

Mr. Peterson.—Yes, sir.
Court.—Then you now think that the great principle of plural marriage is not right?

A.—Not under the law.

Court.—Is it morally wrong, independent of any law?

A.—That is my idea.

At this point Winters again interposed with, "Are you a member of the "Mormon" Church."

A.—I am.

Winters.—Do you know of the revelation on celestial or plural marriage?

A.—Yes, sir.

Winters.—Do you believe that to be of God?

Le Grand Young, who had been engaged by the applicant to act for him, said—I object to questions regarding this applicant's belief. He has answered questions regarding his allegiance to this government, and has done so satisfactorily. What this man may believe in has nothing to do with it, but what his actions and the sincerity of his intentions are, may be ascertained. Would there be anything wrong in a man saying he believed the law against polygamy wrong, and that he would work for its repeal, in a lawful manner, but would obey it as long as it was a law? I think not. They have asked if he belongs to the "Mormon" Church, and he says he does. The Supreme Court of the United States says a man may believe as he pleases, but the law governs his actions. Why are you treating his citizenship on the ground of his membership in a Church? Such an outrage should not be tolerated by any court. To ask him all his beliefs, to get him to say that he believes Joseph Smith to be a Prophet, and then try to confuse him is not right. I submit it is not fair for any lawyer to come and do as is being done in this case.

Court.—Could you admit a nihilist?

Mr. Young.—If he believed in nihilism against the law, no; if only in the abstract, and would obey the laws of the land, yes. This man says he does not believe in polygamy in violation of the law.

Court.—Well, to believe in Joseph Smith is no cause of challenge, and I shall permit the questions.

Winters.—Do you believe the revelation on celestial marriage to be from God?

Peterson.—I believe that for me it is not right, against the law.

Winters.—Do you believe there are some men who may, if they believe it to be a command of God?

A.—That is their business. It is against the law. I can only answer for myself.

Winters.—Do you think man should obey God rather than man?

A.—I do.

Winters.—Don't you think you should take two wives if God commands it?

A.—No, not under the law.

Winters.—Suppose a man has two wives, has he a right to live with them?

A.—Not under the law.

Winters.—If God gave you a revelation, what would you do?

A.—I would obey God.

Winters.—Then you would obey the revelation on celestial marriage?

A.—Not to take two wives, because that is against the law.

Winters.—Isn't it a law of the "Mormon" Church for all to obey plural marriage?

A.—I don't think so.

Winters.—Suppose a man believed it is right, do you think he would be justified?

A.—Not under the law.

Judge Powers.—Would you convict a man of unlawful cohabitation?

A.—Yes, if he was proven guilty.

Powers.—Suppose the Church was to command you to take another wife, which would you obey, the law of the land or the Church?

A.—The law of the land. The Church would never give such a command to any of its members.

Mr. Young.—Counsel seems to take the stand that this revelation commands polygamy. I am a "Mormon" and never so understood it.

Mr. Peterson was ordered admitted.

Peter Streubeck came next, and was submitted to an examination similar to that of Mr. Peterson, and was admitted.

A number of other "Mormons" were among the applicants. One was asked, in addition to questions like the above, "You think the Church has been wrong in its teachings?" His reply was, "I would not say that. I am not its judge."

It was a notable fact that when the first non-"Mormon," Mr. Thomas, came, Winters and Powers had no questions to ask. When a "Mormon," Mr. Levander, came again, however, the inquisition was resumed, the following being among the interrogatories:

Who is the Bishop of your ward? Suppose the Bishop should tell you to vote a certain way, would you do it?

Do you believe in part of the doctrines of the "Mormon" Church, and disbelieve others?

When an answer was given to the effect that the applicant did not believe polygamy right under the law, he would be met with such remarks as "You're not a very good Mormon, are you?" or "You're not much of a Saint," etc.

On June 7 Judge Anderson was engaged in hearing applicants for admission to citizenship. When Judge Henderson was in this line his inquiries were uniform to all. Now, however, there was a change. After the usual questions as to the age, residence, etc., the court would ask, "Are you a member of the Mormon Church?" If the reply was in the negative, two or three more questions would close the examination. If an affirmative answer was given, the judge would put a list of inquiries such as "Did you ever shield anyone in the practice of polygamy?" "Did you ever hide away one accused of unlawful

cohabitation or polygamy for whom the officers were looking?" "If the Church were to call you on a mission, would you go?" "Would you preach polygamy if the Church commanded you to?" "Do you consider the commands of the Church above the laws of the land?" etc. With these questions answered satisfactorily, the applicant was turned over to Attorney Winters, for such examination as he desired to make.

AN ELDER MURDERED.

Our readers are familiar with the fact that Elder Alma P. Richards who was laboring as a missionary in Mississippi, mysteriously disappeared last summer. The circumstances were of such a character as to leave but little doubt upon the public mind that he had fallen a victim to foul play. Steps were at once taken to find him if alive, or his body if he had been murdered.

With this object in view a number of Elders, selected for the purpose, began a vigorous search. They succeeded in gaining tidings of the missing man at Meridian, Miss., he having left his books at a hotel in that city on the 3rd day of August, 1888. Before the brethren could get an opportunity to follow this clue, a number of the residents of the place ascertained the nature of their mission. The consequence of this discovery was that they were mobbed, and the feeling was so bitterly anti-"Mormon" that there was imminent danger of their being killed.

On this account other steps had to be taken, those intrusted with the work of ascertaining the facts sought after having to move with great caution. As it was evident that the life of no man known to be a Latter-day Saint would be safe in that section, parties not connected with the Church were employed. Had they been sufficiently diligent they might have succeeded, as pointers were ascertained that might have led up to the discovery of the body.

About a month ago other parties were employed and were associated with members of the Church who reside in the Southern States. On May 30 information reached Elder Spry, who was then in Colorado, that this last search party had been successful in finding the body of Brother Richards, the suspicion that he had been murdered being thus confirmed. The discoverers of the remains inquired what steps they should take. The result was that Elder Spry came on to this city to make the necessary arrangements regarding means, while Elder John Morgan took the next train for the place where the remains were, to take charge of them and bring them on to Utah.

A dispatch received June 6 stated that the party accompanying the body had been delayed for some time in consequence of a railroad wreck which had occurred between the towns of Trinidad and Pueblo, Colorado. Otherwise they would have arrived in this city June 7. As it was, they reached this point at 7:40 a. m. June 8.