

would, in their efforts to destroy what the Lord had established, override every principle of the Constitution, and that from that initial operation, the same process would extend throughout the country, until scarcely a shred of the basic law would remain intact.

The precedents as applied to this community are increasing and multiplying. Gradually they are permeating the entire body-politic, and the result predicted by the Prophet must follow their legitimate cause. These results are disintegration and anarchy. The very position in which the first victims of this destructive policy are placed is necessarily educational, and will prepare them for the exalted labor when the hour of imminent peril shall arise, of reorganizing the nation upon the basic principles embraced in the Constitution, as predicted by the Prophet.

Notwithstanding that the prophecies must be fulfilled, as effect must unerringly follow cause, according to the laws and Spirit of truth, it is the duty of the people unjustly discriminated against to lawfully contend against the deprivation of their rights and demand redress of wrongs from those who have the power to adjust them, that the Lord may be justified when He shall take part in the controversy on the side of the oppressed.

FIXING THE RESPONSIBILITY.

THE moral responsibility for a law of Congress rests upon the members of that body who voted for it. If the law be a bad one, the censure they deserve will be proportionate to the extent of their wilful departure from true principles. Every citizen who approves of the passage of a bad law, shares in the moral responsibility for it, subject to the same limitation. A nation governed by representatives chosen directly from the ranks of the people, will thus reflect upon its statute book its moral status. Hence the citizens of such a nation may be judged morally, as they are literally in the courts, by their code of laws.

It is possible for an element to exist in connection with the censure a nation may deserve, from a moral standpoint, on account of its laws, which, if given due weight, will considerably mitigate that condemnation. Thus, if a band of determined conspirators, taking advantage of peculiar conditions favorable to their purpose, flood the country with falsehood, fill its

press with misrepresentations of facts and circumstances, inflame the passions of religious hate, excite political jealousies, and by such means as these rouse public opinion to a pitch at which it justifies, or even demands, the enactment of bad laws, then the primal responsibility for any response to such a public opinion, in the form of an evil statute, rests upon the conspirators.

What is here said of the original enactment of a bad law, covers its administration by the judicial and executive departments of the government. In so far as they deviate from correct principles, knowingly, they are under condemnation; but in so far as they are led astray by the machinations of plotters, the judgment against them should be modified. There exists a moral law which holds universal man under its jurisdiction, in his individual, communal and national capacities.

Laws have been passed by Congress, designed for the overthrow of the Latter-day Saints, against the evil and unconstitutional features of which we have often protested. Judicial decisions, having similar characteristics, have been treated in like manner by us. But while we have not sought to absolve Congress and the courts from their just share of responsibility in the premises, we have all along insisted that there exists, here in Utah, a small body of conspirators upon whom rests the guilt of originally instigating a very large proportion of the wrong and suffering that have been heaped upon the Latter-day Saints, during recent years. In confirmation of what we have held upon this point, we reproduce the following extract from an editorial article which appeared in the organ of the opposition:

"In coming to a decision, in considering the Cullom bill, the men of this city ought to be careful not to lose sight of certain facts. The reason that this city is at this moment under the control of Gentiles is because Judge Anderson, after a patient investigation, decided that members of the Mormon Church, born abroad, are not entitled to naturalization in this country, because the obligations they entered into upon joining the Church make it impossible for them to be true citizens of the United States. Reaching that one conclusion, Judge Anderson refused naturalization to four hundred foreigners. Had those men been naturalized and had they voted, this city would still have been under Mormon rule. The Gentiles of this city approved of the decision, for it was a direct appeal to their judgment, so much so that when it was rendered every Gentile, acquainted with the affairs in this Territory felt, that at last a notorious fact had been crystallized into a rule of law. In our judgment that decision of Judge Anderson's

made a controlling factor in the decision of the Justices of the Supreme Court of the United States, when they declared the entire constitutionality and vindicated the justness of the Idaho Test Oath."

Here is a confession of what we have charged upon the clique of plotters from whose mouthpiece this quotation is made. By means of the Anderson decision, the people of this city were robbed of the right to rule it. By means of the same judicial proceeding the leading factor was created which resulted in the establishment of a religious test which excludes Latter-day Saints from the privileges of citizenship. And what led to the Anderson decision? A conspiracy as black as night. Traitors were sought and found who were willing to testify as desired. Perjurors were suborned to swear to the commission of crimes that were never committed, and to proceedings that never took place.

One man sworn to have been murdered at the instigation of the "Mormon Priesthood" was produced alive and well. The horrible falsehoods that were uttered by witnesses procured by the plotters were met and denied by business and professional men of the highest standing in the community, whose simple word would be deemed a bond in a business transaction, and who represented both "Mormons" and non-"Mormons." The judge who presided showed a partiality in favor of the conspirators, and an animus towards the defense, which were disgraceful, and in his summing up ignored the testimony of men whose word he would take for any sum of money, and gave credence instead to the falsehoods of persons who, as his native judgment must have told him, were tools, and whose statements on their face were false.

Seldom, in any country, under color of judicial authority, has a more diabolical plot ever been consummated than that which resulted in this same Anderson decision. But is it not "the decree of a court," and does not, therefore, an air of sanctity hallow it? So was the Dred Scott decision "the decree of a court," and held as a hallowed authority; though today it brings the blush of shame to the cheek of a true American to be reminded that the highest court of his country once fixed upon its jurisprudence a law which said that human beings, made in the image of God, were no more than cattle, if the skin upon them happened to be black, while that upon