A Study of the Speaking of B. H. Roberts, Utah's Blacksmith Orator

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A STUDY OF THE SPEAKING OF B. H. ROBERTS,
UTAH'S BLACKSMITH ORATOR

A THESIS SUBMITTED TO
THE GRADUATE SCHOOL
OF
BRIGHAM YOUNG UNIVERSITY
IN PARTIAL FULFILLMENT OF THE REQUIREMENTS
FOR
THE DEGREE OF
MASTER OF SCIENCE

By
Ralph Wayne Pace
BRIGHAM YOUNG UNIVERSITY
1957
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CHAPTER I

INTRODUCTION

The Mormon Church\(^1\) has continued to grow in size and prominence since 1830 when Joseph Smith announced the formation of this new Christian sect. Many of the beliefs of this group did not conform to the standard conceptions of religious organizations of the day. They were even considered to be heretical in nature.

The fight to establish the Church of Jesus Christ of Latter-day Saints as an acceptable Christian body has been a vigorous and energetic one. From out of the ranks of staunch followers grew many leaders who were particularly gifted at proclaiming and defending the beliefs of this new faith.

One of the men who was foremost in defending the views of the Mormon people during the fifty years, 1880 to 1930, was B. H. Roberts. Throughout the major portion of his life, Roberts was engaged in writing and speaking in behalf of Mormon doctrine and Mormon people. Inevitably it won for him the noble reputation of "Defender of the Faith."

\(^1\)Because of its use of the Book of Mormon as a scriptural reference, the Church of Jesus Christ of Latter-day Saints has been nicknamed the "Mormon Church." The term "Mormon" as used in this study refers to a member of that church.
As with other great defenders of causes, his defense covered the larger scope of truth and justice. His prime objective was to rebuke injustice and to foster truth. It was often that he could be heard making this announcement from the pulpit to his assembled congregation:

Today, my brethren and sisters, we convert this pulpit into a forum, from which we propose a defense both of our faith and the Church. Nor do we violate any of the proprieties in this change, because when truth is to be defended and injustice resented, then all places a temple, and all seasons summer.¹

Besides his great work in the defense of the Mormon faith, Mr. Roberts was prominent in early Utah politics and in formulating the Utah State Constitution. He spoke eloquently against woman suffrage, but after the provision was included in the Constitution, he frankly and honorably stated:

I urged my objections in the debates of the Constitutional Convention. They were set aside by action of the convention. Equal suffrage was secured to the women of the State by Constitutional provision. That settled it. The incident closed. The fact was accomplished. What shall be done after that by those opposed to suffrage? By the expressions that come from some quarters it would seem that it is thought that they ought to carry on relentless war on suffrage in order to be consistent. As if political questions could never be settled! As if it were impossible to acquiese in the decision of majorities!²

He diligently strove to expose falsehoods regardless of
the situation or of the views maintained by those involved in
the untruth or by himself. He expressed clearly his stand in
this regard:

The ascertainment of truth, not the maintenance of
personal opinions, I take it, is the attitude of every
true student and teacher. This principle I have en-
deavored to make my guide in all research; and have
sought to avoid the pride of opinion which would tempt
one at times, to be slow to accept the truth when dis-
covered, because contrary to views already entertained.¹

At times his bold and inventive mind stirred up issues
that led naturally to unsparing criticism. Nature had en-
dowed him with a resolute will and a vehement individuality
that added stimulus to his passion for truth and justice.²

On his exclusion from Congress in 1900, he thundered in
full and eloquent tones the following challenge:

Some of the papers in discussing the Roberts case
have said, "Brand this man with shame and send him back
to his people." Mr. Speaker, I thank God that the
power to brand me with shame is something quite beyond
the power of this House, great as that power is. I have
lived up to this day in all good conscience in the har-
mony with the moral teachings of the community in which
I was reared and am sensible of no act of shame in my
life. Brand me with shame! Why, if you finally deter-
mine either to exclude or expel me, I shall leave this
august Chamber with head erect and brow undaunted and
walk God's earth as the angels walk the clouds, with
no sense of shame upon me. And, if in response to the
sectarian clamor that has been invoked against the
member from Utah, you violate the Constitution of your

¹B. H. Roberts, "Remarks on the Foregoing Article,"

²Levi Edgar Young, "President Brigham H. Roberts;"
Improvement Era, XXXVI (December, 1933), p. 838.
country, either in excluding or expelling me, all the shame that there is in this case will be left behind me and rest with this House.¹

In all respects B. H. Roberts was one of the most outstanding and conscientious advocates of the Mormon Faith and of truth and justice in general to come out of the mid-nineteenth century.

For this reason this writer has elected to analyze the speaking of B. H. Roberts.

I. THE PROBLEM

Importance of Study.

Since 1957 is the centennial year of the birth of B. H. Roberts this study is important as a historical reminder of a great Utah and Mormon orator. This study is significant in that it should point up some of the characteristics of the speaking of one of Utah's prominent citizens. It should also help supply incentive for additional research into the life and speaking of Mr. Roberts. And last, this study may present a method of analysis that will be of help to other students of public address.

Statement of Problem.

The purpose of this study is to analyze the characteristics of the speaking of B. H. Roberts, with particular

¹U. S. Congressional Record, 56 Congress, 1 Sess., 1900, XXXIII, Part 2, p. 1104.
emphasis upon his refutation as exhibited in a group of his argumentative speeches. This study will attempt to examine his philosophy of speaking and to analyze the refutation of six characteristic argumentative speeches.

Review of Literature.

The most important single work read by this writer, and subsequently one that has helped solidify this study, was Halbert Greaves's dissertation on public speaking in Utah. It is undoubtedly the most comprehensive report of Utah and Mormon speaking to date. It lays the groundwork for many studies that may be done on speaking in Utah and on Mormon speechmaking in the future.

In direct relationship to this study, Greaves said that "because of the amount of material available for research on Mormon Authorities, studies of the speaking of individual Church leaders are eminently feasible." At that time a study had been done on one individual Mormon speaker. That was done by Myers on Brigham Young. Since that time the speaking of

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1 Refutation is defined as the process of answering or disproving arguments made by the opposition. This definition is taken from Henry L. Ewbank and J. Jeffery Auer's book Discussion and Debate (New York: F.S. Crofts, 1946), p. 470.


3 Ibid., p. 570.

George Q. Cannon, Orson Pratt, and Parley P. Pratt has been studied.¹

In addition, there have been other investigations started or completed on other phases of public speaking in Utah and in the Mormon Church. These other studies have involved speaking in the Mutual Improvement Association, the Welfare Plan, the Missionary System, the General Conferences, the Idaho Suffrage Debates, and the Mormon-non-Mormon Controversy in Illinois.²

Greaves alluded to the idea that there is sufficient material for studies on the speaking of Mormon Church authorities. In reference to this it is noted that in the B. H. Roberts Memorial Library housed in the Mormon Church Historical Library there are no less than three large cardboard letter files containing clippings of the addresses of B. H. Roberts given throughout his life. This writer examined the files and found printed texts of dozens of speeches by Mr. Roberts. They were recorded when delivered by expert stenographers and printed by the Deseret News in the Church Department or in the third and fourth sections of the paper. The files did not include any hand written copies of speeches, although there were some typewritten.

¹See bibliography, "Unpublished Theses and Dissertations."
²Ibid.
Tippetts's\textsuperscript{1} study of F. D. Roosevelt and Clinger's\textsuperscript{2} study of Pratt's speaking were read to stimulate thought in methods of procedure. Although the form of neither one was used, they have served as illustrations of different types of analysis.

II. PROCEDURE

One of the most important aspects of argumentative speaking is the speaker's ability to adapt to and destroy the arguments of the opposition while yet maintaining a well-ordered presentation of reasoning and evidence in support of his own contentions. This particular skill is called "refutation." Ewbank and Auer purport that "skill in refutation often means the difference between success and failure, both in school debates and in arguments after school days are over."\textsuperscript{3} They clarify this assumption by pointing out that the legislator who cannot answer objections is handicapped in his work; the lawyer is hopelessly lost if the arguments of the opposing counsel stand; the salesman must meet the arguments of his customer; the politician must answer the attacks of his opponents and the citizen who cannot attack what he believes to be wrong, cannot be a leader.

\textsuperscript{1}Twain C. Tippetts, "A Study of Franklin Delano Roosevelt's Motivational Procedures in the Major Speeches of His Three Presidential Campaigns" (unpublished Master's thesis, Dept. of Speech, Brigham Young University, 1941).


\textsuperscript{3}Ewbank and Auer, p. 469.
One test of an effective debater, citizen and "defender of truth" is his ability to effectively refute arguments. Since Mr. Roberts is considered a "defender," the analytical part of the study is devoted to an evaluation of his skill in refutation.

Criteria of Analysis.

Thonssen and Baird¹ list the following as criteria by which the refutative skill of a speaker may be evaluated: The speaker's ability to (1) pick out the relevant significant points of clash, (2) resolve the contested issues to their lowest logical denominators, (3) reveal clearly the relation of the opponent's claims to his own, (4) meet and overcome the salient contentions with adequate argument and evidence, and (5) preserve the structural wholeness of the speech as a constructive enforcement of an idea. The general conclusions concerning the refutative skill of Mr. Roberts will be based on this criteria.

Ewbank and Auer state that four steps are necessary in effective refutation: (1) State accurately and concisely the argument you propose to refute; (2) state the importance of this argument and its bearing on your opponent's case; (3) refute the argument; (4) conclude by showing what damage

you have done to your opponent's case.\textsuperscript{1} The refutation of individual speeches will be evaluated according to these steps of effective refutation.

**Speeches to be Used.**

"A Defense of the Faith and the Saints"\textsuperscript{2} has been selected as a theme in choosing speeches for analysis. Because of their relationship to the theme, the following speeches were used: (1) "Congressional" speech of 1900 in which Roberts made his last appeal and defense in his own behalf before being excluded from the House of Representatives; (2) "How" speech of 1903 in which Roberts defended the Mormon Church against accusations presented at the General Assembly of the Presbyterian Church in Los Angeles, California; (3) "Answer to Kearns" speech of 1905 in which Roberts defended the Mormon people against the attacks of Senator Kearns made in the United States Senate Chamber; (4) "Fifth Gospel" speech of 1904 in which Roberts defended the *Book of Mormon* against alleged charges of plagiarism of the Bible by a sectarian minister; (5) a "Falling Away" speech of 1929 in which Roberts defended the Mormon view that Christ's original Church had been removed from the earth until Joseph Smith restored it; (6) "Dying Universe" speech of 1932 in which Roberts

\textsuperscript{1}Ewbank and Auer, pp. 472-73.

\textsuperscript{2}This theme was taken from the publication by Mr. Roberts of the same title, B.H. Roberts, *Defense of the Faith and the Saints* (Salt Lake City: Deseret News, 1907).
defended the Mormon concept of the immortality of man.

Method of Analysis.

In an evaluation of the speaking of Jeremiah Black, Professor Brigance reports that "the power of his [Black's] argument is measured by the number of spittoons he fills. A small and easily surmountable case takes two spittoons; a good tough argument requires as many as nine successive spittoons."¹

Many authors of studies analyzing the public speaking of individuals have ignored the fact that an analysis usually requires more than just a count of the "spittoons." Unfortunately a great many of the studies have amounted to a variety of spittoon counts. In setting up the method of executing this analysis, care has been taken to avoid making only "spittoon" counts.

Each of the speeches was read and an outline prepared. This was to present a clear picture of the development of ideas. The speeches were then taken, one at a time, and according to the steps of effective refutation listed by Ewbank and Auer, the refutative skill was evaluated.

A brief sketch of the incidents that motivated the speech was presented as background. Following each evaluation is a summary of the findings.

CHAPTER II

BIOGRAPHY

B. H. Roberts was born March 13, 1857, in Warrington, Lancashire, England, the son of Benjamin and Ann Everington Roberts. His father was a blacksmith by trade and his mother a woman of strong character and intelligent mind. Before his birth the family had joined the Mormon Church, although the father quite reluctantly. Eventually the father drifted away from the Church and the mother became passionately devoted to it. The parents became permanently separated, and in 1862 the mother with her two youngest children pioneered to America, leaving Brigham Henry and his eldest sister in England. Mary was sent to live with a distant relative, and B. H. was left in the care of his father.1 During the next four years, he wandered from place to place, living in the attic of his father's home, sleeping on a bed of rags, eating from garbage cans, and experiencing the sad sensations of poverty, squalor and utter homelessness. Finally, by means of the Perpetual Emigration Fund, established by the Church, both the sister, Mary, and B. H. Roberts were able to emigrate to America in the spring of 1866.2 With a group of Mormons, they crossed

1Orson F. Whitney, History of Utah (Salt Lake City: George Q. Cannon and Sons, 1904), p. 688.
2Improvement Era, XX (August 1917), p. 945.
the frontier and plains to Utah, arriving on September 15, 1866, with nothing but the clothes in which they left England. The last five hundred miles across the plains he walked without shoes and without a hat. At the time of his sister's funeral, he related how, at night fall, she picked the thorns from his bleeding feet during that part of the journey.  

His mother had remarried and established herself in East Bountiful, Davis County, Utah, and she took her children there. During his early teens he worked on farms in the area, and at the age of twelve attended school one winter for the first time in his life. At the age of fourteen, he went with his stepfather to the Ophir and Jacob City mining districts, and passed the greater part of three years working prospects above the old mining camp of Mercur.  

By the time he reached seventeen years of age, his mother advised him to select an occupation and settle down. He decided to follow the vocation of his father, hiring out as an apprentice blacksmith in Centerville, Utah, near his home. Having learned to read while in his first year of school, he was able to attend again for two succeeding winters, and thereby began to add fuel to his flame for knowledge. From this early investigation into the realms of education, he learned to amass and arrange facts into powerful argument that laid

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2Improvement Era, XX, p. 945.
the foundation for the work he was destined to undertake in the future. Along with this he developed an interest in theology, attended some study classes in religion, and began to mold his life pattern to conform to his life's work.

In September of 1877 he married Sarah Louesa Smith, by whom he later had seven children, and began attending the University of Deseret (now the University of Utah). There he listened to the lectures of Professor Orson Pratt, who gave courses in mathematics and astronomy, and studied under Dr. John R. Park, Milton H. Hardy, O.H. Riggs, and Bartlett Tripp. He read the speeches of Edmund Burke, a number of biographies, and became particularly interested in history. One of the first volumes he read was the *Intellectual Development of Europe* by John William Draper, which still remains in his memorial library. In one year he completed the two-year normal course and graduated as valedictorian of the class of 1878. He then taught school and worked at his trade, which won for him the characterization, "the learned blacksmith."

His abilities as an orator and debater were early recognized. He delivered the valedictory address at the university graduation, and was called by the Mormon Church authorities to serve a two-year mission in 1880 in the State of Tennessee. He returned home in 1882 but was re-called to the same territory in February of 1883 for two more years, during which time he became president of the mission. On the tenth of August, 1884, while Mr. Roberts was serving as President of
the mission, two missionaries, John H. Gibbs and William S. Berry, were shot down by a mob of infuriated anti-Mormons. Immediately following the massacre, President Roberts went in disguise, with others, to the region where the men were buried, recovered their bodies and sent them to their kindred in Utah. It was one of the most courageous undertakings of his life. His reputation as a speaker and leader then began to enlarge. Upon returning from his second mission in 1885, he was called to speak in the Salt Lake Tabernacle. The next summer, he became editor of the Salt Lake Herald, a local daily newspaper.

About 1885, in accordance with the beliefs of the Mormon Church at the time, Roberts took a second wife, Celia Dibble, by whom he had eight children. From this union there arose some exigencies in connection with the Edmunds Law which prohibited cohabitation. He was arrested in December of 1886, but rather than plead his case at a time when feeling was so strong against the Mormons, he forfeited the bond of one thousand dollars and spent the next two years laboring as a missionary in England. During this period his primary task was editing the Millennial Star, a church periodical. His editorial writings in the Millennial Star brought forth his

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1 The act of cohabitation is complete when a man to all outward appearances is living and associating with two or more women as his wives. Sexual relations are not a necessary element of cohabitation and cohabitation with the legal wife is assumed. See B.H. Roberts, A Comprehensive History of the Church, VI (Salt Lake City: Deseret News Press, 1930), p. 153.

While on his mission in England, Mr. Roberts met an apostate named Jarmon, who was stirring anti-Mormon agitation and challenging missionaries to public debate. He accepted the challenge and opposed Jarmon three times. During a debate at Hogland, Roberts was in great danger from a mob, which, incited by Jarmon, gathered against him on the common; he was rescued by the police. Another time, in London, sixteen police held back the excited crowd while Roberts made his escape in a cab.¹

When he returned to Utah, the charge of unlawful cohabitation still hung over him; so he went before Associate Justice Anderson, pleaded guilty, was fined two hundred dollars, and sentenced to four months imprisonment in the State penitentiary. He spent the summer of 1889 in prison. Later in his life that incident became ammunition for those opposing his election to Congress, as did his third marriage to Margaret Shipp.

In 1888 he was made a member of the First Council of Seventy,² thus becoming one of the General Authorities of

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¹*Whitney*, p. 692.

²Seventies are primarily traveling elders, especially ordained to preach the gospel. They are to act under the direction of the apostles. A full quorum comprises seventy members, including seven presidents. Many quorums of seven-
the Church of Jesus Christ of Latter-day Saints. With the added incentive of his new calling, he issued two more works of a doctrinal nature during the early 1890's, *Succession in The Presidency of the Church* (1894), a reply to the Josephites, a schismatic body, and *A New Witness for God* (1895), which established the divine mission of Joseph Smith.

In the fall of 1893, with his growing reputation as a strong advocate of the Mormon faith, he was authorized to represent the Church at the World's Parliament of Religions, held in Chicago in connection with the Columbian Exposition. After preparing a scholarly paper outlining the position of the Latter-day Saints, he was refused the privilege of presenting it to the Parliament. It was evident that he did not approve of the action of the gentlemen in charge when he wrote some stinging criticisms about their conduct. They were published in Chicago and Eastern papers.¹

In politics he affiliated himself with the Democratic party and was active in the campaigns of 1892 and 1894. In the fall of 1894 he became a candidate for the Constitutional Convention from Davis County. He won and took his seat as a Democratic delegate in March 1895. Mr. Roberts was one of the seven presidents of the First Quorum of Seventies, however, presides over all the other quorums and their presidents. See James E. Talmage, *Articles of Faith* (Salt Lake City: Church of Jesus Christ of Latter-day Saints, 1952), pp. 207-211.

¹Roberts, *Defense of the Faith and the Saints*, p. 3.
of the prominent members of the convention, and will be particu-
larly remembered for his strong fight against woman suffrage.
He was opposed by Orson F. Whitney, who espoused suffrage for
women, and an especially vigorous debate took place between
them. But, it was within only four years that the votes of
the women of Utah helped send him to Congress. In the fall
of 1895 a special election was held prior to the admission of
Utah into the Union. Mr. Roberts was a candidate for Repre-
sentative in Congress, but his opponent was elected.

On the 14th of September, 1898, Mr. Roberts was nominated
the second time for Representative in Congress by the Democratic
Convention. He was nominated by James H. Moyle who said:

It is our bounden duty to place in nomination only the
best . . . then I say, fellow delegates, that there is
but one man in all Utah that so perfectly fills the place
as does that favored son, stalwart, peerless, matchless
speaker, the "Blacksmith Orator" of Utah, B. H. Roberts.¹

In spite of the tremendous opposition invoked against
him by the Salt Lake Tribune, an anti-Mormon paper, and the
Salt Lake Ministerial Association, an organization of ministers,
he was elected in November by a heavy majority. Gentiles²
as well as Mormons voted for him. In September of 1899 he
went East to look after his political interests and prepare
to take his seat.

¹Salt Lake Tribune, September 15, 1898.
²As used by Mormons, it refers to Jews and non-Mormons.
Meanwhile, the Ministerial Association filed a lengthy protest of the election on the grounds that Roberts was a polygamist. A petition was circulated to religious bodies throughout the entire country. When Congress convened on December 4, 1899, it was greeted by petitions that contained an estimated 7,000,000 names protesting the entrance of the Representative-elect from Utah into the House. Following a very intensive investigation and hearing, Mr. Roberts was excluded from the House of Representatives by a majority of two hundred and sixty-eight to fifty, thirty-six not voting. It was generally conceded that had Roberts been seated, the necessary two-thirds to expel him would have been hard to muster.¹

Returning from Washington, Mr. Roberts again assumed his responsibilities as a member of the First Quorum of Seventy, and in 1901 was appointed as assistant Church Historian. In this new position he began a documentary history of the Church. Throughout the next decade Mr. Roberts devoted his time to composing volumes of historical and doctrinal works and in defending his beloved religion. Some of his publications during that era were: The Missouri Persecutions (1900), The Rise and Fall of Nauvoo (1900), Mormon Doctrine of Diety (1903), The Latter-day Saints Tour (1904), The Seventy's Course in Theology (1907), Defense of the Faith and the Saints (1907),

¹Roberts, Comprehensive History of the Church, VI, pp. 363-74.
Joseph Smith, The Prophet-Teacher (1908), and numerous pamphlets and missionary tracts. Some of his most admirable speeches given in defense of the Church took place during the ten years following the turn of the century.

On numerous occasions Mr. Roberts interested himself in labor problems, and in 1907 acted as mediator in settling the famous Salt Lake Street car strike. He assisted in labor-management crises in Utah and neighboring States on other occasions.¹

In 1915 he was appointed chairman of the commission to select a site on the Capital grounds and a design for a Mormon Battalion Monument.² Following the First World War, he was selected as chairman of the Mormon Battalion Monument Committee which raised two hundred thousand dollars for the monument which now graces the grounds.³

On January 2, 1917, Mr. Roberts was appointed as a member of the state board of equalization. He resigned this position to enter the service during World War I. Since he was already serving as chaplain on the staff of Governor Bamberger, at the onset of the war he took active duty as chaplain of the 145th Field Artillery. He was at Camp Kearney in California and with the regiment in France.

¹Salt Lake Tribune, September 28, 1933.
²Deseret News, September 28, 1933.
Anthony W. Ivins, general superintendent of the Young Men's Mutual Improvement Association, called Mr. Roberts to serve as his first assistant from November 27, 1918, until about 1922 when Mr. Roberts accepted the position of President of the Eastern States Mission. He remained as president until 1927, when he returned to Utah to resume duties with the First Quorum of Seventy.

During the year 1929, Mr. Roberts broadcast a series of sixteen radio talks over KSL radio in Salt Lake City. His subject was called "The Falling Away or the Loss of the Christian Church and Religion," which dealt with the Mormon belief that the gospel of Christ had been taken from the earth until Joseph Smith restored it in 1830. These talks were published in book form in 1931 and have been widely distributed and read.

The crowning effort of his life in the field of historical writing was the publication, in 1930, the centennial year of the Mormon Church, of A Comprehensive History of the Church of Jesus Christ of Latter-day Saints, Century I, in six volumes. It represents a revision of a series of articles which he published in the Americana from 1909 to 1915. It is one of the most widely used reference and study works of the Church.

