

Enemies Within

In October of 1869, Vice President of the United States, Schuler Colfax, came to Utah, and he was talking to some prominent individuals throughout the state to ask, “should the feds invade Utah with troops a second time to get the Mormons inline?”

Colfax was what was called a “Radical Republican”. Radical Republicans controlled congress during the 1860s and were a faction of the Republican party from the 1850s to the 1870s. They were rabid anti-Mormons, and one of Lincoln’s secretaries, John Hay, referred to the radical leaders in the Republican Congress as the Jacobin Club, linking them to the Illuminati. Additionally, the Radical Republicans had begun implementing just about every aspect of The Communist Manifesto’s ten planks for communizing a country. A prominent Radical Republican, Senator Charles Sumner, openly advocated for a world government and court, and would ultimately join the communist First International. (See ‘To the Victors Go the Myths & Monuments’, Arthur R. Thompson, American Opinion Publishing, 2016)

One of the people that the Colfax visited when he came to Utah was this guy a guy by the name of William Godbe. Godbe was a convert to the Church from England, and he called himself a “Robert Owen Mormon”. Nobody today would even consider calling themselves a “Robert Owen Mormon” because they do not even know who Robert Owen was.

Robert Owen is the true founder of modern-day communism. He was the one that trained Karl Marx and Frederick Engels before they wrote the communist manifesto and when you read the history of the church, you read about how Joseph Smith went to a lecture on socialism and he did not believe the doctrine (History of the Church Jesus Christ of Latter-day Saints, Smith, Vol. 6:33). This lecture was given by a follower of Robert Owen.

Owen himself was the protégé of Madam Helena Blavatsky, the founder of the “Lucifer Trust” which later became the “Lucius Trust” and is known today as the “Theosophical Society”, the brain trust of the modern New Age movement.

In addition to his New Age Socialist beliefs, Godbe was also into the occult. His home was a gathering place for what was referred to as “spiritualism”. In the Autumn of 1868 Godbe and his associate Elias Harrison went to New York instead of attending the Church’s General Conference to receive “spiritual guidance”. The trip started with a visit to a well-known spiritualist and “medium”, Charles H. Foster, who was also a professional medium for Abraham Lincoln and Andrew Johnson. When Foster greeted Godbe and Harrison, he did so in the voice of Heber C. Kimball, Brigham Youngs recently deceased councilor,

“How do you do, Brother William?”

“How do you do, Brother Eli?”

(O.H. Conger letter, reprinted in the Salt Lake Tribune, 12 November 1879, pg. 2)

Godbe and Harrison regularly visited Foster for the three weeks of their trip to New York to get advice from “Kimball” (Most definitely an evil spirit with Foster not knowing Kimball before his passing), who they had admired while Kimball was among the living. Godbe and Harrison received ongoing instruction through Foster on “higher” doctrines in sessions that would usually last around two hours, and claimed to be taught,

“The laws governing the science of revelation, the facts of another life, and the philosophy or doctrine which should govern the Church of Zion.” (Mormon Tribune, 26 February 1870, pg. 69)

Godbe & Harrison were told to share these things with the world, putting themselves and this medium above the duly ordained officers in Zion.

Additionally, they claimed to have received “revelations” from Jesus Christ, Joseph Smith, and Solomon; from the early apostles Peter, James, and John; and from the German socialist and naturalist Alexander Humboldt.

Ironically, these spirits told the pair that the Doctrine and Covenants could not be fully trusted. These spirits also did not like Brigham Young nor the concept of Zion. The spirits also told them that Joseph Smith was simply a medium whose revelations were inferior to what they were now receiving.

“Mormonism” had been started for a grand and glorious purpose, but they had now, essentially, “graduated” beyond. But because of its foundations, members could be molded to their newfound “light”.

Godbe felt that worldly experts should be trusted for temporal matters and that spiritual matters were between that individual and their god. (See Reformation in Utah, Edward Tullidge, Harper’s Magazine, 1871-1909, vol. 43 pg. 606)

Godbe and his followers worked hard to influence the Saints to reject what was called “The Order of Enoch” (see Journal of Discourses vol 16 pages 122-123), in favor of “development”, “cash” and merging Zion with Babylon or what they called, “the American mainstream”. (See Wayward Saints, Ronald Walker, University of Utah Press, 2009, pg. 3)

When the Vice President Colfax came to Utah in 1869, it is known to Colfax that William Godbe is someone that can be of help to him to get the Mormons into compliance with the dictatorial decrees passed by congress.

“Colfax, in fact, had resolved on the entire overthrow of Brigham Young and the domination of the Mormon Hierarchy over Utah.” (Edward Tullidge, History of Salt Lake City, pg 398)

Colfax’ coming was a “warning to the Mormon people, or a proclamation of the war intentions of the government...” (Edward Tullidge, History of Salt Lake City, pg 398)

Local non-Mormons wanted to move on and leave Utah, but Colfax, desiring to rekindle their “radical antagonism”, “pledged the support of the Government to all intents and purposes” if they would stay and continue their opposition to the Saints. (See Edward Tullidge, History of Salt Lake City, pg 399)

Understanding that a drastic action such as another invasion, would hurt his efforts, and recognizing he could have an even bigger impact with the co-operation of members of the Church, Godbe tells Vice President Colfax a, “Conservative, peaceful, [and] necessarily slow” reformation from within.

