ANTI-STATEHOOD LECTURE.

Mr. C. C. Goodwin, Reads an Address Before the P. O. S. of A.

Probably one hundred people assembled at the hall of the P. O. S. of A. last night 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. Tregearding, 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, repel every thing 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 We are told that conditions have changed in this Territory; that the Mormon Church has wholly withdrawn its allegiance from land from politics, that the hierarchy, in political matters, the advice of the Mormon chiefs will count for no more, therefore the advice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, for 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 boys his children had so closely united for years that they too ought to grow, that the practice was cruel, unnatural and altogether a shame, and sin, and the parent should on away the future and promise never more to replace them, we would say of course that the parent has done what he could.

But would the child be prepared to hop and walk and take in life's journey?

The lesson, and to more sensitive, more delicate, more sensitive to the consciousness, the feet of the Chinese girl. And with a conversion finally impressed upon it, it is more difficult to conceive it possible for them to make than for a long compressed limb to recover its form and strength.

How 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.

To 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 the people through the sob 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 reality, and disciplined so perfectly to obey that they, in their obedience, would suffering, loss, imprisonment, or any other form of sacrifice be coming, the men in authority tell them that henceforth they are to act in all political matters be free agents, and shall vote as they please. Without any purpose or 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 hop and walk.

Again, from the time that the 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 Almighty to stage, 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 previous 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 diligently instilled them. Managers have been sent to counsel as president, to encouragements have been offered any who have come (where, 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 every other state under the flag, treated as the sovereign power and its laws obeyed, have been vitely denounced and led about, and this has been regarded as the exalted virtues of some, the blameless lives of others.

So, if you please, admit that all this has been duke 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 board, every man an accomplished teacher, think you she would be cared 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 behind their desks?

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

HAVE BEEN ENTIRELY ASSURED,

so far as their priests and teachers can stand to 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 authority that in the Christian calling age?

Again, in another way the past training of this people is manifested. Except in a few Gentile families, not one is born in the Territory on your age today there were no Mormons who could give any idea of the principles on which our government was founded. In the ruling idea was that it was a great machine machine, which, for a little season, was given permission to prosecute the Saints, but not for long; that so soon as it had committed wildfeeness enough, the Guns would roll out of the mountains 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, become, with the blessings which the country spoke to them they would make up in patriotic effort 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 reins in Mormon hands. You ignore the fact that the Mormons have constantly disavowed 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 where they are in a majority, what Republicans do in a state where they are in the majority they take the political control of that State into their own hands.

At first another would start as a straight basis. There would shortly come an election. There would be a certain number of Mormons and some Mormons on each ticket. The Mormons on each ticket would be members of the Mormon priesthood. Thereupon on each side would be, "Let every man be true to his party and duty and vote for the best man!"

The day of you doubt what the result would be? Is it not human nature to believe that also inside of the people

WHO VOTE FOR THE BEST

they all their lives have looked up to and tended, 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 event. 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 Zane should be named by the Democrats for Chief Justice, and Apostle John Henry Smith should be given the same nomination by the Republicans. Suppose the Democrats vote to nominate Lauderbaugh Richard Young for Attorney-General, and the Republicans were to nominate Mr. Arthur Brown for the same high office. Suppose the Democrats were to nominate ex-Governor West for Congress, and the Republicans were to nominate John Q. Cannon for the same office, and a given political campaign was to run for some until election day, does any man familiar with Utah, in present and its past, think what its result would be? Is it not absolutely certain that when the votes should be counted it would be found that a Democratic governor, a Republican chief justice, a Democratic attorney general and a Republican member of Congress had been triumphantly elected?

To doubt it is to suppose that human nature has turned a complete somersault, and let me tell you, the man who does doubt it does it solely on the ground that he does not believe what he preaches, but does believe that such a bargain can be made with the chief priests as will cause them to instruct enough of their people to vote a certain way to work a rigid law of humanity itself, and to reverse the unbroken practice of forty years in this Territory.