One of his last works was Rasha--The Jew (1932), a reply to the Jew's objection to Jesus. At the time of his death, Mr. Roberts was in the process of completing one more

In the latter part of 1931, Mr. Roberts underwent a series of operations, but recovered satisfactorily and delivered an address in the tabernacle at Salt Lake City on January 23, 1932. At that time he intimated that he was living on borrowed time, and was taking advantage of every opportunity to tie some of his earlier works together. After that time he delivered several sermons on subjects that had been favorites of his earlier.¹

In August of 1933, forty years after his first appointment, he was again authorized to represent the Mormon Church at the World Fellowship of Faiths, held in Chicago, Illinois. He delivered sermons on two different days before the general assembly on August 29 and September 4, 1933.

After his return from the convention, he began ailing and re-entered the hospital where, after a short time of serious illness, he passed away on September 27, 1933.

The *Deseret News* reported on Thursday, September 28, 1933, that "his death brought to close one of the most colorful careers in the history of the Church... In his death the Church loses one of its most courageous defenders and best qualified theologians, and the state one of its prominent citizens..."

Fig. 2

Roberts the Chaplain
1918
CHAPTER III

PHILOSOPHY OF SPEAKING

Preparation.

"All places a temple, and all seasons summer"¹ is the most important statement that can be made regarding the philosophy that guided B. H. Roberts in his speaking career, especially when the speech was intended to be a defense against injustice. It was his opinion that "the propriety of one's expressions is governed very largely by the task one has before him."²

Mr. Roberts was a man of keen intellect with an enthusiasm for knowledge. In regards to unsuccessful speaking he said:

The chief cause of failure in public speaking arises, I believe, from a lack of complete knowledge of his theme—no matter what his natural or acquired abilities—a speaker would soon fall into confusion, thence into incoherence, and by these steps meet failure.³

In support of this, Mr. Roberts advocated continuous study and preparation, although "according to admission of


authorities and testimony of observers, it was common practice among early Mormon speakers to spend little or no time at all in preparation. George D. Pyper makes mention of Roberts' ceaseless preparation in his "Tribute to the late Brigham H. Roberts" when discussing a mission that he and Roberts had been on together:

One of the first things that I discovered was that while Brother Roberts was called and probably was a natural born orator, yet his superior ability was acquired by hard study and ceaseless preparation. As a matter of fact, I could never arise in the morning early enough to find him in bed. He was usually under a lamp or at a window at daybreak, studying.

In his diligent preparation for speaking Mr. Roberts kept large letter files for notes, clippings, articles, and reports. In his memorial library are eighteen such files labeled with some of the following typical titles: (1) Doctrines and Claims of the Church; (2) Prohibition; (3) World Matters; (4) Astronomy and the New Renaissance; (5) Antiquity of Man in the Earth; (6) Industrial Matters; and (7) Anti-Mormon Literature.

In speaking of being successful in public address, Roberts wrote:

I am of the opinion that success in this art depends very largely upon one's ability to think con-

1Greaves, p. 567.
2Lundwall, pp. 63-64.
tinuously and systematically while on his feet in the presence of an audience.¹

While Roberts had apparently mastered this principle, he felt that it was only a matter of discipline. Commenting further on this assertion he wrote:

And his ability to do this [think continuously and systematically] depends upon his private habits of thought. If one never acquires the habit of continuous and systematic thought when alone . . . and make his will direct its effort . . . such an one will not be able to concentrate his thought when on his feet before an audience . . . But if, on the other hand, one shall school himself to concentration of thought, under the inspiring presence of an audience . . . taking it for granted that he has knowledge of the subject—what he has to say will, at least, be logical and hence forcible.²

The reader's attention is directed to the deduction in the latter part of the preceding quotation that says, "will, at least, be logical and hence forcible." Mr. Roberts insisted that arguments should be logical, and appeal to the intellect rather than to the emotions. He was very explicit in his directions to the Seventies regarding the use of emotional appeal. It was mentioned in connection with the organization of the argumentative speech.

The "Appeal" and the "Peroration," I suggest, should be combined and called the "Conclusion," and if in that conclusion there is to be an "appeal" it should, in argumentative discourses, be made to the reason rather than to the emotions.³

¹ Roberts, Contributor, p. 458.
² Ibid.
Mr. Roberts firmly believed that reason and logic supported by facts was the most effective means of attacking or presenting arguments. He seldom, if ever, deviated from that philosophy.

He left one caution, to those who would dabble in argumentative discourse, that reflects the character of his thought. He expressed it in this manner:

Let the statement of the theory you intend to overthrow be presented in absolute fairness; so fair that those who are advocates of it could have no possible grounds of complaint against you if they were present and listening to your discourse. Assume that they are present, and so proceed as if they were to answer you. Remember, that not only in argumentative discourse, but also in expository discourse, and in all things else, truth will endure. Let truth, then, its unfolding, its exposition, its establishment be the object of your endeavor.¹

The one element of public speaking that was most despicable to Mr. Roberts was plagiarism of ideas. His philosophy of public speaking would not be complete without a clear understanding of his position in regards to it. He said:

At the conclusion of these lessons on speech-building I desire to say one more thing, and to say it as emphatically as it is possible for it to be said. Let every speech, lecture, or discourse by a seventy or missionary be an honest one. Let it be his own, good, bad or indifferent. A poor speech that is one's own is more to one's credit than a good one stolen, and repeated as his.

Of all despicable characters in the literary world, the plagiarist is regarded as the most contemptible, and

¹Ibid.
yet there have not been wanting among us in the ministry of the church . . . those who have advocated the appropriation of sermons and lectures prepared by others; and have advocated the repetition of these stolen sermons in the preaching of the gospel:

It is as bad as wearing stolen clothes. . . . It is a confession of one's own inability to think for himself. . . .

In conclusion, Mr. Roberts summarizes his philosophy of speech preparation in this paragraph:

If thorough, systematic habits of thought be acquired; if the mind be well-stored with information, and the speaker confines himself to those subjects with which he is familiar, there is no reason why he may not hope for success. The degree of his success, after these considerations, will largely depend upon what nature has done for him—her power "to caper."^2

His philosophy of speaking was taken, essentially, from the book Extempore Speech^3 by the Reverend William Pittenger, an instructor in the National School of Elocution and Oratory in Philadelphia. This writer had the opportunity of examining firsthand the book, which is located in Mr. Roberts' memorial library. Throughout Mr. Roberts had penciled notes into the margins and underlined pertinent points. Many of the penciled passages were used in his work, Seventies Correspondence School, quoted earlier.

^1 Ibid., p. 17.

^2 Roberts, Contributor, p. 459.

CHARACTERISTIC ATTITUDES OF MR. ROBERTS WHILE DEFENDING HIMSELF ON THE FLOOR OF THE HOUSE.

Fig. 3

 Gestures of Mr. Roberts
Delivery.

Mr. Roberts felt that this phrase expressed his feelings towards delivery in public speaking: "Git chuck full o' the subject, and then just let nat're caper."¹ Thorough preparation has been discussed in an earlier section; therefore this section is concerned with the "caper" of the speaker.

B.H. Roberts contended that:

Public speaking is an art; and it is one which, at least in its highest development, depends upon temperament, peculiar natural endowment, as much so as poesy or the art of the actor; so that we may say of the orator as of the poet that he is born, not made.²

He qualifies that assertion by pointing out that "intelligent effort" and preparation can do much towards acquiring the skills necessary, but the success a speaker has in delivery depends a great deal upon the inherent abilities of the speaker.

Mr. Roberts was apparently a product of the classical period of oratory -- he despised sophistry, orating with a good deal of dignity and elevation. It was related to this writer by Preston Nibley, assistant LDS³ Church historian, that Mr. Roberts rehearsed his gestures in front of a full length mirror before making a speech. It is evident from observing Figure 3 that the gestures of Roberts were complete,

¹Roberts, Contributor, p. 457.
²Ibid.
³Church of Jesus Christ of Latter-day Saints.
expressive and powerful. This obviously came about through a natural ability and by long hours of practice. His very posture commanded attention and respect.

One of the most distinguishing characteristics of the delivery of B.H. Roberts was the manner in which he used his voice during a speech. He began rather slowly and deliberately, his voice low. In fact a person might wrestle with a tendency to nod and doze a bit during the earlier parts of the speech. During one talk a member of the audience cried out for Mr. Roberts to speak a little louder. He replied, "Don't worry, brother, I'll get loud soon enough." And as he did warm up to his subject, his voice began to rise, at times reaching such a fervor that he would scream at its very top level.

Under most circumstances Mr. Roberts controlled both his voice and himself in a proudly dignified manner. Arthur McEwan, a noted journalist, in commenting upon the speaking of Roberts during his Congressional hearing, said that although Roberts was "conscious that no matter what he might say the decision would still go against him, he argued coolly, like a lawyer, hotly like a man of wit, and defiantly like a man of courage and dignity."¹

The following conversation on file in the LDS Church Historian's Library in Salt Lake City, Utah, points up the ef-

fect that Mr. Roberts had upon those who heard him speak. It was reported by A. O. Van Dyke while attending the Paris exposition in 1900 in Paris, France.

In the United States Building, while making observations, a gentleman came up to me and remarked: "Young man, I can see you are an American. I have been here for three days, and you are the first person I have met who speaks my Mother tongue." He handed me his card, and to my great astonishment I discovered that he was the distinguished English writer, H.G. Wells.

I handed him my card, and he asked me if I was related to the great Dutch artist, Anthony Van Dyke, who had so many beautiful paintings in the magnificent Louvre in Paris, and also if I was related to the writer, Henry Van Dyke. I informed him I was unaware of any relationship. While asking me these questions he still had my card in his hand, and as he jesticulated, by chance he turned my card over, and he saw thereon the Articles of Faith, and he remarked: "Well; and you are a 'Mormon'?" I said: "Yes, and proud of the fact." Mr. Wells said: "It will be interesting for you to know I came to Paris, France, directly from Washington, D.C., and while in Washington there was a gentleman by the name of B.H. Roberts, who was an inspiration to me for he was making a fight for his seat in Congress. As I was informed, he was a 'Mormon' and a polygamist. The Clergies and ladies of various societies were fighting him to prevent his taking his seat in Congress, and they arrayed five of the best attorneys in the Congress against him. Mr. Roberts stood like a giant and defended himself and his Church, and I want to say unhesitatingly, Mr. Van Dyke, I never heard a more eloquent or cogent speaker in all my travels, and I do not anticipate doing so; for Mr. Roberts has an erudite mind and eloquently expresses himself. Until I heard Mr. Roberts speak, I never knew that the 'Mormon' Church had intellectuals among them; but when I heard Mr. Roberts' oration, the idea that the 'Mormons' had no intellectuals was totally obliterated from my mind."

The lasting effect that B.H. Roberts had upon his contacts was brought into brighter focus for this writer as he interviewed people who had known Mr. Roberts. Their comments, all very complimentary, supported the descriptions of him pre-
sented earlier. In many instances, the interviewee could only shake his head and say that B.H. Roberts was magnificent and eloquent, those being the most flowery words available at the time.

The newspaper reports of his discourses did not spare complimentary expressions when referring to his delivery. Some of the typical headings were: "Masterly Address," "Convincing Speech," "Magnificent Address," and "Eloquent Speech." The reports were generally prefaced with comments such as, "Mr. Roberts is an orator of the highest type..." Many times succeeding speeches were said to be "one of the finest delivered in Utah," suggesting that each one in turn surpassed the latter in eloquence.

His immediate audience was usually carried away by the passionate delivery of Mr. Roberts. With dramatic flourishes he often evoked applause and cheers from his listeners. Roberts makes note of this himself when he commented, in connection with his "Answer to Kearns" speech, that "throughout, the speaker was frequently and loudly applauded by his great audience." Copies of the texts of many of his speeches include parenthetical comments indicating applause and cheering. One text recorded in The Journal, a daily newspaper of Logan City, Utah, October 31, 1894, inserted the audience response. Forty-seven interruptions were counted during the speech for

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applause and cheers, and other interruptions for laughter. In one place it was noted that "cheering . . . lasted fully four minutes." Many times the audience reaction was described as "tremendous applause" and "great applause and cheering."

The very capable intellect of Mr. Roberts permitted him to retain a vast resource of material for use in speaking. George D. Pyper related this experience to illustrate the capabilities of Roberts:

I recall that in St. Louis he gave a series of lectures on the gospel, of about an hour and a quarter in length and continued this for thirty nights with very little repetition of the material used.1

Brigham H. Roberts was an energetic, dramatic, eloquent and logical orator. His contemporaries were William Jennings Bryan, Albert J. Beveridge, Theodore Roosevelt, Woodrow Wilson, and Robert M. LaFollette. It is interesting to meditate the possible outcome of his career as a public speaker had he not been excluded from the House of Representatives.

1Lundwall, p. 59.
Fig. 4
Roberts the Mission President
1925
ANALYSIS OF SPEECHES DEFENDING THE SAINTS

I. CONGRESSIONAL SPEECH

(Delivered January 23, 1900, on the floor of the House of Representatives, Washington, D.C., in Roberts' own defense before being excluded from the House.)

Background.

Having been the candidate for Congress on the Democratic ticket during the election of 1895, B. H. Roberts was selected by the Democratic Convention to run in the election of 1898. In the earlier campaign Roberts had run ahead of the other Democratic nominees and was encouraged by the fact that his marital status had not become an issue in the campaign. He made no attempt to hide the fact that he had three wives. Since he had married before the Manifesto, which had discontinued the practice of polygamy, he felt that it was his responsibility to be true to the religious and moral obligations he had incurred.

During the campaign though, feelings ran high, and charges that the church was returning to polygamy were expressed from all sides. The campaign was vigorous and heated, but Roberts was elected by a plurality of 5,665 votes. In December of 1898 the Utah Ministerial Association made a
protest of the election and circulated petitions to religious bodies all over the country. When Congress convened on December 4, 1899, it was greeted by petitions signed with about 7,000,000 names.¹

When Roberts presented himself for swearing in, Representative Taylor of Ohio arose and objected on the grounds that Roberts was a polygamist. A special committee was formed to investigate the situation. The inquiry continued until January 23, 1900, when the Roberts case was again opened on the floor.

On January 23, there was an enormous crowd present in the House to witness the opening of the debate in the Roberts case. Fully three-fourths of the spectators were women. The scene was described in this manner:

They occupied the reserve galleries tier on tier and their bright gowns illumined the gloom of the cavernous recesses about the spacious hall. . . . Mr. Roberts was in the seat which he has [sic] been occupying on the extreme right of the hall an hour before noon and every neck was craned to catch a glimpse of him. He appeared conscious of the attention he was attracting and after looking over some papers left his seat and paced up and down behind the railing which divides the floor from the lobby. He was attired modestly in a long frock coat with a dark tie. He left the hall a few minutes before the gavel fell and was not present when the chaplain delivered his invocation. He returned almost immediately thereafter, however.

¹For a more complete account refer to Roberts, Comprehensive History of the Church, VI, pp. 363-74 and Utah Historical Quarterly (January, 1957) pp. 27-46.
Upon the request of Mr. Taylor, Mr. Roberts was then given one and a half hours in which to present his side of the case.¹

With his sense of humor still intact, armed with the conviction that an injustice was about to be done him and his people, Mr. Roberts arose and began to speak. "He spoke at first very low, but his voice soon rose, and he was at ease apparently."² Occasionally a wave of applause passed over the galleries, but it was quickly drowned with hisses. It became apparent that nothing he might say could change the intention of the House.

Outline.

INTRODUCTION

I. "Discussion . . . discloses wide differences of opinion."
   A. Agreement cannot be reached with either view.
   B. Both propositions propose undoing.
   C. Justice will be done if both sides convince each other that their plan is best.
   D. Attention is called to the qualifications of the member from Utah.
      1. Elected as a Representative.
      2. Twenty-five years or older.
      3. Seven years a naturalized citizen.
      4. Inhabitant of State of Utah.

¹Journal History of the Mormon Church, January 23, 1900, pp. 5-6.
²Ibid., January 24, 1900, p. 20.
DISCUSSION

II. In view of the qualifications of the member from Utah, and the logic and argument of the gentleman from Maine, can you, without violating the constitution, deny the member from Utah the right to be called to the bar of this House?

A. A breach in the constitution is more important than anything personal to the member from Utah.
   1. To refuse him the right to take a seat is in itself insignificant.
   2. To breach a fundamental law is serious.
   3. Compared with this breach, the crime of the member from Utah would be pure innocence.
   4. Such breaches lead to the downfall of republics.
      a. The graveyard of nations indicate that nations quite as proud as ours and people equally patriotic have fallen into decay.
      b. "Nations melt from power's high pinnacle after they have felt the sunshine for a while, and downward go like avalanches loosened from the mountain's belt.
      c. There is a power above that rules the destiny of the world.
      d. The result of constitutional immorality is the same as individual immorality—death.

B. This disregard of constitutional limitations is invoked by the alleged crime that a man guilty of
marrying a plurality of wives under sanction of his church has been elected to the House of Representatives.

1. It is alleged that the American home is in danger.
2. It is alleged that the crime is more offensive than murder, robbery or bribery.
3. Pay attention to the nature of this crime of polygamy.
   a. The Jewish people did not regard polygamy a crime as referred to here.
      (1) Jewish law enforces it in some circumstances, regulates in others, and sustains those relationships in still other situations.
      (2) The teachings of the great Master do not denounce this conduct in any way.
   b. Martin Luther said that he could not protest when a person takes more than one wife.
   c. The Landgraave of Hesse in commenting upon a man with two wives said that the laws of Moses are not contradicted by the gospels.
   d. Polygamy is a crime because it is prohibited by law, not by its nature.
4. The origin of plurality of wives in the Mormon Church is this.
   a. Joseph Smith purported receiving a revelation in 1840 sanctioning that institution.
   b. In 1852 the belief was publicly announced from the pulpit and through the press.
(1) There was nothing secret.
(2) They considered themselves protected by the constitution.

c. In 1862 Congress enacted a law against this system of marriage.
(1) The matter was put to a test in 1876 in court.
   (a) Because of the constitution, the Mormon Church was confident the courts would uphold their views.
   (b) The Church supplied the evidence and the witnesses.
(2) The law was sustained by the Supreme Court of the United States.

d. The chief offense of the Mormon people is proposed to be that regardless of this decision they still continue to maintain the rightfulness of that institution.
(1) The argument is that the people should have immediately conformed with the law.
(2) To think that a deep religious conviction of this kind can be dissolved so easily is folly.
(3) The people could not forget the fact that the court was human and liable to error.
(4) Other judicial tribunals have rendered decisions not entirely in keeping with righteousness.
(a) The great Peasant of Judea was condemned by the Sanhedrin of the Jews.
(b) The Inquisition of Spain sent martyrs to the rack.
(c) The Star Chamber in England filled the prisons with patriots.
(d) Tens of thousands of patriots in France were sent to the guillotine by judicial tribunals.
(e) Our own Supreme Court has frequently reversed itself.
(f) The Supreme Court sustained the constitutionality of the fugitive-slave law.
(g) Upon the floor of this House is a man, because of his race, if absolute submission to decision of the Supreme Court had been the last of any controversy, who would now be a piece of goods in this country.
(5) Knowing that this doctrine came from a divine source, there was hope for a revolution in public sentiment.
(6) Such violations as took place after the decision of the Supreme Court were not in sheer wantonness against authority.
(a) Violations did not occur to elevate us above the law.
(b) Violations took place in pursuance of a duty to maintain what was believed to be a divine institution.

(7) Therefore, such violations should not be interpreted too harshly against the people of Utah or their representative.

5. This is the history of the matter.

a. In 1882 additional legislation was passed.

(1) Special funds were granted for a judicial crusade.

(2) Extra judicial powers were invoked against this particular crime until a reign of terror existed in the Territory.

(a) Women and children were driven into exile.

(b) 1,300 men passed through prison out of a community of less than 200,000 of whom not more than 2% were involved in the violation.

b. All they needed to do was say that they would give up polygamy.

(1) The member from Utah stood before the court and refused to say the word.

(2) He felt he would be deserting the cause of God.

(3) He could have stood to have the flesh hewed from his body rather than be untrue
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to his religious conviction.

c. Submission to the laws became inevitable.
(1) President Woodruff issued the "Manifesto" in 1890.
(2) The Manifesto was supported by the authoritative action of the church.
(3) Polygamous marriages have been discontinued from that day.
(4) The people of Utah have been true to that manifesto.

d. The next problem was to conform to the requirements of the law and to discharge their moral obligations to their families at the same time.
(1) Death solved some of the problems.
(2) Some abandoned their women and children.
   (a) The Salt Lake Tribune pleaded with the men not to abandon their wives and children.
   (b) However, men were haled before the courts for performing their obligations.
(3) Others removed their families from the Territory of Utah.
   (a) The law did not operate in the surrounding States.
   (b) Men could sustain their sacred obligations and live within the law of Utah.
(4) The people of Utah and the Mormon Church have given up that institution and in good faith are living within the law.
(a) Senator Rawlins declared that polygamy had ceased in Utah.
(b) There was no design on the part of the people of Utah or the Mormon Church to deceive the people of the United States and get Statehood under false pretenses.

e. The question of polygamy was settled in other ways.

(1) Congress made a demand through the enabling act.
(a) The Constitutional convention shall provide for perfect toleration of religious sentiment.
(b) The inhabitants of Utah shall never molest any person or his property on account of his religious worship.
(c) Polygamous or plural marriages are to be forever prohibited.

(2) The representatives of the State of Utah met the requirement by adopting the very language of the enabling act.
(a) "It stands . . . today as an argument irrevocable without the consent of the
United States and the people of said State."

(b) A fuller discussion may be found in the hearings before this committee and the Utah State conventional debates.

(3) During the convention debates, Mr. Varian, United States prosecuting attorney for the territory, brought in a resolution that forebade polygamous or plural marriages.

(a) It cut the old Territorial Law of 1892 in two.

(b) The part relating to polygamy was made a part of the State constitution.

(c) The part of the law relating to unlawful cohabitation was purposely omitted.

(4) Omitting this part of the law in 1892 automatically repealed it.

(a) It was not valid since it paralleled legislation of congress.

(b) The action of the convention repealed it in effect and by implication.

(5) Plural marriages were to be prohibited for the future.

(6) With plural marriages prohibited the result was that the institution of polygamy must cease to exist.

(7) The requirements of the country had been met.
(a) It was publicly discussed.

(b) It was published in the papers.

(c) There were no objections against the admission of Utah as a State.

(8) "The fact that Utah was admitted to statehood must be proof" that the people of Utah had complied with the terms of the contract.

f. "This settlement of the question appeared everywhere to be satisfactory."

(1) "No one complained of the conditions that existed."

(2) Men previously involved were nominated for political office.

(a) Roberts was nominated for Congress.

(b) Another man was nominated to be the candidate with Senator Rawlins.

(3) In relation to State and Federal offices, the matter appeared settled.

(1) When the present member elect from Utah was nominated, charges were made which said that Utah would be violating its pact with the United States if he were elected.

