

March 20, 1934

Heber J. Grant President of the Church of J. C. of L. D. S.
47 E. S. Temple S. L. C.

Mr. President:

The rich man is wise in his own
conceit, but the poor that hath
understanding searcheth him out. (Prov

Heaven is high and the Czar is far, is a Russian Proverb. Yet the people loved him, called him little father, while he in his heart feared them, consenting to hear a delegation of laborers, then having them shot down when they came along Newsky Prospect. Our czar is far too, far removed from his people who pray for him and part with their substance to sustain him. Far removed, yes. Courts the friendship of the big men of the world, which, as the apostle says, is God's enmity, but his people he places at the mercy of his vassals, that their pleadings might not disturb him. They cry in vain from afar: his ear is not tuned to the key of the language of innocence.

Is this your likeness? But I suppose I will have to use some heavier strokes to make you see it. I would just like to draw your picture as you looked at the opening of the Spring conference two years ago with your big waste basket, making your righteous grandstand play, telling your audience how you first put a disreputable publication, into the basket and then afterwards read it.

And so you boast of tossing letters from people you dislike helter skelter in that gaunt wastebasket unread? So that's where my letters went, which I sent to you by registered mail? That's great: Never learned the difference between a document conveyed in this way, duly signed, and an anonymous scrap of paper?

But you punished yourself in fine shape for your contempt of an honest man by deeming a slanderous woman worthy of your notice and doing her the honor to have her name go down on the Church records, linked with the name of the president. And then in your impotent dismay crying to the law for protection. That was touching indeed, from you that are the patron saint of slanderers and cheats and a twister of the truth yourself.

And so you think yourself smart by slighting information and evidence? You don't know that this alone would be enough to condemn a general or any commanding officer before a court martial? A fine strategist you are indeed. You got yourself in a trap and you don't know yet that your premises are invaded? Yes, your bogus authority, the authority to do wrong, of which you told us here that we had to uphold it whether we liked it or not.

I wrote my defiance right after. That was twenty years ago on the 16th. You didn't dare to come out. I did it again on the 19th of January 1925 in my letter to pres. Joseph E. Cardon, which was mostly written over his head. Plainly challenged you to come out and defend your claims, in the open instead of resorting to dodging and doubledealing. And that is just what you took to, brave warrior that you are.

All the answer was that you cut my head off behind closed doors. There is the same blunder as judge Taylor made in killing Sacco and Vanzetti. He thought that would settle them. Yes, how? Today his procedure is used in school books as an example of how not to do (in establishing evidence) the same as yours will be rated in Church discipline in some future day.

And the Kropfli case - to which my excutiner referred as a dead issue, is alive to-day as much as ever. And more so. If you just knew what I reported to you in that letter which you buried in your wastebasket. But you are not going to know it now. Ask your proteges up here: they won't tell you neither, so I shall for once help them to fool you. I don't need the evidence at this time. There is enough on hand to hold you. But if it ever should become necessary to disclose it, there will be room for all of you in a mousehole.

A pityful spectacle you made of yourself already, exhibiting in public your contempt of information and in the same breath appealing to the law for help against it. Now in my case, would you not have done to you and your ilk a better service by taking me up and proving me a liar and slanderer?

As it is, I defy you to do it, defy you to fasten anything on me that might cast the least shadow of a reflection on one holding the Priesthood, or even lay-membership in the Church.

But do it soon, for you cannot hide behind your silent contempt much longer: My ancestors on the other side will smoke you out of it. And I as ^{their} spokesman, am ready to prove that it is authority who is disgracing itself and the Church, and I am not going to put it off any longer. I propose to prove you and pres. A. W. Ivins not only as passive but also as direct accomplices of the evildoers

1. By preventing me from obtaining evidence needed to make my appeal from decision of the H. C., which would have taken the ground from under your assertion that "proceedings were orderly."

2. By resorting to actual prevarication in arriving at a warped decision.

Or if you think that you got any grounds here to talk back: just let me ask you a little question and see if you can answer it any better by yes or no than the priests did the one about the baptism of John. Here it is: Did you or did you not look up the minutes and the docket before you rendered a decision in my case? Speak up (my mother used to say) You need not to study for to tell the truth.

Your Worship: you look fine (from a distance) And now do you still want your sheep to endorse your iniquity as you charged us to do? Or hadn't you better resign and ask your colleague to come along with you, while you can do it gracefully? You got sufficient time until the last of the month to think it over.

So here goes for your wastebasket.

At the same time I was led to say that it would go all thru the Church and cause a split. "How? I do not know. But every-where it will try the souls of men, as it has tried everyone so far that has found himself in its path." I was quite bewildered, somewhat like Heber C. Kimball about the States goods, after I wrote those words, but the enemies of truth all have united their efforts to this day towards the fulfillment and the end is not yet.

1912

Mar.

28

And what came out of my kind, generous letter? A measly letter by the Stake clerk stating that I had "adjusted" myself with the Stake Presidency. And I was to carry it to the bishop like a naughty boy. Now the case was on both feet again, and I knew that some day I would stand before the seat of authority to deliver my message. I made repeated requests for a H.C. trial, all turned down by the Stake Presidency. Equally unavailing was my correspondence with the First Presidency, which could see nothing but a personal wrangle, while I tried to explain that official acts of Bishoprics and presidencies did not come into that class. This extended into 1913, but at least I had to do with gentlemen: I always got a polite answer.

1913

1914

Apr.

24

Referred the matter to the quorum of the Twelve, who referred it back to the Stake Presidency. This was in accordance with the gag rule, which grew out of this case and was adopted to keep such fellows as A.K. to cry to the authorities out of wrong.

Part II CHALLENGE

They bite their teeth together over me
There, there, that is what we like to see.

Strategy

The case had come to a stand still. Now my male ancestors (my father among them) took a hand in the prosecution. One night a number of them came to my wife and I heard her tell them that I could do nothing for them for the present. Then one morning early she told me that they had come back and said: Since it were not likely that my opponents would own up to be in the wrong, it would be better for me to try to reach an agreement. Oh you good simple folks (if that) did you come to give me the same advice as I am getting every day? But: right after breakfast I went and met the bishop and Stake President. This resulted in a series of meetings and parleys.

1916

Feb.

21

Met with the bishopric and there the bishop committed the imprudence to spread his slander on the minutes, also an insinuation as if I were habitually disturbing the meetings of the Saints. After that a copy of those minutes was bandied around at every meeting but to me a copy was denied. By the way Counselor S. at that time asked me: Does your wife sympathise with you? Better ask ~~my~~ family doctor I said, she is under his care. And so the braven man caused the door of the Temple to be closed against the suffering woman. (like the other counselor who refused a baptism recommend to my 15 year old daughter (to do his little bit)

1916
Mar. 25
Sun. Appeared before the bishopric to ask forgiveness as requested. I said: I am ready and will you please put the charges on a piece of paper for me? Counselor S first dodged and then flatly refused. Upon this I waled out with my witness, and then next day,

Mar. 27 I reported the meeting to the Stake Presidency and closed as follows: "I now demand of the bishopric of the 5 Ward: either to own up that their alleged charges are rotten, or else to produce them and get ready to defend them before the High Council of the Stake."