The certainty of this was confirmed by the action of the last Conference. It was declared in that Conference in effect that the priesthood of the Mormon Church had never exercised any further political control over the Mormon people than by giving them friendly counsel. The time is continually put forth by the organ of the Church that from the first the people have been entirely free to act in political matters as they pleased, and that the formation of the People's party was due entirely to the hostile attitude of the Gentiles, that made a close union among the Saints a necessity. Thus, if the News is to be believed, the Priesthood this year occupy the same position toward the people that they always have. If that is true, has anyone any doubt what the result would be were a Gentile opposed to a Mormon candidate?

But some one may say: "Suppose this all you have said to be true, is not right for the majority in this country to rule? On what ground do you oppose the admission of Utah? Why should a Territory with sufficient people and property be kept in Territorial leading-strings?"

THE ANSWER TO THAT IS TWO-FOLD.

The first answer is national, the second local. The first is that the great mass of the Mormon people have no understanding of the principles on which our government was founded and no love for its institutions. It has been so long and so far all their lives they have been taught that the government was their enemy, and, moreover, that their highest and only obedience is due to another government, and the very opposite to our Republic.

Moreover, while they have been counselled to submit to laws polygamous marriages, with the counsel was also included the explicit declaration that the counsel was given through an conviction that polygamy was wrong, through no conviction that it was in a command of God and a way to the highest exaltation in the world to come, not solely because of the penalty which had been brought to bear against it by the government of the United States.

Does any one believe that this people are overwhelmingly in love with the government? If little any reason to believe, or to expect, that under a Mormon State administration any law would be preferred for office except from the ruling class from the practical, actual polygamists? And with the law as it is, might be ever so strong against polygamy, they would no more be enforced than any other laws in States where the public sentiment of the people is against their enforcement.

Second. The reason is that while the Saints were formerly subjected to power in the most centers of the Territory their rule was altogether selfish, aggressive and domineering in the extreme.

They instituted the report system to refer to the bishoprics, and they did what they could to make the report imposing, they published men for entertaining honest views and expressing them; they made a man's outlook a crime, they made little they brought the full power of the church over the people to bear in driving men whom they did not like out of existence; we know the case of Judge Cummings, a railroad company to demand the resignation of a faithful superintendent, who in the employ of the company had served it from boyhood, on a charge that he had been active in the ranks of his party. After men through years of toil had built up a profitable business, they put the power of the church to work

TO COWEE THE PATRONS

of such men to withdraw their patronage, leaving to the men the alternative of selling out to them at what they might be pleased to pay, or of pursuing a business which every day brought them nearer to bankruptcy; or I believe the case of Apostle Heber Grant, who had flag the railroads and hotels to practically boycott the men who had built up the tourist business in this city.

Again, in their government they refused to make needed improvements, ignored the sanitary needs of the cities, refused to place their laws on a record with modern standards, condoned the dishonesty of officials, refused to pass needed laws, and for forty years held their party absolutely free of no effect the just laws of the Republic and of civilization.

"A stream cannot rise higher than its source."

Again, because Ogden and Salt Lake were wrenched from the control of the Saints, thousands of men came and made their home in this Territory who never would have come had they not thought that Mormon rule was dying. To put the Territory into under that rule would absolutely ruin many of them, and would break down the value of property everywhere.

But some one may say: "What do you expect? Is it your desire to keep Utah always a Territory? Would you have Utah perpetually estranged? or are you pleased to incorporate a new sixth rule in laws year in giving the Territory Statehood?"

My answer to that is this: When a foreign ship comes into port, no matter how ridiculous to may be, no matter if from stalkings up he has been dreaming of the day when he could, casting aside all fealty to my other Government, with all his heart and soul give his fair allegiance to the Government of the United States, on the arrival my law hurrayes and say to him: "Before you can become a citizen you must spend a number of years on our soil, you must be established by your life and your sons that you are sincere, because eventually in this public is a most sacred privilege, for the very life of the Republic depends upon patriotism and intelligence of the people."

In the same way I would accept the beginning of the ending of the system of polygamy and the directing of the People's Party, as equivalent to the filing of the declaratory papers of the Church of Jesus Christ of Latter-day Saints in politics for citizenship, and would hope that by the time it asked for final papers it would be fitted for full naturalization.

I would trust that by that time the people would be anxious for statehood, not for the sake of enlarging their church State line, but because of a sincere desire to partake in the duties, responsibilities and glory of the Republic.