(2) Utah did not engage herself not to send any man involved in that system of marriage to the House of Representatives.
(3) The member from Utah is accused of not answering the charges.

(a) This is true, except for the few times that he asked the people to judge for themselves.

(b) The answer came from the people when they rolled up a plurality of 5,665 votes for the member.

h. The member from Utah was elected by the people of Utah.

(1) The plurality was not given by the Mormon people.

(2) The member carried every gentile stronghold.

(a) Salt Lake City was carried by a plurality of 1,631 votes.

(b) Ogden was carried by a plurality of 533 votes.

(c) In Mercur, a mining camp, 243 votes won over 203 for the Republican candidate.

(3) The member lost almost every Mormon stronghold.

(a) In Tooele City the Republican candidate received 237 votes, while the Democratic, the supposed Mormon candidate, received 213 votes.

(b) Throughout the State the same occurrence took place.
III. The people of Utah are better judges of the man who represents them than the gentlemen of this House.

A. They know of his struggles from boyhood.
   1. How he came from an obscure family without prestige.
   2. How he came into the State bareheaded and barefooted.
   3. How his home consisted of a two room log cabin.
   4. How he made every effort to acquire book knowledge.
   5. They knew him in mining camps and by the flaming forge, where upon the anvil he earned by sweat of his brow the bread that he ate.
   6. How he found his way to the forum of the people and became editor of newspapers and magazines.

B. They knew him as an advocate of his religious faith and defender of his political principles.

C. They knew him as a member of the constitutional convention which helped settle the question of polygamy.

D. The people to whom you are proposing to administer this rebuke deserve better treatment.
   1. They are the pioneers preeminent of the western half of the United States.
   2. They have redeemed a desert and given a State.
   3. They are accused of wanting to establish an independent government.
      a. They had scarcely settled when delegates were sent to secure admission.
      b. They have been loyal to the United States.
      c. They were invited to be otherwise than loyal.
(1) Utah delegate was asked to participate in the secession.

(2) The first message by Brigham Young over transcontinental telegraph line was that Utah had not seceded.

(3) Daniel H. Wells said that some people thought because the Mormons had been abused, insulted, robbed and expatriated they would feel reluctant to unite with the American Republic.

(a) Our fathers were heroes of the revolution.
(b) The constitution was established by men guided by inspiration.
(c) We cannot relinquish our ties with the country because demagogues have temporarily seized the reins of power.
(d) We will not permit the weakness of human nature to triumph over the love of our country.

d. The "Record" can be filled with patriotic utterances by Mormon people.

IV. "Much has been said about interference between church and state."

A. This rebuke is being called because of three sectarian preachers from Utah.

1. They made a protest before congress.
2. They ran throughout the land to stir up religious prejudice against the Mormons.

3. They secured a petition from Sabbath Schools, sectarian churches and societies.

B. Suppose the Mormon or Catholic Church undertook to do the same thing?
   1. There would be warnings uttered.
   2. There would be protests pronounced against church interference.

C. Without protest, you permit the church to interfere with the state because a Mormon is involved.

CONCLUSION

V. A demand is made for the constitutional rights of Roberts and the Mormon people.

A. If you can find warrant in the charter that guides your action for exclusion or expulsion, Roberts will walk out without complaint.
   1. You cannot find it without adding qualifications for membership.
   2. It becomes your duty to neither exclude nor expel this member.
   3. Some papers have said to brand this man with shame.
      a. The power to brand Roberts with shame is beyond the power of this House.
      b. The power rests with each man.

B. Roberts has lived to this day in good conscience and is sensible of no act of shame in his life.
1. If he is excluded or expelled, he will leave with head erect and brow undaunted and walk God's earth as angels walk the clouds.

2. He will have no sense of shame.

3. The shame will be left behind him and rest with this House.

Evaluation.

Method of Introduction.—The introduction was an example of at least one of the requirements of a good introduction—to get favorable attention. Notwithstanding the gravity of the situation and the occasion, Roberts observed a somewhat humorous situation. The hearing was to decide the method in which he was to be denied a seat in the House of Representatives. The majority and minority committees both had their opinions as to the procedure. With this in mind the introduction presented the idea that if the House were to be convinced by the majority committee that he could not be expelled, and if the minority committee were to convince the House that he ought not be excluded, then some substantial justice would be done. Laughter was incited three different times during the introduction. The introduction was twelve sentences long, which included a quotation of two sentences listing the qualifications of Roberts, in comparison to the requirements, for becoming a Representative.

Argument or Arguments of Speech.

A. The member from Utah should not be permitted to take a seat in the House of Representatives.
B. The members of the House of Representatives should have the right to determine the eligibility of prospective members.

C. The church should not interfere with the state.

**Application of Effective Steps of Refutation.**

ARGUMENT A: The member from Utah should not be permitted to take a seat in the House of Representatives.

Counter-Argument: The member from Utah cannot be denied a seat in the House of Representatives without violating the constitution.

1. Statement of the argument.—A counter-argument was stated in place of the actual argument. The counter-argument was stated clearly and concisely.

2. Statement of the importance of the argument.—The importance of the argument was not mentioned. Since Roberts did possess all of the legal requirements for becoming a Representative, his counter-argument was based on the premise that it would be a violation of the constitution to deny him a seat. He devoted several paragraphs to establishing the importance of a breach in the constitution.

3. Refutation of the argument.—Two points were discussed in refuting this argument. First, to breach the constitution, a fundamental law, is a very serious thing. Second, the situation provoking the breach did not warrant such a violation.

The first point was supported primarily by explanation. Emphasis was placed on the idea that such breaches lead to the downfall of the republics now found in the graveyard of nations. Other than narration and explanation, the only other support
was from two quotations alluding to the idea that nations of
great power may fall, and that there is a power greater than
those assembled who directs the destiny of nations.

The second point was developed in much greater detail.
Roberts noted that the violation had been incited by a man with
a plurality of wives being elected to Congress. He then estab­
lished polygamy as being a crime because prohibited by law,
not by its nature. This second idea was supported by reference,
primarily, to religious authorities—Moses, of the Old Testament,
Jesus Christ, of the New Testament, and Martin Luther, a
Protestant.

By the processes of exposition and narration, he related
the origin and evolution of polygamy in the Mormon Church up
to the time it was prohibited by the courts of the land. Then
he pointed out that polygamy continued in the Church because
the people hoped that the decision by the Supreme Court would
be reversed, since the court was human and other human judicial
tribunals had made errors. In support of this he cited several
instances where tribunals had rendered decisions in error.
They were the Sanhedrin of the Jews in the case of Jesus;
Inquisition of Spain in the case of heretics; Star Chamber of
England in the case of patriots; various French judicial
tribunals in the case of patriots; and the United States
Supreme Court in the case of the Negroes.

He then continued with his narration of the history of
polygamy in the Mormon Church. Throughout the exposition, he
made use of statistics, personal example and testimony.
4. Statement of the effectiveness of the refutation.—The conclusion suggested very strongly that the argument should be answered, "The member from Utah cannot be denied a seat in the House of Representatives without violating the constitution," the statement of his counter-argument.

ARGUMENT B: The members of the House of Representatives should have the right to determine the eligibility of prospective members.

Counter-Argument: The people of Utah are better judges of the man who represents them than the members of the House.

1. Statement of the argument.—Roberts again stated a counter-argument. The statement of the counter-argument was direct and clear.

2. Statement of the importance of the argument.—The importance of this argument was not discussed. Roberts indicated the importance of his counter-argument by reasoning that he had been elected, primarily, by Gentile or non-Mormon votes; and since they had known of the situation in Utah, they are better judges of the man whom they would like to represent them than the members of the House. He used only a few short sentences to establish the importance of this counter-argument.

3. Refutation of the argument.—In refuting this argument Roberts first very briefly described the manner in which he rose from obscurity to be elected to the House. Emphasis was placed upon his diligent work and persistence in his endeavors. Mention was also made that he was known by the
people of Utah for his fight to maintain what he believed to be the right. Roberts was pictured as being a man of sterling character.

His second step in refuting this argument was to establish the character of his electors. He incorporated, among others, the following points: First, they were the pioneers preeminent of the western half of the United States. Second, immediately upon settling in Utah, they sent representatives asking for statehood, but were denied it. Third, being asked to secede from the Union, they refused and the first message sent by transcontinental telegraph stated that Utah had not seceded. In support of this statement, Roberts quoted the message signed by Brigham Young. Fourth, Roberts quoted a rather long statement by Daniel H. Wells, one of Utah's early settlers, acknowledging the Republic and the constitution as being more important than any injustice handed to the pioneers of Utah. He emphasized the loyalty of the people of Utah by stating that the Record could be filled with such patriotic utterances as that one.

4. Statement of the effectiveness of the refutation:— In conclusion Roberts asserted that the people of Utah were loyal and true to their country, and that they deserved better treatment than was proposed in the measure pending before the House.

ARGUMENT C: The church should not interfere with the state.

Counter-argument: Without protest the church is permitted to interfere with the state in the case of a Mormon.
1. Statement of the argument.—The argument was stated indirectly. A counter-argument intended to refute the argument was stated clearly, directly and concisely.

2. Statement of the importance of the argument.—The importance of the argument was not stated. The importance of the counter-argument was pointed out when Roberts declared that the protest against him was entered by three sectarian ministers. He further emphasized the importance of the counter-argument by asking what would happen if the Mormon Church undertook to file a similar protest.

3. Refutation of the argument.—In refuting this argument Roberts observed that the protest was started by three sectarian ministers who sent petitions to sectarian churches, sabbath schools and societies to be signed in order to stir up religious prejudice against the Mormons. He continued to declare that if the Mormons or Catholics were to try the same thing, there would be warnings and protests uttered against interference of the church with the state. The argument was refuted inductively.

4. Statement of the effectiveness of the refutation.—In conclusion Roberts stated the counter-argument, suggesting that the argument had been refuted.

Method of Conclusion.—In conclusion Mr. Roberts made a request for action from the House. He stated that he was not asking for favors or begging the question, but demanding for himself and his people their constitutional rights. He said that if the House could find warrant in the constitution for
denying him a seat, he would walk out without complaint. But if the House could not find it, they would be bound by law to permit him to take a seat.

The final paragraph of the speech was a dramatic challenge to the members of the House. Roberts stated that some papers had suggested that he be branded with shame and sent back to his people. He replied that he was sensible of no act of shame in his life, and if he were excluded or expelled all the shame of the case would be left with the House. Then very abruptly he said, "I see my time has expired, and I thank the House for its attention."

**Conclusions:**

The following are the findings observed while evaluating the "Congressional" address.

1. The speech followed the speech organization of introduction, discussion and conclusion.

2. The introduction was a brief review of the resolution before the House. The situation was presented humorously in order to get the attention of the House in a favorable way. The introduction was twelve sentences in length.

3. There were three main arguments in the speech. The arguments were not stated. Counter-arguments were stated clearly and directly. Argument C was treated inductively.

4. Emphasis was placed on the importance of the counter-arguments. Roberts carefully pointed out the importance of each of the counter-arguments he was supporting.
5. The major portion of the supporting material consisted of explanation. Testimony was used extensively. Of particular importance is the technique of Mr. Roberts in regards to support by testimony. He seldom paraphrased material, but read directly from the original source. Direct quotation was used eleven times in this speech. Following are some of the authorities and sources cited by Roberts: Moses, Jesus Christ, Martin Luther, Daniel H. Wells—an early Utah settler, Brigham Young, Salt Lake Tribune—a newspaper, Woodruff Manifesto—a proclamation discontinuing polygamy among the Mormons, and the Enabling Act.

6. Following the refutative material, there was usually a restatement of the counter-argument or direct emphasis upon the fact that the counter-argument should be accepted.

7. The conclusion was a request for action from the House. The request was followed by a challenge to the members of the House not to allow shame to come upon them by not permitting Roberts to take his seat.

8. As a final benediction Roberts thanked the House for its attention.
II. ANSWER TO KEARNS SPEECH

(Delivered March 14, 1905, in Provo, Utah, Tabernacle defending the Mormon people against the charges of Senator Kearns made in the senate.)

Background.

In January of 1903, Reed Smoot, a member of the Twelve Apostles of the Church of Jesus Christ of Latter-day Saints, was elected United States Senator from Utah. As in the Roberts case mentioned earlier, loud protests arose against his admission to the senate, this time because Smoot was an apostle in the Church. In the senate a special committee was selected to investigate Smoot's right to be seated. The investigation continued until December of 1906 when the case was again called up in the senate. A series of speeches pro and con were delivered until February 20, 1907, when the vote on the resolution that Reed Smoot was not entitled to a seat in the senate failed. Smoot retained his seat.¹

During the process of the Smoot investigation, anti-Mormon antagonism was agitated when Senator Thomas Kearns of Utah arose on February 28, 1905, just four days before the expiration of his term of office on March 4, 1905, to address

the senate on "Conditions in Utah." Throughout the speech Kearns attacked the Mormon Church and the Mormon people.

The Deseret Evening News made this comment about the speech:

The speech of Senator Kearns, in the senate, today, is regarded as a most cowardly and unjustifiable attack on the people who have found it necessary without distinction of creed, color or sex to repudiate him.¹

Following the speech "Senator Smoot arose and sought to obtain recognition from the presiding officer. Instantly the senators around Senator Smoot requested him to desist from making any reply."² Smoot's colleagues insisted that the Kearns speech was ill-timed and therefore would be ineffective.

Roberts (back in Utah) felt that the best defense against the attack of Senator Kearns would have been an immediate reply to the speech in the senate. Since nothing had been said, Roberts obtained permission from church authorities to reply to the speech. On March 14, 1905, before an audience of two thousand five hundred people gathered at Provo, Utah, B. H. Roberts delivered his formal answer to Senator Kearns. The speech was delivered in the Provo Tabernacle, before an overflow crowd of enthusiastic supporters.³

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¹Deseret Evening News, March 1, 1905
²Ibid.
³Roberts, Comprehensive History of the Church, VI, pp. 406-07.
INTRODUCTION

I. On February 28th the then senior senator from Utah delivered an address in the Senate Chamber.
   A. It was an attack on the Mormon Church.
   B. It was cunningly planned and adroitly phrased.
   C. With the prestige of a senator behind the speech, its effect will be misleading and mischievous.
   D. The people should be put on their guard against the effects of the deliverance.
   E. The speech was not answered upon the floor.
      1. The gentleman upon whom the responsibility rested may have had reasons for remaining silent.
      2. No combination of circumstances can be conceived that would justify the now senior senator from being silent on that occasion.
      3. The call of duty should lead one to reject the counsel of well-meaning friends.
      4. A suitable reply could possibly not be made on the spur-of-the-moment.
      5. Ten minutes devoted to denouncing the falsehoods and unmasking of the man who uttered it would have had more effect than any speech now.
      6. The empathetic denial of the charges has been lost.
   F. This speaker is fortunate in having the opportunity of pointing out the untruthfulness of the charges.
DISCUSSION

II. This is a word or two about the authorship of the speech.

A. The ex-senator is not its author.

1. His dull mind and dense ignorance could not conceive the speech.

2. He did not fashion the eloquent sentences.

3. From the way he expressed himself in the Constitutional Convention, it is obvious he is not the author.

4. His address in the tabernacle is evidence that he could not be the author.
   a. His hands were deep in his pockets.
   b. His stomach was thrown forward.
   c. He spoke in "nasal tones only becoming a retired pugilist."
   d. He said, "We Americans ain't born to nuthin', but we git there just the same."
   e. He made the visit of the chief executive the occasion of a "partisan harangue."

B. He is the author in the sense that he adopted it.

1. The contempt is great for a senator who repeats, "parrot-like, the bought phrases" of another.

2. "Jewelry in a swine's snout is as nothing to this."

3. The more eloquent the speech the deeper the shame.
   a. It is better to stand in tatters rather than be dressed in the cast-off clothing of a prince.
b. It is more glorious to be silent in the senate than repeat a speech conceived by another, "though its eloquence rivaled that of a Pitt, a Chatham or a Webster."

c. Enough contempt cannot be expressed for the senator who would "appear clothed in the borrowed or bought fabric of another's rhetoric."

4. The senator had nothing more to do with the speech than to read it.

III. This is a word in regard to the spirit in which the speech will be discussed.

A. Nothing is quite so joyous as a debate in which the "differences discussed are honest differences, when opponents are honorable and talented men."

B. Roberts takes pride in his reputation for fairness in debate and respectful treatment of opponents.

C. But, the amenities of debate do not keep a man from making a true statement about the opponent's arguments.

1. They do not require one to say that an opponent's statements are true when they are known to be false.

2. Roberts is not required to say his arguments are good when they are mere sophistry.

3. Roberts is not required to say his motives are patriotic when they are selfish and revengeful.

D. When Roberts deals with a speech such as this one, he will not "handle it with gloves."
IV. The reply will follow the order of the topics set forth in the speech.

A. We will first consider the pledges under which Utah obtained statehood.

1. These are the foundation facts of the controversy from early days to 1890.
   a. The Latter-day Saints believed a revelation had been given.
      (1) It made known the eternity of the marriage covenant.
      (2) Good men were permitted to have a plurality of wives.
   b. Successive acts of Congress were made at the demand of sectarian clamor against the practice.
      (1) At last we were relieved from the responsibility and obligation of plural marriage by the Manifesto.
      (2) The bitterness of feelings subsided.
   c. There was manifest a desire "that the old Church and anti-Church political parties should be disbanded."
      (1) The people should divide according to the national political parties.
      (2) The Enabling Act authorized the "election of a Constitutional convention for the purpose of framing a state government."
(a) The "convention met in the spring of 1895."

(b) It was the "instrument through which . . . the compact between the State of Utah and the United States was made."

2. The compact according to the Enabling Act is this.
   a. "Perfect toleration of religious sentiment shall be secure."
   b. "No inhabitant of said state shall be molested in person on account of his or her mode of religious worship."
   c. Provided that "polygamous or plural marriages are forever prohibited."

3. In response to this demand the Constitutional Convention incorporated the very language of the Enabling Act into the State Constitution in prohibiting polygamy.
   a. "Mr. Varian, a member from Salt Lake County, called the attention of the Convention to the fact that . . . there were no penalties" for the violation of polygamy.
      (1) He recommended enacting the same penalty that the Edmunds-Tucker law did.
      (2) He introduced a resolution putting the territorial provisions for the punishment of polygamy into effect in the state.
b. The part of the territorial law prohibiting cohabitation was not made part of the Constitution of this state.

(1) The "demand made by the people of the United States did not reach to that condition."

(2) The debates in the Convention on this point indicate that the state had complied to the provisions of the Enabling Act without it.

(3) Later, the State Legislature "picked up the part of the old territorial law" regarding cohabitation discarded by the convention and "enacted it with the rest of the code."

(4) Cohabitation is now under ban by state enactment.

(5) The point is that the compact with the government of the United States did not include disrupting marital relationships.

"The compact was not made between the Mormon Church leaders . . . and the United States Government" as claimed by Mr. Kearns, "but between the people of the United States . . . and the people of Utah."

a. The people of Utah acted through the constitutional convention.

b. The people of the United States acted through Congress.

c. It is infamous to read into that compact something that was not demanded by the Enabling Act,
not conceded by the convention, not expressly found in the terms, and not fairly implied by them.

(1) Constant implications are being read into the compact.

(2) Extravagant claims are made as to what the Mormon Church leaders pledged in order to obtain statehood.

(a) The Mormon Church leaders made no pledges to obtain statehood, except as in common with all the people of the state.

(b) They pleaded for amnesty for their people.

(c) They sought "amelioration of the hard conditions which a cruel enforcement of the law" would impose.

5. Has the compact between the State of Utah and the United States been broken?

a. The United States has certainly not broken the compact.

b. The compact has not been violated by the people of Utah.

(1) Representative Littlefield sustained that view during the Roberts hearing.

(a) He said there was nothing to indicate that the United States Government could exercise disciplinary power over a State
because of an understanding or compact that existed before it became a state.

(b) He said that the theory of a contract between the government and a State was wiped out by the battle from 1861 to 1865 of the blue and the grey.

(c) He said that the condition upon which Utah was to become a State was fully performed when she became a State.

(2) "Utah has made no effort to repeal the Constitutional provision forever prohibiting polygamous or plural marriages."

(3) On the contrary, she has re-enacted the old Congressional and Territorial law defining and punishing polygamous living.

B. Passing from the matter of the compact, we come to the "accusations and false charges made against the Mormon Church."

1. The author made the central idea of the speech the existence of a "monarch" and a "monarchy" in the State of Utah.

a. This quotation will show that we are not mistaken in this assumption.

(1) "The chief among them has the dignity of a monarch."

(2) "Under these several men the social autocracy has had its varying fortunes."
b. That a "monarch" and a "monarchy" exist is mere assumption.

(1) All things are done in the Church by common consent.

(2) All officers must be sustained before they can occupy a place of leadership.

(3) "Elections ... are more frequent in the Church of Jesus Christ of Latter-day Saints than in any other system of ecclesiastical government known to man."

(4) How can "a monarchy exist in the face of these fundamental truths?"

2. This is how the President of the Church is described in Mr. Kearns' adopted speech.

a. He "affects a regal state."

(1) "His home consists of a series of villas, ... handsome in design, and surrounded by ample grounds."

(2) In addition, he occupies an official residence of historic character.

b. "When he travels he is accompanied by a train of ... servitors."

c. "When he attends social functions he appears like a ruler among his subjects."

3. President Joseph F. Smith does not fit that description.

a. He practices severe economy and frugality.
(1) His family lives in economy and frugality.
(2) Every tree, evergreen, shrub or flower about his cottage homes was planted by himself, or his sons and wives.

b. He occupies an historic building owned by the Church for the convenience of others doing business with him.

c. His sons occupy no exalted position in the industrial or business world.

(1) One of them has assisted me as a stenographer.

(2) If President Smith really "lorded" over the people, don't you think he would elevate his sons and family above the "toil in which they are engaged?"

d. The description "represents the style and state in which the writer of Mr. Kearns' speech would live if he had possessed the opportunities."

e. Although President Smith has received a divine appointment, he is dependent for his continuance in office upon the votes of the people.

f. He is subject to the laws of the Church.

(1) He can be called to account for his actions.

(2) He may be dismissed from his high office.

(3) He may be excommunicated from the Church.
g. "The Lord has provided means by which the Church can correct every man within it, and can dismiss the unworthy from power."

(1) "That right is resident in the Church of Christ."
(2) "The power exists within the Church to correct any evil."
(3) References could be given in the Doctrine and Covenants covering all these points.

h. The decisions of the First Presidency are not final if made in unrighteousness.

(1) The right of appeal lies in the general assembly of the Priesthood.
(2) The Priesthood constitutes "the highest spiritual authority in the Church."
(3) "Neither 'monarch' nor 'monarchy' can exist where these principles are recognized, as they are in the Church."

4. "Authority is represented in government as of two kinds."

a. The first is effective authority "whose authority rests on force or compulsion."

b. The second is moral authority which relies on persuasion.

