 26, 1886. One of the [56] brethren informed me, the other part of the message John received was, "I AM NOT PLEASED WITH YOU."

Brother Zitting asked John to call all of us together and tell in detail what the Lord had told him last night.

John said, "No, better leave it just where it is".

The men met with Warden John E. Harris, and Frank Jensen who had helped to write the documents.

From Arnold we read:

August 25, 1945: ...Frank Jensen was spokesman. ... "He said, you men cannot help yourselves any by remaining here in prison, nor can you help your families. If you sign it, you can go out and again provide for

your families. But, he said, there can be no more living with your plural wives sexually, nor raising more children with them. You can provide for them, but not live with them. If we did, he said, we would be right back in here. You can leave the United States if you want to, you can go to Mexico and live there. He said, you can still print the Truth magazine, but if we wrote in any manner wherein the language used, advocated, taught or countenanced plural marriage, or that it is right to live plural marriage today, that would not be tolerated. ... You will have to cease living in unlawful plural marriage with every wife except the legal wife. In other words, do like Wilford Woodruff promised to do. ..."

August 27, 1945: It appears the brethren had committed themselves. ...The leading members of the priesthood council have signed the first document, later the word of the Lord came as a warning. The brethren were still not satisfied and wanted to go ahead.

Joseph W. Musser ...said to me, "Inasmuch as John is the Senior, he wanted him to assume all responsibility; and he proposed that all we men respect him as this head and direct him to go before the Lord and get a revelation as to what should be done, then when it was received, for us all to stand by it yes, or no".

I could not understand this as John said the Lord had already spoken to him forbidding any signing of what had been submitted.

Besides, God has already given five revelations in connection with this principle, telling plainly what his mind and will was, and after what John said he was given, why try to tempt him further. ...

September 24, 1945: This is probably the most significant event I have ever lived to see. The most historical, the most tragic and sorrowful. Another [57] Manifesto was signed today. ...It is just 55 years to the same day ...from the day President Woodruff signed his. Today the first two brethren in the Priesthood Council signed their names to a document far more reaching than their predecessor. I call it unconditional surrender. This was the third document that had been submitted:

DECLARATION OF POLICY

TO WHOM IT MAY CONCERN:

The undersigned officers and members of the so-called Fundamentalist religious group do hereby declare as follows:

That we individually and severally pledge ourselves to refrain hereafter from advocating, teaching, or countenancing the practice of plural marriage or polygamy, in violation of the laws of the State of Utah and of the United States.

The undersigned officers of the religious group above referred to further pledge ourselves to refrain from solemnizing plural marriages from and after this date contrary to the laws of the land.

The following signed the document:

1. John Y. Barlow
2. Joseph W. Musser
3. A. A. Timpson
4. Edmund F. Barlow
5. Oswald Brainich
6. I. W. Barlow
7. Albert E. Barlow
8. Rulon C. Allred
9. Joseph Lyman Jessop
10. David B. Darger

The following refused to sign the document:

1. Charles F. Zitting 3. Morris Q. Kunz
2. Louis A. Kelsch 4. Arnold Boss
5. Heber K. (Fred) Cleveland

Arnold continues:

September 25, 1945: ...Morris and Fred told me, they questioned John through the day about the document; asking him how it was he had signed it, after saying the Lord told him not to sign it. John told them, ...HE HAD NO REVELATION CONCERNING THIS LAST ONE. But so far as I can see or understand the English language, it all contains the very heart and skeleton of the first one. ..

To all of us five brethren remaining, there has been a funeral atmosphere around us all day. Charles is terribly broken up and is like one stunned.

[58] Louis and the men who did not sign were pressured by many including their friends, their brethren and their own lawyer, McKnight. He told Louis that his sister, Rula, had withdrawn her bonds and wanted them to sign and get out. Rula had said nothing of the kind and sent word she was proud of them for their stand.

Their lawyer also told them their wives would be arrested and their children taken away but he could stop it if they would sign. Even their wives were coaxed to persuade their husbands to sign. Louis saw this as a denial of his belief and as a movement to force them to sign. He commented, "It sure looks like they're after us five and can't leave us alone." (PDAB, p. 93)

This was a terrible dilemma. Would his entire family have to sacrifice as well? In spite of the pressure and the threats that were held over their heads, they chose to stand by the Lord's teaching given to Wilford Woodruff in the 1889 revelation:

"Place not yourselves in jeopardy to your enemies by promise. Your enemies seek your destruction and the destruction of my people."

Fred Cleveland had sent in his application for parole. That left Charles F. Zitting, Louis A. Kelsch, Morris Q. Kunz and Arnold Boss who refused to be frightened into going against their consciences. They still refused to compromise, feeling very strongly about the stand they had taken.

Arnold describes some of the tension:

November 25, 1945: ...We notice at times a bitter spirit growing among some brethren; some of this has been manifested towards us who have not surrendered. ...

I spoke with Brother John Y. ...He told me ..the special prayer circle had been discontinued. . .He expected all the meetings would be discontinued, at least, for a while, in Salt Lake City. And he said, "hereafter, it will be such more difficult to enter the principle of plural marriage than before." He intimated with words, "there was a lot of confusion among our people on the outside and that we were going into trouble. ...He was giving expression to words that indicated he was terribly worried in his feelings. There was no peace in his mind. ..."

[59] Arnold Boss tells in his diary of a riot that they experienced while

still in the old Sugarhouse Prison:

December 3. All afternoon and till midnight we had a riot at the prison by the inmates. The floor above us, the 4th, it is the death row floor and also what is called the Grade, was furious. The most incorrigible and desperate criminals are locked up there in private cells. I tried to determine what the riot was over for they broke many windows and one door down. I was told by inmates, they were not fed nor clothed properly; were denied legal access in connection with due process of law. Their rights had been cut off. They had had personal property stolen from them by guards and were even denied the right to exercise. I listen to inmates damn and castigate the Deputy warden, Mr Vanfleet, who went upstairs to try and control the situation. I have listened to many tongue lashings out side of prison, but I never listened to anything like he got. It was awful. It chilled me to the bone. Men are here having been incarcerated with every crime almost in the category of crime.

Last night they got hold of what they could and started beating against the steel walls, yelling like mad men; the bldg shook. The noise must have been heard for blocks around. About ten o'clock the Warden, Captain Dent, and a guard passed by our cells. They began threatening inmates west of us. These men had been participating in all the hammering. We polygamists had all gone to bed. We resorted to no such hammering. We all lay listening. It was terrible and worked on our nerves. ...

Warden Harris told Charles a week ago, "since the Fundamentalists had come to this prison, the inmates had gradually become more incorrigible and troublesome."

He said, "I have found you men to be fine and orderly and as good as I ever met. You are the exact opposite from the others. Since you have come in here the inmates have caused more disorder and confusion than he had experienced in all of his experience in the prison." He also mentioned the escapees, or attempts, over the walls, jail breaks, some of which were frequent. These were two extremes, good and bad. He was emphatic about our conduct and praised us. ...It was Lewis's birthday. He is 40. When the inmates were putting on their demonstrations he said, "I guess they are celebrating my birthday."

Wednesday, December 5, 1945: Today noon, Lewis and I walked in the Back-stop with John. He had an expression of worry on his face. He said to us, "I do not know how things will work out for me and the others.

[60] Joseph has no place to go to yet. All his wives are plural women so he can't go to them. He can't go only to a legal wife. ..."

When the parole board met in October 1945, eleven received paroles. They were due to be released on December 15, after seven months of imprisonment. When they learned the conditions of their parole some of the brethren were not pleased.

The prisoners were not allowed to leave Utah upon release so one of them could not visit his families in Arizona. They were limited to living with only the legal wife. Most of them had their families living together and would have to separate them.

One stated, "What a condition after the rosy story they tried to put over to us."

Several regretted having signed the release and tried to get their names

withdrawn. However, their priesthood leaders told them to sign it. The pressures were intense.

One of the signers commented, "Where we made our mistake is we did not wait on the Lord. We should have let him decide and lead us. In place of doing that, we went ahead and took it out of his hands, handled it our way; thought we could beat our enemies, but we have been beaten by the devil."

"What we brethren have signed is really the covenant with death and the agreement with hell," one remarked. "I know everybody on the outside who knows us will point the finger of scorn at us for signing what we did I would rather remain inside of prison than go out."

Louis suggested they just refuse to go out but finally only four remained. (Prisoners statements from PDAB pages 113-119) [Pages 100-107 in first printing of PDAB]

From Prison Diary of Arnold Boss:

Monday, December 10, 1945: This morning, after breakfast, we (Morris, Lewis, Charles and myself) were notified to get ready to move to the New Prison Site at the point of the mountain. ...

[61] I did not like to look forward to the time when I had to separate from the brethren who leave on paroles to go out next Saturday. The break between us was painful to me. It was the first time in 12 years such a thing had happened with me. I had been very close and some what intimate with Joseph for years. (Arnold had done much of the research to help Joseph with his publishing work). He (Joseph) promoted the new Manifesto document, assisted by John Y., which they, with eight others, signed to get out.

I, with four others, refused to sign, (Heber K. Cleveland said he never signed it, but went up on parole, and made verbal pledges to live no longer with his wives). We are now left behind while the others leave. This condition has brought sorrow to me and my associates, so much so that for days a feeling kindred to one surrounding a funeral has followed me very frequently. ...I want no stigma to follow my family. I want a clear title to pass on to my family as it connects with matters religiously, economically, socially and politically ...What I have done, will require neither me nor my family to make explanations, nor apologies for obeying the patriarchal order of marriage. I have faith God will yet in some manner vindicate us four men.

Since Arnold Boss was the appointed historian for the people, most all involved were willing to give him information. He knew that Lyman Jessop was keeping a journal and he later asked permission to copy from Lyman's "Prison Journal."

From Prison Diary of Arnold Boss, p. 71: [This Diary begins on p. 69 in first printing of PDAB]

I asked brother Joseph Lyman Jessop if he had objections to my copying from his prison record some things that transpired to which he was an eye witness. I wanted his entries concerning the Manifesto documents submitted and his reaction to them. Also how he came to sign them. I asked him for permission to do this that a more correct history could be made. ...

From Lyman Jessop's journal, August 27, 1945:
Letter from Joseph Musser:

Lyman: This is the statement they are now willing to receive. They have been out here and discussed the matter with us. We are waiting the decision of the [62] Supreme Court, and are contending with the Lord for his will and will act accordingly. Will keep you brethren posted. Let us cry mightily unto the Lord and remain humble and he will deliver us. God bless you all. Much love--Joseph

Lyman's letter to Joseph Musser:

Dear Brother Joseph--Thanks a lot for the declaration of policy and your accompanying message of love to us. We have given almost constant that and prayer and attention to its contents since receiving it. To my mind it is another attempt at making a covenant with death and agreement with hell. It tries to force an acknowledgement from us that there is (an) organization known as Fundamentalists, and that we are officers in the same. Such an organization does not exist, so far as I know.

...I feel like any amount of fixing up of a document like that would be of no avail. Its an attempt to beat the devil at his own game and on his own ground. I could not go home without violating its contents.

The prophetic utterances and action of Pres. Taylor comes before me; wherein he said, "Sign that document-never. I would suffer my arm to be severed from my body first. Sanction it--never. I would suffer my tongue to be torn from its roots in my mouth before I would sanction it." Also many messages in Truth--concerning any thots of a compromise with the enemy of mankind.

Truly dear brother, I am a very weak frail mortal and my physical body trembles at the thots of persecution with murderers (sic) as a climax, yet I pray for strength and fortitude to endure the fire and my spirit now says, "I would rather go to prison and death than to bow to them one inch."...

Rulon and Albert have thot well over this matter and they concur in my expressions herein penned.

God bless you my beloved brethren with every grace and requirement of your calling. We shall be glad to hear from you any time.

Yours in the fight for right,

Joseph Lyman Jessop

Continuing from Lyman's Journal:

Sept. 1st, Saturday ...

Brother Joseph told Rulon, he had received my letter and was very disappointed in it, saying that we should make ourselves plastic in the hands of the priesthood. ..."Now John is my head, and if he says sign it, I'll sign it." In Rulon's conversation with John alone he was more reserved and said, "The Lord told me to not sign it [63] as it was, because the enemies could not keep their promise." ...

I don't want to stand against the priesthood, but I do desire to stand with the priesthood if I am worthy. I prayed in tears during the early morning hours. ...

To forfeit my right to my wives and children would be more than to forfeit my life many times over. ...

Ianthus Barlow and David Darger moved out with us. They have been troubled greatly with evil spirits. Dave was sick over it. Our main conversation is the proposed policy. We feel that it is wrong to make any

compromise with them who fostered the idea. ...

...About 3 p.m. came John Y. Barlow, Joseph W. Musser and John Burgess with officer of the Prison George Carman. ...Joseph and John argued fervently for the document saying, ..."It is the church of God who have put us here and we cannot fight the church. ...We are commissioned to keep this principle alive, and this is the way out for us to do it."

...

I said to John, "Does this harmonize with your saying, the Lord told you not to sign it?" and he said, "O, the words are changed now. It's different now."

They both said, "O, the words are changed now. It's different now."

Joseph said, ..."You brethren have testified many times that we are the head and hold the keys of priesthood, now it's up to you to follow us. ...As a servant of the Lord, I tell you boys that it is the will of the Lord that you sign it. ...

...I did not argue, but hesitated in wonderment. ...I ...signed the paper after Rulon had done, saying to Joseph, "If you had not said it's the word of the Lord to us, I would not have signed it." . . .

25th. During the night I lay awake pondering and praying over the situation. I desire most anxiously to have some sort of a confirmation from the Lord whether or not the signing of the document referred to above is according to his will. Joseph says, "It is." but I desire something from the Lord to me personally to confirm it, for I've been very worried about it. Its so much like the Manifesto of 1890, which, as far as I can understand is from the lower regions of hell. I feel so full of weakness that I feel that is the reason why the Lord doesn't answer this desire for my errors seem so great that I marvel I get along as well as I do. ...

27th. Our continued conversation amongst ourselves is upon this question. How I would like to know the will of God to me upon the subject. If he would show me that I should not have signed that declaration of policy, I would have my name stricken from it by letter or some means. Until I do get word from the Lord different to what I have done, I must leave things as they are. ...

[64] (Reports from the State Capital bldg.)

"The sentiment against those men (polygamists now in prison) is very strong. They must agree to not even see their families."

O God what shall we do. ...

Oct. 1st ...The actions of my brethren are such a maze of contradictions in my mind that it puts me in a puzzle greater than ever before in my present recollections viz, Joseph says, it's been the will of the Lord all the time, or from the first time the paper was presented to them, John Y. Barlow, Joseph W. Musser, Edmund F. Barlow, Oswald Brainisch, I.W. Barlow, A.A. Timpson, and David Darger, all signed the first paper then after a night of great anxiety David withdrew his name by request. And John said, he had received the mind of the Lord upon it, which was to not sign it, so he requested his name withdrawn. He said to me, when we (Rulon, Bert and I) went in to see them, "The Lord told me not to sign it because the enemy wouldn't keep their promise" Charles F. Zitting (One of the priesthood council) refused to have anything to do with it as also did Louis Kelsch, also of the Priesthood Council. ...

4th (October)

A letter from Winnie today of October 2nd reveals the great concern, or anxiety, or anguish in the minds of my sweet wives over the issue at hand. Heaven how I wish I could be with them and show them that I love them to the depths of my soul. ...

Sunday Oct. 7th. During the early morning hours I was sick physically because of the mental anguish that I have passed through since signing the Declaration of Policy, and because of my own personal deficiencies. I have been growing more sick each day, tho I didn't say a thing about it to any one until this morning. I told it to Rulon after our mail came in bringing a letter from Winnie, in which she told of the anguish in her mind and heart over this thing. She told of the confidence of many people in us and how shocked they were when told that I had signed such a document. Rulon and I walked together outside the barracks and we talked of this situation. He thot seriously and said, "I have definitely decided to withdraw my name from that policy. I've tried to feel peaceful about it, but I've argued against my better judgment when I did it." He told me of Bro. Joseph Musser once promising me at my house that I would not have to go to jail, but I told him that I knew he was wrong upon that promise tho he made it in the name of the Lord.