Apr. 21 The Stake Clerk for an answer, uses the old gag about "setting myself in harmony"

I now began to see that those folks of mine were not so simple after all. There was the charge of obtaining a Temple recommend under false pretenses and the insinuation about disturbing meetings. Now I had dared the bishopric to come out and they did not dare. This would clear me in any court in the land--tho not in the Church

1919
July 1 The ward was divided and we, the 10th Ward, got K.S. for bishop, the nephew and former counselor of the old bishop. He gave me no recommend neither, of course.

1920
June 4 The old Cache Stake was divided. C.H.B., the young counselor of the Stake, who had caused the old bishop to bear false testimony, was put in for President of the new stake, while we in the old stake got J.E.C. Here was a man who, I hoped, would be impartial as he had no connection with the case before, but I found him as venomous as any partisan could be.

1921
Feb 11 reported K.C.B.
I called on him soon after he took office and I got six letters on record that I wrote to him and never a word came back. On the contrary he hindered me from obtaining evidence: On 1922
Jan. 19 the 19th of January 1922 we had a parley in his office, asked for by my bishop, who read again those exploded charges of the 21 Feb. 1916. Upon my request he promised me a copy but afterwards backed out stating that Pres. C. had told him to do so.

Sept. 17 On the 17 Sept 1922 my wife died, and the bishop who had persecuted her too in her sick days acted very nice to us, so that, after the time of mourning I was rather loath to take up the prosecution again, seeing that he was involved in the case, then it had to be S. himself who stirred up things again by sending me a teacher to inquire into my standing. Then it was that in answer I wrote that letter to Pres. C. of the 19 January 1925 in which I warned him of his being in league with the evildoers.

1925
Jan 19 My letter rested in the Stake Office for three months and might rest there to-day, had I not thot of informing the president of the other stake of it and of the fact that it contained charges against him too. He was at that time in the Eastern States (proclaiming the truth!) Now my letter was mailed on the 8th of April 1925 and on

on the 8th of April 1925 and on the 26th I got notice to appear before a bishops court, which started my excommunication. Coincidence? There is order in this Church, so I hear. So I was excommunicated first in the Ward on April 30 and before the H.C. on May 19th and 20th.

Atrocities

It is bad enough to cut an innocent man's head off, but it is rather cruel to do it with an old rusty English saw and some wits that have not been sharpened for a lifetime, thus taking two years to do the blundering job. However, I must pay my respect to Bro. Isaac L. Hallman, former clerk of the 10th Ward. The mock trial had lasted till midnight, and when I came to the post office the next morning I found his report in my mail. And in English at that. That the reasoning was asinine is not his blame. He simply reported it, lies and all.

The Cache Stake Presidency. It took nine months and repeated requests to produce their reasons. The folderol is a fitting endpiece to the Kangaroo Court. No criticism can be applied to it. It is simply unintelligible.

The First Presidency must have been aware of it, so they had to

invent reasons of their own to help the good work along. There are four consecutive paragraphs in the letter, each containing a downright falsehood. And oh the sickening solicitude with which they are camouflaged. Truly I rather would have a man knock me down than to impose on me that way, and then stick a knife in my back. It is this insincerity that makes it hard for me to keep up the respect which is due all men. If you perhaps would say that I am doing you injustice I offer to have it out with you before a respectable body of the Priesthood. But here is a little question, which is enough to stick you and which you will no more dare to answer by yes or no than the Priests did the one about the baptism of John. Here it is: Did you or did you not look up the minutes of the case and the docket before you turned down my appeal?

That appeal looks like a legal document, containing 30 numbered, short paragraphs, trying to straighten that tangle of conflicting decisions. Not one of my arguments you discussed, and it took 14 months, two letters and one call at the office before the mountain gave birth to that puny little mouse of a reason. And it isn't even a reason but a guess, an insinuation, an object of ridicule and pity for your reasoning faculties.

Let us set this up then that he who runs may read. I stated in my appeal, on the 16 March 1925 that Bp. Schaub was implicated in a case which I had been trying to bring before the H.C. of the Cache Stake and therefore he were not competent to sit as a judge over me. This applies also to Pres. Jos. E. Cardon of the Cache Stake whom I accused in my letter to him of 19 Jan. 1925, which is on docket, of partiality and of keeping me from obtaining evidence. Still you find that "the case appears to have been properly conducted." This is natural for you, as you have been properly

you have done the same as Cardon; left me without an answer, when I asked you on 21 Feb. 1925 to cause him to let me look at the minutes of my case. This incriminates you just as much as it does him.

Doctors Disagree

"There is order in the Church"

So this how the case looks to an innocent bystander:

1. An incompetent Bishopric hales me in court and over my protest sits as judge and cuts me off the Ward with some asinine charges as an excuse.
2. An incompetent Stake president hales me before the H. C. of the Stake for different reasons than those advanced by the Bishop.
3. He too sits as judge over my protest and cuts me off the Church without reasons.
4. Repeated requests stir the Stake Clerk, after waiting for nine months, into giving some unintelligible excuses, different again from those of the Bishop, also of the citation
5. An invalid First Presidency, after 2 requests and one personal call and fourteen months study brings forth as the only reason a piece of cant, different again from all that was had before.

A Word between Me and You

In another place you find a paper headed: Evidence Witnessed by - - (I do not give the name of witness, because he dared not sign the paper, fearing trouble with his family. I found out later that the one who put up the old bishop to lie married into the same family as witness did.) This is the witness whom they intimidated, of whom I told you on 21st. Feb. 1926 before I made appeal.

This report states that I protested against both Schaub or Cardon sitting in the chair, and that the order in Cardon's court indeed reminded of a mock trial. My witness had looked over the paper twice and stated that it were correct. And I can swear to it. And if you say that the proceedings were orderly, I again say they were not, and my word is as good as yours, and a little better as I never have been on the shady side of a direputable affair.

PART III THE PASSING

I waited for the Lord.
He inclined unto me.

It has been a long road. Twenty-two years ago I started out loaded with did-grace, but light of heart, conscious of my innocence and of being engaged in the work of the Lord. At times I was neglecting it, then I felt disagreeable, heavy. But always something would providentially come up, whereby I was again stirred into activity. And soon my enemies dug a pit for me and one after the other rolled in head first, true to scripture. They are all there *now* *and my standing can't: Come out if you dare! And that isn't all!*

Four years ago to-day I wrote this to you: And God will not be mocked. Let a man spread false doctrine and persecute the Saints and he will not escape the punishment which is in store for him. Let that be said to you too. You are as guilty as Cardon, and more so: You have covered his iniquity with your own authority and in doing so have made yourself just as much an object of pity and ridicule.

Truly the Lord has suffered you to put yourself into my hand just the same as the rest of my enemies only as yet I have failed to show you the how and the why and give you due warning. I have started long ago but the season's work stopped me. Besides it is a piece of work that is above my ability, and I got remiss in my duty. But I confess that this is wearing on my mind. However I mean to take up the work again, trusting that the Lord will help me to cut it short.

You know how the Lord has helped His humble servant; also I would ask you to look in your large wastebasket for my letter of 17, Sept. 1931. I have proof that you got it. At least it is between A. W. Ivins and you. And there you will find some news which your accredited sources of information do not convey to you:

1. Of a presiding officer of your church wantonly disturbing a funeral.
2. As a side light to this: how our dignified Stake president stooped to rehash again the exploded slander about me disturbing meetings and how he made a precious ass of himself, when called to account, by entangling himself in ridiculous absurdities.
3. How one of his bishops, guilty of petty larceny, had to admit being a cheat and liar and slanderer. All of these three items are put down in black and white, attested by witnesses or notary public.