(1) "By constituting man free, God has refused to exercise effective authority over him."
(2) "An ecclesiastic or politic society claiming divine authority must exercise moral authority only."

(a) "The government of the Church of Jesus Christ of Latter-day Saints is a moral government."

(b) A *Doctrine and Covenants* revelation says that no power or influence can be maintained by the Priesthood except by persuasion.

C. "The author of Mr. Kearns' speech weaves ... it all sorts of fallacies."

1. "It is charged that the Church is a business corporation rather than a Church."
   a. "This is not true."
   b. "The Church has invested some of its means in various corporations and enterprises."

(1) It is wise "to invest the original donations given by the generously inclined, and use the interest" only for the charitable purpose.

(2) The Church is investing its tithes.

(3) The Church holdings in various corporations do not dominate those institutions.

c. The Church revenue is devoted to charitable, educational and missionary work.
(1) A "part of ... [the] tithe funds go into colonizing enterprises."

(2) Publications houses are sustained in various parts of the world.

(3) Churches are built in all the wards and stakes.

(4) Temples have been built and maintained.

(5) The missionary system must be supported.

(6) The Church has many employees to pay.

(7) The Church school system must be maintained.

(8) The Church hospital must be maintained.

(9) The poor are maintained and cared for by the Church.

(a) It is accused that some Mormons are in State houses for the poor.

(b) Mormons pay more than half the taxes that support State institutions for the poor.

(c) Mormons as well as other citizens have a right to such assistance.

2. "It is falsely represented ... that the tithes of the Church are the personal income of the Trustee-in-Trust of the Church."

a. It is accused that President Smith is in receipt of one-tenth of all the annual earnings of all Mormons in the world.
b. The charge is untrue because not one dollar belongs to the President.
   (1) They are trust funds.
   (2) They are used for the purposes described earlier.

3. The speech falsely represents that government money is tithed.
   a. It says that every servant of the government is tithed for the benefit of the monarch.
   b. The speech charges that the monarch dips into the sacred school fund and extracts one-tenth from every Mormon teacher.
   c. "Can straight-out lying or any other description of lying whatsoever beat this?"
      (1) The truth is that when a man is compensated for labor, no matter who the employer is, the money belongs to him.
      (2) The government worker and the school teacher have as much right to contribute to the Church of their choice as any other employee.

4. "Wonderful twisting and turning" in the speech "make it appear that the Gentiles also are made to bear the burden of this . . . alleged 'ecclesiastical tax'."
   a. To discuss it would take too long.
   b. "It is a proposition too absurd for serious consideration."
5. The clauses just considered indicate "the probable authorship of the speech."

a. "The man who could utter such bold-faced falsehoods . . . could believe with the Republicans . . . that the foreign importer of goods paid our tariff taxes."

b. Later, he "could join with the Democrats and conclude . . . that it must be the consumer who pays the tax."

c. The author could be one who represented the Democratic party and at a national convention wired that he was well-pleased with the platform.

d. Then, hearing the chink of silver, he could assist in organizing a new party to defeat the Democratic nominee.

e. The author "could perform any inconsistency in the most consistent manner."

(1) He "could eat his cake and yet have it."

(2) He "could let go and hold on at the same time."

(3) He "could run with the hare and yet bark with the hounds."

(4) The author could "clothe his naked villainy with old odd ends stolen out of holy writ, and seem a saint when most he plays the devil."
(5) He might be one who in his hour of greatest need would solicit the assistance of a powerful friend and then "smite the hand that blessed him, and bark, cur-like, at the heels of the one who did him the greatest kindness."

6. "It is falsely alleged in this Kearns adopted speech that the Mormon Church is a menace to Gentile industries ... except mining and smelting industries."

a. Even the mining and smelting interests "are threatened with extermination."

(1) The real situation is that the smelters are putting out poisonous fumes that are ruining the agricultural areas.

(2) The Deseret News asked the smelters to dispose of the fumes.

(3) If the evil could not be disposed of, the situation would have to be suppressed by other means.

b. The speech said that "most of the wealth of Utah has been created by Gentiles."

(1) "Except for the money that the Gentiles have paid the Saints for labor and supplies, the Saints would not be very opulent."

(2) If the Mormons propose meditating a "holy war" the Gentiles would not turn and run.
(a) The Gentiles would "light their homes with coal oil."
(b) They would "walk rather than ride."
(c) They would "trade only with Gentile merchants."
(d) They would "employ only Gentile help."

c. The speech asks if the "chiefs of the Church desire to precipitate this state of affairs."
(1) "I should think not."
(2) "We may have had our differences with our Gentile neighbors and friends," but we would not like to part with them.
(3) We would rather have "them increase than diminish."
(4) "Isolation for Mormonism is neither possible nor desirable."
(a) "Our faith must teach its doctrines."
(b) Our people must exemplify its principles.
(5) Mormons have no disposition to be unfriendly towards Gentile industries and business.
(a) Our Gentile friends have become prosperous in the mercantile business.
(b) The Gentiles have become successful in commerce, banking, mining and smelting.
(c) "There has been formed no opposition against Gentiles."
7. "It is charged . . . that the Mormon Church is in politics."

a. When Republicans are in power, the Republican leaders of the Mormon people are in evidence.
b. If the Democrats control, the Mormon leaders veer towards them.
c. When the Republicans are in power, the Mormon Democrats are in retirement.
   (1) Roberts is one Democrat who is never in retirement.
   (2) We are always in evidence.
   (3) The Republicans are left to plead their own case.

E. There are some interesting items about the ex-senator that should be considered.

1. He "admits that he was elected to the senate by Church influence."
   a. "He claims a sort of 'far-off' kind of friendship with President Snow."
      (1) It did not arise from similarity of tastes.
      (2) The nature of these two men is as far distant as the two poles.
   b. He says that he was elected by the unsolicited aid of the President of the Mormon Church.

2. Mr. Kearns says that no man can retain his seat and self-respect after he discovers the Church monarchy is using him to achieve ends.
a. The question is asked of Kearns why he retained his seat for these long years in such dishonor?
   (1) The speech comes four years too late.
   (2) He should have refused the seat the day after election.

b. Why did he not make an announcement about the situation years ago?
   (1) If he had, all men would have had some respect for him.
   (2) Since it is so late, it places his wrath "under strong suspicion of hypocrisy."

c. What excuse does the ex-senator make for retaining the honors of a senatorship?
   (1) He says he has tried "to make a credible record."
   (2) The honor of occupying this seat is greater than expected.
   (3) Even if the honor were greater, the assistance of President Snow would not be asked if he were again seeking election.
   (4) He says his ideals have grown while in his term of service in the senate.

d. This is the character of this man.
   (1) He says no man could retain his seat after discovering the evil plan.
   (a) He retained it for four years.
(b) His self respect took care of itself.
(c) If his term of office had been extended he would have held on to his "honors."

(2) There have been no developments between his election and expiration that could have opened his eyes.
(a) The question of the Church and the state have been an issue for forty-five years.
(b) During the debates in the territory, every lesson was learned about the question.
(c) After the controversy, it took four years in the senate for this man to discover the iniquity of Church influence in an election.

(3) Some politicians cannot see the mischief in the use of Church influence unless they can't get it.

(4) Ex-Senator Kearns, notwithstanding all his lofty utterances, sought the influence of the Church for his re-election.
(a) He applied personally to President Joseph F. Smith in Washington.
(b) He sought influence personally from the President in Salt Lake City.
(c) He sought Church influence by wealth, indirectly.
(5) How does he "stand before the people of this state and the United States?"
(a) "To say that his course was one of lying and hypocrisy" is to describe it faintly.
(b) Weak as these are, they may be thrust into his throat for him to pick out, if he can.

V. The ex-senator makes a recommendation to the senate for the people who will not have him as their representative.

A. "Notice must be served upon the Church leaders that they must live within the law."
1. "That notice was received a long time ago."
2. "The Mormon leaders ... acquiesced in it, too."
3. "President Woodruff received an inspired word that relieved the Church of the burden."
4. The Mormon leaders were able to make concessions to the laws of Congress.
   a. The leaders realized they could not defy the laws of the state.
   b. Regardless of the crime, they have the right to be tried by juries of the vicinity where the laws were broken.

(1) Those involved in that system of marriage have the right of administration of the law according to the sentiments of the people where they reside.
(2) Home rule is a precious and necessary boon "to the preservation of the liberties of the people."

(a) People have the right to be free from spotters and spies of the government.
(b) It gives the people the right to be subject to the law in "harmony with the American spirit."

B. If there are violators, execute the law against the people who violate it.

1. New polygamous marriages should be punished.
   a. Persecute the violators, not those who obey the laws.
   b. Edmund Burke said he did not know of a method for indicting an entire people.

2. Other states have law violations.
   a. The violators are punished.
   b. The whole community is not held for the violations.

3. Utah is judged by a different standard.
   a. Every murder that was committed in early days was charged to the Mormon Church.
   b. When a hanging, lynching or throat cutting happened in another state, the parties concerned were indicted.
   c. In Utah the Mormon Church was always involved.
d. The Church is made a party to the transgressions of individuals.

C. Utah has kept the "compact that she made with the people of the United States."

1. The State "could not guarantee that everyone would obey the law."

a. Violators are "amenable to the laws of the state."

b. Those accused of a crime have a right to the protection of the law.

(1) They cannot be cast into prison because of sensational newspaper charges.

(2) "Madames Humor and Neighborhood Gossip" do not make a person guilty.

2. Let the men guilty of violating the law bear their own burdens.

a. The people of Utah have no part in their offense.

b. It is infamous to attempt to throw the wrong doing of a few upon the great mass of the citizens of Utah or upon the Mormon Church.

3. There has been no attempt made to annul the compact.

4. There has been no effort made to shield the violators.

CONCLUSION

VI. Utah is a very cosmopolitan community.

A. People have come from all parts of the world.

B. The industries are varied and profitable.
C. The soil is the most fruitful in the country.
D. Splendid man and womanhood are reared here.
E. There are varied religious and political convictions.
F. Isolation for the Mormon people is impossible and undesirable.
   1. Withdrawal of the gentile population is nonsense.
   2. The Gentiles must learn to tolerate us.
      a. They came here because of the financial prospects.
      b. They came to possess a goodly land.
      c. They do not care for the Mormon religion.
   3. Those who are making false charges against the Mormons must be told that they can go so far, and no further.
   4. Mormons and Gentiles must adopt a spirit of restraint.
      a. The common wealth will attain a high destiny.
      b. Wise counsels will prevail.
      c. The citizens will dwell together in peace and unity.

Evaluation.

Method of Introduction.—The introduction was an explanation of the situation that motivated this address. Roberts made some observations about the Kearns speech and its effect upon the public. He also expressed his opinion that the speech by Kearns should have been answered on the
floor of the senate at the time it was delivered. The intro­duction had many statements that were direct and startling to get attention in the introduction. Roberts expressed his ap­preciation for having the opportunity of answering the Kearns talk.

**Argument or Arguments of Speech.**
A. The compact under which Utah gained statehood has been broken.
B. A monarch and a monarchy exist in Utah.
C. The Mormon Church is a business corporation rather than a church.
D. The tithes of the Mormon Church are the personal income of the Trustee-in-Trust of the Church.
E. In Utah, government money is tithed.
F. The Mormon Church is a menace to Gentile industries.
G. The Mormon Church is in politics.
H. Notice must be served upon the Mormon Church leaders that they must live within the law.

**Application of Effective Steps of Refutation.**

ARGUMENT A: The compact under which Utah gained statehood has been broken.

1. Statement of argument.—The argument was stated in the form of a question. It followed a discussion of the so-called compacts that Utah had entered in order to get state­hood.
2. Statement of the importance of the argument.—There was no statement of the importance of this argument to the case of Mr. Kearns.

3. Refutation of the argument.—In defining this argument, Kearns had stated that the compact had been made between the Mormon Church leaders and the United States. In refuting this argument Roberts first reviewed the circumstances that led to Utah gaining statehood. During the exposition he established that the Mormon Church leaders had nothing to do with making any compact between Utah and the United States. As proof of this Roberts quoted from the Enabling Act, the Constitutional Convention debates and the Utah State Constitution. He then expressed his opinion that the compact as stated in the references mentioned was the only compact made between the United States and the people of Utah; and that the compact had not been broken. In support of this, Roberts quoted Representative Littlefield of Maine who had discussed this same issue during the Roberts hearing. Mr. Littlefield stated explicitly that the compact had not been broken.

4. Statement of the effectiveness of the refutation.—Roberts indicated how effective his refutation of the argument had been when he stated, as a conclusion before passing to another argument, that the compact between Utah and the United States had been fulfilled. This idea was stated in a very positive manner and suggested definite success in the refutation.
ARGUMENT B: A monarch and a monarchy exist in Utah.

1. Statement of the argument.--Roberts quoted a section stating this argument directly from the speech given by Kearns.

2. Statement of the importance of the argument.--In pointing out the importance of this argument, he stated that the author of the Kearns speech had made it the foundation and central idea of the entire speech.

3. Refutation of the argument.--Roberts stated very dogmatically that the argument was mere assumption, because all things done in the Mormon Church are done by common consent. To establish this idea he alluded to passages from the Doctrine and Covenants establishing this principle of common consent as the way in which all officers of the Mormon Church are accepted for positions of authority. Roberts then quoted a passage from the Kearns speech in which the so-called monarch was described. Following the quotation he asked the audience if they recognized the President of the Church in that description. Since many of the members of the audience were aware of the manner in which the President lived, posing the question to them was reasonable. In order to add weight to the refutation, and since Roberts was a General Authority in close contact with the President, he supported his refutation by citing personal observations concerning the manner in which the President lived. Ethical proof played an important role in refuting this argument. As part of the refutation of this argument Roberts discussed authority in government. He quoted one book by Baring
and Gold that classified authority as moral and effective. It said that authority in ecclesiastical government was moral and rested on persuasion. Roberts then quoted from the *Doctrine and Covenants* to show that the authority of the Mormon Church was entirely persuasive in nature.

4. Statement of the effectiveness of the refutation.---Roberts made no direct statement concerning how effective his refutation had been in disposing of this argument.

ARGUMENT C: The Mormon Church is a business corporation rather than a church.

1. Statement of the argument.---Roberts stated this argument himself without quoting from the Kearns speech. The statement was very clear. He began with, "It is charged . . ."

2. Statement of the importance of the argument.---There was no statement made concerning how important this argument was to the case of Mr. Kearns.

3. Refutation of the argument.---To introduce his refutation, Mr. Roberts flatly asserted that the charge was false. His comment was, "This is not true." The actual refutation began with an explanation of the position of the Church in regards to investing in corporations and other enterprises. Following that explanation he made a very thorough exposition of the various ways in which the tithe money of the Church was consumed. To illustrate the enormous number of activities of the Church that drew on its income, Roberts used the specific instance effectively. For instance, he mentioned the Church
school system, which included three colleges and universities and twelve academies supported entirely by Church funds. He stated the name and location of each. An overwhelming number of other activities was listed which served to overpower the opposition by sheer weight.

4. Statement of the effectiveness of the refutation.--He did not specifically state what effect his refutation had upon the argument, but proceeded directly to the next argument.

ARGUMENT D: The Tithes of the Church are the personal income of the trustee-in-trust of the Church.

1. Statement of the argument.--This argument was quoted from the Kearns speech. It was a verbatim quotation.

2. Statement of the importance of the argument.--Roberts discredited this argument by stating that the charge was so absurd that it was almost impossible to believe that it could be made on the senate floor.

3. Refutation of the argument.--Roberts spent very little time in refuting this argument. He stated that the charge was an intentional falsehood designed to deceive the people of the United States. He also said that he did not need to deny the falsehood since everyone there knew that it was untrue. The refutation was a personal denial of the truth of the charge on the grounds of personal observation and common knowledge.

4. Statement of the effectiveness of the refutation.--No statement concerning the effectiveness of the refutation was made.
ARGUMENT E: In Utah, government money is tithed.

1. Statement of the argument.—The argument was quoted verbatim from the Kearns speech. The quotation was four paragraphs.

2. Statement of the importance of the argument.—Roberts stated that in order for the audience to believe that such a charge was made, it would be necessary to quote the charge from the speech. He belittled the argument.

3. Refutation of the argument.—Mr. Roberts declared that the charge was straight-out lying. His refutation was based upon logic and reasoning, and was brief.

4. Statement of the effectiveness of the refutation.—The effectiveness of the refutation of this argument was stated by Roberts as a brief conclusion to his reasoning. He called the argument an appeal to the prejudices of the people of the United States based entirely on falsehood.

ARGUMENT F: The Mormon Church is a menace to Gentile industries.

1. Statement of the argument.—The argument was quoted verbatim from the Kearns speech.

2. Statement of the importance of the argument.—The importance of the argument was stressed by Roberts when he declared that others were taking up the refrain of this argument and publishing material that created friction between the Mormons and the Gentiles.
3. Refutation of the argument.—A quotation from the Deseret News was read refuting part of the charge. As refutation of the rest of the argument Roberts pointed out that there were a great number of Gentile industries and businesses in the state, and that the Mormons would rather have them increase than diminish. He also stated that the Gentile businessmen had become quite prosperous, a situation that could hardly occur if the Mormon Church were a menace to them.

4. Statement of the effectiveness of the refutation.—There was no explicit statement of how effective Roberts thought his refutation was, although the statement of the refutation suggested he felt that his efforts were successful.

ARGUMENT G: The Mormon Church is in politics.

1. Statement of the argument.—The argument was quoted verbatim from the address by Kearns.

2. Statement of the importance of the argument.—No statement was made concerning the importance of this argument to the case of Mr. Kearns.

3. Refutation of the argument.—The Kearns speech charged that the Mormon Church participated in politics by having the Mormon Democrats retire when the Republicans were in power, and by using only Mormon Democrats when the Democrats had control. Roberts testified that as a Democrat he was never in retirement. In further refutation of this argument, Roberts attacked Kearns. Roberts charged that Kearns had solicited the influence of the church in his bid for re-election and had been told
by the President that the church was not in politics. For several pages he attacked Kearns personally. Roberts read a paragraph or two from the remarks by Kearns and then slashed away with bitter, sarcastic and vehement descriptions and explanations. The major part of the refutation of this argument was an attack on the character of Kearns.

4. Statement of the effectiveness of the refutation.--Roberts very definitely felt that his refutation had been effective. He declared that to classify the course taken by Kearns as one of hypocrisy and lying was weak, but these terms had been thrust so deeply into his throat that he would not be able to pluck them out.

ARGUMENT H: Notice must be served upon the Mormon Church leaders that they must live within the law.

1. Statement of the argument.--The argument was paraphrased by Roberts. This is one of the few times during the speech that he did not quote directly from the speech by Kearns. The argument was presented by Kearns as a recommendation to the senate.

2. Statement of the importance of the argument.--In suggesting the importance of this argument, Roberts ridiculed Kearns for attempting to suggest a recommendation to the senate for a people who would no longer have him for their senator.

3. Refutation of the argument.--Roberts bluntly stated that notice had been served a long time ago and the Mormon leaders had acquiesced in the law. He continued by discussing
the idea that if there are those who break the law in Utah, they should be punished. The major objection sustained by Roberts to the recommendation of Kearns was that the Mormon Church was linked with every crime in the state, where in other states the violators of a crime were handled individually. His refutation of this argument was pursued by logical reasoning.

4. Statement of the effectiveness of the refutation.—There was no statement as to the effectiveness of the refutation of this argument.

Method of Conclusion.—The transition between the discussion and the conclusion was very clear. Roberts made the statement, "Now a few words in conclusion." In the conclusion, Roberts briefly eulogized the State of Utah as being a wonderful place in which to live. He discussed the problems that Mormons and Gentiles have had in living together, and then recommended that they be tolerant with one another. As his final benediction he thanked the audience for a splendid hearing.

Conclusions.

The following are the findings observed in evaluating the "Answer to Kearns" speech.

1. The speech followed the three-part type of organization. There was a clear division between the introduction and discussion, and between the discussion and the conclusion.
2. There were eight major arguments in this speech. Generally the arguments were quoted verbatim from the Kearns speech.

3. Argument B was stated as being the central idea of the Kearns speech. Many of the arguments were belittled or the importance not mentioned at all.

4. Roberts used ridicule and sarcasm throughout the speech. The most common types of support were testimony and explanation. The testimony was usually quoted. The *Doctrine and Covenants* was referred to more often than any other publication.

5. The method of refutation was usually to (1) quote the argument verbatim; (2) deny the truth of the argument; (3) belittle the argument; (4) present the evidence and reasoning to refute the argument; (5) conclude by re-affirming the belief that the argument was false.

6. Generally there was no statement as to the effectiveness of the refutation. The presentation of the support usually suggested a definite feeling of success in the refutation.

7. The conclusion was an appeal for Mormons and Gentiles to be tolerant with one another. The final benediction thanked the audience for a splendid hearing.

8. Some time was devoted to explaining the attitude in which he proposed to pursue the discussion. Roberts explained that he believed in the amenities of debate and enjoyed an honest discussion when the opponents were honorable and talented, but that the amenities of debate did not require one
to say the statements were true when they were known to be false. "Therefore," he said, "when I meet and have a deal with such a speech as the one before me, it is not to be expected that I shall handle it with gloves, and I promise you I shall not."

9. Two digressions were made to discuss the probable author of the Kearns speech. Bitter attacks were made in both cases upon the character of the probable author.
III. HOW SPEECH

(Delivered May 31, 1903, in the Salt Lake City Tabernacle defending the Mormon people against the accusations presented at the Presbyterian General Assembly.)

Background.

In May of 1903 the General Assembly of the Presbyterian Church prepared to convene in Los Angeles, California. A large number of ministers of this group from the eastern part of the United States made it a point to pass through Salt Lake City on their way. The Ministerial Association of Utah, an organization comprised of Protestant ministers of all the Evangelical churches in the State, made it their business to invite the visitors to cooperate in a move against the Mormon Church. For the benefit of the traveling ministers, the Association published two pamphlets, "Claims of Mormons to be Considered Seriously" and "Temple Mormonism," to orient them on the "Mormon Question." Referring to the first pamphlet Mr. Roberts said:

This pamphlet pretended to give a brief history of the origin of the Mormon Church, and declared that the Prophet Joseph Smith was considered by his neighbors to be a character who was "low, unworthy, of bad repute in general, and that he was especially unworthy of confidence." It was a re-hash of the silly stories that sprang up in western New York and that are utterly unreliable, and which, while the Prophet lived in New York, could never be established against him, though every possible effort to do so was made.\(^1\)

\(^1\)Roberts, Defense of the Faith and the Saints, p. 121.

\(^2\)Ibid.
The second pamphlet was intended to show that the Mormon temples encouraged and protected the growth of polygamy.

The pamphlets were distributed to the Presbyterian ministers who passed through Salt Lake City, and it was intended to have them presented to the Presbyterian Assembly in Los Angeles, the Baptist Convention in Buffalo, New York, the Congregational Conference at Portland, Oregon, and then to the W.C.T.U., Y.M.C.A. and W.C.A. conventions of the same year; and finally to the Interdenominational Association of Women. Other than at the Presbyterian Assembly, it is not known whether the other organizations received the pamphlets.

