

States, and that the government was not mentioned. One of the objects of this investigation is to ascertain whether the oaths and obligations of the Endowment House are incompatible with good citizenship, and it is not for applicants' witnesses to determine this question. The refusal of applicants' witnesses to state specifically what oaths, obligations or covenants are taken or entered into in these ceremonies, renders their testimony of but little value, and tends to confirm rather than contradict the evidence on this point offered by the objectors. The evidence establishes beyond any reasonable doubt that the endowment ceremonies are inconsistent with the oath an applicant for citizenship is required to take; and that the oaths, obligations or covenants there made or entered into are incompatible with the obligations and duties of citizens of the United States. The applications of John Moore and Walter J. Edgar, both of whom were shown on the former examination to be members of the Mormon church, and to have gone through the endowment house, are therefore denied.

As to the objection made to the admission of the other applicants upon the ground solely of their being members of the Mormon church, a large amount of evidence, mostly documentary, has been introduced, only a small portion of which can be noticed in this opinion without extending it to too great a length. The evidence consists mostly of the sermons and writings of the Mormon rulers and leaders, published under the direction of the church. On the subject of the right of the priesthood and rulers to dictate to the members in temporal matters, portions of section 124, page 436, of the Doctrine and Covenants is offered by the objectors, containing the prophecies of Joseph Smith as follows:

"And now I say unto you, as pertaining to my boarding house which I have commanded you to build for the boarding of strangers, let it be built unto my name, and let my name be named upon it, and let my servant Joseph, and his house, have place therein, from generation to generation. For this anointing have I put upon his head, that his blessing shall also be put upon the head of his posterity after him. And as I said unto Abraham concerning the kindreds of the earth, even so I say unto my servant Joseph, in thee and in thy seed shall the kindred of the earth be blessed. Therefore, let my servant Joseph and his seed after him have place in that house, from generation to generation, for ever and ever, saith the Lord. And let the name of that house be called Nauvoo House, and let it be a delightful habitation for man, and a resting place for the weary traveler, that he may contemplate the glory of Zion, and the glory of this the corner stone thereof. That he may receive also the counsel from those whom I have set to be as plants of renown, and as watchmen upon her walls. Behold, verily I say unto you, let my servant George Miller, and my servant, Lyman Wight, and my servant John Snider, and my servant Peter Haws, organize themselves, and appoint one of them to be a president over their quorum for the

purpose of building that house. And they shall form a constitution whereby they may receive stock for the building of that house. And they shall not receive less than fifty dollars for a share of stock in that house, and they shall be permitted to receive fifteen thousand dollars from any one man for stock in that house; but they shall not be permitted to receive over fifteen thousand dollars stock from any one man; and they shall not be permitted to receive any man as a stockholder in this house, except the same shall pay his stock into their hands at the time he receives stock."

Also from page 241 of the same book, as follows:

And now verily I say that it is expedient in me that my servant Sidney Gilbert, after a few weeks, should return upon his business, and to his agency in the land of Zion; and that which he hath seen and heard may be made known to my disciples, that they perish not. And for this cause I have spoken these things. And again I say unto you, that my servant Isaac Morley may not be tempted above that which he is able to bear, and counsel wrongfully to your hurt. I gave commandment that his farm should be sold."

From page 242 of the same book as follows:

"And it is not meet that my servants, Newel K. Whitney and Sidney Gilbert, should sell their store and their possessions here, for this is not wisdom, until the residue of the Church, which remaineth in this place, shall go up unto the land of Zion."