And now what is the meaning of all this? You are rather slow, so I will have to tell you. It means that so far no one has attempted to besmirch my good name and gone away unpunished (and by the way you, Heber J. Grant, are not going to be the first one) It means that the foul slander; raised against me by those who call themselves "the Priesthood" are rotting away in oblivion. It means, on the other hand,

That my defamers in authority are guilty themselves of the low, contemptible practices which they in vain tried to convict me of.

Did you ever witness such a brilliant vindication? As to you:

Where do you stand?

It is some what amusing to watch a bug, that is on its back, trying to get on its feet again. It afforded you and your pals similar amusement to watch my efforts at regaining my standing in the Church. Are you getting aware, my proud warrior, that I have carried the whole bunch of you on my sleeve for years back and that I could flip you off any time I please? That is if I were not more considerate of the renown of the Church than you? Dig up my whole life: You will not find any act that might cast disgrace upon the Church, while you have to fear exposure. And of what nature would it be? of course in your circles every kind of nastiness is condoned and hidden behind big sounding words, but what if the world got to know about it? If I could just once get it into the head of you folks how you would look if away from the shelter of authority. Now there are offenses which are kind of respectable. Adultery is. It is natural, is a human failing. Assault and battery is to some extent, for the same reasons. Getting the best of our neighbor in a deal of stock, money, land, produce, merchandise: is all that is. It is so common. And the bigger the loot, the more respectable it is. If young Smoot could have grabbed some millions instead of thousands, he might succeed his father in the Senate. Still he is more respectable than one that had committed petty larceny. For the rule works both ways.

Thus when it comes to ~~kidwork~~, that isn't respectable. Young kids of course, do not attract much attention. But when men do kidwork, as lying, slandering, faking checks and the like, that is different. And when they are men clothed with authority, called men of God, that is different again. But if one man in authority defiles himself, and his whole quorum does likewise to keep him company, and those higher up do endorse the filthy ~~mess~~ and so forth: That is tragedy.

We do not hear so much of late about unity in bishoprics and presidencies, as I used to send word back sometimes: This is not unity, merely an understanding between criminals. Indeed where is the difference between such tactics and those of a gang of racketeers? Thus in this corner of the vineyard we got a stench in ~~three~~ bishoprics, racking up thru two Stakepresidencies and up to your seat of power. And you and the senior member are holding the lid down!

Would you plead ignorance? You will be laughed out of court. You were informed. Had to acknowledge it with your hand. It was not anonymous neither of course. And you throwed it away, did you? Then exposed your simplicity and incompetence in open conference. A fine spectacle you made of yourself for slighting an honest man: Doing the name of a slanderous woman the honor to go down on the Church records with yours? Incompetence I said? If a general or any commander would slight information he would be put before a court martial. And you? Hadn't you better resign? Such a show of incompetence alone would call for it. And you are implicated in such a nasty scandal that I cannot see how you could hold your position unless you repent. I shall wait till the last of the month. It is your move.

We come to the end of the game. The game against authority. Not rightful authority but the kind you mean to have, but have not. For the Almighty himself cannot give you power to do in his name what he cannot do himself: He cannot lie. That includes cheating and slandering. Therefore the Lord is not with you. Wisdom is not. Vision is not. You had the Dreyfus, or Mooney or Sacco-Vanzetti case of the Church under your eyes and you were not aware of it, let alone its scope and purposes. A culprit's mind cannot see the perspective of a case, and it would be absurd for the prosecutor to try to enlighten him. Still I will tell you that much, that the case shows beauty and artistic proportions. (As befits the work of the Lord.) It is

A Trilogy

The first part covers a period of thirteen years. I call it

Pleading

characterized by my letter to the old Cache Stake Presidency of the 19th, March 1912, and which is a piece of inspired writing. The second phase, extending over a space of nine years, is marked by my letter of the 19th, Of January 1925 to the president of the new Cache Stake. This is

The Challenge

Except what applies to him personally, it is written over his head (the same as this present one is written over yours.) There you find the challenge to Arrogant Authority to turn the tables on me and come out in the open and defend their assumed divine right to rule. You did not dare to, no more than you did twenty years ago when I put it up to you at the time I first heard you pronounce that doctrine.

All you folks brot forth was bluff and bluster, mock dignity and hypocrisy, lying and slandering then scurrying when exposed, like bugs under a stone. Such are the people that brazenly call themselves "The Priesthood" that use their authority to cover up their sins, that mean to use the sealing power to

deliver the victim of their iniquity unto damnation and then expect a just God in heaven to ratify their corruption. Hear ye then: There is a third chapter in this case. It is called

The Passing

and it is being written right now. You have been oppressors of the saints long enough, you that ought to be friends and brothers. The stench of your iniquities has come into the nostrils of the Lord when you have angered with your hypocrisy and your blasphemies. Therefore your place is no more to be found. Then where is authority? Your partness in crime all are in the pit they dug for me and you are with them. And while I stand vindicated as completely as any man could desire, you are humiliated as no man in profane or church history before you. Not Henry in Canossa. Why? Your position was higher.

I call you to repent before our Father in heaven. And thank Him that the one in whose power you are, is a friend. Indeed the day will come when you and all my detractors will see that I was your best friend because I held up the principles of Truth and Right before you.

Your brother,

Robert Hooper

3. FROM THE OFFICE OF THE CACHE STAKE PRESIDENT

Mr. Albert Kropfli, Logan, Utah.
Dear Sir:

February 11, 1926.

I have before me your letter of November 3rd, 1925, also your letter of the 9th inst.

I was given the impression from your former letter that your request called for a copy of the minutes of the trial held under date of May 19, 1925, of your case. Inasmuch as you just request a copy of the decision of this trial, I very cheerfully comply with your request.

"Decision of Stake Presidency and Confirmation by the Cache Stake High Council

Our decision is that Albert Kropfli be excommunicated from the Church of Jesus Christ of Latter Day Saints."

You have a copy of your Citation which stated the reasons for your trial and the above decision resulted from the same.

I may state that it is not permissible to furnish you a copy of the minutes of said meeting inasmuch as you were not tried on the minutes of this meeting but on testimony furnished by yourself and the long letter which you addressed to the Stake Presidency.

Sincerely yours,

Jno. O. Peterson
Clerk, Cache Stake.

4. From the First Presidency of the Church

CASE OF ALBERT KROPFLI.

Appeal from the high council of Cache Stake to the Presidency of the Church of Jesus Christ of Latter-day Saints.

This is a case in which Albert Kropfli, who had been disfellowshipped from the Church of Jesus Christ of Latter-day Saints by action of a Bishop's Court, was brought before the high council of the Cache Stake for further action.

A full hearing was given, and after all evidence had been submitted the Presidency of the Stake and high council, by unanimous vote, excommunicated the said Albert Kropfli from the Church of Jesus Christ of Latter-day Saints.

After a careful review of the proceedings and evidence in the case we find as follows:

It appears to have had its beginning in a very trivial circumstance which occurred more than ten years ago, and which, as time has passed, has become one of vital importance to the appellant. It brings to our minds the words of the Redeemer: "Agree with thine adversary quickly whilst thou art in the way with him." All such cases should be adjusted as soon after their occurrence as possible, consistent with the circumstances involved.