Mr. Roberts made this observation about the pamphlets:

Their presentation to the gathered Presbyterian Ministers at Los Angeles doubtless had the desired effect for it resulted in some very heated speeches upon the subject of Mormonism, more especially in one delivered by Dr. Charles L. Thompson of New York, secretary of the Assembly.

Mr. Roberts reacted adversely to the speech and to the reports of it which indicated that Dr. Thompson had aroused a lot of enthusiasm at the Assembly. On May 31, 1903, Roberts had the opportunity of addressing the Young Men's and Young Ladies' Mutual Improvement Associations Annual Conferences of the Mormon Church in Salt Lake City. At that time he discussed the proposal of Dr. Thompson—"To crush Mormonism"—and asked the question, "How can it be done?"

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1Ibid., p. 122.
It was reported later that "Brigham H. Roberts hurled a Mormon defiance to the entire United States . . . and in an address [noted] for its eloquence, sarcasm and denunciation, scored the Presbyterian general assembly which has been in session in Los Angeles."

The speech was given in the Salt Lake Tabernacle and "with one exception the audience was the largest Sunday afternoon gathering that has been assembled in the Tabernacle in months. The galleries had to be thrown open and they were well filled. There was not an empty seat downstairs and the profuse display of feminine attire gave the body of the house the appearance of a living flower garden."  

On this quiet Sunday afternoon, with the congregation of young men and women listening attentively, B. H. Roberts presented his answer to the Presbyterians, "How?"

Outline.

I. The text is labeled "How."
   A. It is not from the Bible.
   B. It is "out of my own head. Perhaps that will account for its being brief."

II. Young men who engage in representing the work of God to the people of the earth should seek for knowledge.

1Salt Lake Herald, June 1, 1903.
2Ibid.
A. In 1832 Joseph Smith commanded the elders of the Church to enter into an extensive search for knowledge.
1. They were to be acquainted with things both in heaven and earth.
2. They were to understand things which have been, things which are, and things which must come to pass.
3. They were to acquaint themselves with things at home, and things abroad.
4. They were to have a knowledge of the wars and perplexities of nations and judgments which are on the land.
5. They were to have a knowledge of countries and kingdoms.

B. "I see in that a commandment to keep informed as to current events."
1. This "responsibility rests upon the young men who hold the priesthood."
2. "It applies to the members of the Mutual Improvement Associations."
   a. One of the chief objectives of the Association is to prepare young men to become exponents of the gospel.
   b. No knowledge can be of more importance in that work than current events which have a relationship to Mormonism."
III. One of the most important current events of the day is the passing of resolutions antagonistic to Mormonism by the Presbyterian General Assembly.

A. The Presbyterian ministers met to consider the interests of their Church.

B. They met to look a little after our welfare.

C. They formulated some interesting propositions.
   1. One proposition before the assembly was to "crush Mormonism."
   2. The text of this speech is to question the means of effecting the plan to crush Mormonism.

D. Dr. Charles L. Thompson, of New York, "aroused the most enthusiasm in the assembly."
   1. His references to Mormonism were bitter.
   2. They brought out great applause from the audience.
   3. Dr. Thompson suggested a way to crush the Mormons.
      a. He compared that Church to an octopus.
         b. The octopus can be killed only when it sticks its head out.
      c. The Mormon octopus has thrust its head forth.
         (1) Its high priest (Reed Smoot, an apostle) claims a senator's chair.
         (2) "Now is the time to strike."
         (3) "Perhaps to miss now, is to be lost."

E. The proposal of Dr. Thompson is a "lame and impotent" suggestion.
1. It is more ridiculous than the "fable of the mountain laboring to bring forth a mouse."

2. There is "not even the charm of novelty" in the recommendation.
   a. About the year 1896, the same fulmination against Mormonism was pronounced.
   b. Its "High Priest" by the name of Roberts claimed a seat in the lower house of Congress.
      (1) The "octopus was putting forth its head."
      (2) The time was then to strike.
      (3) The gentleman was excluded from his seat.
      (4) That achievement had little effect upon the Mormon Church.
         (a) It had the same effect as a mosquito alighting on the moon to effect the sphere.
         (b) The Mormon octopus survived that awful blow.
         (c) The gentleman who was denied his seat also survived.
   c. If Senator Smoot should be expelled from the Senate, "Mormonism would survive even that blow."

F. "It is not my purpose to discuss the issues . . . in a spirit of retaliation."

1. "I do not intend to answer railing with railing."
2. I do not wish to "revile those by whom we are reviled."

3. The law of the gospel of Christ is that we should "overcome evil with good."
   a. This does not mean we should not appreciate "our rights and liberties under the constitution."
   b. It does not prevent us from "pointing out the unjust conduct of our assailants."
   c. It does not "debar us from making protest."
   d. It does not "blind us to the absurdity of their plans for our destruction."
   e. "But we will not abuse our traducers, nor revile them because they revile us."

4. "The Church of Jesus Christ of Latter-day Saints occupies a position so exalted that it may smile at the efforts of men who propose to 'crush' it."
   a. Byron, in his "Childe Harold," described the position of the Church when comparing Voltaire and Gibbon.
   b. "The Bride, the Lamb's wife, ... stands too near the Bridegroom ... to fear the vain ravings of modern priests of Baal."

IV. Let us examine the proposition of Dr. Thompson to find out the method that he proposes to use in crushing Mormonism.

A. He eliminates educational, civilizing, and reform methods.
B. Brute force is the only method left.

1. Are the "ministers of Jesus Christ" recommending the throwing aside of all "legitimate methods of dealing with a body of people supposed to be in error on matters of religion?"

2. Do they infer that they favor force to accomplish that which "love and goodwill" should undertake?

3. Dr. Thompson was applauded by the assembled ministers for this recommendation.
   a. Are we "living in an age that boasts of its Christian civilization?"
   b. Or "have we been carried back to the dark ages?"
      (1) The rack, thumb screw and gibbets were used to correct opinions then.
      (2) Victims were dragged to the altar, and "made to burn incense at orthodox shrines," though they abhorred the sacrilegious act.

V. For the people who favor abandoning civilized methods, let us review the effects of force on Mormonism in the past.

A. From the moment Joseph Smith announced he had received a revelation there were those who wanted to crush Mormonism.

1. Opponents tried to beat down the testimony of Smith by ridicule, slander and misrepresentation.

2. Mobs tried to wrest the plates of the Book of Mormon from him during translation.
3. They tried to prevent the Book of Mormon from being printed.

4. After it was finally printed, they urged people not to purchase or read it.

5. In spite of these efforts, it was disposed of and read by the people.

B. "When the Church was organized, the rage of its opponents increased."

1. Hundreds perished in the unholy war of persecution.

2. "Finally, the opposition concentrated its hatred upon . . . the Prophet Joseph Smith."
   a. Time and again he was haled into court, only to be acquitted.
   b. "He was never condemned by the courts of his country."
   c. He died at the hands of a mob by powder and ball.

C. Mormonism did not die because the supposed head of the octopus was gone.

1. They had mistaken a man as the vulnerable spot of the Church.

2. The Mormon octopus did not die, but survived the awful shock.
   a. There was "momentary confusion."
   b. There was "profound sorrow."

3. The work which the Prophet did was "greater than the man."
4. Another head arose from the people, Brigham Young.
   a. He dealt with problems in a masterful way.
   b. He conducted a wonderful exodus of his people.
   c. He laid the "foundation of our present commonwealth of Utah."
   d. He made possible the "settlement of the whole intermountain region."
   e. The desire to strike this head was ardent.
   (1) "The sectarian harpies . . . croaked . . . 'wait till the head of this octopus' . . . dies."
   (2) Death struck Brigham Young, but Mormonism lived.
   (3) It not only lived, but extended its borders.

5. The head of the octopus was regarded as the organization of the Mormon Church.
   a. Dr. Richard T. Ely declared there was nothing comparable to it other than the German Army.
   b. An individual leader was no longer the "secret of Mormon success."
   c. The secret "is the institution itself."
(1) We have told the opponents that right along.

(2) The German army is not at all comparable to the Church of Christ in strength and excellence.

VI. The daily press says that, a "Declaration of War" is now made between the Presbyterians and the Mormons.

A. They must have been sleeping because this war was declared "eighty years ago," not just now.

1. It was made when Joseph Smith asked the Lord which sect was right.
   a. They drew near to God with their lips.
   b. Their hearts were far removed.
   c. They taught the commandments of men for doctrine.
   d. They had the form of godliness, but denied the power thereof.
   e. They were all an abomination in his sight.

B. The declaration was not called upon just the Presbyterians, but upon all untruth.

1. It is a harsh message.
2. It is a true one.
3. We are not responsible for it.
4. We have not sat in judgment upon the creed of another.
5. Joseph Smith did not sit in judgment upon the creeds of Christendom.
   a. He confessed his inability to do so.
b. His youth, inexperience, lack of judgment all proclaimed him unfitted to do so.

c. He inquired of God for wisdom to know which sect was right.

d. God passed judgment.

6. The declaration was a bold and great one.

a. God formulated the decision that became "Joseph Smith's duty to announce."

b. The "rubbish of theological dogma" was swept aside.

(1) The rocks of truth were laid bare.

(2) The foundations of the work were laid anew.

c. The Presbyterian creed is rendering valuable assistance in "confirming as true the message of God."

(1) "We, with them, are made witnesses."

(a) "We willing witnesses, they reluctant ones."

(b) "We conscious witnesses, they unconscious ones."

(c) "We witnesses of goodwill, they of strife."

(2) "The Lord declared that sectarian creeds were an abomination unto him."

(3) The most abominable is the Presbyterian."
(a) The Presbyterian creed is so abominable that the General Assembly has devoted its time to reforming it.
(b) Every effort to reform it proclaims its abomination.

VII. Two points of their creed clearly show that it is an abomination in His sight.

A. According to their creed on "God's Eternal Decrees," those elected to salvation owe that election to God's mere free grace and love.

1. The Presbyterian's own explanation of this is that election to salvation is not conditional upon faith or good works, but upon "sovereign grace and personal love" of God.

2. No wonder Raban, Bishop of Mayence, in writing to Hincmar, Archbishop of Rheims, wondered what purpose he had in his labor in the service of God.
   a. If he happened to be predestined to death, he could never escape.
   b. If he happened to be predestined to life, even though he were wicked he would arrive at eternal rest.

3. Burns satirized this absurd doctrine in his "Holy Willie's Prayer."

4. This is the principle of predestination as applied to people who die in infancy.
a. Chapter ten of the creed says that elect infants are saved by Christ who works when, where and how he pleases.
b. The Presbyterian creed implies everlasting damnation of infants.
   (1) This was not denied, but because of the apparent injustice to innocent babes, Presbyterians began to offer the explanation that all infants dying in infancy were elect.
   (2) The assembly at Los Angeles, being authorized to decide for the Presbyterians, has declared the belief that all infants dying in infancy are of the elect.
      (a) It is gracious of them.
      (b) One feels easier about the fate of innocent babes.
      (c) The Amendment of the creed respecting the fate of infants helps it but a very little.

5. The damnation of a good man because he is not of the elect is as bad as damning an innocent babe.
a. Here is a man who possesses "clean hands and a pure heart."
b. He entertains noble aspirations.
c. He performs honorable deeds.
d. He discharges his duties with reasonable fidelity.
e. He leads a virtuous life.
f. If not of the elect, this man is doomed eternally.
   (1) However righteous he is, his doom is everlasting damnation.
   (2) They should pass another resolution decreeing supposedly righteous men of the elect also.
B. They should reform their creed "with reference to the fate of the heathen."
   1. The Reverend A. A. Hodge, D.D. says that heathens are evidently strangers to God, and going to death in an unsaved condition.
   2. After two thousand years of Christianity, two-thirds of the world is still outside any form of Christianity.
   3. In the past the proportions of Christians to others has been less.
   4. According to the Presbyterians, the gospel may be applied nowhere but in this present life.
      a. Those who fail to receive the gospel here are eternally lost.
      b. If this be true, God has created the main "fuel for the flames of hell."
C. It is no wonder that God declared the creeds of men an abomination in his sight.
CONCLUSION
VIII. "I cannot close these remarks in any other than a hopeful spirit."
A. It is encouraging to see the Presbyterians amending their creed.

B. The light may bring a new dawn upon their minds.

C. They should add line upon line and precept upon precept until they eliminate the glaring abominations and see the fullness of the gospel of Jesus Christ as revealed through the Prophet Joseph Smith.

D. May the Lord bless you, and also the Presbyterians.

**Evaluation.**

**Method of Introduction.**—Roberts began by announcing the title of the speech, but no explanation was made concerning its meaning until after the introduction. He set up a definite plan for the introduction in order to lead the audience into his subject without losing their interest. Since his audience consisted of a great number of young people, it was necessary that he develop their interest in the subject. The introduction was a series of ideas with which the audience would necessarily agree. The first idea was that young men should seek knowledge. The second idea was that being informed on current events is part of gaining knowledge. The third idea was that the most important types of current events to the audience are those that have a relationship to Mormonism. The congregation could agree with those three statements. The discussion began with the declaration that one of the important current events was the passing of resolutions antagonistic to Mormonism by the Presbyterians.
Argument or Arguments of Speech

A. The Mormon Church must be crushed.

B. The Presbyterian Church is the true Church of Christ.

Application of Effective Steps of Refutation.

ARGUMENT A: The Mormon Church must be crushed.

1. Statement of the argument.—In stating this argument Roberts quoted the lines from the speech by Dr. Charles L. Thompson in which he said that Mormonism must be crushed. Mr. Roberts then announced that his text was labeled "How?" in order to question the means by which the "crushing" was to take place. From this statement he reasoned that Mormonism could not be crushed. The statement of both the argument and the counter-argument was interesting and direct.

2. Statement of the importance of the argument.—Robert quoted from Dr. Thompson to help establish the importance of the argument. Thompson was quoted as saying, "It [Mormonism] must be crushed. Now is the time to strike. Perhaps to miss it now, is to be lost." Roberts observed that Thompson's discourse must have been great in order to have a climax such as that. The indication was that the argument was very important to Dr. Thompson.

3. Refutation of the argument.—Robert first resolved the method of crushing Mormonism to that of physical force. His deduction was made from the suggestions of Thompson for effecting the crush. Therefore, his first point of refutation was directed against the idea of crushing Mormonism by physical
force. The effects that physical persecution have had upon Mormonism from the beginning to the present time (1903) were described. Roberts repeatedly reasoned that Mormonism had lived through the crushing effects of physical force. As a conclusion he commented that the Presbyterians at the assembly had the same attitudes as other persecutors. Explanation and example were the two primary forms of support for the refutation of this argument.

4. Statement of the effectiveness of the refutation.—Mr. Roberts suggested the idea that he had done some damage to the case of the opposition by declaring that with all of the force and physical persecution against Mormonism, it did not lose strength but rather gathered momentum.

ARGUMENT B: The Presbyterian Church is the true Church of Christ.

1. Statement of the argument.—The argument was not stated, but a counter-argument was stated in this way: Joseph Smith received a revelation from the Lord declaring that sectarian creeds were an abomination to him. Roberts said that of all the sectarian creeds on the earth, the Presbyterian was the most abominable.

2. Statement of the importance of the argument.—The significance of the argument was not mentioned. Roberts indicated the importance of the counter-argument when he stated that the Presbyterian Creed was so abominable that the General Assembly had devoted its time to reforming it.
3. Refutation of the argument.—The method of refutation was similar to that used in other speeches. Following a short explanatory comment, Roberts read a quotation from the Creed. An explanation and interpretation was then given about the quotation and a conclusion was drawn that supported his contention. The explanations of the passages quoted from the Creed were taken from writings of Presbyterian and Protestant authorities. They were usually quoted. In one place he read Burns's "Holy Willie's Prayer" as a satire of the Creed. Roberts condemned many of the beliefs advocated by the Creed. Some of the revisions made by the Assembly were discussed, and he commended the Presbyterians for making the changes. Roberts quoted extensively from the Creed and supported his refutation with examples and illustrations.

4. Statement of the effectiveness of the refutation.—Roberts made no blanket statement concerning the effectiveness of his argument. He inserted between points in the discussion brief statements that suggested he felt that his refutation was adequate.

Method of Conclusion.—In the conclusion Roberts reiterated the idea that the Presbyterians should make many more revisions in their creed until they are brought to see the gospel as it was revealed to the Prophet Joseph Smith. As a final benediction he asked the Lord to bless the congregation and also the Presbyterians.
Conclusions.

The following are the findings observed in evaluating the "How" speech.

1. The speech fell within the arrangement of the three part method of organization—introduction, discussion and conclusion.

2. The introduction was calculated to lead the audience into the discussion in a logical way without losing the interest of a young audience. There was a very definite chain of ideas that led from one point to the next and finally to the discussion.

3. There were two main arguments. Argument A was quoted; the other was implied by the statement of a counter-argument. A brief introduction preceded the statement of each of the arguments.

4. The importance of the arguments was expressed by implication and suggestion. The expression of the importance was not direct or labeled as such.

5. The primary supporting materials were explanation, example and illustration. Verbatim quotations of testimony were used extensively. A poem by Burns was quoted; the Presbyterian Creed was quoted repeatedly during the part of the discussion relating to it.

6. The effectiveness of Roberts' refutation was usually suggested by short comments inserted in the discussion.
7. In the conclusion, a suggestion was made for the Presbyterians to continue revising their creed until it expressed the gospel as revealed to Joseph Smith.

8. Before entering into the discussion, Roberts made a statement concerning the attitude in which he proposed to discuss the issues between the Mormons and the Presbyterians. He said that it was not in a spirit of retaliation, because the Lord said to overcome evil with good. But, that one must not be prevented by that from pointing out the unjust conduct of assailants, or from making a protest against their improprieties.
Fig. 5

Roberts the Statesman, Missionary, Soldier, Author and Orator
1933
CHAPTER V

ANALYSIS OF SPEECHES DEFENDING THE FAITH

I. FIFTH GOSPEL SPEECH

(Delivered May 29, 1904, in the Granite Stake Tabernacle, defending the authenticity of the Book of Mormon.)

Background.

In March of 1904, Dr. William M. Paden, a Salt Lake minister, preached three discourses, on succeeding Sundays, against the third book of Nephi as recorded in the Book of Mormon. Dr. Paden delivered the sermons before large, interested congregations. He labeled the third book of Nephi, throughout the series, as the "Fifth Gospel," the other four being the books of Matthew, Mark, Luke and John in the Hebrew scriptures. Dr. Paden discussed in the discourses the worthiness of the Nephite book to be classed with the other four gospels. He concluded that it was not worthy of any such classification. His primary objection was that the book was in the main a plagiarism of the Bible, and added nothing new to the Christian picture of Christ and his teachings as each of the other four gospels did.1

As has been pointed out in an earlier section, Mr. Roberts despised the practice of plagiarism in any work. In view of that, and his desire to represent things in their true perspective, coupled with a mind to defend his religious concepts against an unjust representation, Mr. Roberts felt that the sermons needed to be refuted. He was particularly sensitive about criticism of the Book of Mormon, since to prove one part of it untrue would be to disprove its divine origin and consequently undermine the entire "Mormon Church." In discussing this situation he wrote that if "Joseph Smith is representing Nephi as doing that which is impossible, ... [it] throws the whole Book of Mormon under suspicion of being fraudulent."¹

On Sunday, May 29, 1904, in the Granite Stake Tabernacle located in Salt Lake City, Utah, Mr. Roberts delivered his "Fifth Gospel" speech in refutation of one of Dr. Paden's Book of Mormon sermons, "Gospels Apocryphal and Real."

Outline.

INTRODUCTION

I. A sectarian minister preached three discourses against the third book of Nephi, contained in the Book of Mormon.
   A. He labeled third Nephi the "Fifth Gospel."
   B. The other four gospels are contained in the Hebrew Scriptures.

C. The gentleman says the Nephite book is not worthy to be classed with the other gospels.

II. The third discourse, "Gospels Apocryphal and Real," will be dealt with tonight.

A. A word of explanation about the term apocryphal gospels.
   1. The four gospels leave undescribed the infancy and youth of Christ.
   2. Fable and legend filled the space left out by history.
   3. This is called the Apocryphal New Testament.
      a. The Gospel of the Infancy deals with his sojourn in Egypt and childhood days.
      b. The Gospel of the Birth of Mary, about fifteen or twenty books, complete the group.
      c. They are extravagant and wonder-creating.
      d. They are generally discredited by Christians and called "apocryphal."
   4. The Fifth Gospel is classed with the apocryphal books by our reverend friend.

B. "I shall . . . read you the synopsis of the reverend gentleman's discourse."
   1. The chief objections to the book are mentioned.
   2. The minister prepared it himself for publication.
   3. It "contains all the points he scored against our third Nephi."
4. "Gospels Apocryphal and Real" was the title of Dr. Paden's sermon.
   a. "It was . . . a continuation of his sermons on the book of Nephi."
   b. "He first gave an account of the apocryphal gospels."
   c. "These he compared and classed with the gospel according to Nephi."
     (1) "Much in these so-called gospels anyone could quote or gather from the real gospels."
     (2) "The greater part of the rest of the matter . . . anyone could write."
   d. "After this Dr. Paden went on to speak of the manner in which our real gospels added something of real worth to the pictures of Christ."
     (1) Matthew improved on Mark.
     (2) Luke improved on Matthew and Mark.
     (3) John improved on them all.
   e. He then asked, "Does III Nephi add anything worthwhile to the picture?"
     (1) What does Nephi add which deserves to be classed with the story of the prodigal, the good Samaritan, or Matthew's parables?
     (2) "How does it come that this so-called fifth gospel gives us no new parables?"
     (3) "One real, original" or new addition "would give it the necessary standing."
f. The test of real authenticity is "not where do men say they got it, but, is it gold?"

(1) The four nuggets are gold.

(2) You must submit your nugget to the gold test.

DISCUSSION

III. You will observe that the primary considerations of the discourse are these.

A. "Does third Nephi add anything to the picture of Christ?"

B. "Is our Christian Knowledge increased by it?"

IV. Third Nephi does add to the picture of Christ.

A. One great truth is announced in third Nephi.

1. Jesus appeared in this western world.
   a. The justice and mercy of God in our conception are broadened.
   b. The mercy and labors of God's Son were not confined just to the eastern hemisphere.
   c. The Son was sent on a special mission to the western world.
   d. He presented the same truths upon which the gospel was based in the eastern world.
   e. He told the Nephites that his labors in Judea were not the only he was to perform.

