

go and complain on himself, or if complained of by some spotter that he shall go straightway and confess guilt, or if arraigned for trial on an indictment, that he shall plead guilty without a trial; I do not say this. Every man must be left to choose for himself what course he will pursue in relation to those matters; for pleading guilty or not guilty when arraigned before the Court is a mere technical form and a liberty which every prisoner enjoys, that of pleading guilty or not guilty. The plea of guilty, of course, saves the expense of a trial, while a plea of not guilty, means that the prosecutor must prove the charge made in the indictment. I do not say, therefore, that in submitting as best we can to the operation of the law that we shall not avail ourselves of constitutional privileges and the rights accorded to us. We have the right to be tried by a jury of our peers if we can get one, but we cannot get one under this act. The act was purposely framed to cut off that right. The right of a man to be tried by a jury of his peers—this term originated in Great Britain and was guaranteed in the Magna Charta—means simply a jury of his equals. If a man belonged to the nobility of the land, he was entitled to be tried by a jury of his equals. If he was a plebeian, a common laborer in the humble walks of life, he was entitled to a jury of his equals, his associates, neighbors, those that knew him best and were able to sympathize with him and comprehend his position and circumstances and the motives governing his acts, so that a righteous judgment might be rendered concerning him. This guarantee was incorporated in the American Constitution. The right of a man to be tried by a jury of his peers implied all that was necessary to pro-

tect the citizens against malicious prosecutions; but in our special case, under the operation of special laws enacted against the Latter-day Saints, we are compelled to go to trial before a jury of our avowed enemies; indeed, none are qualified to sit upon juries in our case unless they are pronounced against us; because, as I said before, it is not a sexual crime that is on trial; it is a religious sentiment of the Mormon people; it is this status of their social relations founded upon their religious convictions that is on trial. Hence it is the pronounced opposition to our convictions that is a qualification for a jurymen in our case.

Well, we were told by the Prophet Joseph Smith, that the United States Government and people would come to this: that they would undermine one principle of the Constitution after another, until its whole fabric would be torn away, and that it would become the duty of the Latter-day Saints and those in sympathy with them to rescue it from destruction, and to maintain and sustain the principles of human freedom for which our fathers fought and bled. We look for these things to come in quick succession. When I first heard of the—what shall I call it? The somersault of Judge Zane and Prosecuting Attorney Dickson, the question was asked, Now that the mask is thrown off, how will this take throughout the country? Will the hireling priests throughout the land sustain this action? Will they consent to have this hypocritical mask thrown off then, and will the Supreme Court of the United States and the people of the United States sustain the ruling? I unhesitatingly answer, yes, they will, and if ever it reaches the Supreme Court of the United States, they will sustain it;