

"MORMONS" AND CITIZENSHIP.

On Monday, November 25th, Dickson offered a certified copy of an order by

JUDGE CRADLEBAUGH,

made April 4, 1859, wherein he adjourned court "because he could not enforce the laws, owing to the opposition of the people."

There was also a communication to Judge Cradlebaugh, wherein the reason given by witnesses for non-attendance at court was stated.

Le Grand Young objected to the documents as immaterial and having no bearing on the application of Mr. Moore.

The communication was not received in evidence but the order of court was. This order says that men high in authority in the Mormon Church and civil officers—in fact, the whole community—were opposed to the enforcement of the laws. It also says the grand jury has joined with the community, and permitted "Mormon" murderers and thieves to go unpunished.

Judge Anderson asked what the communication was, and it was given him to read.

Mr. Moyle offered the proceedings of the celebration of Independence Day, 1871, in the Tabernacle, showing the loyalty of the "Mormon" people. The opening prayer was offered by Apostle Orson Pratt, asking for the establishment of the principles of the Constitution of the United States, not only within the present confines of the nation, but over the whole continent of North and South America.

REUBEN SIMPSON

was called by R. W. Young and testified—I remember the procession with D. H. Wells; the firemen had an American flag, which was carried upright near the centre of the procession.

To Dickson—I am in the employ of the city, and was at that time.

LeGrand Young announced that the defense rested, and at 9:30

WM. H. DICKSON

began his argument. He opened by saying that if there was any doubt as to whether an applicant for naturalization would give the fullest allegiance to the government, that doubt should be resolved against the applicant. He should be attached to the social structure of the people, which lies deeper and beyond the Constitution itself. No foreigner should be admitted if he acknowledges an allegiance to any Church, so far as his conscience is concerned, higher than that of the government. Every sincere "Mormon" is in an attitude of hostility to the government. The teachings of the Church leaders from the first has been intended to place the people in antagonism to the government. The aim of the Priesthood has been to wield absolute obedience in temporal and spiritual matters. The members are required to enter into covenants that bind them to obey the leaders in all things, and to relinquish their free agency.

Dickson began his quotations by reading from remarks by Heber C. Kimball, in 1857, in reference to sending an army to destroy the "Mormons;" also, from President Young, in the same year, in reference to the martyrdom of Joseph and Hyrum Smith, and the requisition for the "Mormon" Battalion. Dickson said the army was coming to instal the officers, not to make war on the people. The President of the Church said the civil officers should not take their offices, and the government sent an army to enforce the laws. There might have been some excuse for the people then, but there was no excuse in 1877, when the present head of the Church prayed for the destruction of the government. Dickson then read from the statement by President Woodruff, published in our dispatches today, regarding the present proceedings before Judge Anderson.

In continuing his speech, Dickson referred to sermons by Orson Hyde and others, in which he claimed the government was arrayed as the enemy of the "Mormon" people. Within the past six or seven years the government had been making an earnest effort to enforce its laws, but there was nothing to indicate that the sentiment of the people toward the government had changed. In 1879 there was a procession in honor of a man who refused to answer certain questions in court, and treasonable banners were carried. In 1885 the national flag was half-masted over public buildings, by "Mormons," and no word of censure had come from the "Mormon" people. The official organ of the Church has traduced every man who has had the courage—and I am ashamed that there are but few—to stand up in court and promise to obey the law; while they have held up as exemplary those who have refused to give such submission. The attitude of the people now is the effect of the teachings of the past, and is in antagonism to the laws. The head of the Church, and the heads of the People's party, had united in raising funds to aid those who had violated the law. There was no leader who had advised submission to the government. They say they uphold the Constitution, but they uphold it as interpreted by them, and in it they claim a guaranty of religious freedom.

We might expect that in their secret rites there would be something antagonistic to the government, and we think we have found it in the testimony of Bond, Silver, Wardell, Gilmor, Lawrence and others. Mr. Lawrence is a man of unflinching integrity and truthfulness, and we have but to look at his experience when he had the courage to come out of the Church. His business was ruined; his old friends and acquaintances turned their backs on him, not daring to be seen with him. This is what he had to face, and his punishment was because he stood by his friends when they opposed the exercise of temporal power by the Church. He says

the Endowment oath was taken with uplifted hand, to avenge the blood of the Prophets Joseph and Hyrum Smith, and to teach it to their children. I say no one who is sincere in this is not antagonistic to the government. Their witnesses have sworn that in the Endowment House the government was not mentioned or referred to; so does Henry W. Lawrence. There was no need for them to mention the government. When they were asked what did occur, they declined to state. Dr. Richards said there was anointing of the arm to be strong to avenge the blood of the Prophets when required. This means that they are to obey the counsels of the Priesthood. Will the court say that anyone who takes a covenant of that kind is fit for citizenship? We say that a member of an organization that requires of any of its members any such an oath should be excluded from citizenship—that he should have no voice in the government. No man who gives aid to this organization is entitled to become a citizen. This is not persecution. They may believe what they please, but when they ask for a voice in the government, that government should exclude them from the ballot box, and that is not persecution. Will anyone deny that absolute temporal power was claimed? There has been a change of circumstances, but but not a change of sentiments and purposes.

George Q. Cannon, who prosecuted Godbe and Harrison, is at the right hand of the head of the "Mormon" Church, and if the conditions were the same he would act as he did then. The policy of the Church has not changed. George Q., in 1865, declared that it was his privilege to dictate to the people in temporal things. Brigham Young declared that his office of Governor was controlled by his Priesthood; he declared that the Church was establishing the Kingdom of God to control all things, temporal and spiritual; he also declared that it was the duty of the leaders to direct in temporal and spiritual affairs that they were the Kingdom of God on earth. Such was the teaching of George Q. Cannon down to December, 1883, and probably later. Before then he had never heard of a disposition to question the control of the Church in temporal matters, and he deprecated it. Joseph F. Smith, in August, 1884, also claimed temporal control for the Church, and made it apply to political affairs. The claim was just as broad and strong five years ago as it was forty years ago. Wilford Woodruff also made the same claim. He is regarded as being divinely chosen, and speaks in the name of Almighty God. If the "Mormons" are not hypocrites they will obey His word, and the history of the people shows that they have obeyed it. This is the covenant they have entered into. Their witnesses say they heard no such covenant in the Endowment House. But an Apostle has declared that the covenant is taken,