2. Christ's mission and labor are enlarged beyond that mentioned in the four gospels, "and the knowledge can only be found in the Fifth Gospel."
B. To view the subject in closer quarters "let me call your attention to conditions existing at the opening of this Fifth Gospel."
1. "It opens with the ninety-first year of the reign of the Judges."
2. That year "corresponds to our year one of the Christian era."
3. The Nephites were expecting the birth of the Son of God.
   a. Nephite prophets had "foretold the coming of Messiah."
   b. A Lamanite prophet prophesied concerning events that would occur.
      (1) A sign would be given to the people of the western world.
         (a) There "should be the continuance of light of day through two days and a night."
         (b) The sun should sink and rise as usual, but there would be light constantly.
      (2) "A new star should appear."
C. "Does that add anything to the picture in the career of Messiah?"
   1. "Is it nothing that the inhabitants of the western world should see in the heavens a most beautiful sign that Jesus had been born?"
      a. The sign was a fulfillment of the prediction that had been made by the prophets."
b. By that sign they should receive a testimony that the Son of God had come and would "bring to pass the redemption of the race."

2. "I think it adds a beautiful picture to the life of Jesus Christ."

D. The Lamanite prophet also predicted signs that should attend the Messiah's death.

1. Through prophecy the Nephites had become acquainted with the fact that He must die and be buried.

2. The prophet declared that during the time that Christ was upon the cross many events would take place.

   a. The hemisphere should be shaken by the throes of nature.
      (1) Valleys should become mountains.
      (2) Mountains should be shaken down.
      (3) Parts of the land should be covered by the sea.
      (4) Cities should be destroyed.
      (5) Mountains should cover wicked cities.
      (6) There should be upheaval, earthquakes and lightnings.

   b. This would be "followed by three days of intense and complete darkness."

3. The signs of the Messiah's birth and death on this continent occurred and the gentleman is asked if they "do not add something to the picture of Christ's life."
a. There is something "beautiful and appropriate" in these signs.

(1) It is fitting that he who is described as the "Light and the Life of the world" should have his entrance into life proclaimed by a night with no darkness.

(2) It is equally appropriate that when he is laid low in death, the world should have the testimony of light eclipsed.

b. "In them I see added pictures in the life and career of the Lord Jesus Christ."

E. The traditions of the native American races prove that these signs did come to pass.

1. Mr. Bancroft, in his book, says that the sun and moon were eclipsed, the earth shook, and rocks sent asunder.

a. This happened in 116 years after the invention of the Toltec calendar.

b. The year has been deduced to be 33 A.D.

2. Bancroft, quoting from the History of Guatemala by Juanos, says that three suns were seen.

3. Nadaillac, in his Prehistoric America, after speaking of certain creation and flood traditions, says that other traditions allude to convulsions of nature.

F. "I shall read to you from III Nephi, describing the appearance of Jesus on this land."
1. A company of 2500 men, women and children had gathered at a temple following the cataclysms.
   a. They were speaking of the signs that had been given of the Messiah's birth and death.
   b. They were conversing concerning the Messiah himself.
   c. They heard a voice, indistinct at first, which spoke to them.
      (1) It said, "Behold my beloved Son . . . hear ye him."
      (2) "They saw a man descending out of heaven . . . clothed in a white robe."
         (a) "He stretched forth his hand and spoke unto the people . . ."
         (b) "Behold, I am Jesus, whom the prophets testified shall come into the world."
         (c) "I have drunk out of the bitter cup . . . and have glorified the Father in taking upon me the sins of the world."
      (3) "And it came to pass that when Jesus had spoken these words, the whole multitude fell to the earth."

2. "Can any man read this simple yet sublime account of Messiah appearing to the inhabitants of this western world, and then say the Fifth Gospel adds nothing to the treasury of Christian knowledge?"
G. Complaint is made that Messiah merely repeated the Sermon on the Mount.

1. Objectors to the Book of Mormon claim that the authors of the book were so wanting in originality that they did not give "Jesus the opportunity of preaching an original discourse."

2. "I ask the Christian objectors to . . . suppose the Book of Mormon were not in existence."

a. "Suppose that we begin to reflect on the empires and nations . . . [that] did occupy this land of America in ancient times."
   (1) "Suppose that it began to occur . . . that it would have been a grand idea if the Son of God had come" to those people and proclaimed the gospel.
   (2) Suppose that Jesus did come to those people.

b. "What would be the nature of his mission?"
   (1) Would it not be to declare the fact that Jesus Christ is the Redeemer of the world?
      (a) Is that not the most important truth to mankind?
      (b) Would not that be the most important thing to have declared?
      (c) "I believe all Christians must necessarily say yes."
      (d) "That is just what happened."
(e) "The Fifth Gospel starts with that sublime, important truth."

(2) "What would be the next most important thing?"
   (a) "Would it not be to teach man his moral duty?"
   (b) His relationship to God and the Savior was fixed by the first revelation.

(3) What would he teach next?
   (a) He would teach the "ethics of the gospel of Christ."
   (b) He would teach the moral law which is to take the place of the old law.
   (c) "So Messiah starts out with the same doctrines that he taught upon the mount."

3. There are not wanting Christian authorities who assert that the sermon on the mount was not a single discourse.
   a. It was a collection of "ethical truths that Jesus taught from time to time."
   b. They were grouped together to appear as one discourse.
   c. The Savior declared to the Nephites that the truths he had been teaching them "were the same that he had taught in Judea."

4. The Book of Mormon version of these ethical truths adds something to the Bible version of the sermon on the mount.
a. One new beautitude in the Book of Mormon says, "Blessed are ye if ye shall give heed unto the words of these twelve."

(1) The minister makes light of the request by God to respect the teachings of his servants.

(2) It is proper for Jesus to ask the people to pay heed to what the twelve say.

b. Matthew says, "Blessed are the poor in spirit; for theirs is the kingdom of heaven."

(1) Third Nephi says, "Blessed are the poor in spirit who come unto me; for theirs is the kingdom of heaven."

(2) A man can be poor in spirit and still fail of salvation.

(3) Those who are poor in spirit and come unto him inherit the kingdom of heaven.

c. The New Testament says, "Blessed are they which do hunger and thirst after righteousness; for they shall be filled."

(1) It does not say with what they should be filled.

(2) The Book of Mormon version says that they shall be filled with the Holy Ghost.

(3) That is more definite.

d. Matthew says that "no man can serve two masters," and "take no thought for your life, what ye shall eat, or what ye shall drink."
(1) Infidels level their sarcasm at this passage of scripture.
   (a) They denounce it as "utterly impractical" and false in theory and practice.
       (i) It is "evidence that Jesus was a mere idle dreamer."
       (ii) The passage takes no thought for the morrow.
   (b) If applied to the world's affairs, it would plunge the world into "barbarism."
   (c) "There could be no civilization under such conditions."
   (d) There has not been a "Christian argument against that assault."

(2) The **Book of Mormon** throws light upon the situation.
   (a) The **Book of Mormon** says the words were addressed to the twelve men whom he chose to preach the gospel.
       (i) They were to dedicate themselves unto the Lord.
       (ii) They were to give no thought to temporal things.
       (iii) They were to put their heart and soul into the work of their ministry.
       (iv) Their Father in Heaven would open the way for them to get food and raiment.
(b) Thus limited, that doctrine is all right.
(c) The Fifth Gospel places in our hands the means of meeting the scoffs of the unbeliever.

e. The sixth chapter of Matthew says that the evil is made sufficient for the day.

(1) Three learned commentators say that that maxim is expressed better in the King James translation than any other.

(2) Third Nephi says that the "day is made sufficient for the evil."

(a) This is a better expression.

(b) They have more reason to praise the third Nephi version.

V. The Fifth Gospel adds something to our Christian knowledge.

A. It gives explicit instructions in the method of baptism.

1. "Ye shall go down and stand in the water."

2. "These are the words which ye shall say, calling them by name: Having authority given me of Jesus Christ, I baptize you in the name of the Father, and of the Son, and of the Holy Ghost."

3. "And then shall ye immerse them in the water, and come forth out of the water."

4. The four gospels do not have a clear statement in regards to this ordinance.
a. For two or three hundred years the custom of the Saints was used as an interpretation of the manner of baptism.

b. Jesus had not specified the manner of baptism.
   1. Man began to wonder about methods other than immersing.
   2. Sprinkling was adopted.

c. Various other methods developed.
   1. The Greeks immerse three times.
   2. An American sect baptizes three times face downward in the water.
   3. Protestant sects sprinkle or pour water on the candidate.
   5. The Catholic Church insists that sprinkling is the proper method.

5. What parable could be so precious as this explicit statement of how the ordinance of baptism shall be administered?

B. The Fifth Gospel gives instructions on the subject of the Sacrament.
   1. The prayer of consecration of emblems explains the purposes of the Sacrament.
      a. The bread is sanctified and eaten in remembrance of the body of the Son.
      b. It is a witness unto God.
(1) They take upon them the name of the Son.
(2) They are to remember him.
(3) They are to keep his commandments.

2. "If the four gospels had contained the instructions of Jesus Christ on this subject as found in the Fifth Gospel, ... the Christian world would have escaped one of its bitterest religious controversies."

a. "The Roman Catholic Church today would not ask men to be so untrue to their intellectual consciousness as to believe the wafer which they place upon the tongue ... is the actual body and the actual blood of Christ."

b. The Protestant world would not be divided and sub-divided upon the question.

3. The prayer of consecration is equalled only by the Lord's prayer.

a. It has completeness.

b. It has a succession of complete thoughts.

c. The thoughts are fitly spoken.

d. Nothing can be added or subtracted without marring it.

e. It is an important item of Christian doctrine.

C. This passage from St. John puzzles the expounders of scripture: "And other sheep I have which are not of this fold; them also I must bring, and they shall hear my voice and they shall be one fold, and one shepherd."
1. The Christian ministers say that Jesus referred to the Gentiles.

2. That does not harmonize with the story of Jesus and the woman of Canaan.
   a. She asked Jesus to heal her child.
   b. The apostles said for him to send her away.
   c. He said, "I am not sent but unto the lost sheep of the house of Israel."

3. Therefore, when he said he had other sheep, "he had reference to some branch of the house of Israel, and not to the Gentiles."

4. In the Fifth Gospel, Jesus told the Nephites that they were the people he had in mind when he uttered that scripture.
   a. His disciples in Judea did not understand.
   b. Because of their stiffneckedness Jesus was commanded to say no more to them upon the subject.
   c. "Do not these facts throw some light upon our knowledge of Christian truth?"

5. Jesus told the Nephites that he would go to the lost tribes of the house of Israel and minister to them when he was through with his ministrations to them.

D. Jesus discusses the matter of the Gentiles in the Fifth Gospel.

1. The Gentiles were predicted to take possession of this land.
   a. They should be blessed upon this land.
b. They should be fortified against all other nations.

c. They should be brought forth with the house of Israel.

d. They should assist in building up the New Jerusalem.

2. They were promised that they might become as fathers and mothers to the house of Israel.

3. They should become completely identified with the Israel of God upon this land.

4. If they reject the gospel of Christ, then the hand of God would be upon them.

   a. They would no longer be honored.

   b. They should be humbled.

E. The Fifth Gospel deals not only with the past, but also with the present and the future.

1. It sounds a note of warning to the Gentile nations.

   a. They hold their proud position upon the condition of their faithfulness to God.

   b. "Let no nation think itself beyond the power of God."

      (1) Imperial Rome was confident.

      (2) Rome was humbled and passed away.

         (a) It was said: "While stands the Coliseum, Rome stands; when falls the Coliseum, Rome falls."

         (b) "When Rome, the world."
(c) "But the world fell not when Rome fell."
(3) "As it has been in the past, so, too, it may be in the future."

2. "If God's conditions are not complied with," he will break the nation "that rises up in proud rebellion against him."
   a. "This is God's earth."
      (1) "It is his by right of proprietorship,"
      (2) He created it.
      (3) He is guiding its destinies.
      (4) He grants power in trust and "the nation that is unfaithful to that trust must account to God for it."
   b. This warning that comes from the Fifth Gospel is important.

CONCLUSION

VI. "A word in conclusion about the 'gold test' that our ministerial friend proposes to apply to the Fifth Gospel."
   A. "He says 'The question is not, where do men say they get it, but, Is it gold'."
      1. We can establish where we got it beyond all question.
         a. It is sustained by testimony that has not been impeached.
         b. The testimony is unimpeachable.
   B. The Fifth Gospel is now submitted to the "assay test."
1. "Are these important truths we have been considering?"
   a. "Is the light which it throws upon the word of God contained in the Four Gospels, of importance?"
   b. "Is the fact that Jesus visited this western world and announced the saving power of his gospel ... a golden truth?"
   c. "Is the solemn warning to the Gentile nations inhabiting the western world worth while considering?"

2. "I shall leave you to answer that."

C. "I want to suggest an improvement on the gentleman's ... assay test."

1. The question should not be, are the Gospels all gold, "but is there gold in them?"
   a. The Four Gospels are not without alloy.
   b. There are imperfections of expression in them in the fact that they do not convey all that Jesus taught and did.
      (1) At best they are fragmentary.
      (2) St. John informs us that if all the things that Jesus did and taught were written, they would fill the world.
      (3) "We have not the full reports of Messiah's discourses."
         (a) The full and pure word of God is not in the Four Gospels.
(b) We have the "recollections of the evangelists" of what Jesus said and did.
(c) "Only those who read the Greek . . . may read even the Four Gospels in the language in which the Apostles wrote them."
(i) We have translations, and with each translation "a dilution takes place."
(ii) The force of the original work is lost in translation.

2. The Book of Nephi is not the original work; it is Mormon's abridgement.
   a. He has condensed it and undoubtedly given us a less perfect account than that given in the original Book of Nephi.
   b. Then, we have not even Mormon's original abridgement, but the Prophet Joseph's translation in imperfect English.

3. All of the Five Gospels are fragmentary.
   a. They indicate the imperfections and limitations of things that pass through human hands.
   b. God's precious truths are found in the Fifth Gospel as well as in the four Hebrew Gospels.
   c. The truths of the Nephite Gospel are precious and important.
Evaluation.

Method of Introduction.—Roberts reviewed briefly the situation that had motivated this particular speech (note background). He explained that he would deal with the third discourse of the minister, "Gospels Apocryphal and Real." For clarity he briefly explained the meaning of the term "apocryphal gospels" and then read a synopsis of the minister's discourse, prepared for publication by the minister himself. The introduction was lengthy, but representative of Roberts.

Argument or Arguments of Speech.
A. Third Nephi adds nothing to the picture of Christ.
B. Third Nephi does not increase our Christian knowledge.

Application of Effective Steps of Refutation.
ARGUMENT A: Third Nephi adds nothing to the picture of Christ.

1. Statement of the argument.—Roberts indicated very clearly the argument he intended to refute. After reading the synopsis, he declared that the minister's objection to third Nephi was that it adds nothing to the picture of Christ and does not increase our Christian knowledge. Roberts stated both arguments at the beginning of the address. The statement of the argument was very clear and direct.

2. Statement of the importance of the argument.—Roberts noted that these arguments (as listed above) were the minister's main objections to the book of Nephi. This indicated that the arguments were of importance.

3. Refutation of the argument.—Argument A was refuted by explanation and illustration. Most of the refutation was
taken from the third book of Nephi. In order to refute the argument Roberts quoted extensively from the book of Nephi. He validated happenings described in third Nephi by reading several quotations from books on ancient history. He referred to three different authors—Bancroft, Juarros and Nadaillac. As final refutation he compared passages of the Bible with similar passages from third Nephi. The passages from third Nephi clarified the biblical references, and according to Roberts, added to the picture of Christ.

4. Statement of the effectiveness of the refutation.—Roberts usually commented on the effectiveness of his refutation following each important point. After a point had been made, Roberts would say, "Does that add anything to the picture in the career of Messiah?" or "I pause again to ask this reverend gentleman if the signs of Messiah's death on this continent do not add something to the picture of Christ's life?"

ARGUMENT B: Third Nephi does not increase our Christian knowledge.

1. Statement of the argument.—This argument was stated very clearly at the beginning of the speech. Roberts introduced this argument by stating that he would like to show the young people that the Fifth Gospel adds something to their Christian knowledge.

2. Statement of the importance of the argument.—Mr. Roberts mentioned at the beginning of the address that the
two arguments were the minister's main objections to the book of Nephi. He did not stress this any further.

3. Refutation of the argument.—This argument was refuted by explanation and illustration. Roberts explained that the Fifth Gospel gave explicit instructions in the method of baptism, on the purpose of the Sacrament, and clarified certain passages of the Bible. In support of these contentions he quoted at length from the third book of Nephi, and then explained how the passages contributed to our Christian knowledge.

4. Statement of the effectiveness of the refutation.—After many of the quotations and explanations Roberts stated that undoubtedly something was added to their Christian knowledge by that. There was a very positive indication that his refutation was effective.

Method of Conclusion.—The conclusion was comparable to the introduction in length. In the conclusion Roberts referred back to the synopsis quoted in the beginning. The minister had suggested that the four Hebrew gospels were pure gold, and that if the book of Nephi were to compare with them, it must be submitted to the "gold test." That is, the gospels of Matthew, Mark, Luke and John all contained truths, and third Nephi must be shown to contain truths not in those four books. Roberts concluded the address by stating that he had indicated places where the Fifth Gospel contained new truths, but that all five gospels had imperfections and limitations
and all five of the gospels contained some truth. He used no final benediction.

Conclusions.

The following are the findings observed during the evaluation of the "Fifth Gospel" speech.

1. This speech followed the three-part method of organization: introduction, discussion, and conclusion.

2. The introduction was devoted to explaining the events that occurred motivating this speech, clarifying the term "apocryphal gospels" and reading a synopsis of the minister's discourse.

3. There were two arguments in the discussion of this speech. Roberts stated the arguments very clearly.

4. The importance of the arguments was discussed, though only briefly.

5. The primary supports in the refutation were taken from the Bible and Book of Mormon. Happenings described in third Nephi were validated by quotations from ancient histories.

6. In most cases where a quotation was read, it was followed by an explanation pointing out how it aided in refuting the argument.

7. In the conclusion Roberts stated that none of the five gospels was perfect, but that they all contained some truths.

8. There was no final benediction as used in other addresses.
II. FALLING AWAY SPEECH

( Delivered March 10, 1929, over KSL Radio in Salt Lake City, Utah, defending the Mormon belief that Christ's original church had been removed from the earth until Joseph Smith restored it.)

Background.

During the latter part of the 1920's the Church of Jesus Christ of Latter-day Saints instituted a program for informing members and non-members about doctrine and beliefs through several series of radio broadcasts. On January 6, 1929, James E. Talmage, one of the Twelve Apostles of the Church, introduced his series of talks with the following statement:

Seventeen consecutive addresses have been given here, at this recurring Sunday evening hour, under the auspices of the Church of Jesus Christ of Latter-day Saints. These have been so far related to each other as to constitute a series, compromising prominent features of the personal ministry of the Lord Jesus Christ. Now we enter upon a second series, in the course of which we shall consider the Apostolic Ministry as pertaining to the early period of the Primitive Church, and, of necessity, the relationship between the Church in that period and the Church as re-established upon the earth in these modern days.¹

His talks continued weekly until March 3, 1929. All of the talks were printed in the Deseret News. Following the printing of his last talk was this brief footnote:

Note: On Sunday evening next, March 10, the Third Series of addresses in these services will be commenced. The general subject will be the "Falling Away" from the Christian Religion and Faith. The speaker will be Elder

¹Deseret News, Saturday, January 12, 1929.
Brigham H. Roberts, Senior President of the First Council of the Seventy, Church of Jesus Christ of Latter-day Saints.¹

On Sunday evening, March 10, 1929, B. H. Roberts delivered the first address, in a series of sixteen, proclaiming the "World's Loss of the Christian Religion and Church." The purpose of this series of addresses was to establish the Mormon Church as the Church of Christ and refute the claims of the other Christian Churches.

Outline.

INTRODUCTION

I. "Ladies and Gentlemen of the Radio Audience: I give you all hail, and bid you welcome to this hearing."

A. Appreciation is expressed for the opportunity of addressing you.

B. The subject to be discussed is "The Falling Away, or the World's Loss of the Christian Religion and Church."

1. These are high themes.

2. The "statement of the title of the treatise is a challenge to all 'Christendom' equally."

DISCUSSION

II. The most important characteristic of the religion and church established by Christ is oneness.

A. It starts with the statement in St. John: "I and my Father are one."

¹Ibid., March 9, 1929.
B. Christ said, "He that hath seen me, hath seen the Father.

C. He said again, "I am in the Father, and the Father in me."

D. In the hour of Christ's approaching death, his desire was for the oneness that existed between him and the Father to subsist between others.
   1. It should subsist between the apostles and himself.
   2. It should subsist between the apostles and all who receive God's message.
   3. Christ prayed for this oneness at Gethsemane.
      a. "Holy Father, keep through thine own name those whom thou hast given me, that they may be one."
      b. "Neither pray I for these alone, but for them also which shall believe me; . . . that they all may be one."

E. This should be a perfect oneness between the Father, the Son, the Apostles, those who believe, the members, and the whole Church.

F. This should be a oneness in conceptions of God, of Christ and of the Holy Ghost.

G. There should be an agreement in ordinances, authority, organization and government.

H. This oneness is to be the evidence to the world that God had sent the Christ.

J. Since "Christendom" manifests an absence of oneness, have we not the right to challenge their claims?
III. Three divisions exist in Christendom.

A. The Roman Catholic Church claims that she is the very church in direct succession from the primitive church.
   1. It is identical with the Church founded by Jesus Christ.
   2. It carries on and transmits the mission which the apostles had from Christ.
   3. It is the only true and abiding messenger sent by Christ.
   4. The Reverend Joseph Bruno says that the Catholic Church has had an unbroken succession of pastors from the time of the apostles.
      a. A list of Roman popes from the pope said to have been ordained by St. Peter to Pope Leo XIII is given in his book, *Catholic Belief*.
      b. The popes since Leo XIII's death are held in the same high dignity.
   5. An identity of the Roman Catholic Church of today is claimed with the Church of the Apostles of the Christ.
   6. For the Roman Catholics, and the world, these things represent tremendous facts, if they are facts, and if they are true.

B. The Greek Orthodox Church challenges the Roman segment.
a. He said that the Greeks developed Christendom immediately after the coming of Christ.
b. The original establishment of the Greek Church is directly referred to Jesus Christ and his apostles.
c. He presented historical documents that established the original Christian Church as the Greek Church.

2. Many controversies raged between the eastern and the western churches during the ninth, tenth, and eleventh centuries.

a. The Church of Rome became as much a schismatical church to the Greeks, as the Greek Church did to the Romans.
b. There was a mutual excommunication between the eastern and the western churches.
   (1) It became final in the year 1054 A.D.
   (2) Since then they have been mutually heretical.

C. Because of the large numbers and the many divergencies, the Protestant or Reformed subdivisions are not as easily treated.

1. The most powerful Protestant Church is the Episcopal Church of England.

a. It is now claiming apostolic origin.
b. It is trying to get away from the notion that the Church had its beginning in the defection
of King Henry VIII from the pope and the Church of Rome.

(1) For centuries it was fully identified with the Church of Rome.

(2) Her doctrine and administration were the same.

(3) She received missions of the pope's appointing.

c. It does not matter whether the Church of England "is of apostolic origin, or identified with Rome," since she declares in an official homily that the whole of Christendom has been drowned in abominable idolatry by a space of 800 years and more.

