

it is: "You each and all covenant and agree to avenge the blood of the Prophets, and of the Prophets Joseph and Hyrum Smith, who have sealed their testimony with their blood. This you will teach to your children and your children's children to the third and fourth generation. This you do in the presence of God, angels and these witnesses." There is also a covenant to obey the Priesthood in all things. There is a covenant prohibiting adultery. There are penalties for revealing the secrets of the House and violating covenants. The general implication is that adultery can only be atoned for by death. There is a covenant that the men will keep themselves true to the wives that are given them by the Holy Priesthood. Reference is made to the sixth chapter of Revelations as justifying the avenging the blood of the Prophets. The penalties are for revealing the secrets. The penalty is death. I was excommunicated from the Church soon after Messrs. Godbe and Harrison. It was on a general charge of apostasy. Disobedience to the Priesthood was regarded as apostasy.

Objected to by the defense; objection overruled.

Mr. Lawrence, continuing—I was taught "Mormonism" was the only true religion; my parents were sincere—I was sincere. There are many pretty theories with "Mormonism," the practice is one thing, the theory another. I was acquainted with Joseph Smith, and was taught that he was a Prophet of God. Was taught the same regarding Brigham Young, and that they were to lead and direct in all things. During the last years of my association with the Church there were many things that were objectionable. We said these things are wrong, and the other things are wrong, but we were told that we would see that they were all right. We were required to give up our agency. This is the influence the people were under. Mr. Godbe started the *Utah Magazine*, the forerunner of the *Tribune*. We advanced liberal ideas, and wanted "Mormonism" to be true. At that time Brigham Young was supreme. We were isolated, and to object to any of the counsels of the leaders was worthy of excommunication and ostracism—a hard thing to bear. Brigham Young taught obedience in all things. This is not taught today. We saw that there was an effort to defy the government, and we wanted to prevent it. The opening of the mines was opposed. Brigham Young tried to control the wages of the workmen. Mr. Harrison wrote a piece in opposition to this. In the School of the Prophets Brigham expressed his views. When Mr. Harrison wrote an article on the mines, we were in Bear Lake, and we knew the conflict would come and we would have to come out of the Church. The article was trimmed to be as little objectionable as possible. I said to them, "Boys, I'll give you six weeks to stay in the Church." We came home in about

ten days, and Messrs. Harrison and Godbe were called up. T. B. H. Stenhouse offered to stand by us. Some of the disaffected gave in, and so did Stenhouse. He was afraid to do otherwise.

Mr. Moyle objected to this, as they had been shut out by the court from introducing testimony of the same class. The objection was overruled.

Mr. Lawrence, continuing—Any opposition to the Priesthood was called apostasy. The leading men of the Church were at that meeting I am referring to. Mr. Godbe followed Stenhouse, and took a firm stand. It was a serious matter then to oppose Brigham Young. Godbe justified himself, and Mr. Harrison took a similar stand. He claimed they had a right to publish their ideas. There was quite a feeling displayed. There was no charge against me, but I agreed to stand by them. A motion was called to discontinue the *Utah Magazine*, and all but myself and a few others voted for it. I voted in favor of continuing the *Magazine*, and that was called treason in those days. There was a risk in saying anything against the Church. I was called to the stand, and maintained my position. Brigham Young said he had heretofore carried Godbe in his coat pocket. The meeting adjourned, and Godbe and Harrison were cited to appear before the High Council, which met in this room 20 years ago this month. Geo. Q. Cannon was prosecuting officer. He read the article on the mines as an evidence of apostasy. This was because we opposed the Priesthood.

LeGrand Young—I don't wish to interrupt the witness in his speech. But he has no right to go in his lecture on early Utah beyond the question at issue here. Even if Godbe and Harrison were cut off for the reason claimed, is that any reason why a member of that Church should be denied citizenship? It may be admitted that the early inhabitants opposed the opening of the mines, but that is not a reason for keeping Mr. Moore from the privileges of a citizen. Mr. Moore may be in favor of opening the mines, but that makes no difference to this case. His speech should not be permitted here, because it is uncalled for and at this stage of the proceedings illegal.

Dickson wanted Lawrence to go on in the line he was following. In his speech he demanded that "Mormons" be excluded from citizenship, and the mob in attendance began stamping their feet and clapping their hands.

Baskin followed in the same line as Dickson, and said he opposed the Church because it was a theocracy, and no member of it could be attached to the Constitution or to American institutions.

R. W. Young suggested that Mr. Lawrence had said he had exercised his free thought. Were not the Mormons entitled to take their view? They did not force him to remain in the Church. The people had a right to refrain from dealing with him if they wanted to. The "Mormons" had as much right to vote the People's ticket as the non-

"Mormons had to vote the "Liberal" ticket.

LeGrand Young suggested that the Catholic allegiance was always first to the Pope, but their practice was to be loyal to the governments where they resided. You may accuse the "Mormons" of claiming allegiance to the Priesthood, but their practice has been that of people devoted to the Constitution, and we challenge the world to a comparison with us. Let the actions of the people speak for them.

Judge Anderson said this was not the first time the question of excluding members of a certain Church from citizenship had been raised. It had been suggested in regard to Catholics, but not in the courts. If it can be shown that the "Mormon" Church claims to control in temporal matters, then membership in that Church disqualifies a man for citizenship.

H. W. Lawrence continued—Other charges were made against Godbe and Harrison. The latter asked the President of the High Council, G. B. Wallace, "Is there anything against our moral character?" The reply was in the negative. Brigham Young said, "Not that we know of." It is a theory of the Church that no man can apostatize without committing sin. The idea was given out that we had committed a secret sin, or we would not have given up the truth. None of the High Council voted in favor of Godbe and Harrison. Eli B. Kelsey was cut off for voting in favor of them, without even giving him a trial. This was done on motion of Brigham Young. I voted with Kelsey, but nothing was said to me. Brigham pleaded with me to stay with the Church, and I left it of my own accord about a month afterward. I had nothing but kind feelings for the people. I wanted to bring about reforms. We did not want to go out of the Church at the time of the trial, but I did so a month or so afterwards. When I stood by these men I was cited before the Bishop, and was cut off. The Church claims to be the government and kingdom of God. It is a present, literal kingdom; its territorial jurisdiction was expected to reach over the whole earth. Then Christ was to come and reign. When I was cut off I was doing a business of \$15,000 to \$20,000 a month. In a little while it was down to one third of that, and I was socially ostracised. Nobody wanted to be seen in my company.

To LeGrand Young—Mr. Harrison made a mistake when he said the names of Joseph and Hyrum Smith were not mentioned in the Endowment House. Of course the ceremony may not have been the same as when I administered. I think Harrison intended to tell the truth; so did Tullidge and Kelsey. They were all with us in the new move. Godbe, Harrison, Tullidge and myself were among the leaders. Mr. Tullidge has not taken an active part against the Church. Mr. Kelsey also ceased his active opposition, and became favorable to it. Since Brigham Young opposed the opening of the mines, many Mormons