The case appears to have been properly conducted, the evidence fully presented, and the decision of the high council is sustained.

We trust that all parties to the case, in a spirit of charity, tempered with justice, may become reconciled, and that Brother Kropfli will at once take steps to regain his fellowship and full standing in the Church.

May 5, 1927.

Heber J. Grant
A.W. Ivins
C. W. Nibley

First Presidency.

EXTRACTS FROM LETTERS BY ALBERT KROPFLI
TO THE PRESIDENCY OF THE CHURCH OF J. C. OF L. S.

- 1 From the 21st of Feb. 1926 I hereby submit to you:
1. Copy of decision by the bishopric of 10th Ward, given 30th April 1925.
 2. Copy of citation to appear before the H. C. on the 19th May 1925.
 3. Copy of requests made lately on Cache Stake officers, as also of their dodges.

Asked the F. P. to cause the Presidency of Cache Stake to open to A. K. the minutes of his trial before the H. C. of the 19th May 1925, and to make notes, needed by him to make appeal to the First Presidency.

Closed by stating: At least - whether this case is finally disposed of in my favor or not - it won't be my fault, if I do not produce a picture of conditions in the Temple city which, I am satisfied, have been carefully hidden from the First Presidency for a long time.

- 2 From Appeal to the F. P., dated the 16th of March 1926.

I. FACTS, REASONS, AND CONSIDERATIONS.

1. That this action grew out of a bishop's court meeting on the 30th of April same year, whereby appellant was excommunicated from the 10th Ward against his protests based on these grounds:
 - a. that Bp. Schaub was implicated in a criminal case which appellant was trying to bring Before the H. C. of the Stake ever since 27th Mar. 1916
 - b. he had never been granted a hearing before the court of Bp. Schaub, when he asked for it, giving for his reason;
 - c. That this matter had been gone thru into detail at the court of the 5th Ward Bishopric.
 - d. That thereby Bp. S. had forfeited his right to try the case at this time, after it had been taken out of his hands by the appeal to the H. C. on 11th Feb. 1921, also of the 27th Mar. 1916, both still pending
2. That the reasons for the Bp's court decision are given thus:
 - a. for refusing to comply with decision of bishops trial held in Logan Fifth Ward on the 21st Feb. 1916.
 - b. and for insubordination to the Priesthood,
 - c. and for present attitude towards the Priesthood.
3. That the reason under 2 a has no foundation,
there being no record of any bishop's court mtg. before the 30th Apr. 1925 which fact was brought out by members of the H. C. at the trial.
4. Reason sub 2 b is absurd enough to be termed asinine, the ideas of priest-hood eliminating - eo ipso - the possibility of insubordination.
5. Reason sub 2c is too vague for discussion and without any evidence brought forward is to be rated as a personal opinion of the judge.
6. The clerk of Cache Stake on the 11th Feb. 1926 answered an enquiry into the excuses for excommunicating A. K.
 - a. "You have a copy of the Citation which stated the reasons for your trial and the above decision resulted from the same.
 - b. "you were not tried on the minutes of this meeting,
 - c. "but on testimony furnished by yourself
 - d. "and the long letter which you addressed to the Stake Presidency."
7. Citation referred to above gives the following reasons:
 - a. "That you are guilty of unchristian like conduct
 - b. "and insubordination to the Priesthood."
8. Comparison between 2 & 7 shows that the charges under 2 a & c have been substituted by that of unchristian like conduct. The
9. THE COURT JESTER 7b corresponds to 2b and comes in for the same strict-ure. This thought less use of the term "priesthood" had been sufficient-ly punished in "the long letter" referred to by the stake clerk, at least the writer thought so, but it certainly lends an unexpected Touch of Irony to his criticism to see the misnomer so naively reiterated by two courts.
10. There is a SUBTLE JOKE HIDDEN

10. There is A SUBTLE JOKE hidden under 6 a; jf the reasons for the trial are reasons per se for conviction, then what of the proceedings? Cut and dried?
11. ENTERS 6 b. "You were not tried on the minutes" How delightfully hashy or hazy, at it fades into
12. 6 c. "but on testimony furnished by yourself." Waihaisst? And shouldn't that testimony appear on the minutes? But since defendant was "not tried on the minutes" what is there left upon which to rest a conviction? Hearsay, or mush, which?
13. This is A PUZZLE: 6d: "and the long letter which you addressed to the stake presidency." What constitutes its criminality? There has not been a word of discussion about it, to enlighten us, so it devolves upon the malefactor to ferret out the charge, as it has been all these fourteen years.

And there we have stated the whole gist of that awful letter: It is a story of a elder trying to teach a kid in authority a needed lesson, and how authority retaliated by turning him over night into an outsider all but the name, and then left him to hunt up the reason for it. As he expressed it once: Now let him

go rooting and ranting
to get back his standing.

It tells of his patient pursuits for twice seven years to court justice - a second Jacob, but unlike him, with his fate still in the balance. It portrays the caricature of authority running amuck brandishing the sword of justice, but, scurrying for cover whenever pursued by Reason, and seeking shelter behing the garb of the Priesthood. If that be "insubordination to the priesthood", let the wolves in sheeps clothing make the most of it.

II. ARGUMENTS

14. Let us now consider, in the first place, that all that orgy to the father of lies during that dread night of the 19th to 20th May did not produce one slur on the conduct of appellant during those trying thirteen years that did not collapse of its self like an empty sack.
15. Consider again that the decision of the 20th May 1925 is nothing but a matter of fact confirmation of the punishment meted out thirteen years previously, then arises the Question
16. Was the one that practically excommunicated appellant in the first place gifted with prophetic foresight that the former would be driven by persecution to write such an incriminating letter thirteen years later?
17. Even then, where is the sense, the justice of punishing a man in advance for a crime he is going to commit after thirteen years of clean living?
18. Has The First Presidency any knowledge of a legal term that would apply to such practices other than just plain Injustice?
19. Appellant, when first haled into court asked if the practice in the courts of the Church were not such as to provide for fair treatment? He was answered: Yes, more so. Well then, the Constitution of the U. S. which L. D. S. are professing to uphold provides for a speedy public trial by an impartial jury and for assistance of counsel.. Were any of these guarantees in evidence in this case?
20. The Constitution further rules that a man were to be considered innocent till proven guilty, while I, to the contrary: Was looked upon and treated as guilty and punished for it by being cut off the Church all but in name for nearly fourteen years, and that without the benefit of a trial.

21. FIGURING. Appellant further stated that the practice in criminal courts is to deduct the time the accused was held during trial from the term of sentence. Then if his sentence be for life, and restitution were attempted for the fourteen years, still, he being seventy now, he would in human probability not live to get the full benefit of the deduction. This however was not to be taken as a plea for leniency.
22. That the quashing (or hiding) of the minutes, together with the farcical and absurd court proceedings were enough to throw half a dozen cases out of court. Finally referred to having been barred from cross - examining witnesses.
23. III. REQUEST was made on the above grounds for a new trial in a fair court, open to all those bearing the Priesthood.

3 From the 16th of April 1926. Up to-date I have not been favored with a word, as I asked for, that my report of the 21st February had come to hand, nor the formal appeal dated 16th March 1926.

