

ANTI-STATEHOOD LECTURE.

Probably one hundred people assembled at the hall of the P. O. S. of A. Friday, October 18, to hear the lecture of C. C. Goodwin on the "Dangers of Statehood for Utah." The meeting was called to order by Mr. H. A. Trepennig, who holds the title of "Outer Guard" of the local order. He explained in a few words that the purpose of the order was to promote the interests of Americanism and oppose the principle of church and state in Utah.

These remarks were followed by a prayer from Rev. Mr. Edwards, who invoked Divine aid on behalf of the order, "not only in the cause of temperance but at the ballot-box," etc.

After a song from the "Quartet Club" the speaker of the evening was introduced. He explained by way of introduction that he had asked his wife to come with him. She had declined, on the ground that she had heard him before and there was another Goodwin in town (Nat Goodwin) who promised something more enlightening. The speaker then read his lecture from manuscript as follows:

I would, if I could, in discussing the subject which you have determined to consider tonight, reject everything like passion and prejudice, and treat it solely from the standpoint of reason and experience. We are told that conditions have changed in this Territory; that the Mormon Church has wholly withdrawn its old-time iron hand from politics, that henceforth, in political matters, the advice of the Mormon chiefs will count for no more than does the advice of the priests of the other denominations.

I am not on this occasion going to dispute or question the sincerity of that declaration. I am going to assume that it is made in all sincerity. But in accepting it I do not mean to lose sight either of the facts of the past or the conditions which exist here at the present time.

Should a missionary convince a Chinese parent who had kept his child's feet so closely bound for years that they had ceased to grow, that the practice was cruel, unnatural and altogether a shame, and sin, and the parent should cut away the fetters and promise never more to replace them, we would say of course that the parent had done what he could.

But would the child be prepared to leap and walk and take up life's burdens?

The human soul is more sensitive, more delicate, more susceptible to impressions than the foot of the Chinese girl. And with a conviction firmly impressed upon it, it is more difficult to emancipate it from that conviction than for a long compressed limb to recover its form and strength.

Here is a people who from their cradles and their mothers' knees have been taught that certain men have been selected and ordained to stand in God's place in the world, to think with God's thoughts, to speak with God's words, that they receive daily revelations from Omnipotence, and hence cannot make mistakes.

That thought, mind you, has been impressed upon the souls of all young Utah from the cradle up, until it has

become part of the life of every true Mormon.

In the new departure, and amid the new conditions claimed, this belief and the necessity of it have never been revoked. Indeed, were it to be, the church itself would topple and fall, for its entire superstructure was built on this foundation, and it has been impressed upon this people through the ebb and flow of five decades of years.

With such teachings, and with no revocation of the belief or principle, with

A WHOLE PEOPLE SATURATED

with that faith and fealty, and disciplined so perfectly to obey that they, in their obedience, count suffering, loss, imprisonment, or any other form of sacrifice as nothing, the men in authority tell them that henceforth they shall in all political matters be free agents, and shall vote as they please. Without any purpose of being disrespectful, the case is precisely as it would be were the Chinese father to unloose the bandages from his child's feet and bid the child leap and walk.

Again, from the first this people have been taught that they are and are to be a distinct people; that their prophet and founder was especially selected and ordained by the King of kings, to begin anew the redemption of mankind; to restore to the world the true religion which had been lost through the blindness and brutality of corrupt generations, that those who should accept the prophet and his teachings would be of the elect, would be a distinct, exalted people, and all others should be held as heathens.

For two generations in Utah this theory has been rigorously builded upon. Strangers have not been welcomed as residents, no encouragements have been offered any who have come; rather, from pulpit and press, all who have come here and who have dared to assert that the Government of the Republic ought to be here, as everywhere else under the flag, treated as the sovereign power and its laws obeyed, have been vilely denounced and lied about, and this has been, regardless of the exalted stations of some, the blameless lives of others.

So, if you please, admit that all this has been done away with, and accept that statement as true, and still are you in a day or a year to uproot from the hearts of a people, who have been taught this for so long, as coming from God, the impressions that such teaching and practice have made?

Under ordinary civilization the best interests of children is the utmost concernment of parents. Well, suppose a thoroughly accomplished young Gentile lady, beautiful and of stainless life, were to go into a school district of this territory where Latter-day Saints were in full control, and desire a situation as teacher, and the school should sorely need an accomplished teacher; think you she would or could by any influence that she might bring to bear, obtain the place? Has ever such a teacher been employed by Latter-day Saints? Is it not true that no such one ever has been employed? And further, is it not true that more than one of the pure and devoted women who have been employed in the mission schools have been denounced to the people by the Latter-day priests, from before their altars?

Admit that this business has ceased, that all such conditions have been changed, and that the people

HAVE BEEN ENTIRELY ABSOLVED, so far as their priests and teachers can absolve them, and still think you that the education of a lifetime can be wiped out on the motion of a priest, and by all the gathered host in the Tabernacle voting ay?

Again, in another way the past training of this people is manifested. Except in a few favored families—not one in ten in the Territory—a year ago today there were no Mormons who could give any idea of the principles on which our government was founded; the ruling idea was that it was a great merciless machine, which, for a little season, was given permission to prosecute the Saints, but not for long; that so soon as it had committed wickedness enough, the stone would roll out of the mountain which would crush it to atoms. Are a people who have been so trained, thousands of whom do not speak the tongue of the country, and tens of thousands of whom have neither a knowledge of nor respect nor affection for our institutions, are such a people prepared to take political control of a mighty division of a republic that was founded on the belief that the people might be trusted to rule, because, with the blessings which the country opened to them they would make up in patriotic affection what they might lack in intelligence?

But some one may say: "You are treating this matter precisely as though, could statehood be given Utah, it would place the State in Mormon hands. You ignore the fact that the Mormons have voluntarily disbanded their exclusive party organization, and are dividing on the lines of the two great national parties."

I do not lose sight of that for one moment, and when I assume that notwithstanding that, still statehood would mean Mormon statehood, I reason that with that opportunity given them Mormons would do precisely what Democrats do in a State when they are in a majority, what Republicans do in a State when they are in the majority; they take the political control of that State into their own hands.

At first matters would start on a straight basis. There would shortly come an election. There would be a certain number of Mormons and non-Mormons on each ticket. The Mormons on each ticket would be members of the Mormon priesthood. The slogan on each side would be: "Let every man be true to his party and duty and vote for the best men!"

Do any of you doubt what the result would be? Is it not human nature to believe that nine-tenths of the people

WOULD VOTE FOR THE MEN

they all their lives have looked up to and trusted, in preference to men whom all their lives they have been taught to believe were opposed to both their creed and their people?

Imagine a case. Imagine a State election called. Imagine that Apostle Moses Thatcher should be nominated by the Democrats for Governor, and Judge Zane, if you please, should be named for the same high office by the Republicans. Suppose Judge Judd should be named by the Democrats for