I told Rulon that I wouldn't be surprised if my folks didn't come to see me today because maybe they think I've deserted them. But, in a short time, Winnie, [65] Beth, Maleta and Ruth came with Myrtle, Athlene and Leona. We spent our visiting hour together talking over our thots upon this document of so much concern. Here Rulon with crying eyes told us that he cannot support the policy, but would take his name from it. Beth said, "Thank you Rulon." Myrtle said, "Now I feel like I can take a deep breath." Winnie in tears told of her dream of Pearl Harbor, or disaster and that paper that we signed lying there among the debris, and a voice saying. "That is the gateway that opens the door for the enemy to come in." She further said, "I have been shown and I now know where I stand. I'll always be against it in my feelings." Beth's expression and Maleta's expression were so happy at the decision to take our names from the document. ...

In a letter to Joseph Musser and John Barlow: ...

I have reached a conclusion to withdraw my name from it. ...I feel satisfied or impressed by the spirit of God to make this request. ...

(Letter to Frank Jensen)

We the undersigned, desire to have our names removed from the Declaration of Policy, presented to the 15 so-called Fundamentalists. Will you please also see that our appeals for termination of sentences or parole are withdrawn. (signed Dr. R. C. Allred, Joseph Lyman Jessop)

11th. (October) I spent one of the most restless nights of my life, for I was praying in all the anguish of my soul to get something, somehow, from the Lord to set me at ease in my mind as to the right or wrong of my life in prison and a guide to me. I paced the floor in the darkness between 1:30 to 4:30 a.m. until I was chilled and sick at heart. No answer of any kind came to me. ...I concluded that the Lord won't answer me on this matter and I'll remain in prison after all my brethren are out. ...

Rulon went to the main prison. ...Rulon returned from town and

brought word to me from Joseph (Musser) to stop worrying and leave the matter as it now stands in the hands of the Lord. This I have concluded to do.

13th ...Rulon feels very confident now that the first signing is alright and according to the will of the Lord, but to me the maize of contradictions still stands. Some of the priesthood Council do not always speak the will of God when they give council. ...

26th. ...In answer to my question, "Joseph, aren't we under the revelation of 1889 to President Woodruff wherein the Lord said, 'Make no further concessions to your enemies by promise?' Joseph answered, "No, we are [66] not subject to that at all." ...I asked, "Then Joseph, would we be justified in saying most anything to get out of here?" He answered, "Yes, we would."...

30th October. Special interviews. ...Warden John E. Harris came for us. ...The warden told us enroute that he understood we were to be interviewed personally. ...We were called by Warden Harris in alphabetical order to a room on the 2nd floor. (main prison) ...

Rulon C. Allred was called first. He returned pale and sober because of the questions and demands of that court, viz, must be no more babies by the plural wives; must separate them and adequately provide for them.

...

They asked me ...questions I answered frankly. They demanded by a (you must) expression that I must cease to live with any but my legal wife, and that I must adequately provide for all my children and wives, but that I could not see them except by permission and arrangement of the parole officer over me. ... (PDAB)

These various items which I have extracted from Joseph Lyman's prison journal, are self explanatory. (PDAB)

This account from Lyman Jessop's prison journal tells of the mental and physical anguish suffered not only by the men who wouldn't sign but also of some of the men who signed. In spite of pleadings with the Lord, they were left on their own to decide if they could sign a document with a slight change or if no document should be signed at all.

The four men who refused to sign the "Manifesto" were moved on Monday, December 10, 1945, to the State Penitentiary at the south end of Salt Lake Valley.

Although there had not been a oneness in heart it was a painful separation for the four. They had been treated with coolness by some of their brethren but hated to move on to a lengthy permanent confinement while their brethren were going to be released. One of those who was released told the remaining four they could all have been out long ago if they hadn't been such damn fools. The four men received both praise and anger for the stand they took from friends and strangers.

[67] Louis shoveled manure the first whole day he was in the new prison. On Christmas Eve he helped to prepare food then played piano for all to sing.

Louis's two sisters, Rula Broadbent and Marian Dunkle, were weekly visitors. They took Elsie and some of the children to see Louis each time. Whatever he needed that the prison rules would allow they took out to him.

Louis had been put in with other prisoners called "trustees" who were not as difficult as hardened criminals. They lived in buildings like army barracks. Each prisoner had a bed and a place to put his personal possessions.

There was no privacy. Most prisoners had their own radios, often playing on different stations at once. It was very nerve-wracking for Louis.

Since Louis wore priesthood garments, he did not put them in the regular prison laundry for all to see. He washed them out himself in the shower stall.

Elsie and all the children were allowed to write to Louis. He could mail three letters a week and wrote to each one in turn. Through the children's letters, the family kept him up on what was going on at home.

Even though their main support was gone, Louis's family got along the best they could. Two of the ladies worked to pay the bills and buy groceries. The others took care of all the children and kept house. The Lord blessed them and they never went without the necessities. Occasionally friends and even strangers contributed food for the family. Most of the time, however, the family lived on what the women earned. Louis's five wives enjoyed getting together for a visit or going to the movies together.

Five and one-half months after Louis went to prison his wives Sue and Leona gave birth to baby girls five days apart. When she was able, Leona joined the other two at work.

After about one and a half years, as the family had not been bothered by those who threatened to take the children, three of the ladies applied for welfare. The other two, each with only one child to leave, continued to work.

[68] The children were not considered half-brothers and sisters. The family all got together in the big old house for Christmas. Although they could not afford to spend a lot on each child, there was a large pile of presents around the tree. Some of the children still remember the excitement of walking into the big room with almost half the floor covered with the tree and presents.

The income Louis had been receiving from Rose Kelsch's estate came from a hotel her family owned on State Street and Second South. Rose's family decided to sell the hotel. Since Louis was not able to take care of his inheritance himself while behind bars, he had Rula take care of it for him.

Because the old home was so crowded, Louis had done more work on the remodeled chicken coop and moved Elsie into it before he went to prison. This sounds very primitive today but Elsie and her family loved being on their own. She still has fond memories of the little home.

With his inheritance money Louis was anxious to get Elsie into better lodgings. He had Rula buy a two bedroom house nearby from Morris Kunz for Elsie and her children.

Rula bought a duplex as an investment property for Louis until he could come home and find more living quarters for his growing family. He let his former wife, Del, and their two sons move into one side of the duplex rent-free in place of child support.

Louis and his three fellow convicts were very close and looked after each other. When Louis received money from friends on the outside he shared it with the other men. Joseph Musser occasionally sent him money and sometimes Rula and Marian gave him some. When an influential friend told Arnold Boss that he was going to get him out of jail, Arnold insisted that he would not go out without the others.

Doing farm work caused Louis to suffer from hay fever. He picked apples, sorted potatoes, pulled onions, harvested sugar beets, corn, etc. The men herded cows, mixed cement, dug a trench [69] 80 yards long by hand, then had to fill it in again when officials changed their minds. One Mormon guard treated them badly.

The men endured many discomforts of prison life, loneliness, and

separation from loved ones. The prisoners had to endure filthy language, remarks, and threats from the other cons. They witnessed riots and suffered sometimes from the cold in the leaking barracks. At one time the only toilet for 24 men was out of order for three months and had to be flushed with a bucket of water. Arnold said the stench was awful. Louis had personal effects stolen. One day he ate something that poisoned him and was very sick for several days.

From the Prison Diary of Arnold Boss July 28, 1946:

Today we four brethren were called to the visiting room and had a visit with two of the grandsons of apostle Parley P. Pratt. Their first names are Nephi and Mathoniah. They sought us out saying they were pleased over the stand we took in behalf of the patriarchal order of marriage. Glad we had refused to sign that Manifesto, surrender our faith, principle and wives, as they termed it. We see how people are watching this matter. One of these men came from California. They had tried to gain an interview with us before, but said they were denied.

Saturday, August 11, 1946:

Lewis told me he had never been able to welcome any of the new ones asked into the council since Lorin's death. I have not been able to fellowship them; and, when John Y. said, he would take all the responsibility for what had been done in calling them, I let it rest there. ... Morris wrote out the instructions exactly as he sent the message back with Russell for Joseph. I will copy it. "I asked Russell to tell Joseph with all due respect to the council, they couldn't save me and the Lord said, 'make no further concessions to the enemy.' And I'm not promising them anything or signing anything to get out of prison. If I knew all my wives and children were going to leave me while I was in here, I still wouldn't sign up to get out. The gospel is either right or wrong and I'm going to find out. I still believe it's right."

September 12, 1946, p. 268:

This morning while milking at the cow barn, the subject of holding the keys of the priesthood came up. It was discussed. Lewis Kelsch said to brother Zitting, [70] "I don't think John (Y. Barlow) ever held the keys of the priesthood." Charles said, "You don't?" Lewis said, "I have always thought so." Charles: "They were conferred on him as they were on you and me. I was present, so were you, when they were conferred. Lorin said, 'I confer on you the keys and powers and authority which I myself hold.'"

Lewis said: "But as I understand it, no man still can say he has them really until he has received his confirmation from the Savior." Later Lewis said. "When a man can't get the word of the Lord when he needs it, or should get it, he can't say he really holds those keys. For that is what entitles him to get the word of the Lord; and, he really can get it."

In other words, a man can have the keys conferred on him but does not have the use of those keys if he cannot unlock the heavens to get the word of the Lord directly.

If we could understand the nature of the Priesthood, could comprehend it fully, this people ...would possess keys to unlock the treasury of heaven, and we could receive as one person receives from

another. To us, as a people, the keys of the rich storehouse of the Lord are committed, yet we do not fully know how to unlock and receive. (JD 3:191, BY)

When a man is an Apostle, and stands at the head of the kingdom of God on the earth, and magnifies his calling, he has the keys of all the power that ever was bestowed upon mortal man for the building up of the kingdom of God on the earth. (JD 6:320 BY)

...thus we behold the Keys of this priesthood consisted in obtaining the voice of Jehovah. (The Words of Joseph Smith p. 42)

Think what it means to hold keys of authority which, if exercised in wisdom and in righteousness, are bound to be respected by the Father, the Son, and the Holy Ghost!...For, in bestowing that key and blessing upon you, he desires and expects you to magnify Your calling. (GD p. 165)

Now, has Jesus Christ ever revealed God the Father to you, dear reader? Be honest with yourself, and do not err in your answer to this most important question. [71] However much the Son may have revealed the Father to Prophets, Patriarchs, and Apostles of old, the question still remains in full force--has he revealed Him to you? A revelation to another man is by no means a revelation to you. (Millennial Star, April, 1853)

For an Apostle to receive these blessings, he must know Jesus Christ, having had His hands laid upon him. (see page 13.)

Returning to the Prison Diary of Arnold Boss:

Monday, January 6, 1947:

For want of a team to haul stuff, we four men, with some others, stood out in the cold all day. It really was cold. We tried to keep warm by a little fire we made. Well knowing we could do nothing, the farm management still kept us out in the cold. This is done right along. It is part of their policy. The only time we are allowed to go inside, is when it rains or there is a blizzard. This is part of the punitive measures resorted to redeem men. It is a part of the rehabilitation system. It is barbaric and reflects the mentality of the management. May God have mercy on their souls, and, if it is necessary, to send them and keep them in hell, for the misery they mete out to his sons, then I hope he will do it. It is a wicked policy Utah State Prison has and it rehabilitates few men. ...

Jan 11, 1947:

All heat is turned off from the barracks through the day so if men are sick, it makes it as miserable as possible for them. It is hoped we four polygamists will break under the cold spell and sign up and surrender our principles and go home. They are mistaken. I would rather die, so would the others; and, if the Lord won't deliver us, we are here for a long time.

Wednesday, March 5, 1947:

While working together this morning Lewis said, "I have a feeling unless God does something for me, I am afraid I cannot carry on for five years of this confinement." He said he felt to suggest we should have a three days fast to get nearer to the Lord, and seek for our deliverance.

...

He suggested we call this fast about April conference time. ...

He said he would feel what Morris's reactions were to this matter.

At noon Morris said he was agreeable to it. We now have three united. Last night Lewis asked Charles how he felt. He felt good over it, too. We propose to have our families join us when we do.

[72] The four men fasted and prayed for strength, endurance and hopefully, deliverance. At the next Parole Board hearing, they asked for and received a release date.

The Lord did give Louis a wonderful blessing which helped him carry on and gave him strength to endure the rest of the prison term.

When Louis was a young boy in the LDS Priesthood classes, he was taught that the Holy Ghost was like if you were swimming underwater and opened your eyes you could see it everywhere, but nothing very clear, all sort of murky. He had learned more as he studied. Those who believe in the teachings of Joseph Smith, the Prophet, understand there is a difference between the Spirit of Christ given to all who are born into this world and the Holy Ghost promised after baptism. However, most seek only the influence of the Holy Ghost, not the personal appearance. Louis, like most Latter-day Saints thought only of the portion of the Holy Ghost that we try to keep within us, the warmth in the breast, the impression to the mind that guides us when we are in tune with that Spirit.

Many people learn to seek and depend on the promptings or warnings of their "conscience", the Spirit of Christ, in their daily life but few seek or understand the fullness of the that Holy Ghost, who is a member of the Godhood. When ordained to the High Priest Apostles Quorum, Louis was told that to complete his calling he must have Jesus Christ confirm it. He had been praying ever since to be worthy of that blessing.

While studying in prison he was given a greater understanding of the Holy Ghost and its role in the path to direct communication with heaven.

He was reading "The Prophet's Remarks on the Demise of James Adams" in the book, Teachings of the Prophet Joseph Smith, page 324. He underlined almost the entire sermon in the book he had with him. He loved the prophet and his teachings and considered him the greatest prophet of all time excepting Jesus Christ.

[73] He read:

Could we read and comprehend all that has been written from the days of Adam, on the relation of man to God and angels in a future state, we should know very little about it. Reading the experience of others, or the revelation given to them, can never give us a comprehensive view of our condition and true relation to God. Knowledge of these things can only be obtained by experience through the ordinances of God set forth for that purpose. Could you gaze into heaven five minutes, you would know more than you would by reading all that ever was written on the subject.

...

The Hebrew Church "came unto the spirits of just men made perfect, and unto an innumerable company of angels, unto God the Father of all, and to Jesus Christ the Mediator of the new covenant." What did they learn by coming to the spirits of just men made perfect? Is it written? No. What they learned has not been and could not have been written. What object was gained by this communication with the spirits of the just? It was the established order of the kingdom of God: The keys of power and knowledge were with them to communicate to the saints. ...The spirits of just men are made ministering servants to those who are sealed unto life

eternal, and it is through them that the sealing power comes down. .
..Enveloped in flaming fire, they are not far from us, and know and understand our thoughts, feelings, and (e)motions, and are often pained therewith.

As Louis was reading, he felt something, like electricity, touch his head and go very slowly down his body to his toes and back up. He felt a strong, tingling glow. The true meaning of that sermon suddenly opened up to him as it never had done before. It was as if the veil had been taken from his eyes.

Louis, who was always humble by nature, felt more humble than ever. He now understood that to receive revelation to himself meant more than receiving revelation by a dream, vision, or by promptings of the spirit to his mind. These blessings are the beginnings of being taught by the Holy Ghost, but to receive the fullness meant actual communication with the spirit of a just man made perfect or Holy Ghost.

Louis and Morris usually studied at the same time in the prison. Louis related his experience to Morris who later commented that Louis's face was visibly lit up.

[74] The question arises with some, who has the right to revelation?

...If an angel was to come to you and tell you what the Lord was going to do in this day, you would say you had a revelation. ...Every member has the right of receiving revelations for themselves, both male and female.

...It is the right of an individual to get revelations to guide himself.

It is the right of the head of a family to get revelations to guide and govern his family. (HC 7, p. 285, 286)

The baptism of water, without the baptism of fire and the Holy Ghost attending it, is of no use; they are necessarily and inseparably connected. An individual must be born of water and the Spirit in order to get into the kingdom of God. (TPJS p.360)

Baptism by water is but half a baptism, and is good for nothing without the other half--that is, the baptism of the Holy Ghost. (TPJS p. 314)

The Holy Ghost is a personage, and is in the form of a personage. (TPJS p.276)

Well let me tell you the Holy Ghost is a man. (JD 5, p. 179)

After having received this additional understanding, Louis found many references in the scriptures that became more clear. He later explained to close friends that after having been called to the highest priesthood quorum on earth, having lived the requirements of plural marriage, honoring all covenants and living by all he had learned he thought he just about had it made to be exalted.

He then said, "Now I am back down to number null." He meant that to receive the confirmation of his calling, he had to live worthy to gain, "Communication with the spirits of just men made perfect, ...unto God the Father of all, and to Jesus Christ the Mediator of the new covenant," to receive "The keys of power and knowledge." Joseph Smith had anointed James Adams, "To the patriarchal power--to receive the keys of knowledge and power, by revelation to himself."