In the meantime, as I told you last time that things were still worse on the other side of the stakeline, I send you copy of a letter which affords a sidelight on the motives that precipitated my excommunication. This letter, which needs no comments, was mailed on the 12th March lately to O. H. Budge, former president of Logan Stake.

-----**-----

4 EXPLANATIONS. This letter puts it up plainly to Mr. O. H. Budge by circumstantial evidence and his own tacit admission and attempted dodging, that he is the one who Used bishop John Q. Adams of the 5th Ward of Cache Stake to do a dirty trick for him that is: raising a false report against me.

Another significant coincidence is afforded by these two dates On the 8th of April 1925 I mailed a letter to Mr. Budge, wherein I brot this matter up to him.

On the 30th of the same month proceedings were started to cut me off the Church.

Copy

CORRESPONDENCE

7700

1. Logan Fifth Ward Cache Stake of Zion, Logan, Utah, Feb. 14, 1916

Mr. Albert Kropfli, Logan Utah.

Dear Brother: I am instructed by the Bishopric to inform you that the meeting which you requested to have with the Bishopric, has been appointed to be held Feb. 21, 1916 at 7 oclock P. M. in the 5th Ward Meeting house.

R. O. Larsen Clerk.

2. Albert Kropfli and Elder A. C. Jacobsen met with Presidency of Cache Stake On Thursday, the 9th of Mar. 1916, and, on Saturday, the 18th Mar. made report of it to bishop Adams of Fifth Ward.
3. Logan Fifth Ward, Cache Stake of Zion, Logan, Utah, March 20, 1916.

Albert Kropfli, Logan, Utah.

Dear Brother: You are hereby notified that the Bishopric of the 5th Ward will meet at he meeting house Sunday morning March 26th 1916, at 9:30 A. M. at which time you may meet with them to report your meeting with the Sake Presidency.

Yours respectfully, John Q. Adams

4. To The Presidency of the Cache Stake of Zion, Logan, Utah, March 27, 1916.

Dear brethern: On the 16th of March 1912 I made a written request to the bishopric of the 5th Ward for a meeting in order to establish the Truth between me and bishop John Q. Adams in regard to some statements he made on the 10th. This request being denied I made a charge against bro John Q. Aadams for bearing false testimony and on the 23rd of March 1912 put it into your hands where it has rested since.

Now on the 21st of July 1914 acting on a suggestion from my dead ancestors received the same morning I met with bishop John Q. Adams and Pres. Ballif at the stake house to find out why I should not get a recommend to work in The Temple and neither party could see anything in the way. But when after New Year, 1915, I went to the bishop for a recommend I found him hiding behind subterfuges and charges which he kept piling up ever since.

Lately, the 26th of March, complying with his requirements I appeared before the bishopric, where they wanted me to ask forgiveness! I replied that I were ready and willing to do so, if I had done any wrong, but should like to be shown a written charge. This was first sought to evade and then flatly denied.

So this is as far as I am able to go in kindness. I can truly say that I have gone the whole length and even out of my way to make it easy for bro. Adams to get back to the right road. In this I received no assistance from his counselors, rather the contrary.

I now demand of the bishopric of the 5th Ward to either own up that their alleged charges are rotten or else produce them and get ready to defend them before the High Council of the Stake. Your brother,
(handed to Pres. Ballid same day, 27. Mar. 1916) Albert Kropfli, Logan, Utah.

5. Office of Cache Stake Presidency, Logan, Utah, April 21, 1916.

Brother Albert Kropfli, City,

Dear Brother: Your letter of March 27th was given final consideration in the meeting of the Cache Stake Presidency held April 20th. I am instructed to tell you that the Stake Presidency are of the opinion that he best course for you to follow is to place yourself in harmony with the Church and your Bishopric.

When you do this they feel certain that you will be able to get the recommend as you desire.

EVIDENCE WITNESSED BY

1. Meeting with Bishopric of 10th Ward

Logan, Utah, Thursday 30th April 1925

Albert Kropfli inquiring after the nature of the meeting was informed that it were a bishops court.

A.K. Addressing bp. K. C. Schaub: And you are going to preside over it, I presume?

K.C.S. Yes.

A.K. And do you think you got any authority to sit as a judge over me, seeing that you are implicated in a criminal case which I am trying to bring up before the H. C. of the stake?

K.C.S. Answered that he had.

A.K. protests again, saying that bp. Schaub had forfeited the right to try this case by refusing him a hearing as many times as he, A. K. had asked to be shown cause, why he should not be given a recommend, and that therefore recourse had been had to the H. C. which action takes the case out of the hands of the bishopric.

K.C.S. All this has been gone over in detail in the bishops court of the 5th Ward.

A.K. insists that there never had been a trial and asks: Is the practice in the courts of the church not such as to provide for a fair treatment, like in the courts of the land?

L.M. Windsor, counselor. Yes, more so.

The court proceeds over the protest of A. K. and bp. Schaub had a paper read which was said to be a copy of the minutes of the 5th Ward bishopric from the 21st of Feb. 1916, and which contained a statement by bp. John Q. Adams, that A. K. had tried to obtain a Temple recommend from him under false pretenses.

A.K. asks if this document or a copy of it would be put into his hands?

K.C.S. answers in the negative.

A.K. Then it is nothing but a scrap of paper, not worth of any consideration. It has been flaunted before my face at other mock trials and never been handed to me.

2. Interview with Joseph E. Cardon President of Cache Stake.

The 15th or 16th day of May 1925

A.K. asks if pres. Cardon thought himself able to preside over that H. C. trial on the 19th with due fairness?

Pres.C. said he thought so.

A.K. Would it not be better, in view of your connection with the case, to have another man preside in your place?

P.C. There is no precedent for such action.

A.K. This case will make its own precedents.

P.C. informs A. K. that he would not be given the opportunity to turn the courtroom into a disorderly place, also that it would have considerable bearing on the case, what kind of a spirit he would show.

A.K. Why did you never answer my letters?

P.C. alleges want of time, there being so many cranks writing to the stake presidency and making all kinds of demands.

As A. K. and witness are about to leave, the former is cautioned not to "blow" about this matter.

A.K. gives pres. Cardon to understand that in all these years pres. Cardon could not dig up any reasons for this insinuation of his.

3. Meeting of the Cache Stake High Council

7 PM. & Night of the 19th to 20th of May 1925, till about 3:30 A.M.

Prosecution

Witnesses were called up by pres. Cardon.

L.M. Windsor, of the 10th Ward bishopric, witness for the prosecution. Has been acting as teacher in A. K.'s neighborhood and was asked by him at that time to witness a meeting at the office of the stake president but had not been given any information whatever by A. K. concerning the case.

The clerk reads a letter mailed to Joseph E. Cardon on the 17th of January 1925 by Albert Kropfli, in which he reviewed the case and claimed that pres. Cardon not only gave no heed to his repeated requests for a H. C. trial, but also sought to prevent him from obtaining additional evidence, also accused pres. Cardon of teaching false doctrine.

There was no discussion or dispute about this letter, only one question by Walter M. Everton, of the stake presidency: Is this the way you feel?

A.K. simply said: Yes.

The Order in Court

A.K. before starting to examine witnesses, secures promise that he should be at liberty to ask any questions he would see fit.