Also an extract from a discourse by President Brigham Young delivered in the Tabernacle in this city, June 16, 1857, in which he used the following language:

"You may say it is hard that I should dictate you in your temporal affairs. Is it not my privilege to dictate to you? Is it not my privilege to give this people counsel, to direct them so that their labors will build up the Kingdom of God instead of the kingdom of the devil? I will quote you a little scripture if you wish, the words of an apostle of the Lord Jesus Christ to me. You may think that I saw him in a vision, and it was a vision given right in broad daylight. Said he: 'Never spend another day to build up a gentile city, but spend your days, dollars and dimes for the upbuilding of the Zion of God upon the earth, to promote peace and righteousness and to prepare for the coming of the Son of Man, and he who does not abide this law will suffer loss.' That is a saying of one of the apostles of the Lord Jesus Christ. He said it to me. Do you want to know his name? It is not recorded in the New Testament among the apostles, but it was an apostle whom the Lord called and ordained in this, my day, and in the day of a good portion of this congregation, and his name was Joseph Smith, Jr. These words were delivered to me in July, 1833, in the town of Kirtland, Geauga County, in the State of Ohio. The word to the Elders who were there was: 'Never from this time henceforth do you spend one hour to sustain the kingdoms of this world, or the kingdoms of the devil, but sustain the Kingdom of God to your uttermost.' Now, if I were to ask the Elders of Israel to abide this, what would be the reply of some amongst us? The language in the hearts of some would be, 'It is none of your business where I trade.'

I will promise those who feel thus that they will never enter the celestial kingdom of our Father and God. That is my business. It is my business to preach the truth to the people, and it will be my business by and by to testify for the just and to bear witness against the ungodly. It is your privilege to do as you please. Just please yourselves, but when you do so, will you please bear the results and not whine over them?"—*Journal of Discourses*, vol. 12, p. 59.

In another discourse made in the Tabernacle in this city, March 9th, 1862, the same distinguished leader used the following language:

"There is not a man upon the earth who could magnify even an earthly office without the power and wisdom of God to aid him. When Mr. Fillmore appointed me Governor of Utah, I proclaimed openly that my Priesthood should govern and control that office. I am of the same mind to-day. We have not received our election returns, but should I be elected Governor of the State of Deseret, that office shall be sustained and controlled by the power of the eternal Priesthood of the Son of God, or I will walk the office under my feet. Hear it, both Saint and sinner, and send it to the uttermost parts of the earth, that whatever office I hold from any government on this earth shall honor the government of heaven, or I will not hold it."—*Journal of Discourses*, Vol. 10, p. 42.

Elder George Q. Cannon, in an address in this city on the 1st day of January, 1865, used the following language:

"When the counsel of God comes through his servants to us, we should bow to that, no matter how much it may come in contact with our preconceived ideas; submit to it as though God spoke it, and feel such a reverence towards it as though we believed that the servant of God had the inspiration of the Almighty resting upon him."—*Journal of Discourses*, vol. 11, p. 71.

In a discourse delivered in this city on the 30th day of August, 1857, Elder John Taylor, afterwards one of the Presidents of the Church, used the following language:

"God has established His Kingdom. He has rolled back that cloud that has overspread the moral horizon of the world. He has opened the heavens, revealed the fulness of the everlasting Gospel, organized this His Kingdom, according to the pattern that exists in the heavens, and He has placed certain keys, powers and oracles in our midst, and we are the people of God; we are His government. The Priesthood upon the earth is the legitimate government of God whether in the heavens or on the earth."—*Journal of Discourses*, Vol. 5, 187.

In a discourse by President Heber C. Kimball, delivered in this city, Sunday morning, August 30th, 1857, he used the following language:

"I want to tell some of my feelings here today in a few words relative to Brother Brigham. I call him brother, because he says if I call him President he shall call me President, and just as sure as he does, I am as flat as a pancake. I shall only call him President before the saints in his calling. I was going to say, before our enemies, but damn them, they shall never come here. Excuse me, I never use rough words only when I come in contact with rough things, and I use smooth words when I talk upon smooth subjects, and so on, according to the nature of the case that comes before me. You all acknowledge Brother Brigham as President of the Church of Jesus Christ of Latter-day Saints. Then you acknowledge him as our leader, Prophet, Seer, and Revelator, and then you acknowledge him in every capacity that pertains to his calling, both in Church and State, do you not? (Voices, Yes.) Well, he is our governor. What is a governor? One who presides or governs. Well, now, we have declared in a legislative capacity that we will not have poor, rotten hearted curses to rule over us such as some they have been accustomed to send. We drafted a memorial and the council and house of representatives signed it, and we sent to them the names of men of our own choice, as many