[75] Louis was feeling his own nothingness as told by King Benjamin in Mosiah 4:5 and 4:11:

For behold, if the knowledge of the goodness of God at this time has

awakened you to a sense of your nothingness, and your worthless and fallen state--, ...

And again I say unto you as I have said before, that as ye have come to the knowledge of the glory of God, or if ye have known of his goodness and have tasted of his love, and have received a remission of your sins, which causeth such exceeding great joy in your souls, even so I would that ye should remember, and always retain in remembrance, the greatness of God, and your own nothingness, and his goodness and long-suffering towards you, unworthy creatures, and humble yourselves even in the depths of humility, calling on the name of the Lord daily, and standing steadfastly in the faith of that which is to come, which was spoken by the mouth of the angel.

Although Louis was feeling his own unworthiness more than he ever had, he also felt strengthened. This greater understanding made his study of the scriptures more clear and he was able to understand many things he had not understood before. He felt it a great and wonderful blessing and a great responsibility and goal to receive the gifts of the Holy Ghost. To his knowledge, no one had received the fullness of these blessings since Lorin Woolley. From the things Lorin had told the brethren, they believed he had received the confirmation of his calling.

From then on, Louis prayed to be worthy of these blessings and taught his family to seek these gifts.

Returning to the Prison Diary of Arnold Boss, June 18, 1947:

Mr Walton (the warden) said:, "You fellows are not doing enough work. I want you to know I am not satisfied with what you are doing. You are not doing one tenth the work you should be doing. What is the matter with you? What you are doing is not even enough to give exercise men should have to keep going."

Louis said, "Well we have been working just as conscientiously as we ever have." ...We have been placed on the worst jobs, given the dirt. The last two days we have been assigned heavy duty. We are not asked, but compelled to work. We have even been held to do over time.

[76] Once a year the brethren were allowed to apply for release from prison which they reiterated must be without compromise and with no strings attached. Each time they were turned down until they had served nearly three years.

Louis's friend, Morris Kunz, was released from prison early when one of his wives was killed in an airplane crash. His first two wives had left him and now he had only one wife left. He did not want to make any promises about plural marriage. With the Lord's inspiration, he was able to gain release without making any promises other than to support the family he had.

Finally on November 20, 1947, the Board of Pardons gave the remaining three, Louis, Arnold Boss and Charles Zitting, a "termination of sentence." They were released early for good behavior on December 15, 1947. Louis had made no concessions and came home a free man. He had been in prison for a total of 31 months.

When the day finally came for him to be released, as his wives did not drive, Rula and Marian went out to get him while his large family waited anxiously at home. On the way home he stopped at a store and bought a huge bag of candy bars. He emptied them into a very large pan and had each child pick a favorite. Most of the younger ones did not remember their father and had not

seen him for nearly three years except for brief visits. His easygoing manner soon dissolved the years of absence.

Louis visited his friends in the gospel including those who had signed and had been released early. Friends also visited at his home. He shared his greater understanding of the Holy Ghost with them. A few understood the meaning of his teaching. Most did not.

One said, "Lou, you already have the Holy Ghost, you got it when you were baptized and confirmed." This is the same understanding of most Mormons, that receiving the Holy Ghost is automatic upon confirmation.

[77] "The presentation or "gift" of the Holy Ghost simply confers upon a man the right to receive at any time, when he is worthy of it and desires it, the power and light of truth of the Holy Ghost, although he may often be left to his own spirit and judgment." (GD. pp.60,61)

"No man can receive the Holy Ghost without receiving revelations.

The Holy Ghost is a revelator."(TPJS p.328)

"Baptism is a sign to God, to angels, and to heaven that we do the will of God, and there is no other way beneath the heavens whereby God hath ordained for man to come to Him to be saved, and enter into the Kingdom of God, except faith in Jesus Christ, repentance, and baptism for the remission of sins, and any other course is in vain; then you have the promise of the gift of the Holy Ghost." (TPJS p.198)

Louis explained to family and friends that when he was baptized with water he was very aware of the ordinance and the water. He did not feel that he could be baptized with fire and not be aware of it. Then after such a cleansing of body and soul by the fire of the Holy Ghost, if one sins against the Holy Ghost, it would be like someone saying there is no sun while looking at it. That is when a person cannot be forgiven. All other sins can be forgiven, some by repentance because the blood of Christ was shed for us. Other sins are more serious and would require the shedding of the sinner's blood as well.

He said the Spirit of Christ strives with us until it leads us to the Holy Ghost which is the greater light. Then the lesser light leaves us as we do not need it under the influence of the greater light. But if we sin against the Holy Ghost after having received it then it leaves us and we are left with no light at all. That is when a person no longer has a conscience and will do any evil he wants to as long as the civil law does not stop him.

Louis said, "If we live by the influence of the Holy Spirit until we bring our own spirits completely in tune with it then our own spirit will be holy."

When asked if Angels, Gods, or Holy Spirits cannot do wrong he said, "It isn't that they can't do wrong. It is that they have lost all desire to do wrong." If we could live always by the [78] influence of the Holy Spirit until we no longer have any desire to do wrong, our spirit and body would be completely freed from the influence of sin. We would have our power, will and reason at all times as Lorin Woolley said Rosalia Kelsch had so that Satan could not tempt her.

The scriptures tell us that signs follow reception of the Holy Ghost. Some of the signs are not visible to others, such as pure intelligence. Others are seen, such as healing the blind, deaf or lame.

Louis had inspirations, as we all do who are trying to live by scriptures, but he now understood there was more to receiving the Holy Ghost

in its fullness.

John Taylor explains the difference between the Spirit of Christ which all who are born receive, and the Holy Ghost:

...Now, what did Jesus tell His disciples the Holy Ghost should do when it came? ...Why, the sick were to be healed, the lame were to be made to walk, the blind to see, and the deaf to hear. ...What else shall it do? It shall show you of things to come. You shall be enabled to look through the dark vista of the unborn future, to draw aside the veil of the invisible world, and comprehend the things of God; to know your destiny and the destiny of the human family, and the events that will transpire in coming ages and times. That is what the Holy Ghost will do, and therein is the difference between that Spirit and the little portion of that spirit which is given to every man to profit withal. (JD 23:374)

In a sermon delivered by President Joseph F. Smith on "Mormon" Doctrine of Deity given March 16, 1902, he explains Spirit of Christ and the Holy Ghost.

Perhaps it may be well for me to make a few remarks in relation to this distinction between the light of Christ that lighteth every man that cometh into the world, and that light which comes after repentance and baptism for the remission of sins.

..."There is a spirit in man; and the inspiration of the Almighty giveth them understanding." It is this inspiration from God, proceeding throughout all his creations that enlighteneth the children of men; and it is nothing more nor less than the spirit of Christ, that enlighteneth the mind, that quickeneth the understanding, and that prompteth the children of men to do that which is good and to eschew that which is evil; which [79] quickeneth the conscience of man and gives him intelligence to judge between good and evil, light and darkness, right and wrong. We are indebted to God for this intelligence that we possess. It is by the spirit which lighteth every man that cometh into the world that our minds are quickened and our spirits enlightened with understanding and intelligence. And all men are entitled to this. It is not reserved for the obedient alone; but it is given unto all the children of men that are born into the world.

But the gift of the Holy Ghost, which bears record of the Father and the Son, which takes of the things of the Father and shows them unto men, which testifies of Jesus Christ, and of the ever living God, the Father of Jesus Christ, and which bears witness of the truth--this Spirit, this intelligence is not given unto all men until they repent of their sins and come unto the state of worthiness before the Lord. Then they receive it by the laying on of the hands of those who are authorized of God to bestow His blessings upon the heads of the children of men. The Spirit spoken of in that which I have read is that Spirit which will not cease to strive with the children of men until they are brought to the possession of the greater light and intelligence. Though a man may commit all manner of sin and blasphemy, if he has not received the testimony of the Holy Ghost he may be forgiven by repenting of his sins, humbling himself before the Lord, and obeying in sincerity the commandments of God. As it is stated here, "Every soul who forsaketh his sins and cometh unto me, and calleth on my name, and obeyeth my voice, and keepeth my commandments, shall see my face and know that I am." He shall be forgiven

and receive of the greater light; he will enter into a solemn covenant with God, into a compact with the Almighty, through the Only Begotten Son, whereby he becomes a son of God, and heir of God, and joint heir of Jesus Christ. Then, if he shall sin against the light and knowledge he has received, the light that was within him shall become darkness, and oh, how great will be that darkness! Then and not till then, will the Spirit of Christ that lighteth every man that cometh into the world cease to strive with him, and he shall be left to his own destruction.

...The question is often asked, is there any difference between the Spirit of the Lord and the Holy Ghost. The terms are frequently used synonymously. We often say the Spirit of God when we mean the Holy Ghost; we likewise say the Holy Ghost when we mean the Spirit of God. The Holy Ghost is a personage in the Godhead, and is not that which lighteth every man that comes into the world. It is the Spirit of God which proceeds through Christ to the world, that enlightens every man that comes [80] into the world, and that strives with the children of men, and will continue to strive with them, until it brings them to a knowledge of the truth and the possession of the greater light and testimony of the Holy Ghost. If, however, he receives that greater light, and then sin against it, the Spirit of God will cease to strive with him, and the Holy Ghost will wholly depart from him. Then will he persecute the truth; then will he seek the blood of the innocent; then will he not scruple at the commission of any crime, except so far as he may fear the penalties of the law, in consequence of the crime, upon himself. (Truth 13:85)

From the prayer given to Joseph Smith by revelation:

And do thou grant, Holy Father, that all those who shall worship in this house may be taught words of wisdom out of the best books, and that they may seek learning even by study, and also by faith, as thou hast said;

And that they may grow up in thee, and receive a fullness of the Holy Ghost, and be organized according to thy laws, and be prepared to obtain every needful thing. (DC 109:14,15)

After having received a greater understanding of the Holy Ghost, Louis realized that no one he knew at that time had received the fullness of this great blessing. All these blessings are not given to a child of eight years. He also realized the great difference between knowledge and belief. Some talk as if these two are the same, but Louis explained a complete difference.

He said, "Do you know there is a New York City? If you have not seen it, you believe it is there, but I have seen it and I know for a surety that there is a New York City. That is the difference between knowledge and belief."

The Second World War had ended while Louis was in prison. There was no job waiting for him and he was anxious to get more living space for his family.

Louis added on to Elsie's small home to give her two more rooms for her family of eight children. Then he put his duplex up for sale so he could afford to provide more housing for the rest of the family.

[81] Whenever Louis bought something nice like sewing machines, electric fry pans, waffle irons, etc., he bought five. The ladies provided things like linens, paints, curtains and other small items and helped with clothing for the children.

They had always taken care of each other at childbirth. When one had a

new baby, the other four each took some of her duties so that she had only the care of the new baby for about a month.

There was never a problem getting a baby-sitter when one wanted to go out. Having the homes close, they were still able to help each other. Elsie's home was about a block away from the old home.

In the summer of 1951, Louis and Elsie's ten-year-old son, Gordon, became very weak. There did not seem to be anything especially wrong except that he got very tired for a young boy. He loved to go fishing, often down to the canal by himself. Louis called him Dad's fisherman. Louis and Elsie worried about him and got vitamins for him. They also tried to feed him healthy food but he continued to loose strength until he was very sick.

The doctor said he thought it was leukemia and suggested they take him to the hospital. Louis had a premonition that Gordon was going to die and really did not want him to have to be away from home. However, he thought it best take him there to see if they could help him. The doctor at the hospital confirmed the leukemia diagnosis and said they could not do anything for him. Louis and Elsie stayed at the hospital as much as possible. About four or five days later, when they left to get some rest, they were called back to the hospital and told that Gordon was dead.

When they returned home with the sad news, the entire family was waiting for them. They gathered together on the front lawn and wept. This was the first death of a child in Louis's family and all sorrowed. There was a viewing at the mortuary but Louis had the funeral service at home. He prayed and talked and played piano for all to sing Gordon's favorite song, "Put Your Shoulder To The Wheel." Gordon was buried in the Elysian Burial Gardens in Murray.

[82] When Leona was expecting her second child, all seemed well until the baby was born, January 6, 1952. It was a girl with black hair and a beautiful little face and body. Louis named her Lani on the day of her birth because her little heart kept stopping. The doctor worked with her but she lived only a few hours. Once again, all the family felt the loss of this innocent child.

Louis had the funeral service in his home. Lani was dressed in a pink ruffly dress and looked like a sleeping angel. She was buried in the same grave with her brother, Gordon.

Louis began looking for more housing for his crowded family. He found a house he liked but if he bought it he would not have enough money to do what he wanted for all the family.

His friend, Morris, told him the government was selling barracks that had been built during the war to house extra soldiers, etc. They investigated and Louis decided that was his best chance for more affordable housing for all. He bought the top half of one building and had it cut into two sections.

With the smaller part he built a three bedroom home for Barbara and her four children. With the larger part, he built a duplex with two bedrooms on each side for Nor and Leona, who each had one child. This left the big farm house for Sue and her five children. Louis had not done a lot of building but had good friends to help and give advice. One friend was a plumber, another helped with the electricity. Louis did most of the manual labor with the help of his sons. He had to make footings and foundations to prepare for the buildings. Barbara, Nor and Leona who were working at that time donated money to the building project.

When the foundations were finished, the buildings were moved onto them. There was still a lot of work to do. Louis checked every board and beam and

added nails everywhere.

Joseph Musser came to visit one day as Louis was working, and said, "Where two nails are needed, Louis puts in three." It was true. He was very particular.

[83] Each building had an open end where the original had been severed to make two. Louis closed in both buildings and added laundry rooms. He moved one window several inches because it was not where he thought it should be.

Louis did not have enough money to finish both buildings as he would like to. He covered the outsides with black tar-paper for protection until he could buy new siding. Other things like plumbing fixtures, furnaces, water heaters and electric stoves had to come first.

He completed most of the finish carpentry, had wells drilled, plumbing done, and had furnaces, oil tanks and septic tanks all operating before moving the families into their new quarters in the fall of 1952. It was a real treat to live in furnace-heated homes again.

All rooms in both houses had old linoleum. The dark brown color came off when washed and showed every footprint. It was several years before they could afford paint, drapes, good floor covering and countertops. Nevertheless the ladies put bed sheets up to the windows and enjoyed their new homes.

After the long prison separation Louis liked having his families close together so he could see each one of them every day and know they had the necessities of life. However, he knew there was the possibility of his being arrested again for living with all his families.

Knowing he was still vulnerable to arrest preyed heavily on his mind along with the fact that some of the people considered him an apostate. He still felt he was right in doing the things he was ordained to do and in not doing things like conferring the priesthood and calling men to positions in the priesthood without direct revelation. He did not believe he should collect tithing and would not accept money offered to him as tithing. (Lorin Woolley had not collected tithing.)

He had been told that the "One Mighty and Strong" would not come to set the Lord's house in order until all quorums of [84] priesthood were out of order from the highest to the last quorum of deacons. He prayed daily for the One Mighty and Strong to come. He believed there was no way for the church, the priesthood or the government to be set in order any other way than by the Lord doing it as He had told His prophets.

On December 29, 1949, John Y. Barlow died leaving Joseph W. Musser as senior member of the High Priest Apostles.

In the summer of 1950, Charles Zitting and several of the brethren were visiting at the home of Morris Kunz. Quoting from "Reminiscences on Priesthood," p. 30 by Morris Kunz:

...Charles Zitting ...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 Lou then said to Charles, "How, then, are you going to lead the people without revelation?"

In October, 1952, some of the brethren decided to start their own insurance company. One was a CPA, another an experienced insurance salesman, others, businessmen with varied experience. Several had served in prison with Louis, one having stayed in with him, the others having gotten out early. They

asked Louis to sign his property over to the business to have enough assets to get them started. They sold stock to get the money to clear his property. Louis then took out a mortgage with the insurance company for money to finish his homes.

They asked him to be the president of the new company with a salary. He turned down the job of president as he had no experience and felt he could not make a contribution. He did agree, however, to be a salesman for the company. They went around the country in pairs to sell insurance.

Even though Louis had a cheerful friendly personality, he did not make a good salesman and rarely made any money at it. Their [85] best salesman offered to go with him so that he could pay off his mortgage within months. Even that did not help. It was not his nature to push people and even with a top insurance man, they came home almost empty-handed.