When we reflect that for forty years in this Territory a power ruled, in the record of which there cannot be found in all the speeches or writings of the public men of the party that dominated the Territory through all that time

ONE SINGLE WORD OF COMMENDATION

or allusion for the government of the United States, but various the most bitter invectives against all officers of the government who tried to perform their duties, from the Deputy Marshal up through Judges, Governors, Congressmen, Senators and Presidents, is it too much to ask that there shall not be ordained basis in Utah for ten thousand or one-fifteenth part of the area of the United States to this same dominion?

And the thought behind all this is one of good will to Mormon people themselves, because I believe were they to be given what they are correctly demanding that it would not be five years before the old rigid Mormon rule would be reinstated; that the public schools would gravitate back in what they were; that the tithe would be restored to 10,000 times its present, that there would be no more conception of the duties that gift involved than so many chimpanzees; that it would not be fifteen years before thousands of the men who are now little children playing on the streets and in the homes of this Territory would be slaughtered in civil war on the funeral pyre of Mormondom, for, since the beginning of time, the sinners have produced like results the world over.

I wish that the Mormon people could understand that there are people who do not want any office, who are seeking for no political or personal advantages, who would not if they could sell one sorrow or one humiliation to them; who on the other hand have no boiling forward desire that they may abundantly prosper and that their future power may be fully assured; who still have a greater love for native land than for anything else; who are jealous of its sovereignty and the honor of its flag, who are distrustful of the ballot to unworthily used, and if they stand in the path of statehood for Utah it is only because they know that if it were to be given now it would be placed in the hands of the lands of a people who for forty years have been taught that the government of the Republic has been their steady enemy; that they have been in power a really higher then in the Republic; that the majority of men have never yet received any knowledge of our principles on which our government was founded; that many there no language save a foreign tongue and no literature except Mormon literature, and that it is simply impossible for them at this time to take part intelligently in the government of a free and sovereign State.

The order between passed a resolution of thanks to Mr. Goodwin for his lecture and further resolved that the document be printed entire and copies forwarded to the national officers of the Order, for their information on Utah, and to aid in the fight against statehood for this Territory.

The Rev. Mr. Edwards then gave a recitation, and after more singing, Chairman Tregearding explained that this was one of a series of similar entertainments which the Order would give during the winter. Other lectures equally eloquent on Utah questions would be heard from, including Rev. Dr. Hill, Rev. Dr. Utter, Rev. W. M. Paden, Dr. Mary Wood-Allen, Judge Powers, W. H. Dickson, C. S. Varian, Judge Anderson, Mr. Stanford, etc.

After prayer by Rev. Utter, the assembly was dismissed.

Amusements.

"The Nominee" was given last night at the Salt Lake Theatre by the Nat Goodwin Company. The play is an adaption from the French. It can hardly be called comedy, and yet it pretends to something more called than farce. Mr. Goodwin was represented with the more emblematic epithet.

Jean Clara Walters as the mother-in-law was received only second to Mr. Goodwin.

A new set farce entitled "Art and Nature" was given at the opening. This afternoon "The Gold Mine" was presented to a large audience. "The Nominee" will be given again tonight.

"The Dazzler," with Bonnie Kate Castleton heading Congress & Grant's brilliant array of commedians, will be the attraction at the Theatre October 18, 19 and 20. The play is the farce-comedy order, and said to be one of the best of its kind. It was first produced last season and gained a notoriety that influenced by successful engagements at the Standard, Park, Grand Opera House and Niblo's in New York.

For the week commencing October 19th "Wonderland" has a number of new features. Cyrene, the Spanish dancer, whose weekly salary is $100, is one of the chief attractions.

Davis and Keogh's famous pantomime, "The Hustler," in the transformation of which a fabulous and remarkable outlay is employed, will be seen at the Salt Lake Theatre on Tuesday night, to next week. The play depicts the financial escapades of a wily adventuring lightning, one "Jim" McFadden. John Kernell, the prince of Celtic comedians, appears as the "McFadden," and is said to have inside the lid of his life in the path. "The Hustler" contains other from brilliant triumphs in San Francisco.

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