(1) This description would include the antecedents of the Church of England.

(2) It passes all understanding how parliament and the King could resurrect a church endowed with divine authority and apostolic sanction from such a state of "abominable idolatry."

2. The reformed Churches came directly or indirectly from the revolt of Luther against the pope and the Church of Rome.

a. Luther denounced the pope.

b. He denied the Church of Rome any power of excommunication.
(1) For him she was in a state of apostasy and could take nothing from him.

(2) Neither could she confer anything upon him.

c. Luther declared anew the Christian doctrine and the true Church of Christ.

(1) He was excommunicated by the Roman Church.

(2) If the Roman were the true church, Luther had no authority when he established his church.

(3) He received no commission by revelation.

(4) He stands as merely a self-appointed teacher, with no authority beyond that of human authority.

d. "This disposes of a very large section of 'Christendom' as having no higher origin than that of human wisdom."

(1) This is in sharp contrast with the procedure of Christ.

(a) Christ said, "As my Father hath sent me, even so send I you."

(b) Again he said, "Ye have not chosen me, but I have chosen you, and ordained you."

(c) He gave the authority to act in his name.

(d) He commissioned his apostles to go into the world and preach."
3. There is yet another class of alleged "Christian" churches.

a. They deny that authority enters religion at all.
   (1) Religion is an inward motion of the individual soul towards God.
   (2) Christ is merely a great religious teacher.
       (a) They refuse to believe he founded "a plan of salvation," or a "religion."
       (b) They refuse to believe that He organized a church to bear his name.
       (c) They scorn the notion that Christ made atonement for the sins of men by sacrificing himself.
       (d) To be saved by the blood of Christ means, for them, to take his life as an example by which to live.

b. They scorn the idea of a church as an authorized body in which God has deposited his doctrine and given authority to administer its ordinances.
   (1) A church is a "voluntary association of like-minded people . . . ."
   (2) They are held together by a "common sympathy in moral and spiritual sentiments . . . ."

c. They accept the "highly moral and spiritual 'life' of the Christ as the objective to which they should move, and therein find their own life."
d. Increase in the number of those who accept these beliefs is the strongest trend in modern Christianity.

(1) The increase is among the youth.

(2) It is due to a growing disgust at the confusion that abounds in "institutional Christianity."

e. The manner in which these differences affect the youth of America is set forth by Mr. Rockefeller.

(1) The stress upon theology rather than religion has confused the minds of youth.

(2) The present generation is frequently repelled by religion because of the bewildering variety of churches.

(3) Youth has a lessening interest in what men say about Christ, but youth is vitally interested in Christ himself.

(4) Youth stands aghast at the spectacle of "men and women hurling anathemas at each other because of differences of theological belief and denominational partisanship."

(5) "If Christ were on earth today . . . there would be but one church--the Church of the Living God."

f. The indifference of modern youth toward Christianity and the turning to esthetical
and ethical conceptions of Christ grows apace out of a disunited "Christendom."

IV. "This brings us to the necessary question, did the Christ really found a church to teach his truth and perfect the lives of those who should receive that truth."

A. Christ, in Matthew 18:15-17, alludes to an existing church in his day that had the power to judge between brethren offended with each other.

B. The New Testament documents report the Master's choosing special apostles to teach his truth and administer the ordinances which give visible entrance to his Church.

C. He also chose groups of disciples to be his ministers and to perform a like mission as that given the twelve apostles.

D. St. Paul compares the church organization to the body of a man when he says a man is made up of many members, and yet is one man.

E. There are many other references that leave no doubt that Christ organized a church.

1. It was to teach his doctrine and administer the ordinances necessary to man's salvation.

2. The chief characteristic of this church is oneness.

3. The lack of oneness is a witness that the world has lost the Christian Religion and Church.
V. There should be a plain understanding about the spirit in which the investigation is to be prosecuted.

A. It is not the purpose to investigate in a spirit of harshness.

B. There will be no vindictive attack upon any division of Christianity.
   1. There is no bitterness entertained against anyone of the divisions or subdivisions of Christendom.
   2. None of them is summoned more than another to the bar of inquiry for denunciation.

C. Establishment of the truth is the objective.

D. Inference is not to be given that there is no good in the so-called Christian world.

E. While this investigation will make clear the truth that the predicted "falling away" came to pass, it is pleasing to announce that it but prepared the way for the New Dispensation that shall restore all things.

Evaluation.

Method of Introduction. — The introduction was very short, only two sentences. Roberts bade the audience welcome, expressed his appreciation for being able to give the address, and stated his subject. Immediately thereupon he began the discussion.

Argument or Arguments of Speech.

A. Christian sects each claim to represent the Church of Christ on the earth today.
B. Christ did not establish a church upon the earth.

Application of Effective Steps of Refutation.

ARGUMENT A: Christian sects each claim to represent the Church of Christ on the earth today.

Counter-argument: The chief characteristic of the Religion and Church of Christ is oneness.

Counter-argument: Christendom is divided in its view of Christ and His Church.

1. Statement of the argument.—The statement of the argument was by implication. Two counter-arguments were stated from which the argument was implied. The counter-arguments were a syllogism into which the major portion of the address could be cast.\(^1\) Roberts did not specifically state that he was going to refute an argument. The counter-arguments were stated directly and clearly.

2. Statement of the importance of the argument.—The importance of this argument was not discussed, although the fact that the major part of the discussion was devoted to refuting this argument suggested that it was important.

3. Refutation of the argument.—The argument was refuted by proving the counter-arguments. Many passages were read from the *Bible* that referred to oneness as being an important characteristic of the Church and Religion of Christ.

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\(^1\)The syllogism would read: The chief characteristic of the Religion and Church of Christ is oneness; Christendom manifests a lack of oneness; the Church of Christ is not in Christendom.
in order to prove the first counter-argument. Explanations of the passages indicated how they supported the counter-argument. In support of the second counter-argument that "Christendom" was divided in its views of Christ and His Church, Roberts relied on testimony. The testimony was quoted from members of the hierarchy of each of the divisions of the Christian world—Roman Catholics, Greek Catholics and Protestants. The testimony concerned the beliefs of each of those great Christian groups. It was generally quoted verbatim from the original source, such as a book or an address.

Roberts compared the beliefs as stated by the authorities with statements of the same general idea quoted from the Bible. He effectively pointed out differences in beliefs to show that the creeds of Christendom were divided in their interpretations of the Religion and Church of Christ. Quotations from the Bible were used extensively to illustrate the differences in the beliefs of present day Christianity and the primitive church as explained in the Bible.

In the midst of this biblical and religious testimony Roberts inserted a lengthy quotation from John D. Rockefeller. The statement from Mr. Rockefeller was used to support the second counter-argument. It was Rockefeller's opinion that the youth were confused by the great number of churches and
theological views. These varied concepts and beliefs were driving the youth away from Christianity. Roberts contended that Mr. Rockefeller's observations illustrated the point that Christendom was divided in its views of Christ and His Church.

4. Statement of the effectiveness of the refutation.—Roberts indicated the effectiveness of the refutation of this argument by summarizing and completing the syllogism into which the major portion of the speech fell. He reasoned that since oneness, the chief characteristic of Christ's Church and Religion, was entirely absent from Christendom, the Church of Christ was not in Christendom. Roberts suggested that he had been completely successful in establishing the counter-arguments and in refuting the argument.

ARGUMENT B: Christ did not establish a church upon the earth.

1. Statement of the argument.—This argument was stated in the form of a rhetorical question. It was a clear and concise statement of the argument.

2. Statement of the importance of the argument.—The importance of the argument was implied. The importance was that if Christ did not establish a church, there could be no loss of that church.

3. Refutation of the argument.—All of the refutation of this argument was taken from the Bible. Roberts cited a multitude of references from the Bible indicating that Christ did establish a church. He stated that it would be easy to
multiply the number of texts in support of the idea, but that it seemed unnecessary.

4. Statement of the effectiveness of the refutation.—Concluding the discussion of this argument, Roberts stated that there could be no reasonable doubt that Christ did establish a church. This was a very positive statement of the success of his refutation.

Method of Conclusion.—This was the first address in a series of sixteen. The conclusion was an explanation of the attitude in which Roberts proposed to pursue the following fifteen addresses. The title of the general subject was restated, and it was noted that the primary objective of the investigation was to establish the truth.

Conclusions

The following are the findings observed while evaluating the "Falling Away" speech.

1. The speech followed the three-part type speech organization of introduction, discussion and conclusion.

2. The introduction was very short; no time was wasted in beginning the discussion.

3. The discussion consisted of two arguments. Argument A was stated by implication; Argument B was stated in the form of a rhetorical question. Two counter-arguments were presented to refute Argument A.

4. The importance of the arguments was suggested throughout the discussion, although it was not stated explicitly.
5. The primary refutation was by testimony. The Bible and individuals important in Christian churches were the most common references. John D. Rockefeller was quoted once. The testimony was generally quoted verbatim.

6. In the conclusion an explanation was made concerning the attitude in which the series of addresses was to be pursued; a special note was made that the primary objective of the investigation was to establish the truth.

7. There was no final benediction to this address.
III. DYING UNIVERSE SPEECH

(Delivered January 23, 1932, in the Salt Lake City Tabernacle, defending the Mormon concept of the immortality of man.)

Background.

B. H. Roberts was a profound student. One of his favorite subjects, as evidenced by the books in his library, was man's theory of the universe. Since he believed firmly in man's immortality, it was only reasonable that he should take issue with many of the universe concepts of the philosophers of his day. In other speeches earlier in his life, he had discussed subjects relating to science, religion, and the universe. It was in this, the "Dying Universe" address, that he chose to present his last views on science and religion.

This speech was one of the last seven that Mr. Roberts delivered. The occasion was described by the Deseret News in this manner:

An event of interest was the return to the Tabernacle pulpit of B. H. Roberts of the First Seven Presidents of Seventies. Almost ten months ago, or at the April Conference in 1931, President Roberts addressed the congregations assembled in the Tabernacle. He was in attendance at sessions of the October Conference but was not among the speakers. Last Sunday, attending the Pioneer Stake Conference the veteran church official was the speaker at

1Included in the Memorial Library of Mr. Roberts, housed in the Mormon Church Historical Library, are more than thirty volumes of books relating to astronomy, the creation, evolution, religion and science, and the universe. It is only reasonable to suppose that he also read material not now present in the library.
the Sunday afternoon services in the Tabernacle. A fairly large crowd was assembled and thrilled at the stirring address and remarkable testimony given by President Roberts who, since his last address at the Tabernacle ten months ago, has undergone intensive suffering and illness which he combatted successfully to return to his active ministry, a fact joyously heralded by the entire church membership.¹

The address was delivered Sunday, January 23, 1932, in the Mormon Tabernacle, Salt Lake City, Utah.

Outline.

INTRODUCTION

I. Gratitude is expressed for the opportunity of being in attendance and back from the shadows of death.
   A. The grace of God permits it.
   B. Surgeons and nurses assisted in relieving suffering.
   C. Prayers, kindness, good wishes and interest of many people were helpful in recovery.
   D. Intention is announced to complete any unfinished business before passing on.

DISCUSSION

II. Recently there was a gathering of intellectuals in California.
   A. Representatives came from all over our country, and some came from foreign nations.
   B. Men of science and especially astronomy were gathered together.
   C. Dr. Einstein was welcomed from a visit in Germany.

¹Deseret News, Saturday, January 30, 1932.
1. A year earlier he had displayed the theories and knowledge he had developed about the universe.
2. He was checking on some of his assistants.

D. A revolution in the world's knowledge has changed the minds of learned men.
1. Well-established doctrines are upset.
2. The whole human conception of the universe is revolutionized.

III. Some of the changes that have occurred in our knowledge of the universe are these.

A. Men are saying that matter is being destroyed.
1. Energy is radiated away.
2. The whole universe is in danger of absolute annihilation.
3. Scientists conclude that the suns are radiating away, and the universe will be annihilated.

B. Some views of the intellectuals of science.
1. Dr. Millikan, in his book, said that matter may be annihilated.
2. John Langdon-Davies states in his work that men no longer assume God and immortality.
   a. Today they assume a meaningless universe, and pretend they like it.
      (1) That feeling has produced decadence in the civilized world.
      (2) The universe is like an animal which is born, grows and dies.
(3) The universe as a whole is moving slowly towards complete annihilation.

(4) Any hope of immortality is being killed.

b. In a million million years the universe will change into a non-existent state.

(1) A uniform mist of radiation will replace the planets and stars.

(2) A ghost of matter will fill the place of the earth, moon, and stars at a temperature of two hundred fifty degrees below freezing.

c. If man is to be immortal it is in spite of the universe.

d. One-half of humanity embraces Christianity because of their fear that they might be immortal.

e. The other half seek religions like Buddhism as a means of escaping immortality which they fear.

3. A. S. Eddington says that the idea that two stars may collide and create a new planet is not believable.

a. Matter is gradually destroyed.

b. Elimination of the minor extravagances of nature does not stop the running down of the world by loss of organization and increase of the random element.

4. Sir James Jeans says that most of the atoms with which the sun and stars started their lives have met annihilation.
a. The remainder are destined to meet their doom.
b. Every atom in the universe is doomed to dissolve away in radiation.
c. "The solid earth and eternal hills will melt away in radiation."

C. There are others who entertain different views.

1. Ernest Haechel held that the universe was permanent and enduring.
   a. Disintegrating forces were at work.
   b. Integrating forces were at work in other places.
   c. Reconstruction replaced destruction eternally.

2. Professor Roentgen's discovery of the "cosmic ray" may help to support the idea of the conversion of radiated matter back to mass.
   a. The "cosmic ray" is so powerful that it can penetrate in its weakest form six feet of solid lead.
   b. It can penetrate eighteen feet of solid lead in its strongest manifestation.
   c. Arthur H. Compton has made arrangements for further investigation of this mysterious ray to determine its source.
   d. Dr. Millikan, now, after continued research, contends that it will have the power to convert radiated matter and energy back to mass.

(1) William L. Lawrence says that Dr. Millikan has conceived two universes.
(a) One is understood by scientists as dying.
(b) The other is a world of never ending processes.
(c) The New York Times reported a birth cry of atoms coming into existence on the waves of cosmic rays.

(2) The consensus of opinion of one hundred scientists was that Dr. Millikan had refuted the theory of Sir James Jeans.

IV. Man's knowledge of the extent and greatness of the universe has expanded.

A. A few years ago scientists spoke of only five thousand or five hundred thousand fixed stars.

B. The term universe has changed.
   1. It meant all of space.
   2. It is now our galaxy.

C. Some ideas on the size of the universe.
   1. It takes three hundred thousand light years for light to pass over its longest distance.
   2. It takes thirty thousand light years for light to pass through its width.

D. Rather than just one galaxy, there may be thousands or millions of such creations.

E. Man should be moved to reverence for God because of the greatness and majesty of the universe.
   1. David gathered spiritual life and power from the stars.
a. He said that the heavens declare the glory of God.

b. He combined his contemplation of the universe with the written law of God to ask him to let the words of his mouth and the meditation of his heart be acceptable.

2. We are astonished to find that men of science are not moved to reverence for God.

   a. Men of science proclaim the death of the universe.

   b. Langdon-Davies says that the universe has outgrown God.

   c. Dr. Einstein says that he cannot imagine a God who rewards and punishes the objects of his creation.

   d. Dr. Einstein says he cannot believe that the individual survives the death of his body.

V. The founding of the Church of Jesus Christ of Latter-day Saints was no trivial thing.

   A. It linked together and united all former dispensations of time.

   B. It was a world movement.

   C. The American volume of scripture, the Book of Mormon, laid the foundation.

   D. The Holy Priesthood was restored.

   1. Peter, James and John conferred it upon Joseph Smith and Oliver Cowdery.
2. The church was organized under its power.

VI. The connection between the scientists and the Church of the New Dispensation is this.

A. God commanded the Elders to teach each other the doctrine of the kingdom.

B. God said that he would instruct them more perfectly in theory, principle, doctrine, law of the gospel, and all things that pertain to the kingdom of God.

C. God said that he would teach them of many things.

1. Things in heaven and in the earth.
2. Things which have been and which are.
3. Things which must shortly come to pass.
4. Things which are abroad and at home.
5. He would teach them of the wars and perplexities of nations, and the judgments which are on the land.
6. He would give them knowledge of countries and kingdoms.

D. The elders of the Church are to be prepared in all things when they are called to teach the gospel.

1. "God has no use for an ignorant ministry in his church."
   a. They should become acquainted with the trend of modern science.
   b. They should know something about the views of the men of science.

2. The Lord says to seek for words of wisdom.
   a. Seek wisdom out of the best books.
b. Seek learning by study.
c. Seek knowledge by faith.

(1) That was the means by which Daniel found knowledge.
   (a) He learned the secret of Nebuchanezzar's vision.
   (b) He gave God honor and glory for blessing him with knowledge by faith.

(2) Joseph Smith obtained his knowledge by faith.
   (a) David Whitmer said that Joseph Smith had to be a good man or he could not have gone on with his work.
   (b) Smith had a misunderstanding with his wife and had to correct himself before he could continue translating the Book of Mormon.
   (c) His knowledge came only while he was in a state of exaltation of mind.

(3) Knowledge by faith requires exalted living.
   (a) Keeping the Word of Wisdom is a part of exalted living.
   (b) Oliver Cowdery tried to translate, but the Lord said that he did not strive hard enough for knowledge.
   (i) He did not think it out in his mind so that a testimony was given of the truth of the work.
(ii) His heart did not burn within him.

(4) Getting knowledge by faith requires bending the whole soul.
(a) It requires calling up the depths of the human mind and linking it with God.
(b) The Prophet of the New Dispensation is the best illustration of how men can acquire a knowledge by faith.
(i) He laid the foundation of this work.
(ii) He brought it into existence for the final triumph of God's purposes in the world.

(5) Knowledge by faith is powerful.
(a) The Prophet received the revelations which make up the Pearl of Great Price.
(b) The Lord revealed to Joseph Smith the revelation that Moses had when he constructed his portion of the Bible.
(i) Moses beheld the earth and the inhabitants thereof.
(ii) He beheld many lands that had inhabitants.
(iii) He discerned them by the Spirit of God.
(c) This revelation goes beyond the deductions of our scientists.
(i) The scientists only ponder the structure of the universe.
(ii) They refrain from saying who inhabits the earth.
(iii) We know the inhabitants are sons of God.
(d) Moses was revealed other things.
   (i) He saw worlds without number.
   (ii) There were heavens that are numbered only to God.
(e) God revealed his expanded universe through faith to Joseph Smith, the Prophet.
   (i) There are many kingdoms and there is no space in which there is no kingdom.
   (ii) There is no kingdom in which there is no space.
(f) The facts now discovered by the scientists were revealed one hundred years earlier to the Prophet of God by the power of knowledge that comes by faith.
   (i) He said that as the earth shall pass away, even so another shall come.
   (ii) He said that there was no end to his works, neither to his words.
   (iii) He said that this was his work and
his glory, to bring to pass the immortality and eternal life of man.

(6) Knowledge through faith far outstrips the halting footsteps of science.

CONCLUSION

VII. The Church of the New Dispensation has the right to voice her protest against a dying universe.

A. It was revealed to the Prophet of God that as the earth shall pass away, so another shall come.

B. The Mission of the Church is to withstand the theory of a dying universe.
   1. It was the mission of Christ.
   2. We have the knowledge revealed by God.
   3. The testimony of the Elders of the first century must be carried to all of the world.
   4. Our responsibility not to break with God is great.

VIII. This is Roberts' witness of Christ from knowledge that comes by faith.

A. Jesus Christ is the very Son of God.

B. As in Adam all men die, so shall they in Christ be brought forth alive.

C. Jesus is the Savior of individual man.

D. All honor and praise is ascribed to God.

Evaluation.

Method of Introduction.—In the introduction of this speech, Roberts expressed his thanks for being permitted to
be present and able to speak. This was understandable when you realize that only recently Roberts had been released from the hospital after undergoing an operation. He also mentioned that it was his intention to complete any unfinished business before passing away. The introduction was three short paragraphs. This was an average length introduction as compared to other speeches of this study.

**Argument or Arguments of Speech.**

A. The universe is dying and all hope for man's immortality is lost.

**Application of Effective Steps of Refutation.**

ARGUMENT A: The universe is dying and all hope for man's immortality is lost.

Counter-argument: The Church of the New Dispensation (Mormon) has the right to voice her protest against a dying universe.

1. Statement of the argument.---The argument was not stated explicitly. The idea was developed as the first contention of the speech. Roberts may have felt that the audience was not aware that scientists were proclaiming the idea that the universe was dying.

2. Statement of the importance of the argument.---The importance of the argument was suggested at the same time that the argument was discussed. The argument was established as the opinion of many important scientists. The ethical proof provided by well-known scientists helped point up the importance of the argument.
3. Refutation of the argument.—This speech was one of the last of Mr. Roberts. It had many of the characteristics of his earlier speeches, but reflected a changing attitude. Rather than the direct, didactic approach, it was more subtle and persuasive in form. Therefore, the arguments were not as clear-cut and impulsive as in the other speeches. The pattern was essentially inductive. There were four contentions that formed a line of reasoning that pointed inevitably to the counter-argument. In refuting the argument and supporting the counter-argument, Roberts discussed the following four contentions:

(1) Changes have occurred in our knowledge of the universe.

(2) The knowledge of the extent and greatness of the universe has expanded.

(3) The founding of the Church of Jesus Christ of Latter-day Saints was no trivial thing.

(4) There is a connection between science and the Church of the New Dispensation (Mormon).

From the discussion of these contentions, Roberts concluded that the Church of the New Dispensation (Mormon) had the right to voice her protest against the thoughts of a dying universe.

To see how Roberts refuted the argument, we must divide his discussion into four parts and discover what materials he used to support each of the contentions listed above.
Contestation one, changes have occurred in our knowledge of the universe, was supported, primarily, by testimony of leading scientists. Roberts quoted, usually verbatim, the following recognized scientists: Dr. Robert Millikan, John Langdon-Davies, A. S. Eddington, Sir James Jeans, William J. Lawrence, Dr. Albert Einstein, Wilhelm K. Roentgen, and Ernest Haechel. The quotations from the scientists were handled in this way. First, statements were read that expressed the opinion that the universe was nearing a point of annihilation because of the radiation of the atoms. Other statements, made at later dates, were read indicating that the newly discovered cosmic ray was converting radiated matter back into mass. The discussion pointed out that scientists had changed their opinions about the stability of the universe. The first contention was established because of the fact that the cosmic ray had changed the earlier knowledge of the universe.

