

we can tear to shreds the Constitution and the flag and throw off forever the seeming allegiance we have so long borne. Only recently Mormons have been denied the rights of naturalization. The privileges of citizenship are too good for such as we; aliens we must remain, and even though native-born, we are condemned to be as strangers in our own land. De-naturalization is but a form when we are thus regarded, and are denied every right attendant upon citizenship. Bills of attainder are but a short step further; for when the property of the whole can be taken by act of confiscation, the property of the individual can only be held by sufferance until envy and rapacity mark it for their own.

We look back fifty years and pity the ill-constructed plots which profited their abettors nothing, but cost us so dear. The mobocrats of Missouri and Illinois had not the shrewdness to rob us under color of law. In their demoniac haste they neither killed us all nor did they secure to themselves good titles to the houses and lands from which they drove us. To be sure they took possession, and held such a claim as that and the tax collector's receipt might give. But when the lawful owners were driven by violence from their possessions, tax titles scarcely constitute good titles. And many of the present owners of Mormon lands think so; for it is no infrequent occurrence for inquiry by attorneys and purchasers of the old "Mormon" farms to be set on foot among the community here, with a view to completing the chain of documentary proof back to the government patent.

But while mob violence at one time answered every purpose of the enemy against us, now another method is resorted to; and those who rob us attempt to do so under the color of law. Little do the men who engage in these practices think that in thus attacking us they are giving us experience and strength. It has been the teaching of the leaders of this Church from the beginning, that the day would come when just such oppressions as these would be brought to bear against us; that every form of persecution would be tried; and that finally the Constitution itself would be trampled upon in order to deal us a deadly blow. Every child, therefore, who reads of the present proceedings knows that they are in fulfillment of predictions with which he is familiar. His faith is strengthened by that which he hears and sees; and the entire people, notwithstanding their

sufferings, rejoice that God has so wonderfully preserved them by His revelations for the scenes through which they are now passing. Love for the Constitution, the great charter of liberty which was framed by men raised up and inspired for the purpose, is deeply imbedded in the hearts of the Mormon people. They expect that if there is not thorough repentance its provisions will be disregarded and its guarantees be thrown aside. They believe that to them is reserved the high destiny to help uphold it. Hence every suit that is brought against them in the courts of this Territory and which may be decided against the provisions of the Constitution, they feel it their bounden duty to contend and to carry to the court of highest resort. It is a remarkable fact that that court has had graver constitutional questions to decide in connection with the Mormon people and the affairs of this Territory than have ever been brought before it since the founding of the government, except, perhaps, in the principles which the Dred Scott and other cases developed, and which involved the judicial determination of the slavery question. Within a few days the Idaho test oath, as flagrant a violation of constitutional law as was ever attempted, an enactment that would have shocked every American of earlier times, has been gravely discussed in the capitol of this nation, as an act that should be enforced against an entire people. A few months ago a case was argued to test the validity of a law which literally confiscated all the property of the Mormon Church donated to it by its members in obedience, as they believed, to a divine law, for sacred purposes. We need not allude to the cases which have arisen under the Edmunds-Tucker law, including the infamous segregation theory, etc. The two cases mentioned are of themselves of the utmost importance, not to the Mormons alone, but to the lovers of liberty everywhere. It may be the Mormons today, but who will it be tomorrow? When once the barrier is thrown down and constitutional safeguards are violated, where shall anyone seek safety? The disposition manifested now is that everything which has been held dear by freemen from the earliest days shall be ruthlessly trampled upon by those who are making war against us in their eagerness to strike us down, doing that by moral violence which was accomplished formerly by the use of the rifle, the bayonet and the torch. The end to be reached is the same, but the efforts by which that

end is reached vary according to circumstances.

If we mourn under this condition it is not for ourselves, because we are conscious of our position and of the future that awaits us, without the shadow of doubt concerning a higher interposition in our behalf. We mourn for our unhappy country and those who will have to reap the whirlwind after such abundant sowing of the wind. The experience of the past and present are part of the great plan. We are being taught to appreciate liberty by having to endure oppression without it. When we shall have emerged from under the clouds and the sorrows, the love of freedom will have left an impress so indelible upon us that we will hold it as priceless to ourselves but too precious to be denied to others. Our first leader was wont to say that a man who would not preserve the rights of others was unworthy of those rights himself. He declared that if he were ruler of the world every subject should enjoy the fullest rights. Even the idolator, so long as he did not trespass upon the rights of others, had the same right to his belief and practice as the true believer. He also said, speaking of those who grew impatient under the trial and were quick to visit punishment upon those who wronged them, that he was willing to leave mankind to the justice or the mercy of the great Creator; that as we expect to be judged righteously by Him, so might He be trusted to punish those who deserve it, without mankind taking punishment into their own hands.

One of the most remarkable facts connected with the history of the Latter-day Saints is the fate of those who have pitted themselves against the work and have sought to destroy the people. We have had presidents, governors, judges, and other prominent and noted men, who have undertaken the task of "solving the Mormon problem" by violence and by the framing of various devices and schemes, having in view the overthrow of the liberties of the people. But who of them has prospered? Who has achieved fame or credit? It is true that some have obtained some notoriety for the time being. This was not because of any superior merit which they possessed, but because their names have been connected with that of the Mormons. This notoriety has, of course, been only temporary. Every one has sunk into dishonor and oblivion. In our history, has been fully exemplified, that which was told to Haman by his wise men after he had erected a