During the last part of his life, Joseph Musser sometimes became confused in his mind. Louis and family were told by several friends who were at one of the meetings that when Joseph got up to talk he did not make sense and his son, Guy, tried to get him to sit down. Louis and Morris went to visit with him in his home, but couldn't make out what he was trying to say. This was a very sad thing for a man who had so brilliantly defended the gospel in word and work. This sweet, gentle man had always been a good friend to Louis even after the prison term differences.

On March 29, 1954, Joseph W. Musser died. This defender of the faith and dedicated author who published many works on the fullness of the Celestial laws, had few equals in his day. Although he served only seven months in prison, it was very hard on this older man who had lived a gentleman's life. Those days drained his strength and one can understand his need to be released. Now Louis had lost another dear friend.

Although Louis had not agreed with all Joseph and John Barlow did in the prison and in priesthood callings, Joseph still considered Louis a close friend.

Joseph had written his desires regarding his funeral, he said, "I would like my dear friend, Louis A. Kelsch, to take charge."

After Joseph's death, Charles F. Zitting became senior of the High Priest Apostles Quorum. Having been one of the men who stayed in for thirty-one months, he knew well the strain of prison life. He had made the remark that he would rather die than serve another prison sentence. His travels for business and for the council he headed wore him down until he was bedfast. He died peacefully July 14, 1954.

[86] The death of Charles Zitting left Dr. LeGrande Woolley and Louis Kelsch the only members of the High Priest Apostle Quorum called through Lorin Woolley. Neither of them had taken part in the later changes and callings.

LeRoy Johnson, called by John Barlow, visited Dr. LeGrande Woolley, next in line in the priesthood and asked if he was going to take the responsibility of leading the people. The doctor came to discuss it with Louis. He wanted Louis's opinion on what he should do about leading the "group". Dr. Woolley told him that he had patients who depended on him.

During the time of the Depression, the doctor took care of all of the medical needs of most of the plural families and delivered babies in their homes. He was generous with those plural families, most of whom did not have the money to pay. When Louis went to prison, the doctor canceled all debts Louis owed for medical care. He also treated Louis's family while he was gone at no charge. The doctor still needed his practice to earn a living. Neither

Louis or the doctor believed they should collect or live on tithing.

Louis told the doctor, "I wouldn't have anything to do with it." Dr.

Woolley went on with his practice until his death on October 10, 1965.

LeRoy Johnson came to Louis and asked him if he was going to lead the people.

Louis said, "Roy, have you had a revelation that you should lead the people?"

Roy said, "Well, no."

Louis said, "I haven't either."

Roy said, "What shall I do?"

Louis said, "Roy, do what you want to do."

Roy Johnson went and told the people that Louis told him to take the leadership and that Louis had stepped down.

Louis did not give him the authority to lead the people as he believed that would take revelation. Louis knew that when he was called to be a High Priest Apostle of Jesus Christ, he was not ordained to set up another church. He had men come to him [87] periodically asking him to lead a group. Some had become discontent with the "Short Creek" group and wanted Louis to set up another group for them to follow. When they asked what they could do he told them they would have to try to get direction from the Lord themselves through the Holy Ghost.

Morris Kunz told his friends the following event. Morris and Lorin C. Woolley were visiting and Lorin asked Morris for five dollars. Morris said he did not have five dollars. Lorin asked again. Morris repeated that he did not have five dollars. Lorin asked a third time and received the same answer.

Then Lorin said, "You cannot give something you haven't got."

Louis often said, "A man cannot even lead his own family without revelation." Also, "The Lord holds a tight rein on His Priesthood and I intend to help Him." He knew what he had been called and ordained to do and he did it for the rest of his life without taking authority that he had not been given.

When a friend came to him to be sealed to a plural wife, Louis said, "I believe I was called of God to hold the Apostleship and was given a commission to seal women to men in Celestial Marriage and so far as I know, I have never been rejected." Louis believed that if he was supposed to do other than what he was called to do he would be called and ordained the same way, directly out of heaven.

Some of Louis's friends had started the Intermountain Stone and Marble Company and offered him a job in the spring of 1955. He accepted and had his teenage sons working under him to complete jobs under contract. It was one of the best work opportunities he had for a long time. It looked as if it would be a real benefit to Louis and his family. Unfortunately, that was not to be.

On Wednesday, October 26, 1955, the five ladies were visiting in Leona's home when a car drove up and two men dressed in business suits came to the door. They said they were insurance men and [88] wanted to talk to Louis. The ladies told them where Louis was working. They were actually state and county authorities and went to the stone company and arrested him.

Louis said, "I have been expecting you. What took you so long?"

Louis was taken to the County Attorney's office. Present were Attorney Frank E. Moss, Bruce Jenkins, Deputy County Attorney, and a Mr. Magee, investigator. They questioned him extensively. He did not try to avoid information about his wives and children. He knew they would imprison him anyway. Louis's being honest with them saved his wives from the stress of

being questioned. They also questioned him about others suspected of living plural marriage. He admitted they were his friends but he would not say anything about their personal lives.

The attorney's office had checked birth certificates and school records. Neighbors who had been friendly before had gathered information by pretending to take census for the school. Several neighbors who pretended to be good friends were considered good witnesses against Louis.

Nathan Boss, one of the owners of Intermountain Stone, followed Louis to the City and County Building. Louis's bail was set at \$2500.00. Nathan and his brother-in-law, Fred, both posted their homes as bail and took Louis home.

Louis was arraigned the following morning. The judge told him he was entitled to have a lawyer but Louis said he did not want one. Without other priesthood brethren around him this time, Louis chose not to contest the charge. He knew it was futile and did not have the money to fight.

Arnold Boss, still priesthood historian, recorded in his daily diary what Louis said:

I have no money to throw away. ...This is the Lord's fight, and I will let him take it over. ...If he won't help us, we are lost anyway, and I have no money to fight.

[89] ...Visited him at home on Nov. 12 and found him very heavy of heart contemplating another long prison term ahead of him and the possibility of his family broken up and children taken away from him and his wives. ...He sees his utter helplessness before the law. He knows we have nothing left to appeal to under the law to save ourselves and our families; only God can now deliver us. He cannot make any compromise with the enemy and we are at the total mercy of our foes.

He narrated a dream he had the past week. He said he could not forget it. Said he, "It may be a nightmare, but it was so real and true to the actual condition I am now in I can't forget it." It was this: He found himself high up in the air on a platform. The elevation was tremendous. He said, "I was alone. I was afraid to look down, the depth was so tremendous. I lay on my stomach and frequently peeked over the edges. I could see the mountains jagged below and there were no steps by which I could descend. I was frightened, it took away my breath. I could see every avenue was lost for an escape. There was only one way for deliverance for me; this was that some superhuman power or means came and delivered me. While I visualized myself in that awful condition, my total helplessness, my inability to gain deliverance by any means, I suddenly awoke. I tell you Arnold, that is just the true picture I am in right now and all the rest of us in the patriarchal order who will stand by the principles. Only God can deliver us now." ...

He is a man through and through. I have never known him to surrender to any one to this time in either thought or feelings. Louis is broken up. He spends sleepless nights and cannot eat. His mental suffering borders on to agony.

On Saturday, December 3, Louis appeared before Judge Van Cott where he again refused to have a lawyer appointed for him, plead guilty and was ordered to return on December 17 for sentencing.

Louis had a small group of friends who loved him for his steadfast honesty and refusal to concede to the law or compromise his religious convictions. They went to see Governor J. Backen Lee on behalf of Louis.

The governor was well-advised as to the case and told them that he had no power of pardon any more except under a death penalty. He said he had lent no support to the crusade. He had [90] also directed those under his supervision not to assist in taking any of those children out of their homes. He thought the threat to take away the children was no more than a threat and he would not support it.

He further said that the Attorney General, Mr. Callister, was sorry he had had anything to do with it and stated:

He said it is none of his business how people lived, or what their ideas were on religion or any other matter, and the only time any one had any right to concern over the matter was when individuals trespassed on other peoples rights...These polygamists had injured no one; they had not interfered with any person or people; they ought to have been left alone.

The governor answered all their questions frankly and openly and stated that the Constitution was all but gone and that he personally doubted if scarcely anything is in existence anymore as it was set into operation and meant to protect the people as the founding fathers had planned and meant for it to function.

He said the state of Arizona had asked for his help in the raid on the town of Short Creek but he refused.

Louis's friends went to see Attorney General Callister at the governor's suggestion. He too was very friendly and kind. He said \$20,000 had been appropriated by the legislature to investigate the polygamists and he did not take his assignments avidly but appointed an investigator to do it. He stated, "It is noted that there is never any interference made against the immoral men and women who live out of wedlock in immoral conditions." He is a member of the Mormon Church and "knows evidently the pressure for doing what has been done to the polygamists has again come from the Mormon Church leaders."

Callister also said he had been asked to help in the Short Creek raid but had refused. He had spent disturbing nights over these families, had read the 132nd section of the Doctrine and Covenants and it was a revelation difficult to get around.

[91] When Louis went before the judge, he was quietly humble and said he was guilty as charged. The judge said his hands were tied and pronounced the sentence of five years in the State Penitentiary. The sentence began December 17, 1955.

Once again, Louis had no way to support his family while in prison. The situation was different for the family this time. Elsie had working sons who supported her family. Barbara worked and had two children working part-time who helped out. The other ladies found enough work to support themselves and children.

Louis's wives were subjected to invitations from men of low caliber who knew their husband was in jail.

Louis requested that his friend, Morris Kunz, conduct gospel study classes for his family in his absence. Louis had it limited to the family so that it would not become a "group". Morris faithfully held the classes every Sunday night in his home while Louis was away.

The second prison term was certainly no easier than the first for Louis. He had been in with his friends of the same religious belief the first time in prison for this same purported offense. Except for a short time when other acquaintances were at the prison, he was alone in a cell in the main building,

or housed in a barracks with many others. He was subject to the jeers, filthy language and loud radios of the other convicts.

Louis sent home for an alarm clock so he could get up and dressed early because another convict would climb in bed with him in the morning. Also, he wanted to shower early so that other prisoners would not see and mock his priesthood garments.

Louis was allowed one visit on Sunday by not more than three persons. As before, his plural wives were not allowed to visit or write. Only one wife, Elsie, his sisters and all of his children could visit. He could write three one-page letters a week and receive seven from his immediate family and one friend. After thirteen months the prison officials trusted Louis enough to allow him to receive uncensored letters.

[92] Once a year Louis was allowed to petition the Board of Pardons to release him. He knew however that release was not likely because he still would not compromise and would accept only an unconditional release rather than a controlled parole with conditions attached, written or verbal. That he must desert his family and religious convictions was unthinkable. He would not make promises he did not intend to keep. He would not break covenants he made when called to the High Priest Apostles, or those made with his wives.

At the first hearing in December, a year after Louis went in, his family and friends were allowed to attend the Parole Board meeting. Louis's petition for release was refused. After hearing the verdict, he wished the members of the Parole Board a Merry Christmas.

The people attending the hearing were allowed to visit for a few minutes with him afterwards in a room, with a wire fence between prisoner and visitors. He looked ten years older. Some of the family cried seeing the drastic change in him. Louis tried to cheer them up saying he had known what the verdict would be.

In letters Louis wrote:

Now let me tell you that it was a thrill for me to see my precious family on board day. I tried to hang back for some kisses as I left the board room but got hustled downstairs too fast. ...

Everyone that falls in here has to do one year before he can go before the board. Then he or she makes a personal appearance before the board. They give him some kind of a release date (unless he's in for life), say 1-2 or 5 more years. ...At the end of the second year and each year thereafter, we can put in papers for a re-determination of sentence (a cut in time) but we don't go before the board, they just consider his case among themselves... of course, I expect to be denied and that's all for one more year then another dump and if nothing else happens, I should be released sometime early in December, 1959.

[93] These excerpts from Louis's letters home give a glimpse of his personality. They were regular and cheerful, showing discouragement only between the lines:

Dad finally got around to writing you a letter. At 3 a week it takes eleven weeks just to write each of the children one letter. ...Dad only got three letters last week. I like my full seven and that's for sure, kinda cheers up the old jagged soul. ...Gee a page goes fast doesn't it? There just isn't any news to write from here. Naturally it is just plain monotony. I am so thankful for the church books to read. Am in my cell about twenty to twenty-one hours each day. ...

We had the afternoon off from the cannery so I can get my 3 letters written fairly early in the week. Kinda always am anxious till my week's letters are mailed. Then that's it, I can't do any more for my dear family except time and "hang tough" (a prison expression). But I sure do love you all very much and send a whole bunch of hugs and kisses. ...Perhaps those who have not done time in prison don't realize this, but to get a cheerful letter or 2 on what is often called "Blue Monday" goes a long, long way towards hanging on for one more week. So special thank you for Monday mail. Course Dad has a standing notice at all times, "Help Wanted, Mail."

...I have an awful time with myself to write because there is nothing, just nothing but exquisite monotony in here. God bless you all in the endless, discouraging battle to meet taxes, mortgage payments, etc. I could just crawl under the bed and hide my head when I start thinking about trying to keep up financially. ...I have no news to write as the same thing is the same, whether it's today or last or next year. Same old routine. Once a year Dad has a little news, that is to tell you I've been denied (Release). Happened again Jan. 24, tho I'm sure you have heard of it before now.

Am pleased you are bottling fruit faithfully--sure beats a snow bank on a cold day. ...Dad had walked in the sun and wind today until my face is just a nice cheery red! ...Old Dad has a mental cup of coffee with you every day anyway, in my thoughts. ...Time for another epistle. No, the epistles are not the wives of the apostles. Heh! ...Am always glad and thankful I can write our sweet kiddies. This is such a beautiful day--really Indian summer, I'd say. ...

Happy Birthday Darling. As usual I can't give you a present. Such as I can give, however, I do give freely, and that is a fathers love and respect. ...Gee, the boys are going first rate aren't they? A 1 1/2 ton G.M.C. How about that! I'm gonna get stinkin proud of [94] our family if they aren't careful. As if I'm not chesty now. ...

Tell Dale I did see the Northern Lights a week ago Sunday night and I wished it was the beginning of what Aunt Elsie was scared it might be and I ain't ready either. In spite of my weakness and being such a character, old Dad loves you dear guys as much as he knows how to love anybody and once again, sends hugs and kisses to each one of you. ...

I'm gonna take 5 for a spot of coffee, will you join me Mommie? Don't I wish! ...Dad feels o.k. too, even tho I am a year older. Gosh, 53 years old, and I used to think I'd never live to see 50--it seemed too old! Now Dad can realize more than ever, that "grownups are just kids with big clothes on." (An expression he loved that was from a question asked by one of his young children.) I still feel young at heart in spite of bodily infirmities.

...Say what do you think of your little brother and his sharp new Chev? and Gig with his Buick? Brother! You know I love it all tho, tractor included and that Aunts Nor and Leona have Gig's 52 Chev. ...

May have more teeth pulled this Wed. as far as I know now. Just 11 to go and naturally I dread it. ...In all probability I'll get my new teeth this weekend and all I can say is I just get uglier and uglier at each attempt to beautify me. It's just plumb hopeless. It's a shock to just look in a mirror but inside of me I feel like I'm still a human being and do feel tolerably well spiritually. ...At any rate if I can

chew it will be right welcome, for I haven't been able to chew for 8 months now. Who says it's a cinch to get China clippers? (false teeth) Not me! Expect to start in the cannery in about a week. Please don't take this letter as complaining--you're supposed to laugh. I ain't mad at nobody!

...Dad got his lower teeth this afternoon. I'm not getting uppers as I still have 11 of my real ones. I feel and look like a buck rabbit. You know, I used to know I was ugly and kinda have been since I was twenty years old, but it is just kinda shocking to keep getting more so right along. Anyway dear, the old dad feels O.K. and I really haven't the spirit of complaint in my heart. I just feel very thankful for the blessings God has seen fit to bestow upon us all, as a family. If I tell you that I pray always for Him to chasten and correct us, does that mean anything to you? Do you understand that it is for our good if we bear it patiently and improve ourselves because we are chastened. Pres. Brigham Young said, "If you are beloved of the Lord, you will be chastened. Receive it with joy." ...Keep clean morally and pray always.

[95] While Louis was imprisoned his son, Daniel was drafted into the army. Louis wrote to him regularly and addressed his grown son as "Danny Boy" or "Hi, Dear Soldier Boy."

Gee, dear boy, I just dread seeing you go. Life sure deals out a variety of experiences alright. ...Danny, the we don't like what we are forced to do, you in army life and me in prison, yet I feel we should do as good a job of it as we can. In other words, have a good record.

Louis teased Dan about his military address.

Whew! My gosh Dan'l, by the time I get the envelope addressed to you I'm near give out. That dang address is longer than a Connecticut search warrant! With an address like that you should be a four star general!