Utahns, they assured Colfax, would work against Utahns, and they would lead the way. (See Edward Tullidge, *History of Salt Lake City*, pg 398)

Godbe/Harrison also entrusted Colfax that “secret and influential Elders... were actually on the eve of revolution” to get the members to reject the principles of consecration and the political Kingdom of God, in favor of what they saw as “progress” through making Utah more like the metropolitan centers like New York and San Francisco. (See Edward Tullidge, *History of Salt Lake City*, pg 399)

One of these “secret Elders” was T.B.H Stenhouse, who had written anti-Brigham editorials on so called “Progress” in his *Telegraph* publication. Stenhouse pressed Colfax for a “Utah-led reform”. Stenhouse understood that if the “government used force”, even this secret group dedicated to the destruction of everything the Saints were building would be forced to “‘heal up the breach,’ return to full fellowship, and resist the federal army.” Stenhouse insisted that a better policy, was to cause a division between the people and their religious leader- and that could only be done within.

Colfax left Salt Lake pledging that the government would support their efforts of local reform. (See *Wayward Saints*, Ronald Walker, University of Utah Press, 2009, pg. 3)

This cadre of “secret Elders” worked with “Gentiles” to bring the railroad through Utah with the intention of “Zion’s ruin”, and worked to continue the “revolution” against Zion.

With that, Colfax leaves Utah with the intention of letting Godbe work his plan. Godbe and Harrison having formed a newspaper, *Utah Magazine*, later becoming the *Mormon Tribune* which later became what we know now as the *Salt Lake Tribune* to assist in these efforts. (See *Wayward Saints: The Social and Religious Protests of the Godbeites against Brigham Young*, Ronald W. Walker, University of Utah Press, 2012)

Brigham Young knew what was going on and called out the traitors at a School of the Prophets and warned those present of what would happen if the goals of these “secret Elders” were brought to fruition.

Because of Godbe's efforts to undermine ecclesiastical leaders publicly and repeatedly, the scriptures and the building of Zion, he and Harrison were excommunicated in October of 1869. During his membership trial, Godbe attempted to make it about his "freedom of speech", of which no one ever challenged, to distract from the fact that he was openly working to assist the enemies of the Kingdom. Anyone could say what they wished, they just could not continue to undermine the private institution they were a part of and maintain fellowship.

Godbe also felt the need to address the accusations that he was a "spiritualist" to which he said,

"We do believe in revelation but such only as comes through the channels of the Holy Priesthood and we do not believe in the teachings of spiritualism." (October 25, 1869; Salt Lake Stake High Council, Minutes, Minutes of the Apostles of The Church of Jesus Christ of Latter-day Saints, 1835-1893, Privately Published, Salt Lake City, Utah, 2013, pg. 274)

Because he felt he was receiving instruction from Priesthood leaders beyond the veil, he rationalized his false denial to keep his membership, and thus influence, in the Church. Godbe and Harrison were both excommunicated.

Though Godbe was excommunicated, his influence continued. There was a short lived "Godbeite" religious movement, but the bulk of his influence was brought about through his close associates, one of which would later become the President of the Church of Jesus Christ of Latter-day Saints, Heber J. Grant.

Grant's mother worked for William Godbe and they spent almost all of their time in Godbe's home. In 1902, at the death of Godbe, Heber J. Grant writes a eulogy praising Godbe saying,

"I never knew a more generous bigger-hearted or more faithful man" (Wayward Saints: The Social and Religious Protests of the Godbeites against Brigham Young, Ronald W. Walker, BYU Studies, 2012, pg. 109)

Even though Grant knew the apostles, very well since he was a member of the Twelve, He still thought this apostate who sought after the occult was “more faithful” than anyone else he knew. One might find it more than a mere coincidence that the principles behind Godbe’s controversies and excommunication saw their final days during the Grant administration.

We see:

Grants endorsement of the Federal Reserve system (see Chapter 4) and the modern welfare program and mortgaged Temple Square away, and moving away sound money and the law of consecration. (See Salt Lake County Recorder's Office, Deed No. 501, 787, Bk. 11 U, page 440, dated Nov. 19, 1923, and recorded Nov. 21, 1923. Issued by Heber J. Grant, Trustee in Trust for the Church of Jesus Christ of Latter-day Saints. Two other deeds followed: #501,790 and #502,184 also issued by Heber J. Grant.)

Grants shift from the scriptural teaching,

“When we see the time that we can willingly strike hands and have full fellowship with those who despise the Kingdom of God, know ye then that the Priesthood of the Son of God is out of your possession.”
(Brigham Young, Journal of Discourses 10:273)

To

“My greatest happiness I find in the goodwill and friendship that has developed among all classes of people at home and abroad toward the LDS church during my lifetime. In place of early-day persecution and bitterness we now enjoy high regard and happy associations with all denominations.” (Heber J. Grant, Conference Report, Apr. 4, 1920, pg. 12)

General Authority, Elder John J. Carmack told the Church News,

“During his tenure, President Heber J. Grant moved us into the modern era. We were no longer in isolation. We became a part of the world, the business community, the intellectual community. That was a major corner that we turned.” (*Leaving monumental period of 1980s, Church gears up for fast-moving 1990s*, Dell Van Orden, Church News

Editor and Gerry Avant, Church News Assistant Editor, Church News, Jan. 13, 1990)

The idea of following God over government was also abandoned under Grant in favor of Godbe's pattern of working with the government.