Pres. Cardon was heard several times saying: "I am not going to make a farce out of this." However, contrary to his promise, he as attorney for the prosecution objected to questions that might prove embarrassing to "his" witnesses and as judge made the objection valid.

A.K. protested and was then given leave to continue the cross-examination, but soon was interrupted again and ordered to quit examining altogether and simply state his side of the case. He complied, but faltered, and soon gave it up with the remark that it were no use to plead in a hostile court.

Witnesses for the prosecution also took liberty to interrupt or get on their feet like in a testimony meeting when something came to their mind, even after the cross-examination was closed. All this without being called to order by the judge.

A Deliberation

had between members of the High Council brought out the fact, the A. K. had never stood before a bishop's court till the 30th of April 1925.

Notice

The above does not purport to furnish a complete or verbatim report, but merely a presentation of facts which might have a bearing on the case and of which the writer of this report does not know, whether or not they appear in the minutes, as they are not accessible to him.

Logan, Utah, 23rd of February 1925.

Reported by

Albert Kropfli

Witnessed by

EXCUSES OFFERED FOR ~~EXECUTION~~ OF ALBERT KROPFLI

1. From Bishopric of 10th Ward of Cache Stake

Logan Utah may 1, 1925

Mr. Albert Kropfli, Logan Utah

Dear Brother Kropfli:

At your request and permission of the Bishopric I am mailing you a part of the minutes of the meeting held in Logan Tenth Ward Meeting house Last evening April 30, 1925 at 8:00 P. M. O-Clock.

Bishopric assembled in executive session: After some discussion in Brother Albert Kropfli's case as it now stands, Bishop K. Schaub decided - that for refusing to comply with decision of Bishops trial held in Logan-Fifth Ward, by the Bishopric of that Ward at that time Feb. 21, 1916 at 7. P. M. O-Clock, and for insubordination to the Priesthood, and for present attitude towards the Priesthood; That Brother Albert Kropfli be excommunicated from Ward.

Both Councilors concur in decision of Bishop K. C. Schaub.

Brother Kropfli was then asked to come back in the room and was informed of the above decision of the Bishopric.

Very truly yours,

Isaac P. Hallman - Ward Clerk

2. CITATION
IN THE CACHE STAKE OF ZION

Logan, Utah, May 14, 1925.

To Elder Albert Kropfli

Greeting:

You are hereby cited to appear before the High Council of this, the Cache Stake of Zion, at the Stake House, this city, on Tuesday, the 19th day of May, 1925, at 7 o'clock, P.M., for investigation of alleged wrong-doing on your part, to wit:

That you are guilty of unchristianlike conduct and insubordination to the Priesthood.

Fail not to be present, with witnesses if you desire them, at place and time specified, as there and then the High Council will be in session to consider your case.

G. W. Lindquist

for - President of the Cache Stake of Zion.

We certify that on the 14th day of May, 1925, we served a copy of this Citation upon Elder Albert Kropfli named therein.

John C. Peterson
Alfred Erickson

RESPECT FOR THE PRIESTHOOD OR CONTEMPT OF THE COMMON PEOPLE?

A Skeleton Report of a Testcase of True Doctrine and Principles Vs. Nasty Kidwork.

(The Skeleton in the Closet of Arrogant Authority)

INCEPTION

- 1911
Dec. 5 A young member of a Stake Presidency wantonly insults a brother, years his senior.
1912 The latter insisting on an explanation as to whether this be all the respect due a fellow member of a H.P. quorum, if the same be of the common herd, so, on
Feb. 5, he (A. K.) is stopped from working in the Temple.
Mar. 10 This is followed up by his bishop (J. Q. A.) raising a false report as if A. K. had tried to obtain a Temple recommend under false pretenses.
19th After repeated warnings, A. K. reports Bp. A. for bearing false testimony and ask for a trial before the H. C. of the Stake.

STRATEGY

- 1914
July 21 Being advised in the early morning by my male ancestors on the
1916 other side I started the same morning on a policy of reconciliation.
Feb. 21 Met with bishopric of 5th Ward. Bp A. spread his slander on the minutes, with the added insinuation as if A. K. were a habitual disturber of the meetings of the saints. For good measure his wife, a total stranger to the case and suffering from a nervous breakdown, is also prohibited from entering the Temple, on suspicion of sympathising with A. K. (See minutes of 10th Ward)
Mar. 26 Appeared before the Bishopric as requested to ask forgiveness. Said: I am ready, and will you please put the charges on a piece of paper? K. C. S., 2nd counselor first dodged, then flatly refused. Upon this A. K. and his witness walked out. The next day,
Mar. 27 A. K. reported the meeting to the Stake Presidency and closed as follows: I now demand of the Bishopric of the 5th Ward: either to own up that their charges are rotten or else to produce them and get ready to defend them before the High Council of the Stake.
Apr. 21 The Stake Clerk replies with the old gag about "setting yourself in harmony."

CHANGES

- 1919
July 1 The 5th Ward was divided and we, the 10th Ward got K. C. S., the 2nd counselor, for bishop. He gave me no recommend neither, of course.
1920
June 4 The old Cache Stake was divided and O. H. B., the young counselor afore said was put in for president of the new Logan Stake and J. E. C. for the Cache Stake. I called on him soon after and on
1921 preferred charges against Bp. K. C. S. in writing asking for a H. C.
1925 trial. Wrote six letters, and never a word came back.
Jan. 19 wrote an ultimatum to pres. C. and warned him as having become an accomplice by preventing me from obtaining evidence. This letter rested in the Stake office for three months and might be doing so to this day, but on
Apr. 8 I informed pres. O. H. B. of the Logan Stake that the above letter contained some allusions to his connection with the case - (I had circumstantial evidence by this time, as well as his tacit admission that it were him, that put up Bp. J. Q. A. to do the dirty trick of the 10th March 1912.
Apr. 26 Proceedings were started for my execution. (Note the coincidence)

THE KANGAROO COURTS

"There is order in this Church"

Those wishing to get an idea of the COURT PROCEEDINGS I would refer to a separate report of the rape of Justice, how A. K. was gagged when attempting cross-examination &sf. All this is brot up in the Appeal to the First Presidency of the 16th March 1926. On another paper are copied the EXCUSES FOR EXECUTION OF ALBERT KROPFLI. They are in keeping with the proceedings. Credit is here to be given however, to the clerk of the 10th Ward, bro Isaac P. Hallman for setting a good example to our superiors. I found his report in the mails the next morning. And it was in English at that.

DOCTORS DISAGREE

Now this is how the case looks to an innocent bystander

- Apr.30 An incompetent Bishop hales A. K. in court and over his protest sits as judge and cuts him off the Ward with some asinine charges as an excuse.
- May 19 An incompetent Stake President hales him before the H. C. of the Stake, sits as judge also over his protest, and cuts him off the Church without reason or excuses. A. K. has to dig them up by writing twice.
- 1926 After nine month ,
- Feb.11 they are dished up, a mess of absurdities and differing from those advanced by the bishop and in the citation.
- 21 A. K. requests the First Presidency to cause the President of the Stake to open to him the minutes of the H.C. trial which were needed for a base of appeal to the F. P..
- No answer.
- Mar.16 A. K. makes Appeal to the First Presidency, referring again to the fact that the H. C. minutes were kept from him, and discussing the case in 23 paragraphs. Then after two requests and a call at the office and waiting fourteen months this time until
- 1927 An invalid First Presidency, without any consideration of the arguments discussed in the appeal turns it down with a new and different excuse, which is merely a guess or a piece of cant. But this piece of literature merits to be preserved literally:
- May 5

"After a careful review of the proceedings and coidence in the case we find as follows: "

"It appears to have have had its beginning in a very trivial circumstance which occurred more than tem years ago, and which, as time has passed, has become one of vital importance to the appellant. It brings to our minds the words of the Redeemer: Agree with thine adversary quickly whilst thou art in the way with him. All such cases should be adjusted as soon after their occurrence as possilbe, consistent with the circumstances involved."