Dan and his dad shared each other's loneliness and confinement.

We don't miss our homes until we can't get there, then the old feelings get really stirred up. ...

If you get lonesome and homesick, then you can understand how dad feels too and even tho I get visits, letters etc., which help so wonderfully huh, the old hurt is still there just a hurting all the time.

...Dad loves you so very much. ...Please memorize Alma 36:3 where it starts, "for I do know that whosoever", etc. I do love you dear Danny. Always do right.

The quote referred to: "For I do know that whosoever shall put their trust in God shall be supported in their trials, and their troubles, and their afflictions, and shall be lifted up at the last day."

Louis continued to advise his family. He wrote with love and affection.

Here is a beautiful teaching of the Prophet Jos. Smith, "For what is more pleasing to God than innocence; you must be innocent, or you cannot come up before God. If we would come before God, we must keep ourselves pure, as He is." ...Be of good cheer and strive to be pure and innocent always. ...

The Lord will forgive yours and mine and practically everyone else's sins if we repent and keep His commandments, ...Keep studying and

praying--you'll come along safely that way and it is a matter of life and death, spiritually. We will know it too after the [96] resurrection, but by then it is too late--this life is the time to come into judgement before God. Actually I feel we judge ourselves each day we live, by our own actions. ...I read a most beautiful thought by Pres. Brigham Young. It should be a part of our every prayer. This is the thought. "Oh Lord, give me the power, the knowledge, the wisdom and the understanding, to secure to myself eternal life." We should all pray for that every day and then try and live to fulfill it. Also, we should ask the Lord to let the sweet, peaceful influence of His Holy Spirit rest upon us night and day.

...

Did you know that today about 5 p.m. was the 114th anniversary of the cold-blooded murder of the Prophet Joseph Smith and his brother Hyrum? And Dad is on his 6th year in prison for one of the principles for which they died. I haven't learned to like it here--but I love it all because it's an experience I just couldn't get any other way.

Prison food and conditions were usually satisfactory. Louis, as a trustee, was called out several times to fight forest fires. He lay in his bunk one night and heard the screaming of a murder taking place while the guards did nothing to intervene.

He was witness to a riot again (as in his first prison term):

The days have been and are tense, they don't seem to just skip by. It feels like when the day is done we've earned it. We have a T.V. and our own radios and looking at the smoking buildings from our windows, doors, etc., we had quite a first hand view of the riot. Our heat went off but not the electricity. We ogled and talked and drank coffee until at 4 a.m. I gave up and went to bed with all my clothes on. Only once did we expect harm and that was probably about midnight when we were all taken out between the fences on the west side for fear the main boilers would blow up. It was tense aplenty and on the outside were many squad cars of Highway Patrolmen with all kinds of guns. We soon returned however to our hot coffee. ...

I've been putting in cedar posts for fencing this p.m. Just like old times 11 years ago (Previous prison term). ...I feel back to normal healthwise also, for which I am thankful, brother was I sick for about 10 days. You've heard I'm working in the milk processing plant? Just 2 of us. We pasteurize and homogenize about 600-650 gals of milk each week. We run on, say Tues. and Fri. then the rest of the time we clean, and I mean real clean, spotless as near as possible. ...

[97] My land, it is certainly a cold, generally called, dismal day, isn't it? But dad is finding it more and more easy to find beauty in every day, no matter what the weather is like. Does it sound strange to you that I really think this is a beautiful, cold, windy and rainy day? Well, I do anyhow. Do you know why I like it? Because God sends us these varieties of weather that we can appreciate differences. Did you ever hear that variety is the spice of life? It really must be so. Every day and nite, regardless of the kind of weather, just try saying to yourself, this is a beautiful day or nite, and you will be surprised how you will really mean it and just actually love it. Want to try it? Don't kick back and complain or find fault with the weather in your feelings. Just say I love it all, and you will. Then, if you are happier, that beats grumpiness

doesn't it? ...

Dear, I want to pass on to you, and I wish you would memorize it, a statement made by the Prophet Brigham Young. It is found on page 20, Vol. 2, of the J. of D. "Keep His commandments, if you would have strength in the day you need it; and when you do not need it, be passive, like children in their mother's lap." Isn't that beautiful? Such a beautiful, hopeful key. Also study statement in middle of p. 18, right column, which starts, "Again, you must make sacrifice, if such you may call it, of every feeling you possess on earth, as a man, as a woman, as a father, as a mother, as a husband, as a wife, as a member of a family or community, for the sake of the kingdom of God on earth--that you assuredly must do. Now remember, that no earthly object may stand between you and your calling and duty." Could these two references be read and discussed on Sunday evening? ...

You just can't conceive how low in spirits a person can get in prison. Just let doubts, fears, anxieties & uncertainties rack you month in & out, year after year with just the hope you have within & the credence you place in the testimony of others as your balance wheel, then add affliction upon affliction & a person begins to wish for the trial of his faith to be over. He understands & appreciates a little more the statement in D. & C. 112, where the Lord says, "after their trials & much tribulation, I will feel after them, & if they harden not their hearts against me, & stiffen not their necks, I will convert them & they shall be healed." That's the thought anyway, as I see it.

See 2nd Cor. 4:8-9, "We are troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed." also Romans 5:3-4. "And not only this, but we glory in tribulations also; knowing that tribulation worketh patience; and patience, experience; and [98] experience, hope." It's true alright! Then this, "all victory and glory is brought to pass through your diligence, faithfulness and prayers of faith." I love it all--if I could only be exercised unto righteousness forever, thereby! Guess I've preached enough. ...

To just be free to go home wouldn't be encouraging to me in the least--nothing would be settled and I'm afraid, the way I feel now, I'd be quite disappointed. I crave and long to go home, but I crave real, true freedom. What is it to go home if I soon came back, with the "bitch" draping from my shoulders. I'm just not perfected enough to be worthy of the Spirit of revelation, neither do I know anyone that is, but none-the-less, I still have a lively hope and a good reason for that hope. It hasn't been revealed to me that I haven't a chance. As I understand the testimony of others, there is still hope! The way I feel now and up till now, is, without that hope, I just as well be dead. If there isn't something better than this world has to offer it would sure be a futile, hopeless effort to even exist.

In the summer Louis usually worked long days in the prison cannery doing cherries, peas, (3212 gallons in one day) corn, tomatoes, peaches, pears, or anything else the prison grew or acquired. When he went out to pick peaches with other cons, asthma bothered him considerably.

His feet became so painful during the cannery days he could hardly stand:

"The doctor told me last Wednesday he would get me arch supports. It

will be 3-4 weeks before I can get them and standing on that concrete floor, oh, brother."

While Louis was serving his second term in prison, one of his daughters wished to get married and wanted her Dad, who had the authority, to perform the ceremony. Louis told her mother to bring the couple out to the prison. He gave them instructions as to correct procedure and where to sit in the visiting room for privacy. Louis leaned close to them so that he would not be heard by others and sealed them in marriage according to the priesthood authority he had been given. Two weeks later, a son went out to visit with his fiancée. Louis again performed the ceremony in prison.

[99] Louis shared goodies from home and kind conversation with other prisoners including a large black man in the barracks. Thereafter, the man warned other cons (convicts) not to bother Lou Kelsch or he would deal with them.

In an effort to stop the smuggling of illegal items in and out of prison the officials instigated a new strip search rule in September of 1958. Because Louis did not want guards to see and mock his priesthood garments, he concluded he would have to forgo his precious Sunday visits. He told his family not to come into the prison until further notice so that he would not have to undress for the strip searches. Family and friends still drove out to the prison and stood in the parking lot so Louis could at least see his family from a distance and wave to them. They could not see his face, only his white hanky at a window.

At Christmas time Louis received so many goodies from home he joked that he might have to open his own commissary. His family was allowed to send only certain items like candy, nuts, fruits, canned meats, handkerchiefs, socks, toothbrush, combs, pencils, shoes and shaving supplies.

Louis was moved from his cell to a new barracks in February of 1959. The living conditions were improved and he had more freedom of movement but he still had no visits. His visits resumed the 3rd week of April when the "skin shake down" stopped.

Though separated by prison walls Louis continued to advise his family. He loved the gospel, read it and wrote it continually in his letters:

It's hard to remember or visualize what freedom would be like anymore. I sure pray for the Lord to start setting his house in order for it seems there will be no relief until that time comes... I'm on my 6th year now (counting the first term) and don't know whether it's half, a third or what percent. I'm getting a little experience in anxiety...

We are truly greatly blessed. If we could only comprehend and appreciate it right, be filled with gratitude and exercised unto righteousness forever [100] thereby. That's the rub, isn't it? The Prophet Joseph said, "there is no sin like the sin of ingratitude."

Well, my name was posted on the bulletin board last nite, for getting out December 4. (1959) That makes it quite official. Well, guess I've got 22 days and a getup left. That's the shortest I've been for a long time. ...Just thinking about getting out gives me the nervous shakes, been cabin-bound so long. I have been told my new driver's license is out front and the other day I was told to order my going out clothes. ... Should I tell you what I ordered? We can't exceed \$25.00 in cost, all told. So I asked for a red plaid cotton flannel shirt, pair of tan, cotton slacks, a Suburban jacket and a pair of engineer boots. If I get that much, I'll feel fortunate. It's now 6:35 p.m. and starting in

the morning there's just 10 days and a get-up left. Makes a feller kinda shaky to think on it. But I still love it all!. ...

Louis had been in prison this time almost four years when he was released for good behavior on December 4, 1959. This made a total of almost seven years. He had the five ladies drive out together to the prison to bring him home since some of them were now driving.

Louis resumed family life as normally as possible. He realized that he could be arrested again at any time. This put a lot of stress on his mind. He had been told that if he went to prison for the third time for the same offence, they could give him a life sentence. The prisoners called this life sentence "the bitch."

Some of Louis's sons were working for a cabinet manufacturer. He went to work for their employer and stayed there until he was old enough to retire and draw Social Security.

One day, Louis went to get some work done on his teeth. The dentist let the drill slip off the tooth and jam way up into the inside of Louis's face almost to his eye. Although he was pretty disgusted, Louis was, as usual, passive about it. A short time later, he slipped on the ice and fell on the other side of his [101] face. Then he joked about having black and blue on both sides of his face to match. Some time later, at home one night, Louis had a bad fall while getting undressed. He caught his foot in his overalls and lost his balance. He fell on a stool and hit with his full weight on his cheek-bone. He did not want to go to a doctor. Except for soreness for a few days he seemed to be all right. The fall had left a dent in his cheek-bone.

In the summer of 1960, Louis had a slight stroke one night. His speech became slurred and his hands felt numb. He sat down at the piano to see if they really were numb and could not play even a simple tune. It lasted only a few hours. By morning his speech and the use of his hands were normal.

Louis was tired of the struggle to keep septic tanks, wells, and oil tanks cared for. He decided to change the housing situation and had an offer for his farm that would allow him enough money to buy four modest homes.

He took the four ladies with the real estate agent to look at homes in the price range he could afford. They did not find anything they felt good about. Barbara told him she hated to leave the comfortable home he had provided. He said he hated to leave it also and began to think of another plan. He gave the ladies a choice. Buy a home away from the old homestead as they had been planning or move the duplex and Barbara's home to the south side of his property so they could be connected to county water, sewer and gas service.

Leona chose to leave her side of the duplex and find another home. Louis bought her a two bedroom brick home with full basement in Holladay. Barbara and Nor chose to stay and move the homes. Sue wanted a nicer home and asked Louis to pay what he had on a bigger new home for her and she agreed to pay the rest.

Sometime after Sue settled in her new home she told Louis she did not want more children and did not wish to live plural marriage any longer. Since they had no legal marriage, they did not need a [102] legal divorce. Louis signed his equity in the home over to her in place of supporting her children still living at home.

Louis decided to build basements for the homes he was having moved to make them larger and better. The families did not have to pack or move

anything, even left dishes in the kitchen cabinets. The homes were moved, connected to all utilities, finished ready to occupy with new siding and paint, but some of the work was poor quality, not what Louis had been promised. The homes were moved in September of 1960.

Some of Louis's children had such respect for him that they took every opportunity to listen to him talk about the gospel. Some of his sons were always available to help whenever he needed them. They did not care if it was for their own mother or for another mother. He asked whichever son happened to be around to fix whatever home needed repair. He grew to depend on them not only for help but also for companionship. Those children who did stay close to him received the benefit of hearing him preach the gospel as he had been taught by Lorin Woolley and the additional understanding he had received while in prison. Some of them developed his peaceful, mild spirit by following his example.

Louis and Barbara's son, Robert, had moved to Idaho to fulfill a lifetime dream of having a farm and growing crops enough to help feed his father's large family. His brothers were helping to sponsor the project. On Monday evening on April 9, 1962, he left as usual to go to the job he was working while waiting for a farm loan to come through. On his way, he was in a car-train accident which took his life. Once again the Louis Kelsch family was called to mourn. Robert was brought to Salt Lake and the funeral held the next Saturday. He was buried near his brother and sister in Murray. He was twenty-four years on the earth. He left his wife, Diana, and three children.

[103] After a little while, Leona decided she wanted a different home. Louis sold her home to his son James in 1962 and bought her another one a few blocks away from his other homes. In 1965, she too decided to leave Louis. They sold her home and she bought a mobile home.

Louis continued to do the work he was ordained to do. He remembered that Lorin Woolley did not believe in organizing another church, collecting tithing or taking other responsibilities they had not been given. Louis did not tell even his own children whom they should marry. He still believed that would take revelation. He sometimes felt good about their choices and occasionally he did not feel good about them. However, they had their free agency in that regard. Many of them prayed for their own inspiration to lead them to the right mates. Louis sealed those who came to him if he felt they were ready. If he felt they did not understand the covenants they would be making in the ceremony he told them to go and study it and understand before they came back.

After the second prison term, neither Louis nor his family went to any of the "Group" meetings. He had nothing against any of them personally but still could not agree with all they were doing and teaching. There had been more disagreements between the brethren after the prison terms and the "Group" split. After John Barlow and Joseph Musser died there were more splits.

The question was always, "Who has the proper authority to lead the people?"

When they asked Leslie Broadbent that question in his day, he said, "Button, button, who's got the button?"

Louis and his family and friends who agreed with him stayed neutral in the controversy over who had authority. Louis still believed it would take direct revelation to organize and lead the people.

Louis and Elsie's married daughter, Sandra, and her husband were in a serious auto accident. He was not hurt, but Sandra died [104] soon afterward in the hospital in April, 1974. This beautiful girl left us suddenly as her

brother Robert had and at the same age, twenty-four years. She was buried beside Gordon, Lani and Robert.

In 1974, it had been almost forty years since Louis's mentor, Lorin Woolley, died.

Louis said, "I have based my whole life on what that man said."

Then with tears in his eyes he said, "But I believe him." He had devoted himself to those beliefs and they had not changed over the years. He had only learned more that strengthened them.

Louis began to feel extremely tired all the time. He said to a wife, "I am failing and I am failing fast." He had consulted a naturopathic doctor earlier and had followed his advice. Although he continued to weaken, no one seemed to be aware his days on earth were short.

About noon on July 16, 1974, as he sat in his chair at Nor's home, his heart simply stopped beating. Although he was rushed to a hospital, it was to no avail. The Lord was kind and fulfilled his wish by taking him suddenly. Both his mother and father had suffered strokes and lived with some disabilities for a time. Louis had wondered if he might do the same.

Although Louis had not been well for several days, he mentioned to a close friend that he sat up most of the night with his clothes on. The family felt Louis might have had the heavenly visitor he had been praying for and was waiting for someone to come back for him. As Brigham Young said, some receive that blessing just before death. The Kelsch family takes comfort in thinking he may have received his greatest wish before going.

Louis had twenty sons and sixteen daughters. Most of his children believe in the fullness of the gospel and many are following in his footsteps, living according to his beliefs. Louis was the only son born to his father, an honorable man who now has a great posterity.

[105] Louis's personality was always mild and gentle but cheerful and friendly. He had the very rare quality of never saying or doing anything to build up his own ego. His character was not the least bit overbearing, instead he was inclined to step back and let others go ahead. He was very particular about his personal appearance in his early life. He was a talented musician, playing piano many years for pleasure, then for a living. When he played for dances, members of the orchestra usually wore tuxedos. His daily dress was nice-looking slacks and shirt. He never became careless about his appearance but as time went on and his life changed, he preferred plain, comfortable clothing.

