

A.—I decline to state.

Q.—Was there a penalty that you would have your throat cut?

A.—I decline to state.

To LeGrand Young—Was there any obligation requiring you or any person at all to avenge the blood of the prophets against this nation?

A.—No, sir.

To Mr. Dickson—I took no obligation on that subject.

Q.—Do you know what the signs on the garments signify?

A.—No, I do not.

Q.—Was there a penalty that you should have your throat cut.

A.—I decline to state.

To Mr. Baskin—Was your arm anointed in the ceremony?

A.—I decline to state.

Q.—Was your arm anointed that it might be strong to avenge the blood of the Prophets on this nation?

A.—It was not.

To the Court—I decline to divulge these sacred religious ceremonies.

AARON D. THATCHER.

I am fifty-two years of age; reside at Logan; have been a merchant and am now connected with the milling business; have been in Logan thirty years; am a member of the Church of Jesus Christ of Latter-day Saints; I have been through the Endowment House; I made no covenant or promise to avenge the blood of the Prophets on this nation or government; I was not requested to do so. There was no covenant that inculcated hostility to the government. The government was not mentioned. I was not required or requested to enter into that order.

To Mr. Dickson—I have been through the endowments a number of times. I decline to divulge anything that was said or done there. I am not a polygamist.

Mr. Dickson went through a list again regarding alleged occurrences in the Endowment House, and Mr. Thatcher declined to state anything that did occur.

To Mr. Young—Never, at any time, have I made, or been required to make, a covenant to avenge any one's blood, or to take any one's life.

APOSTLE ANTON H. LUND.

I reside in Ephraim, Sanpete County; have been there since 1870; have been in the Church thirty-three years; I am a merchant; I am one of the quorum of the Twelve Apostles; was elected last conference; I received my Endowments in 1866, in Salt Lake; I never took any oath, covenant, vow or anything else to avenge the blood of the prophets on this nation; nothing of that kind is required in the Endowment ceremonies; no request of that nature, nor that indicates the shedding of blood, is made or required in that ceremony; nor is there a promise made to enter into polygamy, or to implicitly obey the Priesthood.

To Mr. Dickson—I regard the President of the Church as being selected by the approval of the Almighty; he is the ecclesiastical head of the Church; if the members of the Church under-

stand and accept the advice of the authorities, they are at liberty to do so; they can act as they please, politically; they are advised to be united. We are not taught to obey the head of the Church in temporal things. We are not directed to obey the head of the Church in all matters. We are required to recognize that authority in all spiritual matters. There may be teachings of the leaders for the people to obey counsel. I am not a polygamist. I decline to answer anything that occurred in the endowments. I will not divulge them.

Then followed Dickson's questions for what did occur, with the usual declination to answer.

Mr. Lund said the endowments were for future use, and were not to be made public. In this they were like the Masonic ceremonies. There is a misapprehension about them, but we will not divulge them.

Baskin—Is there an obligation that men and women will not commit adultery?

Mr. Lund—I decline to answer.

To Baskin—It is not explained that men may take plural wives. There is no reference whatever to polygamy. I decline to give the marriage ceremony. I have never solemnized a plural marriage.

To the Court—I decline to answer because the endowments are to be kept secret. I could not conscientiously answer.

Court—You are required not to divulge them under any circumstances?

Mr. Lund—Yes, sir.

Le Grand Young—Do you decline to answer because of any effect it will have on this case?

Mr. Lund—I do not.

Court—Do you understand the term Prophets to include Joseph and Hyrum Smith?

Mr. Lund—Yes, sir.

To Baskin—Nothing is said about the martyrs of the Church.

Mr. Dickson—Were they instructed to pray to the Lord to avenge the blood of the Prophets?

Mr. Lund—I decline to answer.

Baskin—Any more evidence of this kind?

Mr. Young—Some.

Baskin (angrily)—We will admit that 10,000 witnesses will testify to the same things.

Mr. Moyle—We accept the offer.

Mr. Dickson—Yes, 150,000.

LeGrande Young—We accept that too, and they'll all tell the truth.

The court adjourned until November 18th.

[To be continued.]

CATHOLIC PLATFORM.

The dispatches furnished a brief synopsis of the platform adopted on November 12th by the Congress of Catholic Laymen, held at Baltimore. The News has also commented upon it, showing the unfairness of the anti-"Mormon" clause. The document is so striking in some of its aspects that we here present its full text:

"The meeting of the first Congress of Catholic laymen in the United States to celebrate the hundredth anniversary of the establishment of the American hierarchy is an event of the greatest importance to our Church and country. It would seem eminently proper that we, the laymen of the Church, should meet and renew our allegiance to the doctrine we profess; that we should show to our fellow-countrymen the true relations that exist between the Church that we obey and love and the government of our choice; that we should proclaim that unity of sentiment upon all subjects presented to us which has ever been the source of Catholic strength, and that in a spirit of perfect charity towards every denomination we should freely exchange our views in relation to all matters which affect us as members of the Catholic Church.

"In the first place, then, we rejoice at the marvelous development of our country, and regard with just pride the part taken by Catholics in such development. In the words of the pastoral issued by the Archbishops and Bishops of the United States assembled in the third Plenary Council of Baltimore, 'we claim to be acquainted both with the laws, institutions and spirit of the Catholic Church, and with the laws, institutions and spirit of our country, and we emphatically declare that there is no antagonism between them.'

"We repudiate with equal earnestness the assertion that we need to lay aside any of our devotedness to our Church to be true Americans, and the insinuation that we need to abate any of our love for our country's principles and institutions to be faithful Catholics. We believe that our country's heroes were the instruments of the God of nations in establishing this home of freedom. To both the Almighty and to His instruments in the work we look with grateful reverence, and to maintain the inheritance of freedom which they have left us, should it ever—which God forbid—be imperilled, our Catholic citizens will be found to stand forward as one man, ready to pledge anew 'their lives, their fortunes and their sacred honor.'

DANGERS THAT THREATEN THE SOCIAL FABRIC.

"We cannot, however, shut our eyes to the many dangers that threaten the destruction of that social fabric upon which depend our peace, our liberty and our free institutions. Although our wealth has increased and prosperity abounds our cities have multiplied and our States increased, we and under the shadow of this system incipient pauperism, discontented men, women and children without the benefits of education, without the advantages of religion, deprived of any share in that abundance or participation in the blessings which through our free institutions God Almighty has designed for the people of our land. We favor those means, measures and systems by which these blessings are to be secured to all alike.

"We recognize, next in import-