"The case appears to have been properly conducted, the evidence fully presented, and the decision of the high council is sustained."

FINE, BUT WILL IT HOLD WATER?

A very trivial circumstance indeed, when a "man of God" (so called) tramples not only on the respect for his fellowmen, but also for the Priesthood, and then stoops to set others a-lying for him, and to prostitute their authority to help him cover up his sins. Very trivial indeed, seeing that the victim is just one of the common herd. Thank you, gentlemen: You couldn't have proven my contention any better.

"Become of vital importance." Now that hits it perfectly. Or should I be indifferent it there be interference with my sacred dutees towards my ancestors, indifferent if my good name, inherited from them, is besmirched by the slandered? I am not shrieking for police, (as I heard it done two years ago to-day.) but I will say that I am, taking better care of my good name than the speaker. And I have been going about it quietly till, with the help of the Lord, I find you all in the pit you dug for me, with the taunt hanging over you: Come out if you dare.

TO WHOM THESE PRESENTS MAY COME

And now who will call me a liar
and my speech nothing worth?

In the foregoing leaves I have told a story of corruption unheard of in this Church; which will cause you to say: Is it possible? Is it true? Well, if it is not, then I might claim a place among the fiction writers of our time, for it is one, thing to write a simple report of events, and another to invent one and make it look natural. And another thing yet: Try to put your finger on a spot that looks fishy in the least, and if I am not right there with the proof in black and white, then I will go down as an impostor.

This is a sad story. It lays bare an ill smelling mess of corruption reeking from this corner of the vineyard up to the seat of the First Presidency. There is one thread running thru it all: It is the old story of men using their authority to cover up their sins.

The First Presidency, that is: the two senior members, have lent their mantle to it. They have laid themselves open for rather discomforting questions such as: Did you know what you were doing, or were you simply the dupes of your vassals? Did you or did you not look up the minutes and the evidence of the Kropfli case before you turned his appeal down? After all, are you corrupt or merely simple? And they will dare no more to answer by yes or no than did the priests about the baptism of John, for one or the other way would show them up to be unfit for their position.

And how will it affect you? You know that everything that comes to us does so to be accepted or rejected. And there is that going thru this Church at this time that shall try the souls of men, as it has tried every one so far that has found himself in its path. It is looking at you this minute. Which is your stand? I await your answer.

6th April 1934.

Albert Kropfli

Logan, Utah

WK

RECEIVED

APR 25 '12

PRESIDENT'S
OFFICE

To the Presidency of the stake

Dear Brethren:

At the interview granted to me this morning I learned that you were grieved on account of me writing to president Joseph F. Smith and as you counted it as want of respect I apologized to your president and I do so to all of you.

There also seems to have been a sad misunderstanding on your part about the motive as I had last year in seeking to have a talk with you. I assure you that I have never had the intention of gathering material to peddle or publish. I never knew I was that kind of a man. You remember that I rejected the suggestion to go to the teachers as often as it was made. Why? For one thing I did not want to let any more persons know than just necessary. My writing to the president of the church has been referred to as "taking it around". It is not. Besides no one else would have known of it, for all of me. I did not tell the bishop. Now it will rest there till next Sunday. After that it passes out of your hands altogether. Then it will spread. It gets wider and deeper till it goes all through the church. How? I do not know. But it will try the souls of men as it has tried every man so far that found himself in its path.

If there is anything else that any one of you might hold against me I ask you to kindly let me know and I shall try to set it right. After that and when you think that I have been punished long enough for my boldness by being excluded from the House of the Lord, then I would respectfully ask you to tell me so in writing. Merely as a formality you know; for with Spring coming my time for Temple work is cut off, even if I should be permitted to enter this Temple again, which I do not expect. ~~See~~ But the Lord will give me the means, that others may do those names for me which my mother was so anxious to have done. And I hope to help building other Temples, as also the Great Temple and there may be none there to bid me stay out when it is finished.

Now as to that proposed meeting, it is very kind of you but as I said already this morning I am not very anxious to look up that case at this time. Another day brings other duties and my first duty just now is to clean myself from the reproach which has been cast upon me. There is a certain fitness about the things of the Lord. Ample time, yet a certain time. What was to be done yesterday may be out of place to-day. And inspiration will not always bide our convenience. I was not out hunting for trouble, but as one of you gave me such a nice opportunity, it came to me that we might as well make the best of it and make it one of the most interesting hours in our life. And it would have been more intensely so if we could have had the President with us. Without him now it would seem like *serving* the meal *after* the guest *is* gone. At that time I admit I thought myself your equal. (in the priesthood) For it is only in this way that I could have done my best. To force me now to go through the movements in my present disgraced condition--it would be cruel.

Viewpoints are different. What the one hails as beauty and progress, the other calls hatred and strife. Where one acknowledges the hand of the Lord, another sees a cloven foot sticking out. The lines along which I worked seemed new to you brethren and it scared you. I have patiently tried to lift the prosecution out of the slough of personal difficulties so as to treat the case from a higher standpoint, but you said: it can't be done.

Well, be it so. You are the judge. You say: If there be wrong between us we will right it, but we want to do it the way it pleases us, not you. So that practically ends the case. For I have no right to bring my little troubles into court except by the way of illustration. There are such depths of misery crying out to us, there are such heights of attainment in our reach, that I would stand ashamed in my shoes.

But from our conversation this morning it is evident that you admit of neither cause nor connection. You said: injustice may exist, but what can I do about it? You can do one thing: You could listen. But this you brethren don't care to. You say: A good sheep is not supposed to have any faculties for observation or comparison, nor any reasoning powers to make deductions. If you have them, better don't use them or you will go to the black sheep, for that is their very earmark. If you get hurt or hungry you may say: bah! That is all we want to hear of you, then we may see about it (but you know our time is valuable.) So of course I had to introduce the case that way, but I intended to show you a different picture and--well I am ready to pay the penalty in due time. But there are things that will be said. If I do not, another one will. And if we should hold out peace, the stones would cry out.

I had something to tell you.

"We haven't time to hear it."

About conditions.

"There are no conditions."

I appealed to the President.

"See the brethren again", he replies.

"We are not concerned" you answer. "It is a personal grievance."

"Make out your case that way." and I say: I WILL DROP IT.

This is going the whole length. It goes to show my respect for the authorities of the church. I have always showed it yet by taking their advice as far as is consistent with the voice within. For I must bear my own responsibility. I have discharged it as regards this case. It has done its service, as an opening wedge. A heavier one is already put in my hand. As yet you can take it out. But will you? Sunday will tell.