He was the typical Mormon Elder in younger years; went to church faithfully and served on a mission. When he became more serious about the Celestial laws, he was even more dedicated to his religion. It became his whole life. When asked in later years why he did not use his musical talent more to earn a living when finances were tight he replied, "I can't ride two horses."

Louis did not feel to argue, raise his voice or say mean things. If someone persisted in a subject he could not agree with, he usually listened patiently without response or walked away. Sometimes, visitors who came to discuss their ideas to him went away thinking he agreed because he did not argue. Louis took great care not to offend anyone and was very apologetic if he thought he might have. He did not take hurts or frustrations out on others but dealt with them silently within himself.

In dealing with his wives, he did not reveal to one wife what another had confided. Louis held himself to the highest standards but did not think he had

the right, without personal revelation, to discipline his family to such strict behavior. He believed in teaching righteous principles and that all had free agency to choose how to discipline themselves.

[106] Consequently, all his wives and children had a choice, without pressure, to choose whether or not to live up to his highest standards. Some have chosen other paths while some have had such respect for him, they try to live by his teachings. Even now, years after his death, a grandson told of his gratitude to Grandpa Kelsch for teaching his father, then his father teaching him, the Celestial laws. His legacy lives in those who study the doctrines he loved and seek knowledge and understanding of the Celestial laws of righteousness.

Joseph Musser once said of him, "If there is an honest man on earth it is Louis Kelsch." Louis could be depended on to be completely honest in every occasion. He would not promise something he could not do even when it meant years of prison.

Louis did have some weaknesses and he was the first to admit them. Most people have faults they keep hidden. Louis's were out in the open.

When Louis decided something was right, such as plural marriage, he devoted all time and energy to it. When he decided he had to control a personal weakness, he just did it. His personal morals were above reproach. He told a wife not long before his death that he had never slept with a woman he was not married to.

In his early life, like most good Mormons he did not drink or smoke. At High Priest Apostle meetings with Lorin Woolley, they used wine of their own making for sacrament. Louis and Leslie made the wine they used. Later, when Joseph Musser visited the Broadbent's and Kelsch's on Seventeenth South he sometimes brought the makings of a cocktail. Rula, Louis and his wives had a drink with Joseph. After Louis moved to the home near Murray, Joseph still brought drinks on occasion. After he had shared some drinks with Joseph Musser and other friends he still drank only occasionally.

Louis was under great stress, especially after the disagreements with his priesthood companions on priesthood issues. Also, he knew he could be arrested again for honoring his covenants [107] with all his wives. He had a growing family and had lost his job when arrested. He was criticized for obeying his conscience in prison rather than his priesthood head and for not going along with the changes without revelation.

As pressures built up, Louis began to drink more often and sometimes alone. He did not feel that drinking was a sin, as the Savior drank wine and Louis had wine with Lorin Woolley and Joseph Musser in their Priesthood meetings. He usually did not drink too much. He was the type of personality that held inside himself most anger or disappointment. As often happens when a person of this type drinks he began to drink more. This allowed him to sometimes vent his frustrations about things he usually would not voice.

Louis did not care to drink in bars. If he was away from home with friends when he had too much, he usually went directly home even if he had to walk a long distance.

He had all kinds of visitors who came to talk to him and who sometimes stayed long hours preaching their own philosophy. Ordinarily he sat politely and listened, but he one day vented his frustration on a visitor. The man had been visiting him every Sunday, talking for long hours about ideas Louis did not agree with. Louis listened silently for weeks. Then one week, when the man arrived, Louis had had a few beers. When he saw the man at the door, he said, "What makes you think I want to see you every Sunday?" Needless to say, the

man did not return.

If someone did not agree with one of the groups, Louis was pretty sure to get a visit. Some were honorable people seeking more understanding. Some were people with very different ideas seeking a sounding board. Louis listened to all patiently, but it wore on his nerves. Most did more talking than listening. To those who did listen, Louis's advice was to seek direction through the Holy Ghost.

To some, Louis's drinking was a stumbling block. It kept them from benefiting from his wisdom. Never far from his mind, Louis talked gospel whenever there was someone interested, whether a friend, a wife or an adult child. Whether drinking or not, his [108] favorite subject was the gospel. After a beer, with his mind and body relaxed, he could preach a most beautiful sermon. Those fortunate enough to be interested listeners still appreciate his teachings.

Louis tried for several years to control his drinking. He had heard Lorin Woolley talk about having wine with heavenly visitors who brought wine with them. Louis said he wanted to learn to drink moderately. He could sometimes control it for weeks. Now and then he drank too much.

After several years of trying to control the drinking, he felt the only way was to quit completely. Once that decision was made he never took another drink. He had the strength of character to be master of it once he had made up his mind.

Louis always did have a humble spirit. After much persecution and many indignities, his spirit was even more humble. He became like a servant to others and did not develop defiance or bitterness. He bowed his head and suffered whatever the Lord required of him. To our knowledge he spent more time in prison for the law of Celestial Marriage than any other man in the latter days.

In his letter (page 95) he said, "We should ask the Lord to let the sweet, peaceful influence of His Holy Spirit rest upon us night and day." He had learned to do this and anyone sensitive enough could feel the sweet spirit he had developed.

[109] Written by LOUIS ALMA KELSCH November 28, 1946
 While in the Utah State Prison

To My Beloved Wives:

I have felt impelled, for some days now, to write you a few words of cheer, of consolation and encouragement, along with a few of admonishment. If I can put my feelings to writing, this letter will have accomplished it's purpose.

We are trying to struggle through, what I believe, is one of the darkest, most depressing and wicked periods in this world's history. All mankind is floundering, as it were, in a dark and dismal canyon, trying as best they can to find an escape, a pathway out which, they hope, will lead them to the glorious valley above, where God will approve of their efforts. There they will find peace and rest, love, kindness, security, in short, all of the blessings God has promised the faithful. High above the darkness, out of this black and evil canyon through which we are groping, lies this beautiful, sunlit valley of God's approval.

These poor, struggling multitudes do not realize that there is but one, narrow, rocky path which will lead them to the valley of light. Nor do they

believe that truth. Tho an authorized guide, a true servant of God, stands there calling them to come follow him to the valley, they pay no heed. Most of them follow blindly after unauthorized leaders of their own choosing, guides whom they pay to lead them to destruction. All the time, these millions think they are happy, having a good time and ascending to the beautiful valley.

The narrow path is the Gospel of Jesus Christ in it's fullness. That Gospel, with its laws and ordinances, was revealed to Joseph Smith and is the doctrine of the Church of Jesus Christ of Latter-day Saints, the only true Church of God upon the earth. [110] And to think, we are members of that one and only, true church. Our feet are on the narrow path that will deliver us out of the darkness into the light. It remains up to us individually whether we will follow the directions of the true guide. To do so requires sacrifice.

All who have attained to those heights have taken that very same, rocky path. They have struggled upward alone, suffering greatly in body and mind. None can climb up another way, for there is no other way. Each must make the effort or sacrifice. One cannot do it for another. Jesus trod the pathway and taught Joseph Smith to do likewise, for Jesus said, "And although their (Joseph's enemies) influence shall cast thee into trouble, and into bars and walls thou shalt be had in honor;--If thou art called to pass through tribulation; if thou art in perils among false brethren; if thou art in perils among robbers; if thou art in perils by land or by sea; if thou art accused with all manner of accusations; if thine enemies fall upon thee; if they tear thee from the society of thy father and mother and brethren and sisters; and if with a drawn sword thine enemies tear thee from the bosom of thy wife and of thine offspring--and thou be dragged to prison, and thine enemies prowl around thee like wolves for the blood of the lamb; And if thou shouldst be cast into the pit, or into the hands of murderers, and the sentence of death passed upon thee; if thou be cast into the deep; if the billowing surge conspire against thee; if fierce winds become thine enemy; if the heavens gather blackness, and all the elements combine to hedge up the way; and above all, if the very jaws of hell shall gape open the mouth wide after thee; know thou, my son, that all these things shall give thee experience and shall be for thy good. The Son of Man hath descended below them all. Art thou greater than he?" (See D. and C. Sec. 122 Verses 4-8)

Can we hope to gain the reward at a bargain or to climb up another way? There is no other way to Eternal Life in the [111] Celestial Kingdom of God. We could not feel at home in the presence of those who made the sacrifice, those who trod the path and gained the heights, unless we did likewise. Indeed, it is by sacrifice that we obtain God's approval. Joseph Smith taught, "Such was, and always will be, the situation of the saints of God, that unless they have an actual knowledge that the course they are pursuing is according to the will of God they will grow weary in their minds, and faint; for such had been, and always will be, the opposition in the hearts of unbelievers and those that know not God against the pure and unadulterated religion of heaven the only thing which insures eternal life), that they will persecute to the uttermost all that worship God according to His revelations, receive the truth in the love of it, and submit themselves to be guided and directed by His will; and drive them to such extremities that nothing short of an actual knowledge of their being the favorites of heaven and of their having embraced that order of things which God has established for the redemption of man, will enable them to exercise that confidence in him, necessary for them to overcome the world, and obtain that crown of glory which is laid up for them that fear

God.

For a man to lay down his all, his character and reputation, his honor, and applause, his good name among men, his houses, his lands, his brothers and sisters, his wife and children, and even his own life also--counting all things but filth and dross for the excellency of the knowledge of Jesus Christ--requires more than mere belief or supposition that he is doing the will of God; but actual knowledge, realizing that, when these sufferings are ended, he will enter into eternal rest, and be a partaker of the glory of God." (See 6th Lecture on Faith.)

From the foregoing, we see that knowledge from heaven is necessary for salvation, and from the following, the manner in which knowledge is obtained.

"Let us here observe, that a religion that does not require the sacrifice of all things never has power [112] sufficient to produce the faith necessary unto life and salvation; for from the first existence of man, the faith necessary unto the enjoyment of life and salvation never could be obtained without the sacrifice of all earthly things. It was through this sacrifice, and this only, that God has ordained that men should enjoy eternal life; and it is through the medium of the sacrifice of all earthly things that men do actually know that they are doing the things that are well pleasing in the sight of God. When a man has offered in sacrifice all that he has for the truth's sake, not even withholding his life, and believing before God that he has been called to make this sacrifice because he seeks to do his will, he does know, most assuredly, that God does and will accept his sacrifice and offering, and that he has not, nor will not seek his face in vain. Under these circumstances, then, he can obtain the faith necessary for him to lay hold on eternal life.

It is in vain for persons to fancy to themselves that they are heirs with those, or can be heirs with them, who have offered their all in sacrifice, and by this means obtained faith in God and favor with him so as to obtain eternal life, unless they, in like manner, offer unto Him the same sacrifice, and through that offering obtain the knowledge that they are accepted of Him.

--And from the days of righteous Abel to the present time, the knowledge that men have that they are accepted in the sight of God is obtained by offering sacrifice --Those, then who make the sacrifice will have the testimony that their course is pleasing in the sight of God; and those who have this testimony will have faith to lay hold on eternal life, and will be enabled, through faith, to endure unto the end, and receive the crown that is laid up for them that love the appearing of our Lord Jesus Christ. But those who do not make the sacrifice cannot enjoy this faith, because men are dependent upon this sacrifice in order to obtain this faith." (See 6th Lecture on Faith)

[113] Jesus said, "This is life eternal that they might know Thee, the only true God, and Jesus Christ whom Thou hast sent." Do we not desire to attain to that glorious condition together? Our Father in Heaven is a resurrected man, so is Jesus and Joseph Smith said, "it is the first principle of the Gospel to know for a certainty the character of God, and to know that we may converse with Him as one man converses with another, and that He was once a man like us; yea, that God himself, the Father of us all, dwelt on an earth, the same as Jesus Christ himself did."

While it appears very difficult to arrive at this glorious station, it is possible, and for that reason I want to encourage you, and have you encourage me, to make the sacrifice necessary to that end. Is it any wonder that I look upon you as jewels beyond price? How wonderful is the hope that we may live

together in the Celestial Kingdom as husband and wife, having been resurrected with a natural body, having power to beget our kind, to enjoy our children, the association of God our Father, of Jesus, Joseph, Abraham, Isaac, Jacob, Abel, Enoch, Noah, Moses and all other glorified beings who have traveled the rocky path ahead. Is it not worth the sacrifice?

Will we say we are wasting the best years of our life now, just because we are separated for a small moment? Can't you understand why I ask you to be very moderate in seeking after the fleeting pleasures of a corrupt world? Why I don't want you to risk yourselves out alone, day or night? Why I ask you to stay home nights, that you may be in the safest place I know of--our home? Why I don't want you traveling on the highways from city to city? Can't you forgo these lesser things now without murmuring, for the loveliness of our association together, yet in this life, when God shall see fit to release us from this bondage of wicked men? Does it seem an easy thing to you that I stay in prison? Read the classic words of Joseph the Prophet, out of the depths of a dungeon, at Liberty Jail in Missouri, "--but those who have not [114] been enclosed in the walls of prison without cause or provocation, can have but little idea how sweet the voice of a friend is; one token of friendship from any source whatever awakens and calls into action every sympathetic feeling; it brings up in an instant everything that is passed; it seizes the present with the avidity of lightning; it grasps after the future with the fierceness of a tiger; it moves the mind backward and forward, from one thing to another, until finally all enmity, malice and hatred, and past differences, misunderstandings and mismanagements are slain victorious at the feet of hope; and when the heart is sufficiently contrite, then the voice of inspiration steals along and whispers." Joseph spoke the truth from experience, and we are learning a little of the same.

Nor do I discount, in the least, your trials and hardships. I appreciate your faithfulness far more than I can express--my love for you I have not the capacity to put in words. Joseph again taught, "--so ought men to love their own wives as their own bodies." Again, "Husbands, love your wives, and be not bitter against them." This, as far as I am capable, I do. As for our children, I love them as greatly, the difference being of kind and not of intensity. Oh, how I want to live worthy of you, and you of me, eternally. It can be done. The requirement is to keep all of the commandments of God and endure to the end of life.

Don't you feel, my darlings, that you can hang on a little longer? Can't you be more careful and considerate of each other's feelings? Won't you conduct yourselves, toward each other, according to a Godly love? Will you not love one another's children as your own? And treat them so? Could we enjoy eternity without loving one another as we love our own selves? God requires all of this and more, of us. Should we wait longer or put off the day when we will live this way? Let us, from this day, begin to learn what the love of heaven is--it can only be learned by doing. Let charity for each other, which is love, cover our little [115] peculiarities. Let's not find so much fault with each other or the children. Aren't we all human, full of mistakes, too many sins and faults? Stand back of each other, seeing the good qualities and speaking not of the bad. Do you want to love each other? That is the way to do it. Those who do it best, will love the most.

I also feel that a definite program should be planned and adhered to by which you will visit together more often. What kind of feelings do you suppose it harrows up in me, helpless as I am to do anything about it, when instead of

drawing closer together for safety, you allow yourselves to be divided, your feelings estranged and your words to become offending? Is that not the opposite of unity? Do we want this lovely family scattered? I dare not think of it. Let us hang on a little longer and when we are free again, the fact that we remained faithful will more than repay us for the effort. In addition, God will shower blessings upon us beyond our ability to conceive.

When God says enough, I will come home to you a free man. What a blessed day if we can all be united again in love--free. Pray night and day for God to send His One Mighty and Strong to deliver us--teach the children to do likewise--and fail not.

We of all people on earth have cause to give sincerest thanks to our Father in Heaven for his love, his mercy and blessings unto us. May the choicest blessings of heaven continue with you.

I love you so.

Louis

[116] The first seven children born to Louis were sons. When he wrote these letters while in prison, his daughters were young, the oldest being just seven. The seven sons were from age eight to fifteen, having reached the age of accountability. Thus, this letter was addressed to his sons.

WRITTEN BY LOUIS ALMA KELSCH January 3, 1947
While in the Utah State Prison

To All My Beloved Sons:

I have felt strongly impressed of late, to write you some things of God that are near to my heart. You are now accountable to your God, your Father in Heaven, for the way you live, the things you do all through the day and night, every day of your life here on the earth. Heavenly Father loves you and wants you to so live that when you die, as all must do, that you can be resurrected and live with Him forever in Heaven. Now in order that you may be worthy of this greatest of all gifts of God, He has given us certain laws or commandments that we must obey. I will not tell you what all of these laws are in this letter but want you to give serious thought to one in particular.

