

day morning last, the 13th inst. The residents of Santaquin had been informed that their Bishop, George Halliday, would return home from the penitentiary, as one who had endured imprisonment for conscience sake, by the morning's Utah Central train. The Sunday school children and teachers were prompted by a feeling of love and respect to go down to the depot in procession to welcome him home, singing songs of welcome, and bearing a banner with the following inscription: "Bishop George Halliday, we truly welcome you home." But the weather being too unfavorable for such a project, the teachers and larger scholars could only go, though the smaller ones were with great difficulty restrained from following after, notwithstanding the snowy condition of the morning. In arriving at the depot all were moved to tears of joy. Since his arrival home the members of the ward have decided to give him a reception party, but to accommodate all it was found necessary to divide the town and take one half at a time. May all honorable convicts for the truth's sake be so worthily treated."

As illustrating the pressure brought to bear by the Mormon leaders to prevent their members when convicted of violating the law from promising obedience, I quote two editorials offered in evidence from the DESERET NEWS, the Church organ, of date September 29th, 1885, one in regard to a member who had refused to make such promise:

"IMPRISONMENT AND HONOR."

"The position taken by Bishop H. B. Clawson this morning will be endorsed by every true Latter-day Saint. He could assume no other and be true to his religion, his family, and his own manhood. The dilemma in which he was placed was tersely defined by himself. He was left to elect between imprisonment and honor, and liberty and dishonor. To his honor be it said in time and eternity that he chose the former. No man under similar circumstances can consistently take any other course. The reasons for adopting the stand he took were clearly though briefly given by the accused. They might, however, be elaborated indefinitely. There is one principle involved that makes the attitude, from the standpoint of the Latter-day Saints, infallible. Celestial marriage, including plurality of wives, has been accepted by them as a divine revelation. Those who enter into the covenant it involves, take that step with this understanding, and that God is recognized in the formations of the contract. This being the status of the member, to presume that any persons who have entered into the relationship can consistently take part in a diverse contract with any other and necessarily lower power to render it nugatory for any portion of time is absurd. The agreement is for time and eternity, and it is therefore continuously in force, unless broken by one or the other of the parties. Yet such is the position in which the courts place the Latter-day Saints in the present prosecutions. They demand that a covenant of renunciation be entered into with them. This is speaking from the standpoint of the Saints, opposed to an infallible principle recognized of jurisprudence, that no agreement entered into under direct supervision of a higher tribunal can be disturbed or nullified by one of a lower order. If this be the case in ordinary legal affairs, how much more force is given to it when applied to matters which God him self has instituted for the benefit of those of His children who seek to obey His laws. One point advanced by Bishop Clawson was evidently cruelly taken advantage of by the court, who dwelt upon it as if animated by a desire to make it appear the main basis for his position. The religious and conscientious principles involved were what influenced the conduct of the defendant. The sentiment of the community being against him had he recanted, would not have influenced him one way or the other. Recantation was opposed to his principles and convictions, and would have blasted his hopes for eternal salvation. These considerations, founded the basis of his attitude in accepting imprisonment and honor in place of liberty and dishonor. Yet the sentiment of the community in which a man lives is entitled to respect when it is correct. The court, however, caught at this straw, in order to accuse Mr. Clawson of cowardice, when that gentleman was exhibiting an act of the truest heroism. Per-

haps we may here suggest that when a judge or any other person, official or otherwise, takes advantage of his position to inflict an insult upon a person in his power, he cannot be classed among those who possess courage of the highest order, which is inseparably connected with magnanimity. But the gratuitous insults of his honor were not confined to his immediate victims. They were distributed among and poured upon the heads of innocent women and children who were not before him. Before the learned judge can consistently talk of cowardice, let him take some lessons in courage and temperance, under ordeals from some of the Mormons who are brought into his court. This morning he was confronted by a courageous man, who dared, in the face of threatened fine and imprisonment, decline to recant his religious principles, and discard his family, while he snatched at the opportunity to inflict upon them a gross and unwarrantable insult. Bishop Clawson has gone to prison, but he has been rendered a prisoner merely by prohibition, the offense for which he was punished being in no sense *maum in se*. He goes with the best wishes of a host of friends, including the whole of his co-religionists. It is with sadness that one turns from the noble and manly picture presented by the conduct of Brother Clawson to its reverse, as exhibited in the career of T. O. Angel, Jr. It is a transformation from sunshine to gloom, from the heroic to the contemptible. Had the gentleman climbed to any height in the walks of religion and other departments of life, he might have been designated a fallen angel. As it is, he probably but carries out the highest ideas he has of greatness, and may not be open to censure as severe as would be the just due of minds of greater advancement. It does not appear that Mr. Angel can possess anything like a correct conception of the grandeur of being consistent. Let him pass."