Contestation two, the knowledge of the extent and greatness of the universe has expanded, was supported by illustration and explanation. Roberts explained that a few years ago scientists spoke of only a few hundred thousand stars and referred to the universe as all of space. But, scientists, with additional discoveries, enlarged their knowledge of the universe and re-defined the term universe to mean only our galaxy. He then illustrated the enormity of the universe by means of a mathematical computation. He first stated the speed at which light travels per second. Then, he explained that if you multiply that number by sixty you get the distance
it moves in a minute. If you multiply that amount by sixty you know how far light goes in an hour. He continued to multiply the numbers to get the distance light travels in a year. He concluded that light travels about six thousand billions of miles a year, and it would require three hundred thousand light years for light to cover the distance of the universe as we know it. Roberts added that men should be moved to reverence for God because of the greatness and majesty of the universe, but men of science, astonishing as it may seem, were moved the other way. In support of that assumption he quoted Langdon-Davies, who asserted that the universe had out grown God, and Einstein, who said that he could not believe in a God who rewards and punishes the objects of his own creation.

Contention three, the founding of the Church of Jesus Christ of Latter-day Saints was no trivial thing, was supported by explanation. Roberts did not develop this contention in as much detail as he did the others because the audience was essentially all Mormon. The congregation probably accepted the contention on the basis of their own knowledge and the ethical proof provided by Roberts and his position in the Church.

Contention four, there is a connection between science and the Church of the New Dispensation (Mormon), was supported by explanation and testimony. The discussion was begun by the explanation that God had revealed that the members of the Church should seek knowledge and wisdom about all things. They should become acquainted with the trend of modern science and the views of scientists. They should seek wisdom by study
and by faith. He continued to explain that Daniel had found knowledge by faith, and that Joseph Smith had obtained his knowledge by faith. Roberts then discussed the requirements for getting knowledge by faith, and its rewards. During the discussion he quoted from the Mormon standard scriptural references, the *Book of Mormon, Pearl of Great Price, Doctrine and Covenants* and the *Bible*. He also explained that the Prophet Joseph Smith had received revelations by faith. He stated that God had revealed the expanded universe to Joseph Smith a hundred years before the scientists had discovered it. He quoted a revelation given to Smith stating that there were worlds without number and heavens numbered only to God. He concluded that knowledge through faith far outstripped the halting footsteps of science.

4. Statement of the effectiveness of the refutation.--The effectiveness of the refutation was discussed in the conclusion. Roberts stated that the mission of the Church was to withstand the theory of the dying universe because the knowledge to do so had been revealed by God. This suggested that the refutation of the argument was successful.

Method of Conclusion.--The conclusion of the address was the statement of the counter-argument. From the discussion of the four contentions of the speech. Roberts concluded that the Church of the New Dispensation had the right to voice her protest against a dying universe. He briefly discussed why he had drawn that conclusion. As a final benediction he
testified from knowledge that came from faith that Jesus Christ was the Son of God and the Savior of individual man.

**Conclusions.**

The following are the findings observed during the evaluation of the "Dying Universe" speech.

1. The address followed the three part form of organization. It had an introduction, discussion and conclusion.

2. In the introduction Roberts expressed his thanks for being able to speak. He also stated that it was his intention to complete any unfinished business before passing away. The introduction was three paragraphs long.

3. There was one argument in the speech. The refutation of this argument was handled in a way different from the other speeches of this study. The discussion of the speech was divided into four contentions, which in turn combined to support the counter-argument. The argument was suggested in the discussion of the first contention, although it was not stated explicitly.

4. Contention one was supported by verbatim quotations of testimony of leading scientists. Contention two was supported by illustration and explanation. Statistics were used as illustrative material. Contention three was supported by explanation and personal assertion. Contention four was supported by explanation and testimony. The four standard scriptural references of the Mormon Church—Bible, Book of Mormon, Doctrine and Covenants and Pearl of Great Price—were quoted.
5. Roberts suggested in a very positive way in the conclusion that the refutation had been effective.

6. The conclusion included a statement of the counter-argument as deducted from the four contentions of the discussion and a final benediction in the form of a testimonial that Jesus Christ was the Son of God and the Savior of man.
CHAPTER VI

CONCLUSIONS AND RECOMMENDATIONS

I. Conclusions

The life of B. H. Roberts was one of high moral and religious integrity. Although occasionally faced with disappointment, his character and lofty principles bore him up to turn defeat into victory.

His childhood was spent in the depths of homelessness and poverty. During his early teens, he toured the circuit of mining camps, living among men of degraded moral character. At the age of seventeen he apprenticed to a blacksmith, and four years later, entered the University of Deseret. His interests became concentrated in his studies, and he graduated with a normal certificate as valedictorian of the class of 1878. He taught school and worked at his blacksmith trade for a time, becoming known as the "learned blacksmith." He carried that characterization throughout his life, and was nominated for Representative to Congress in 1898 as the "Blacksmith Orator of Utah."

From that humble beginning, Roberts became recognized in local, state and national circles. His literary works received broad circulation and unprecedented popularity. The
crowning point of his life was the publication of his six-volume *Comprehensive History of the Church* in 1930.

He was prominent in early Utah politics both statewise and nationally. Although he was excluded from the House of Representatives, his efforts served to cushion the anti-Mormon sentiment and pave the way for future Mormon congressmen. The impression he made upon observers and opponents was remarkable. H. G. Wells, English author, after hearing Roberts speak in the House, said: "Mr. Roberts stood like a giant and defended himself and his Church, and I want to say unhesitatingly, . . . I have never heard a more eloquent or cogent speaker in all my travels, and I do not anticipate doing so; for Mr. Roberts has an erudite mind and eloquently expresses himself. Until I heard Mr. Roberts speak, I never knew that the 'Mormon' Church had intellectuals among them . . . ."

His "first love and true" was the Church. He served on numerous missions, and was a member of the General Authorities for a period of forty-five years. His reverent devotion to the cause of the Mormon Church led him to his greatest heights. Throughout the major part of his life, Roberts led a valiant crusade in the defense of the Mormon people and their faith. His defense involved more than mere haggling over sectarian ideologies and dogma. His prime objective was to defend truth and justice. Roberts devoted his life to the "ascertainment of truth" in all things. Because of his compelling, enthusiastic and impulsive nature, and his inherent abilities as an
This study has endeavored to accomplish three things: (1) To present a brief sketch of the life of B. H. Roberts; (2) To discuss some of his attitudes and practices in the preparation and delivery of speeches; (3) To analyze six of Roberts' speeches to evaluate his skill in refuting direct and inferred charges made against the Mormon people or their religion. The strength of his "defense" lay in his ability to answer and to prove erroneous the arguments of the opponents of the Church.

**Philosophy of Speaking.**

Roberts maintained very definite views concerning the preparation and delivery of speeches. He felt that failure in public speaking arose from the lack of a complete knowledge of the speaker's subject. Success, on the other hand, stemmed from the speaker's ability to think continuously and systematically while on his feet in front of an audience, provided he had an adequate knowledge of the subject.

Roberts advocated confining addresses to topics with which the speaker was quite familiar. In order for the speaker to have a complete understanding of his subject, he proposed indulging in ceaseless study and preparation; although, as Greaves indicated earlier, it was a common practice for early Mormon speakers to make little or no preparation. In order for the speaker to develop his ability to think continuously and systematically while on his feet, Roberts insisted that
he must form the habit of concentrating and directing his will in his daily thoughts. Then, even though the speaker may not be eloquent, what he had to say would at least be logical and therefore forcible.

B. H. Roberts emphasized the idea that the appeal of a discourse, especially in argumentative speaking, should be to the intellect rather than to the emotions. Also, in argumentative discourse, the theory to be refuted should be stated and presented in absolute fairness; so fair that if the opposition were present, they could have no possible grounds of complaint of misrepresentation. Above all, the unfolding, exposition and establishment of truth should be the object of all discourse.

Roberts contended that the most contemptible person was one who would steal the ideas of another and deliver them in a discourse as his own. The plagiarism of ideas was despicable to him. He declared that every speech, good, bad, or otherwise, should be the speaker's very own. This, on the other hand, did not deprive the speaker of making reference to greater minds, provided the proper credit were given.

In the main he felt that oratory was an art, and the really talented orator a born artist. The inherent ability of the orator could be developed with preparation and industrious effort, but the success of a speaker was dependent a great deal upon his natural endowments.
B. H. Roberts adhered completely to the theories advanced in his philosophy. He studied diligently and for many hours at a time. He gathered materials on subjects of interest and of importance to him, and kept extensive reference files of his notes and gleanings. He trained himself to amass evidence and to organize his arguments spontaneously while talking to a group. He practiced systematic thought in his every day life.

While delivering a speech Roberts made a very interesting picture. He always carried himself in an erect and dignified manner. His physical characteristics alone commanded respect and attention. Generally, as he began to speak, his voice was low and his delivery slow and deliberate. His gestures were studied and exact. As he warmed up to the subject, his voice rose and his gestures became more dynamic; finally, he reached a peak, after which his voice returned to normal to start through the cycle again. His sources and materials were unlimited; his preparation was meticulous and logical; and his delivery was powerful.

Skill in Refuting Arguments.

Thonssen and Baird list five standards that will be used to draw general conclusions about B. H. Roberts' skill in refutation (see Criteria of Analysis).

Standards number one and two: How well does the speaker pick out the relevant and significant points of clash, and how well does the speaker resolve the contested issues to their lowest logical denominators?
For the answer to these queries, we must turn to the method that Roberts used in stating the arguments and their importance. The findings observed during the evaluation of each of the speeches indicate that Roberts stated the arguments in one of three different ways. He either quoted the arguments verbatim, made a clear paraphrase, or implied the arguments by stating counter-arguments. His method of stating the arguments was determined by the availability of the charges of the opposition. Whenever Roberts could obtain a copy of the arguments, he always quoted them verbatim. If the arguments were not accessible, but had been circulated, he took the liberty to make a tight paraphrase of them. And if the charges were being made at the very moment, as in the "Congressional" speech; or if they were of common knowledge, he stated counter-arguments that were in direct antithesis of the arguments.

In his later years Mr. Roberts apparently modified his attitude. The statement of the arguments in his later speeches was more reserved and less dogmatic than in the earlier ones. He stated the arguments more by implication and suggestion. Nevertheless, in harmony with his philosophy, he invariably made a fair statement of the points of clash between him and his opponents. In order to be absolutely certain that he was not mistaken in his interpretation of the issues, Roberts took great pains to quote entire paragraphs from the speeches of the opposition. Also, where necessary, he pointed out the importance of the arguments being refuted. The importance was usually quite obvious from the way the arguments or the
counter-arguments were stated. He discussed all of the major arguments and occasionally some of the minor ones. Roberts had a particular aptitude for picking out the significant points of clash and resolving them to their lowest denominators. He did an excellent job in all respects.

**Standard number three:** How clearly does the speaker reveal the relation of the opponent's claims to his own?

The audience was never confused as to Roberts' stand on an issue. He generally stated that he could not agree with the opinions of the opposition. His position was never misunderstood; it was always clear.

**Standard number four:** Does the speaker meet and overcome the salient contentions with adequate argument and evidence?

The speeches of B. H. Roberts contained a deluge of evidence. The major portion of the evidence was testimony. Occasionally statistics and examples were used, but testimony was by far the most significant. Roberts seldom deviated from the policy of quoting the testimony verbatim. The texts of the speeches indicate that he quoted constantly to support his points. His refutation took the form of explaining how the evidence disproved the issues or proved his stand on the issues.

The types of testimony varied according to the subject, situation and audience. The audience particularly influenced his choice of supporting evidence and method of presentation. If the audience were essentially non-Mormon, he supported his stand with more evidence than if it were strictly Mormon.
When speaking before an audience consisting entirely of Mormons, Roberts supported his stand with enough evidence to be logical, but relied upon the knowledge and understanding of the audience to help fill in completely the answers to the attacks of the opposition.

To support his contentions, Roberts drew on a wide variety of testimony. It adhered to the attributes of good evidence such as being consistent, reliable, free from prejudice, competent and specific. The testimony was usually of the written type; the source was made very clear to the audience. Many of the references quoted by Roberts were in his own library. While examining the B. H. Roberts Memorial Library, it was observed that a large number of the books and other materials quoted were still in the library.

In general Roberts quoted only primary sources. For example, in the "Answer to Kearns" speech he quoted from the Doctrine and Covenants when explaining the policies of the Mormon Church; when discussing the compacts made between the people of Utah and the United States, he quoted from the state constitution and the Enabling Act. In the "Fifth Gospel" speech Roberts quoted from a number of books on ancient history in America to show that legends supported the descriptions of happenings in the Book of Mormon. When refuting accusations made against the Book of Mormon, he quoted directly from the Book of Mormon. In the "How" speech Roberts quoted Presbyterian clergymen of high stature when discussing the Presbyterian beliefs. In the "Dying Universe" speech, when
explaining the theories of science, Roberts quoted such famed scientists as Sir James Jeans, Dr. Albert Einstein, Dr. Roentgen, and John Langdon-Davies. He supported each of his points with numerous references, seldom leaving the refutation to depend upon only one support.

**Standard number five:** Through it all, how well does the speaker preserve the structural wholeness of the speech as a constructive enforcement of an idea?

The speeches of B. H. Roberts were well organized. They were logically subordinated and meticulously prepared. Great effort was expended to establish each point with sufficient evidence. There were usually very definite breaks between the major divisions of the speech—the introduction, the discussion, and the conclusion.

Besides getting the attention of the audience, the introduction usually included a review of the situation that had motivated or warranted an answer. In the introduction to the "Answer to Kearns" speech, Roberts explained that he was going to answer charges made by Senator Kearns on the floor of the senate. He used similar explanations as the introduction to other addresses.

The conclusion was either an appeal or request for action, a suggestion or recommendation, or a restatement of the main argument or counter-argument of the speech. He usually concluded with a short benediction thanking the audience for their excellent attention, or by asking the Lord for a blessing upon the congregation.
Roberts had a policy of inserting either in the introduction or the conclusion a brief statement of his attitude towards the charges of the opposition, or of the attitude in which he proposed to pursue the investigation or refutation. He felt that the type of situation with which he had to cope governed the "propriety" of his comments. For instance, he asserted that he would not handle the Kearns speech with "gloves." In the "How" speech he stated that the issues between the Mormons and the Presbyterians would not be discussed in a spirit of reviling or retaliation. Again, the issues of the "Falling Away" speeches were not to be investigated in "harshness."

Roberts' immediate audiences reacted favorably to his addresses. Roberts himself constantly intimated that his answers to the charges were adequate. The "Congressional" speech could be classified a failure according to popular definition, since Roberts was excluded from the House. But, as in the case of Edmund Burke, it cannot be said that Roberts did not interest and move his hearers just because they had other ideas on how to vote. B. H. Roberts actually possessed all of the necessary qualifications for being seated. H. G. Wells, as quoted earlier, testified, along with others, that Roberts had argued eloquently and forcefully for his cause, even though it was apparent that the votes of his listeners were already cast against him. The speeches of this study were hailed as successes at the time of their delivery, and
subsequently have been proven by history to be valid defenses of the truth.

The people of Utah and the United States were inspired for half a century by the speaking of the "learned blacksmith." His nobility, integrity and forthrightness appealed to friend and opponent alike. His outstanding contribution to the state of Utah in the formulation of its organic law, and to the Mormon Church in defending her principles and beliefs is paramount in history. Twice he was the Mormon representative to world conferences of religions. The second time, forty years after his first appearance, the entire body of distinguished clergymen, representing the great religions of the world, stood in tribute to B. H. Roberts as he was announced to deliver the first of two addresses.

Brigham Henry Roberts, "Utah's Blacksmith Orator," was truly one of Utah's ablest speakers, and one of the greatest defenders of the Mormon people and their faith.

II. Recommendations

In the development of Utah and the intermountain west, the Mormon Church has played the leading role. The Church figured in the lives of both Mormons and non-Mormons. The community life revolved around the Church, and consequently the influence of the Church was deeply ingrained in the affairs of all the people of the state.
The history of public speaking in early Utah was the history of the Mormon Church and its leaders. But, peculiar as it may appear, the speaking of very few early Church leaders has been investigated. Volumes of materials are available for use in research in the Church Historian's Library and in various Church publications. Seldom does one find such a collection of complete and accurate reports of speeches from which to glean adequate projects. Also, so far as research is concerned, the cooperation of those in possession of the material is philanthropical. In view of this, the small number of evaluations and studies of Utah and Mormon speakers is appalling.

Some of the men whose speaking could be studied advantageously and in wonderful perspective are John Taylor, Wilford Woodruff, Lorenzo Snow, Joseph F. Smith, and Heber J. Grant, all of whom are past presidents of the Mormon Church. By consulting the rolls of the members of the twelve apostles of the Church for the first century of its organization, it is possible to select a wide variety of interesting and important speakers for study.

Other phases of the speaking of B. H. Roberts, George Q. Cannon, Orson Pratt, Parley P. Pratt, and Brigham Young, all speakers who have been studied, might profitably be investigated. The political speaking, conference speaking, other important speeches and debates, and other elements of rhetoric and style of the speaking of these men might be fruitful areas of research and study.
Dr. Halbert S. Greaves has written a history of public speaking in Utah from 1847 to 1869 (see Bibliography). A very worthwhile project might be to continue the history for another half century. It could begin in 1896, the year of Utah's statehood, and conclude in 1930, the centennial year of the organization of the Mormon Church.

Although the Mormon Church has dominated the speaking in Utah, there are types of speaking in which Mormons and non-Mormons both might be studied. Judicial speaking in the territory and the state of Utah played an important part in the early history of the west. A study of legal speaking in Utah might prove beneficial in helping to portray a competent picture of Utah's public speaking.

Political speaking in Utah after political affiliations divided on national party lines might also be an interesting area of study. Preliminary studies could investigate the speaking of prominent Utah governors, representatives and senators. Studies of the speaking of such men as Thomas Kearns, George Sutherland, Reed Smoot, Heber M. Wells, William Spry, Frank J. Cannon, Arthur Brown, Joseph L. Rawlins and William H. King might be valuable contributions.

The speaking of a number of contemporary Utah notables is possible and practicable. Studies of the speaking of Ezra Taft Benson, Secretary of Agriculture; Ivy Baker Priest, United States Treasurer; Douglas Stringfellow, former member
of the House; and Utah's controversial ex-governor, J. Bracken Lee, might help develop a broader concept of public speaking in Utah.
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A unique loose-leaf record of important events in the history of the Mormon Church containing hundreds of volumes dating from the organization of the Church in 1830 to the present day. These are located in the Historian's Library in Salt Lake City, Utah.

Personal Scrap Books of B. H. Roberts.

Six large scrap books containing newspaper clippings, letters, programs, reports and other types of printed matter and pictures. These scrap books are a part of the B. H. Roberts Memorial Library housed in the Historian's Library in Salt Lake City, Utah.

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Unpublished Theses and Dissertations


A STUDY OF THE SPEAKING OF B. H. ROBERTS,
UTAH'S BLACKSMITH ORATOR

An Abstract
of a Thesis Presented to
the Department of Speech
Brigham Young University
Provo, Utah

In Partial Fulfillment
Of the Requirements for the Degree of
Master of Science

by
Ralph Wayne Pace
August, 1957
ABSTRACT

The Mormon Church has continued to grow in size and prominence since 1830 when Joseph Smith announced the formation of this new Christian organization.

The struggle to gain recognition for the Church of Jesus Christ of Latter-day Saints (Mormon) among the body of Christian groups has been a vigorous and energetic one. Out of the band of closely knit followers have developed leaders who were particularly gifted at proclaiming and defending the beliefs of this faith.

One of the men who was foremost in advancing the views of the Mormon people during the years 1830 to 1930 was Brigham Henry Roberts. Throughout the major portion of his life, he was engaged in speaking and writing in behalf of Mormon doctrine and Mormon people. Inevitably it won for him the characterization, "Defender of the Faith."

Besides his great work in defense of the Mormons, Roberts was prominent in early Utah politics and in formulating the organic law of that state. At times his bold and inventive mind stirred up issues that led to unsparing criticism, but never did he compromise with falsehoods or injustice. His prime objective was to defend truth and foster justice.

The purposes of this study were to discover what opinions Roberts held concerning public speaking that possibly influenced
his method of preparation and delivery, to point out some of the characteristics of his speaking, and, since he was widely known as an argumentative speaker and lucid debater, to evaluate his skill in refuting charges made against the Church.

A biography is included as a part of the study. Roberts began in the humblest of circumstances, and by sheer determination achieved local, state and national recognition. As a member of the Constitutional Convention, as Representative-elect to Congress, as a missionary, General Authority, representative to world conferences of religions, and as beloved "defender of the faith," B. H. Roberts made a distinct and outstanding contribution to his church, state and country.

B. H. Roberts set down his philosophy of speaking in two publications, the Contributor, a church periodical, and the Seventies Correspondence School, a series of pamphlets. The study indicates that he advocated strict adherence to basic concepts of speech preparation and delivery. He emphasized having a complete knowledge of the subject, representing the opponent's arguments in absolute fairness, appealing to the intellect rather than to the emotions, defending only the truth, and shunning any type of plagiarism.

Six argumentative speeches were analyzed to determine specific characteristics of Roberts' speaking, and to evaluate his skill in refuting arguments.

The analysis is divided into four sections: (1) Background, (2) Outline, (3) Evaluation, and (4) Conclusions. The background discusses the audience and occasion; the outline
presents the organization and sequence of ideas and arguments of each speech; the evaluation determines how well Roberts followed the effective steps of refutation; and the conclusions are a compilation of the findings observed during the evaluation.

The study reveals that Roberts possessed inherent qualities that contributed to his superior speaking ability. His physical appearance and powerful voice added immeasurably to his speaking prowess. His vibrant intellect aided in immediate comprehension, profound observation and keen analysis.

The outlines show clearly that Roberts was meticulous in preparation and logical in organization. The speeches were arranged according to the standard divisions of introduction, discussion and conclusion. Roberts was usually didactic in his approach, using the deductive plan of speech organization. The introductions were generally designed to get the attention of the audience, and the conclusions were specific appeals for action or recommendations.

Roberts had a policy of inserting either in the introduction or the conclusion a brief statement of his attitude towards the charges of the opposition, or of the attitude in which he proposed to pursue the investigation or refutation. He felt that the specific situation with which he had to cope should govern the "propriety" of his comments. Seldom did he hesitate to express himself in words reflecting the feeling of the occasion.
In refuting arguments, Roberts consistently followed the steps of effective refutation. Paralleling his philosophy, he represented the claims of his opponents in complete fairness by quoting the arguments verbatim from their own charges. He often took great pains to quote entire paragraphs to insure an accurate interpretation. When necessary he indicated whether the argument to be refuted was a major or a minor issue.

The audience was never confused as to the position Roberts took on an issue. He generally indicated his stand by making a direct, declarative statement regarding it. He seldom made unfounded assertions, and seldom made admissions or concessions to the opposition.

Roberts' ideas were developed by explication and copious use of authorities. He regularly deluged his audiences with verbatim quotations of testimony. Occasionally he employed the use of statistics and examples for support.

Probably the most significant characteristic of his refutation was the use of primary sources. He constantly traced material that served as valuable refutation to the original source. He included many of the references in his private library.

Brigham Henry Roberts, "Utah's Blacksmith Orator," was truly one of Utah's outstanding speakers, and one of the greatest defenders of the Mormon people and their faith.