You know that you can not bring back to life anything that you kill. The power to give life, our Heavenly Father holds. Everything that lives on this earth, that has life, such as human beings, animals, birds, fish, snakes, insects, etc., our Heavenly Father has put here for a definite purpose. That purpose is that they may reproduce and beget their kind, in other words bring babies to this earth, each after his kind. And so, with this thought in mind God says we shall not kill for if we do, then that which we kill cannot fill the measure of it's creation, it cannot bring forth of it's kind for it is dead. These are the laws that have been given to us from Heaven--Doctrine and Covenants Sec. 42, Verses 18 and 19, "And now behold I speak unto the church. Thou [117] shalt not kill; and he that kills shall not have forgiveness in this world, nor in the world to come.

And again, I say, thou shalt not kill, but he that killeth shall die."

This commandment refers more directly to killing of human beings but you see, great is the consequence of killing. But there is a law by which man may kill animals, birds, fish, etc.--Doctrine and Covenants Sec. 49, Verse 21.

"And wo be unto man that sheddeth blood or that wasteth flesh and hath no need." So you see if you are in need of meat to eat to sustain your life, then

you can kill and eat but what is killed must not be wasted. We must not kill anything for the fun of it. God's Prophet told us that "Men must become harmless before the brute creation, and when men lose their vicious dispositions and cease to destroy the animal race, the lion and the lamb can dwell safely together, and the sucking child can play with the serpent in safety." Joseph Smith Teachings p. 71.

If we want to go live with Heavenly Father we must do what he tells us to and He doesn't ask us to do anything He doesn't do also. When we were baptized we agreed to live like He asks us to. Anytime you kill anything you have a funny feeling inside you like you should not do it. That is God's way of warning us that it is wrong. I write you these things for I know how you all like guns and to shoot things. I know because I used to think I should have guns and go hunting but I have found out how Heavenly Father feels about it and now I don't want guns anymore. When you pray, ask Father in Heaven if Daddy isn't telling you the truth. You are such swell guys and I have such high hopes for you and desire you to grow up to be strong and mighty men in the ways of the Lord. Don't fail to pray night and morning for God to guide you right, through all your life. Daddy loves you all.

[118] NECESSITY OF LAW
 By Elder Louis A. Kelsch

In this day of human trouble and perplexity, man has permitted himself, in large measure, to become governed by emotion and inclination rather than by principle and law. Nothing can exist outside of law; even God must govern and is Himself governed by this great principle. He has told us:

There is a law, irrevocably decreed in heaven before the foundations of this world, upon which all blessings are predicated--and when we obtain any blessing from God, it is by obedience to that law upon which it is predicated.

In future efforts to subject our lives to righteous law, we may feel justly encouraged by the inspired thoughts of Frank Crane upon the subject:

LAW

I am law. I am nature's law. By me comes unity and order. In my hands I hold three gifts--health, happiness and success. Those who do not follow me are devoured by the dogs of disease, misery, degradation and failure. The ignorant fear me; they run from my face; they tremble at my voice; but the wise love me and seek me forever. Fools think to outwit me, and that no man has ever done. I am more clever than the cleverest. I am stronger than the strongest. I am old as God. I never sleep, I never err. I am virile as youth. I am accurate as mathematics. I am beautiful as poetry. I am sweet as music. Without me there could be no art; no harmony of sound; no charm of landscape or picture; no government; no life. I am the secret of goodness; I am the horror of sin; I am the [119] eternal path, and besides me there is no one else. Without me, men wander in the labyrinth of death. Heaven is where I am. Hell is where I am not. I am efficiency in man. I am loveliness in woman. I am everywhere,

in the infinite waves of water, in the oak, in the brain, in nourishment, in disease, and in health. I am in the lover's clasp, in the stars and in the storm. I dance, I flame, I freeze; but always mathematically correct. For I am more intricate than calculus, more accurate than any instrument, for they but use and apply me. They that live by me find peace; they that walk with me come at last to God.

Anent the above we extract the following from the Liahona the Elders' Journal:

OBEDIENCE TO GOD'S LAWS

We are all born with our free agency; with the power within ourselves, aided by the blessing of God to attain unto the highest glory. Mow shall we attain unto the highest glory? There is only one way, and that is by observing the highest laws. The highest laws when obeyed, bring as a reward the highest glory, and the man or woman who expects to attain to the highest glory without obeying these laws, deceives himself or herself. It cannot be done. If I rise above the telestial glory, I must obey a law that will lift me above that. If I rise above the terrestrial glory it will not be by obeying terrestrial law. If I do not obey higher laws than that, I cannot attain to a higher glory. I want to impress upon you, my brethren and sisters, that our exaltation, our future glory, depends entirely upon our obedience to law.--President George Q. Cannon.

What is the highest law? William Clayton, the private secretary to the Prophet, said:

I learned that the doctrine of plural and celestial marriage is the most holy and important doctrine ever revealed to man on [120] earth, and that without obedience to that principle no man can ever attain to the fullness of exaltation of Celestial Glory.--Historical Record, p. 226

Copied from TRUTH 1:35 (1935)

[121] Louis conducted the funeral service for Joseph W. Musser. At the conclusion, he spoke the following words:

The time is getting pretty well spent, Brothers and Sisters. I won't take up too long but I would like to say a word or two. I've known Joseph since I was a kid. As long as I can remember anything even of our own family, I can remember Joseph, because he used to come to visit with my father in those early years and I guess my father--they both believed alike--and he always treated me swell and I liked him. And some people came to see my father I didn't like too well and yet they were honorable men. One of them was the President of the Stake and every time he'd come he would say, "Young man stick out your chest!" And I knew it was coming and I would stick my chest out and--bam! So I got to hiding under the bed when I'd see him coming down the pathway. I didn't do that with Joseph. Well then for some years I can remember going up to Joseph's--one of his homes up on the avenues--he had children about our age and we played

children's games and so on. I can remember that. Then for several years our lives drifted apart. I didn't see him very much and I don't remember whether I saw him at all for some time. Then for the last twenty-four or twenty-five years we have been very closely associated and I considered Joseph an honorable man. You can't be with a person day in and day out without knowing something about them--their beliefs or their conduct of life.

Joseph was an honorable man. I think even people who didn't like him had to admire those qualities and I want to bear testimony to what I believe in regard to the principles that Brother Guy has presented before you and the principles for which Joseph fought all his life as long as I can remember and for what Brigham Young said: "To become Gods, even the sons of God, men must enter into polygamy"--plural marriage. That isn't my statement, that's President Young's statement many years ago. Now I say I believe those things and I want to leave this testimony with you folks that I do believe them. I believe also that not only to enter into plural marriage is necessary but it is also necessary to live the conditions of it--to live it properly and that's where the rub comes. That's where it's tough, because we are all human and make mistakes. It's so easy to determine to do well then don't do it. Nevertheless I do say this, you'll get an experience trying to live this principle that you don't get otherwise. I guess that's one of the things that God wants us to get, is experience.

[122]

I don't feel to speak any longer. I should like to say this, I don't hold ill will against a person in this room, nor anyone I know upon the earth, and the worst that I wish anybody is for their eternal salvation that they might be faithful and make their calling and election sure, then be blessed in being able to endure to the end, and that's what I pray for all of us and do it in the name of Jesus Christ. Amen.

[123] Excerpts from Louis's prison letters, answering questions from children and teaching his family.

The 10 commandments are found in Exodus 20th chapter. That's the second book in the Bible in the Old Testament. Sure glad you are thinking on matters pertaining to eternal life. ...In the "Teachings of the Prophet Joseph Smith," page 194, he says, "I told the brethren that the Book of Mormon was the most correct of any book on earth, and the keystone of our religion, and a man, would get nearer to God by abiding by it's precepts, than by any other book." Isn't that a beautiful statement? On the same page he quotes from Hebrews 12:4-8 (Bible) "For whom the Lord loveth he chasteneth, and scourgeth every son and daughter whom he receiveth, and if we do not receive chastisements then we are bastards and not sons." Dad loves it all and may we have what it takes to endure chastening as good soldiers, but it's tough to take sometimes.

The Hebrew Church, as I understand it, were people of the House of Israel, probably mostly of the tribe of Judah (Jews). When Jesus was on earth He established the true church among them. And real Mormonism (all of it) is the same church, re-established in Joseph Smith's time, by direct revelation from Heaven. So the Hebrew Church and the Latter-day

Saints Church were founded on and taught the same Gospel or the doctrine of Christ. It is the real Kingdom of God and one of the established orders of that Kingdom, in all ages of the world, is, if you seek the keys of power and knowledge from Heaven, you must receive them from the spirits of just men (Holy Spirits). They are not angels, but spirits. ... So says Joseph in T. of P. J. S. page 325, "Hence the importance of understanding the distinction between the spirits of the just and angels." Now study it again dear and think what it says when you read it. Then you will see why it is so necessary to receive the Holy Spirit or Holy Ghost....The Hebrew Church came unto or received communication from the spirits (Holy Spirit) of just men. We must do the same if we want the keys of power and knowledge, for without that we can't have the power and knowledge that is necessary to make our Calling and Election sure. Read "The Second Comforter" page 150 of T. of P.J.S. To receive the Holy Ghost or Holy Spirit, is to receive the 1st comforter--then if faithful at all hazards, a person receives the other or 2nd comforter.

The Prophet Jos. Smith said, a man can not receive the Holy Ghost without receiving revelation for the Holy [124] Ghost is a revelator. (That means he reveals things from Heaven.) And Heber C. Kimball, who was also a prophet said, well let me tell you the Holy Ghost is a man, he is one of the sons of our Father in Heaven. In the Doctrine and Covenants it says, the Holy Ghost or Holy Spirit will lead you into all truth. See why it is so important to live for a reception of the Holy Ghost? ... Dad loves you dear son, keep God's commandments.

You quoted the idea as I believe it about judging ourselves. It has been taught by former Apostles that there are 2 spirits operating on or influencing mankind. One (the first) is the Spirit of Christ (this is as I remember it) that enlightens every man (all people) that comes into the world. Call it conscience or the still small voice within you, but it will never cease striving with men until it leads them to the greater light which is the Holy Ghost. Then you would know for yourself, by revelation, from Heaven. So stop wondering about past sins and let the monitor within you lead you to the greater light, by keeping God's commandments and not denying the faith. It is beautiful isn't it? And was taught and printed publicly by Pres. Jos. F. Smith. He was Pres. just before Heber J. Grant. I love you dear, be of good cheer and seek to live to receive the Holy Ghost, for at that time a person's sins are forgiven them. The difficult part is, we must repent in order to follow the direction of that first spirit spoken of.

Now to answer your question. You know what the baptism of water is, you had that when 8 years old. You know because you experienced it. Me too, for I can still remember my dad baptizing me when I was 8 years old. As to the baptism of fire, I can't tell you, for I haven't experienced it. Nor have I received the personage of the Holy Ghost. We cannot explain what we do not know. But we must all strive and seek for the baptism of fire and the Holy Ghost--that is what we are trying to live worthy to receive--then we would know. Do you see what I mean? Now read the 5th chapter of Helaman, in the B. of M. and pay special attention to verses 22-23-24. It appears to me that Nephi and Lehi received a baptism of fire at that time. In Jos. S. Teachings in the funeral sermon of Judge James Adams, the Prophet said the deceased was one of the spirits of just men made perfect and if revealed (if his spirit were to be seen) he would

be in flaming fire and glory. They have the keys of power and knowledge to communicate or bring to those on earth who are making the grade. Could you be in their presence without receiving a baptism of fire too? I think not. ...Pray about understanding it dear. Ponder and think what it says when you read it.

[125]

I'd like you to read the prophet's remarks on the demise (funeral sermon) of James Adams. It starts on page 324. Study the difference between Angels and Spirits on page 325. There is a grand key and enlightenment there, if you can understand it. Study and pray about it and see what thots you get. Study the whole sermon, it is very important and outstanding, if you want exaltation. Study in connection with Section 129 in the D. & C. Also D. & C. 130:22-23. Think what it says as you read and remember the difference between angels and spirits and the difference in their missions. Study it hard dear. Then study "The Two Comforters" on pp. 149-150-151 in T. P. J. S. I have given you a big order dear son, now read, study, and pray, and let the Prophet Joseph Smith enlighten your mind thru his teachings. ...After you study the above references, read again what you did at the end of 2nd Nephi. Does it make sense--remember it is the doctrine of Christ.

I sure believe what the Prophet Joseph said, in the 6th Lecture on Faith. If we don't make the acceptable sacrifice, and gain a knowledge that the course we are pursuing is pleasing and acceptable to God, we will grow weary in our minds and faint. To prove acceptable and gain the knowledge just isn't as easy as some people try and make a person believe. Like at conference, some speakers said, they know God lives, or the Gospel is true etc., but to me, to believe is one thing and to have an actual knowledge is something entirely different. To have a knowledge you have to earn it, while anybody can believe. And remember dear, it is knowledge that saves. So, we're just not saved--but I thank God for the hope that is within me that there is still a chance.

I sure pray for the Lord to start setting His house in order for it seems there will be no relief until that time comes. He has said His judgments will begin at His house, and H. C. Kimball says where is His house (Temple) if it isn't right here? The place to build it and how to build it was given to the Prophet Brigham Young, by revelation. Bro. Kimball said there wouldn't be too much in the way of judgments on the rest of the world until it starts at God's house first, and then look out. We will be O.K. if we keep the commandments, of this I feel confident.

Brigham Young said,"and when the Constitution of the United States hangs, as it were, upon a single thread, they will have to call for the "Mormon" Elders to save it from utter destruction; and they will step forth and do it." That's in the Journal of Discourses Vol. 2, page 182. I expect to see it fulfilled.

[126]

Bro. Young said, in speaking of our nation, "And in the moment of her disregard of these principles (Constitutional rights), when wickedness and sin can run riot with impunity, and not moral influence and force enough be found in the people to check it, and walk it under

foot, then may she reckon on a speedy downfall." ...Keep God's commandments for safety.

People that believe different religiously, and then get married, are generally in for nothing but heart aches and sorrows. The Mormon doctrine is to marry those of your own faith. Remember that in looking for a wife.

...

Pres. Brigham Young said this, in substance, "Never grieve or sorrow or mourn, when the providences of God cause you to suffer, or if you have to part with every earthly object." Think that over, memorize it, and it will help you to try to be prepared to make the sacrifice of all earthly things. Read the 6th Lecture on Faith again....Remember we have to learn to acknowledge God's hand in all things.

Louis taught his family to seek the Holy Ghost, the baptism of fire, to be cleansed and purified so that we may see Christ who will lead us to the Father. He said that all this is necessary to qualify for the Celestial Kingdom.

Finally, as if warning us, Louis said, "The counterfeit will come first." The devil can appear as an angel of light. He will sit in the temple and claim to be God. (Thessalonians 2:3,4)

The only way we could detect the deception is to have direct communication with the Holy Ghost. (Coming Crisis, 11)

[127] Excerpts from Funeral of Louis Alma Kelsch

Now, when I think of Brother Kelsch, he was a kind, considerate individual. I don't think the man ever offended anybody in word or intentionally. In fact, I believe he bent over backward to keep from offending people. And the scriptures tell us that he who does not offend in word is a perfect man. Now, I don't mean by that statement that Brother Kelsch was perfect; he wouldn't want me to say that. He was blessed with weaknesses and imperfections, which we all are blessed with. The Lord told the brother of Jared, He said, "I, the Lord, give unto men weaknesses that they might be humble." Now, if we didn't have any weaknesses we wouldn't be humble. Because of our weaknesses, that humbles us. We have to overcome them. So, when we consider it in this light, weaknesses are a blessing unto us if we try to overcome them and receive the spirit of repentance.

Coming back to the subject of Brother Colic. When he was called into the council, it was by revelation, it was by the correct order, it was by God's servant here upon the earth, and if we will read in the third chapter of Amos in the Bible, it says, "The Lord God doth nothing except He revealeth his secrets unto his servants the Prophets." And Brother Woolley told me, when he quoted me that, he said, "Morris, it means exactly what it says."

Morris Q. Kunz

He's served his life, and he was an inoffensive man, as has been stated. He was a man of unflinching determination to accomplish the things he believed were true. He would not compromise. He would not sanction or yield to improper things. And he served imprisonment for his belief. He suffered many things of a personal nature that most people don't know about and probably no one would

ever know unless someone had asked him, because he wasn't one to tell everybody everything.

...It is required of all of us, no matter what our professions or our skills or our careers may be in mortality, it is required of us to learn that plan; (of salvation) because no one can learn it for us, and no one can help us if we don't learn it. It is our business. Lou Kelsch made it his business. He was as well posted as anybody I know. He had as great a hopes as anybody I know. He was a simple man in that he had no pretensions. His weaknesses and his strong points were for all to see; he hid neither one.

