

have been engaged in the mining business. John Taylor was in that business, but if he had done in 1869, he would have been cut off. It was the idea that the Lord would direct when the mines were to be opened. The only reason Brigham gave for his opposition was the bringing in of many people whom he could not control. He also said he thought an agricultural and manufacturing people would be more prosperous; I knew Anthony Ivins. He was quite prominent, and was engaged in opening the mines. He was in good standing in the Church to his death. One of the charges against Godbe and Harrison was that they taught false doctrines. One of the false doctrines was opening mines; another was Individual agency. It was not till after that they began teaching spiritualism. There was only one thing before them. It was not generally known that they were having revelations. It was mentioned at the trial. The charge was apostasy, and that included many things. The temporalities were predominant. George A. Smith said they wanted to open the mines and "bring in all hell and the devil." I believe in "Mormonism" sincerely.

At this point court adjourned till November 22nd.

Upon reassembling November 22, Mr. Lawrence's cross-examination continued—The kingdom of God, used by the "Mormons," referred to an organization now in existence; the theory is that this is the fulness of the Gospel; this is the establishment of the kingdom that Daniel saw, that is to roll forth and fill the whole earth. It is a spiritual and temporal kingdom, combined completely. The "Mormons" believe the framers of Constitution of the United States were divinely inspired, because it was so free that the kingdom of God could be established and spread over the whole earth. The kingdom's laws are applicable to all conditions of men. The kingdom of God is not now in existence in its purity, but the elect of God are being called out to form that kingdom. Christ is king when the kingdom is prepared. I never heard it stated that Brigham Young was king, but the people acceded to his desires. P. P. Pratt, in the Voice of Warning, tells what a kingdom is. I accept his theory in that regard. The people thought the kingdom was being prepared for Christ. They were preparing a kingdom for Christ. I don't think the kingdom is yet established, but they are trying to do so. It is to be Christ's. The Mormons acknowledge Him as King. He is to come when the people are pure enough. I think a King is necessary to a kingdom. There can be no kingdom till there is a King. But they are preparing a kingdom and Christ is to be its first King. The Church does not enforce its mandates except by excommunication. A man can apostatize, but he must take the consequences. The state of affairs today is different from that twenty or thirty years

ago. Mormonism has been taught to be divine, and no man can turn from it without being very wicked. It encourages apostasy from other denominations. When he leaves it, he is regarded as sinning against the Holy Ghost. Years ago, it meant social ostracism. That was the punishment. The consequences of apostasy today are not of a serious nature. But an apostate is not considered as true to his brethren. If a prominent "Liberal" was to leave that party and join the other side, there would be a great deal of prejudice against him, and he would be ostracized by the non-"Mormons." I admit there would be a prejudice against him. The belief of the "Mormons" in regard to the coming of the Savior to reign differs from that of other religions, in that the "Mormons" believe in a literal kingdom of Christ and the other denominations believe only in a spiritual kingdom.

During the cross-examination Mr. Lawrence shifted uneasily in his chair, and rarely, if ever answered a question direct.

To Dickson—The doctrine of the Church is that the Priesthood should exercise temporal power in building up the kingdom. When I was cut off there were few Gentiles here, and I had but few friends.

To Baskin—The ceremonies of the Endowment are always substantially the same; the same idea may be expressed in slightly differing language, but the aim is to be uniform. In the Church there is an accepted theory that as the States where the Saints were murdered had not brought the murderers to justice, the nation was responsible. The word nation, or government, or United States is not used in the Endowment ceremonies. The theory I have referred to is not taught in the Endowment House. Some say the nation is referred to, but I don't.

To LeGrand Young—The government is not referred to in an official way in the Endowment House. I do not remember the government being referred to at all. I state it as fairly as I can. I would be glad not to have stated it. If the government had been mentioned, I think I would have remembered it—distinctly. I do not remember ever having heard the name of the government being mentioned. In fact, I know it is not in the oath. The ritual of the oath will not allow the use of the word government, or reference to it. I was here in 1855, 1856 and 1857. The theory of the government being responsible for the blood of the Saints was referred to during the excitement of those years. I remember the season when the crops were cut off by the grasshoppers, and it was almost impossible to obtain food. The reformation followed that period. The army came in 1857 and 1858. The sermons relating to the government were mainly preached at that time, but there were teachings of that nature from the first. The general acceptance was that the government was our enemy. I have many times heard teachings that were repugnant to my feelings. The idea

was that the government had allowed the Saints to be murdered and driven out. There was a spirit of grumbling about these things. Nowhere in the teachings of the Mormon leaders, or in their ceremonies, are the people taught to be loyal to the government.

LeGrand Young—Are they ever taught to be disloyal? Can you find a solitary instance, in all the history of the Church?

Lawrence—Most of the churches teach loyalty. I must explain. In 1847 there was a Mormon battalion. I suppose that it went in response to a requisition from the government. I have heard the government denounced.

The court reminded Mr. Lawrence that he should answer the questions, and cease giving his views.

Lawrence, continuing—In 1847, at the frontier, the people thought the government had called on them for 500 men to cripple them. If the government had done so, it was most cruel. It was represented that the government called the 500 men out of spite. I afterwards found out that the Battalion was asked for on the solicitation of agents of this Church, and Jesse C. Little was one of them. Instead of the truth being told it was said that it was done to cripple them in the face of the Indians.

Mr. Lawrence got very excited during this, so excited, in fact, that he could not keep quiet while the attorneys called attention to the fact that the question was not responded to.

The court again told Mr. Lawrence to answer the questions directly.

The question was again asked—Have you ever, in any case, or under any circumstances, heard the people taught hostility or disloyalty to the government?

Lawrence—The general teachings were to prejudice the people against the government. This was all the way from 1852 to 1865. This talk was by Brigham Young, Heber C. Kimball, George A. Smith and others. They said the government had allowed the Saints to be driven, and had failed to give them the rights that belonged to them as American citizens.

LeGrand Young—Did they teach disloyalty to the government?

Lawrence—Not in those words. They did teach that this was the best government. They taught that the framers of the Constitution were inspired.

Court—The witness will omit anything except direct answers to the questions.

Dickson came to the defense of his witness.

Court—If he answers it must be direct, and if there are qualifications he may give them.

Lawrence began arguing with the court, saying there were pretty theories with the "Mormon" Church but the practice was different.

The court directed him to answer the questions of counsel.

Lawrence, to LeGrand Young—While Col. Stupoe was here, it was possible the teachings were not so