"LIBERTY AND DISHONOR."

"This afternoon Mr. Septimus W. Sears, as will be seen by a statement elsewhere, went before the court with the same alternative as Bishop Clawson. He chose liberty and dishonor. There is but little need for comment on the case. Let the reader pursue what we have said in relation to Mr. Clawson, and he has but to imagine its opposite in order to understand our estimate of the position." (DESERET NEWS, September 28th, 1885.)

As further showing how the Mormon Church honors those who violate the laws of the United States, it is only necessary to look at the cases of some of its leaders. John Taylor, lately one of the presidents of the Church, was indicted for unlawful cohabitation, and died while in hiding to avoid arrest, still retaining his position as president.

George Q. Cannon who is now one of the presidents of the Church, was indicted for the same offence, and was convicted and served a term in the penitentiary. Apostle John Henry Smith, a witness in this case, testified that he is a polygamist, and that he married his plural wife since the law of 1862 was passed prohibiting polygamy. Chas. W. Penrose, who was a witness in this case, and who was indicted for unlawful cohabitation, and was pardoned by the president of the United States, is today the Editor of the newspaper organ of the Church. Joseph F. Smith, who is also one of the presidents of the Church, is and has been for several years, under indictment for unlawful cohabitation, and has been hiding from the officers in order to avoid arrest.

It is claimed by counsel for applicants, and some evidence was introduced tending to show that in the Doctrine and Covenants and other Church publications, obedience to the laws of the land is taught, and also that the Constitution of the United States is an inspired instrument; but the evidence

discloses that the reason the Constitution of the United States is considered an inspired instrument is that it is construed by Mormons to prohibit the passing of any law against polygamy, and all such laws are considered by them as in violation of the Constitution. As to their teaching obedience to laws of the land, it is only taught in general terms. During the ten days this investigation lasted, not a word of evidence was introduced or offered showing that any preacher or teacher of the Church ever, in a single instance, advised obedience to the laws against polygamy. On the contrary, the evidence in this case, and the whole history of the Mormon Church in Utah show that it has persistently refused obedience to at least a portion of the laws of the government, has insulted and driven United States officers from the Territory, has denied the authority of the United States to pass laws prohibiting polygamy as unwarranted interference with their religion, and generally has antagonized and denounced the government in a most every possible way. Undoubtedly there are many members of this Church who feel friendly to the government, and would gladly break the shackles that bind them to the Mormon priesthood if they felt that they dared do so; but with an organization the most thorough that can be imagined, which can be wielded against them, they remain in the Church rather than take the risk of financial ruin and social ostracism.

The Mormon Church teaches, First: That it is the actual and veritable kingdom of God on earth, not in its fulness, because Christ has not yet come to rule in person, but for the present he rules through the priesthood of the Church, who are his vice-gerents on earth.

Second: That this kingdom is both a temporal and spiritual kingdom, and should rightfully control and is entitled to the highest allegiance of men in all their affairs.

Third: That this kingdom will overthrow the United States and all other governments, after which Christ will reign in person.

Fourth: That the doctrine of "blood atonement" is of God, and that under it certain sins which the blood of Christ cannot atone for, may be remitted by shedding the blood of the transgressor.

Fifth: That polygamy is a command of God which if a member obeys he will be exalted in the future life above those who do not.

Sixth: That the Congress of the United States has no right under the Constitution to pass any law in any manner interfering with the practices of the Mormon religion, and that the acts of Congress against polygamy, and disfranchising those who practice it, are unwarranted interference with their religion.

Can men be made true and loyal citizens by such teachings, or are they likely to remain so surrounded by such influences? Will men become attached to the principles of the Constitution of the United States when they hear the govern-