One thing more. Did it ever occur to you that no one moving on the same social level with you would have bothered you as I did? Why? Because the first offense already would not have been committed. And if; not the other ones. Still you have been somewhat annoyed to see me bring my charges in under the head: Contempt for the Common People. Well, call it by some other name, for instance:

RESPECT FOR THE PRIESTHOOD.

You, president, seem to be somewhat informed about what happened. This morning you repeatedly referred to it as "a little affair." Well, you are the judge. A small matter then if a servant of the Most High, what is set as an example to us-- A Man of God-- can forget his dignity so far? And that without the shadow of an excuse, no more than the next case will show up, if the truth comes to light. Do you remember what I was led to say on this subject in the Stake High Priests meeting just before this event came to pass. (The chances are you never noticed me speaking.) Well then what manner is this for fellow members of an elite quorum to settle their differences? You are the judge and you say: Nothing worth the while.

Insert:

✓ why should we hate our brother for act as his lines may run?

But when the other one goes about according to Bible rules to convince you of your error, then you are the judge again and now you say: A hard case; he is continually running around trying to "get even" with somebody for some imaginary offense so as to show his own importance. And before the little feller is aware he is declared unclean and branded with the big F and if he should dare to assert that he still feels good he gets the L brand besides. Now let him

Go rooting and ranting
To get back his standing.

And all the while you can partake of the sacrament (than which there is nothing more sacred in the Temple) and go about the duties of your office in a manner pleasing to the Lord and testify before Him of your love and unity? (Think of it if you should hear a similar statement at our ward conference next Sunday.) Brethren I cannot praise you in this.

But who am I that I should cast any reflections upon any one? This is the Lord's work and we all must play our part as it is written out for us, we cannot all play the same role and ✓ I have been feeling good (especially since our February conference) as one that is in the line of his duty and that cannot afford to harbor any ill feelings towards another whoever he is, but I feel rather depressed and sad just now, for such things as are looming up are terrible. May the Lord be merciful to those through whom offense comes.

Well I hope that I have not been incriminating myself still more in the eyes of those above me as I have done with every move so far. I have spoken candidly to you as an elder brother and you may not like it but who knows but some day you will admit that to you I have been a better friend than you are yourselves. And I now wish to close this incident as far as may be in my power and I will state that I am very glad to be permitted to do so, as there is one among your numbers whose father and brother I regard as I would my own father and brother in the flesh. May the Lord bless them and bless you all!

Your brother

19 March, 1912.

Albert Kropfli

Your brother,

OFFICE OF THE FIRST PRESIDENCY OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS

67 East South Temple St.

Salt Lake City, Utah, April 26th, 1912.

Elder Albert Kropfli, Logan, Utah.

Dear Brother:- We have received yours of the 23rd inst., and in response to your request return herewith the correspondence you sent for our perusal.
(One irrelevant paragraph omitted)

Your Brethren,

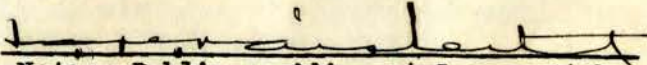
Anthony H. Lund.

Charles W. Penrose

In behalf of First Presidency.

P. S. President (with absent from home.

This is to certify that the within is a true copy of letter addressed to the presidency of the Stake by Albert Kropfli and by him referred to the Presidency of the Church and that the original bears the stamp "Received Apr 25 '12 Presidents Office" in the upper left hand corner of the first page, also copy of letter received from the Office of the First Presidency as above except the one paragraph omitted.


Notary Public residing at Logan, Utah.
My commission expires Oct. 12th, 1936.

RESPECT FOR THE PRIESTHOOD

or

Contempt for the Common People?

A test case of

True Doctrine and Principles vs. Arrogant Authority

Prosecuted and reported by

Albert Kropfli

Part I - PLEADING

Behold, I cry out of wrong, but I am not
heard. I cry aloud, but there is no
judgment. Hiob 19:7

16 March 1934

Heber J. Grant, President of the Church of J.C. of L.D.S.
47 East South Temple St., S. L. C.

Dear Brother:

An editorial in the D.N. of 16 of October 1915 states that the Church is not in politics. I preserved a clipping of it--on paper of course. Which reminds me of your visits (and of the two senior members of the Twelve) and the instructions we got: to vote for that brat of the evil one, that was ready to lure our boys into back-alleys. Consistently paving the way for a dictatorship in the Church also, you, on two occasions, laid down the law for us, good and hard, that it were ours to sustain your ilk thru thick and thin, right or wrong, with emphasis on the wrong. So under date of 16 March 1914--just twenty years ago,--I asked of you this question: Do you want me, who has grown up under free institutions, to teach my boys as you do us, now I have come to what you call a land of the free?

You did not come out of course. Neither did you know at the time (and I didn't tell you) that even then a case were on foot, that were destined to put your extravagant claims to a test. You know all about it now, don't you? (You couldn't say no without exposing yourself.) But as you like to put bothersome facts out of sight (like the bird that lays the big eggs) and for the benefit of the future historian I shall briefly recapitulate, also add a few items where needed to establish connection.

1911
Nov.
6

Entered H. P. Quorum. Being invited I said that I did not know why I were offered the distinction to sit among these gray heads, unless there were some of that esteem coming back to me, in which I held older persons all my life. Perhaps too I were meant to become the enfant terrible of the quorum. (This was rather prophetic)

I also was led to propose the establishment of a court of arbitration in the quorum for three reasons. (It would have been well, in view of the later events, if this suggestion had been acted upon.)

Dec.5 Had a collision with a young member of the State Presidency, who showed me some of his importance. Wishing to know whether there were any respect due to an older member of the quorum, though he be of the Common People, and if there should be any difference in treatment between such and a dog, I asked to meet with the Stake Presidency.

Dec.9 The meeting took place, but when they did catch the drift, they said they didn't have much time just now and we might meet another time. I had told them that I meant to use this material for a test case..

1912 Asked the Stake Presidency if that other time were not Jan 11 coming, and he gave me to understand that "their time" were valuable and advised me to "go to the teachers." I asked him how a case against a Stake Presidency could fit a teacher's trial? He could not tell.

Jan.27 So I wrote to the F.P. for information tho not making any charges.

Feb.
3 & 4 Stake Conference. The President and one member of the F.P. came up and said in meeting that these men--the Stake Presidency, were men of God and we had to sustain them, but if there were one who wanted to go to hell cross lots, why? let him go. However, privately they were asked: Can't you handle that man? and advised to quieten him. So they were willing to meet me now, but I, in turn, declined this time unless in presence of the F.P. or a delegate.

Feb 5 My bishop refuses to renew my Temple recommend.

Mar.5 He now gave me one but,

Mar.10 After the Stake Priesthood Meeting, the President, asked to endorse it consults the bishop, who tells him that I had obtained it under false representations. I called him to account on the spot, then warned him repeatedly not to sin his soul away, also asked his counselors to do so which they refused, so on

Mar.19 I reported the bishop to the Stake Presidency as a wilful and malicious bearer of false testimony, also asked for a H.C. meeting to establish the truth. The president daubed me over with suavity and managed to get me to consent to a meeting. On leaving I began to get a taste of hell for going to be "in harmony with authority"--tricky, two-faced authority." Coming home I flung myself into a chair and penned a nice, forgiving letter to the Stake Presidency, as an older brother reviewing the dealings of authority with us of the Common People, but finally telling them that I would drop the case.