James B. Jessop

This man was an unusual man. He was a great man. It's been said by others, not only religious leaders, the men who are great are men who are humble. This man was truly humble. He was firm in his religious beliefs, but he was mighty humble. His door was open to every one of you people, and most every one of you, I believe, came. He had people coming to his house all the time. I [128] personally know that it was offensive at times, for him and his family. But he sat there, and you received a smile when you came, and you received a smile when you left. No matter what your problem was, if you went to Uncle Lou he'd sit and listen. Most all of you people know that. He may've seemed like a little inoffensive man, but I tell you he was made of stainless steel. He believed the Gospel of Jesus Christ with all of his heart and every fibre of his body, and he proved it by his actions. He believed that by keeping the commandments of God was the only way that you could fulfill that verse in the 88th Section of the Doctrine & Covenants: "That which is governed by law is preserved by law, and purified and sanctified by the same." And if you will live the laws of God, you will be preserved and you will be purified and sanctified by those laws. If you live celestial laws, then you're worthy to abide a Celestial degree of glory. If you live a Telestial law, then you can take a Telestial degree of glory. Some people prefer to have and abide by no law. It tells you in the scriptures that there's a place for them where there is no glory.

...This man had weaknesses. Most people couldn't see this man because he had some weaknesses. The Lord said to the Prophet Joseph Smith, he said, "I'll forgive my servant Joseph of his sins and weaknesses because of the sacrifices he has made before my face." And I say the same thing for Uncle Lou. He made the sacrifice for the Gospel of Jesus Christ, and for the Patriarchal order of marriage. No man made a greater sacrifice in this dispensation, unless it was President John Taylor and the Prophet. How many men went out to prison for 6 1/2 years of their life rather than deny the Patriarchal order of marriage? The Prophet Joseph Smith made a statement, and it exemplifies Lou Kelsch's life. He said, "We ask no odds of the devil," and he said, "We ask no odds of those who have apostatized against us." He said, "We have never dissembled for the sake of our lives nor will we." Do you know what the word dissemble means? To lie; to resort to subterfuge. This little inoffensive man, that wasn't any part of his body. He was like stainless steel. He had the guts to stay in there and he did it. There isn't a man in this audience that could raise his hand and say, I equalled it. And nobody questions it. Not one of you questions it.

...Approximately 30 years ago, when he was sitting in a little wooden shack out at the point of the mountain, the first time, (out to college they used to say-- Uncle Pa, here, could tell you, cause he was sitting with him),

a wonderful thing happened to him, and it changed their lives, and it changed our lives, and it's changed a lot of you people's lives right here. And I ask you people, most of you here, have we benefitted from the life of Louis A. Kelsch? I tell you, the things that they received out there in that prison have changed our lives. It's been the greatest thing that's come into my life. It's the only full saving principle, and there are those among us here that know it. And the family over there knows it. That's why they're a strong family, and that's why the feeling of remorse is not here, because of the principles that that man taught his family. And he taught them by deed and by word.

[129] ...Now, brothers and sisters, Louis A. Kelsch was called by revelation to the Apostleship. He was called by God to a high order in the priesthood. He had the hands laid upon his head by an Apostle of the Lord Jesus Christ. Do you know what constitutes an Apostle of the Lord Jesus Christ? Possibly it would be good to take just a minute and define that. Brother Joseph Musser put it in some of his writings, but President Brigham Young stated also in the Journals of Discourses. He says, "What authority and calling and endowment must a man have to hold all keys of power and knowledge that was ever given to man on the face of the earth? He must be an Apostle of the Lord Jesus Christ. He must have the hands laid upon his head and be anointed by the Savior." Just exactly as Brother Cowdery told the Twelve Apostles. ...Their calling was not complete in 1835 until they had gone on and come up to the point where they had received this higher endowment. Uncle Lou had the Apostleship conferred upon his head by that kind of a man, and later on had another very high and holy ordinance performed. ...

Now, what do we do now, and where do we go now? That same man that ordained Uncle Lou made this statement, as I was told from good authority: "Every order of the priesthood from the highest to the lowest would have to be out of order before God would send the One Mighty and Strong." That was stated about 1930 or a little before. That was long after 1886, so don't think that that was fulfilled in 1886. That is yet to come.

A. Nathan Boss

[130] This document tells of Louis Alma Kelsch's father having seen and handled the original Revelation of 1886.

The following is copied from an old scrap book containing matters which I deemed important enough to make a record of.

About the first day of March 1916, my business of selling vacuum cleaners took me to the home of Elder L. A. Kelsch, after completing the business which took me there, Brother Kelsch and I began conversing upon the principles of the gospel, during our conversation I mentioned the above revelation (the revelation given to President John Taylor, Sept. 27, 1886), he turned to me and said, "Do you know that the revelation is true?" I answered yes. How do you know it he then asked, to which I made the following reply. "The Spirit of the Lord gave me this knowledge." He then said, "I know that it is a true revelation, as I have handled the original in the handwriting of President John Taylor, and read it and stood as a witness to the genuineness of that document." This he said happened in a certain bank in this city, in one of the vaults of that institution."

The above is a true copy of the original.

Otto N. Toomey (signed)

February 8th 1935.

[131] A copy of a letter written to Louis's two mothers after the death of his father.

Salt Lake City, October 19, 1917

To the Sisters Louis A. Kelsch,
1645 and 1631 South, 5th. E. City.

Dear Friends and Sisters:

I learn with sorrow of the death of my dear friend, Brother Colic,--sorrow because of the manner of his death. Noble man as he was, brave, true, generous, God fearing and filled with charity, his life has been most beautiful--a splendid example for others to follow. He has gone--a martyr to the cause,--he has been released from his earthy chains and has gone to "report" and receive the crown. I loved him; I shall always love his memory. My regret is that I did not do more for him while he lived. I admired his tenacious adherence to the Gospel, and especially that part which has been so universally rejected by our own, and I am sure that God our Father loves him beyond the power of human expression for his faithfulness.

Your husband is now beyond the power of his should be friends who, during his life, failed in their plain duty. His friends are God and the Holy Prophets with whom he will ever associate.

You sisters have been gallant in the fight. None have shown greater solidarity and loyalty; but few have equalled you in your faithfulness and patience. The human mind cannot grasp the glory awaiting you in the eternities of God. Women of your stamp are saved already.

To the posterity of President Kelsch I want to bear testimony of their honorable lineage. Sired by one so noble and true to all the higher instincts of manhood and mothered by the best that heaven has produced, you have but to follow the example of your parents to receive the plaudits of all righteous people. The time will come when people will point you out with pride because of the manner of your birth. The world will call you blessed. Always remember your father as he was--a wonderful man on his road to Godhood.

My absence from the State, which I am leaving in a few moments will prevent my attending the funeral services on Sunday. I regret it very much. God bless and be with you and yours always.

Sincerely your brother and friend.

J. W. Musser (signed)

[132] A Blessing, given under the hands of Patriarch Harrison Sperry, upon the head of Louis Alma Kelsch Jr., a son of Louis A. Kelsch Sr., born Salt Lake City, Utah, Dec. 2nd 1905. Blessing given April 23, 1918.

Louis Alma Kelsch, as a Servant of the Lord, I place my hands upon your head and give you a patriarchal blessing. Thou art a noble youth and the Lord is pleased with you. Thou art of a noble family, one of Gods noble sons, one who has traveled the world over and preached the gospel, whose voice has been heard in many lands. Thou art a son of that noble man. When you were with your Heavenly Father in the Spirit world, that spirit that now possesses this noble tabernacle was faithful and true, and did keep it's first estate and for this your faithfulness there, you have been permitted to come to the earth and be born of a noble mother, one who has instructed you, and you have partially now

comprehended the first principles of the gospel. But in time the Holy Priesthood will be placed upon you, and you will be called and placed in a most responsible position. For the hand of your Father in Heaven is over you for good. He will watch over you and will dictate your footsteps. You will never stray from your Father in Heaven, for the spirit and power of your Father in Heaven will rest mightily upon you. Be ye careful and your life will be prolonged upon the land, for the Lord designs that your voice should be heard in many lands. You will be blessed and prospered through the labors of your hands. In time you will have a noble companion, one of the Lords sweet and pure daughters and your offspring will be numerous in the land. You and your children will live to see Zion redeemed, and her waste places built up. You will never suffer for the necessaries of life, for your table will be spread with the bounties of the earth; you shall have a home which will be a happy home, you shall have many friends raised up around you who will be a great comfort unto you. The Lord will give you a most noble talent. Your name is written in the Lamb's Book of Life and you are entitled to every blessing pertaining to the new and everlasting covenant. Thou art of Joseph through the loins of Ephraim. As a servant of the Lord, I place my hands upon your head, and I seal you up to come forth in the morning of the first resurrection, where you will be crowned with glory, immortality and eternal life, where there will be a mansion of glory prepared for you, with your kindred, your father and your mother, and those noble ones you love. This blessing is yours, but it is predicated upon you faithfulness, but the Lord knows you will be faithful and true.

This blessing I seal upon your head by the authority of the Holy Priesthood that I hold and in the name of the Lord Jesus Christ -- Amen.

[133] LOUIS ALMA KELSCH FAMILY
WIFE
CHILDREN

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Delmarie Alice Mitten
Louis A. Kelsch, 4 July 1931
Ronald M. Kelsch, 25 Mar, 1933
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Elsie Louisa Meier
Daniel M. Kelsch, 8 Sep 1934
James M. Kelsch, 21 Feb 1936
Raymond M. Kelsch, 10 July 1937
Gary M. Kelsch, 5 Oct 1938
Gordon M. Kelsch, 31 Dec 1940-----died 1951
Dean M. Kelsch, 18 May 1942
Doris M. Kelsch Ewing, 25 Sep 1943
Joseph M. Kelsch, 8 Mar 1945
Alan M. Kelsch, 17 Dec 1948
Sandra M. Kelsch Cederstrom, 11 Apr 1950-----died 1974
Cathie M. Kelsch Ewing, 25 July 1951
Darlene M. Kelsch Montanez, 17 July 1953
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=====
Barbara Owen
Robert O. Kelsch, 21 Feb 1938-----died 1962
Dorothy O. Kelsch Zitting, 26 Aug 1939

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

On September 26, 1886, George Q. Cannon, Hyrum B. Clawson, Franklin S. Richards, and others met with President John Taylor at my father's residence at Centerville, Davis County, Utah and presented a document for President Taylor's consideration.

I had just got back from a three days' trip, during most of which time I had been in the saddle, and being greatly fatigued, I had retired to rest.

Between one and two o'clock p. m. Brother Bateman came and woke me up and asked me to be at my father's house where a Manifesto was to be discussed. I went there and found there were congregated Samuel Bateman, Charles H. Wilkins, L. John Nuttall, Charles Birrell, George Q. Cannon, Franklin S. Richards and Hyrum B. Clawson.

We discussed the proposed Manifesto at length, but we were unable to become united in the discussion. Finally George Q. Cannon suggested that President Taylor take the matter up with the Lord and decide the same the next day.

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

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

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

At this I returned to my post and continued to hear the voices in the room. They were so audible that although I did not see the parties I could place their positions in the room from the sound of the voices. The three voices continued until about midnight, when one of them left, and the other two continued. One of them I recognized as President John Taylor's voice. I called Charles Birrell and we both sat up until eight o'clock the next morning.

When President Taylor came out of his room about eight o'clock of the morning of September 27, 1886, we could scarcely look at him on account of the brightness of his personage.

He stated, "Brethren, I have had a very pleasant conversation all night with Brother Joseph." (Joseph Smith) I said, "Boss, who is the man that was

there until midnight?" He asked, "What do you know about it, Loren?" I told him all about my experience. He said, "Brother Loren, that was your lord."

We had no breakfast, but assembled ourselves in a meeting. I forget who opened the meeting. I was called to offer the benediction. I think my father, John W. Woolley offered the opening prayer. There were present, at this meeting, in addition to President Taylor, George Q. Cannon, L. John Nuttall, John W. Woolley, Samuel Bateman, Charles H. Wilkins, Charles Birrell, Daniel R. Bateman, Bishop Samuel Sedden, George Earl, my mother, Julia L. Woolley, my sister, Amy Woolley, and myself. The meeting was held from about nine o'clock in the morning until five in the afternoon without intermission, being about eight hours in all.

President Taylor called the meeting to order. He had the Manifesto, that had been prepared under the direction of George Q. Cannon, read over again. Then he put each person under covenant that he or she would defend the principle of Celestial or Plural Marriage, and that they would consecrate their lives, liberty and [137] property to this end, and that they personally would sustain and uphold that principle.

By that time we were all filled with the Holy Ghost. President Taylor and those present occupied about three hours up to this time. After placing us under covenant, he placed his finger on the document, his person raising from the floor about a foot or eighteen inches, and with countenance animated by the Spirit of the Lord, and raising his right hand to the square, he said, "Sign that document, -- never! I would suffer my right hand to be severed from my body first. Sanction it, -- never! I would suffer my tongue to be torn from the roof of my mouth before I would sanction it!"

After that he talked for about an hour and then sat down and wrote the revelation which was given him by the Lord upon the question of Plural Marriage. Then he talked to us for some time, and said, "Some of you will be handled and ostracized and be cast out from the Church by your brethren because of your faithfulness and integrity to this principle, and some of you may have to surrender your lives because of the same, but woe, woe, unto those who shall bring these troubles upon you." (Three of us were handled and ostracized for supporting and sustaining this principle. There are only three left who were at the meeting mentioned -- Daniel R. Bateman, George Earl and myself. So far as I know those of them who have passed away all stood firm to the covenants entered into from that day to the day of their deaths.)

After the meeting referred to, President Taylor had L. John Nuttall write five copies of the revelation. He called five of us together; Samuel Bateman, Charles H. Wilkins, George Q. Cannon, John W. Woolley, and myself.

He then set us apart and placed us under covenant that while we lived we should see to it that no year passed by without children being born in the principle of plural marriage. We were given authority to ordain others if necessary to carry this work on, they in turn to be given authority to ordain others when necessary, under the direction of the worthy senior (by ordination), so that there should be no cessation in the work. He then gave each of us a copy of the Revelation.

I am the only one of the five now living, and so far as I know all five of the brethren remained true and faithful to the covenants they entered into and to the responsibilities placed upon them at that time.

During the eight hours we were together and while President Taylor was talking to us he frequently arose and stood above the floor, and his countenance and being were so enveloped by light and glory that it was

difficult for us to look upon him.

He stated that the document, referring to the Manifesto, was from the lower regions. He stated that many of the things he had told us we would forget and they would be taken from us, but that they would return to us in due time as needed and from this fact we would know that the same was from the Lord. This had been literally fulfilled. Many of the things I forgot, but they are [138] coming to me gradually, and those things that come to me are as clear as on the day on which they were given.

President Taylor said that the time would come when many of the Saints would apostatize because of this principle. He said "one-half of this people will apostatize over the principle for which we are now in hiding, yea, and possibly one-half of the other half" (rising off the floor while making this statement). He also said the day will come when a document similar to that (Manifesto) then under consideration would be adopted by the Church, following which "apostasy and whoredom would be rampant in the Church."

He said that in the time of the seventh president of this Church, the Church would go into bondage both temporally and spiritually and in that day the One Mighty and Strong spoken of in the 85th Section of the Doctrine and Covenants would come.

Among many other things stated by President Taylor on this occasion was this: "I would be surprised if ten percent of those who claim to hold the Melchizedek Priesthood will remain true and faithful to the Gospel of the Lord Jesus Christ, at the time of the seventh president and that there would be thousands that think they hold the Priesthood at that time, but would not have it properly conferred upon them."

John Taylor set the five mentioned apart and gave them authority to perform marriage ceremonies, and also to set others apart to do the same thing as long as they remained on the earth; and while doing so the Prophet Joseph Smith stood by directing the proceedings. Two of us had not met the Prophet Joseph Smith in his mortal life-time, and we, Charles H. Wilkins and myself -- were introduced to him and shook hands with him.

Lorin C. Woolley

* * * * *

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

I was privileged to be at the meeting of September 27, 1886 spoken of by Brother Woolley, I myself acting as one of the guards for the brethren during those exciting times.

The proceedings of the meeting as related by Brother Woolley are correct in every detail. I was not present when the five spoken of by Brother Woolley were set apart for special work, but have on different occasions heard the details of the same related by both Loren C. Woolley and John W. Woolley, and from all the circumstances with which I am familiar, I firmly believe the testimony of these two brethren to be true.

Daniel R. Bateman