

CRIME AND RELIGIOUS BELIEF.

EVER SINCE the news was received of the tragedy at Pocatello, when Freeman, the Adventist, crazed by fanaticism, killed his own child under the mistaken belief that he was required of God to offer her up as a sacrifice, we have been expecting to see attempts to draw a parallel between writers to draw a parallel between that homicide under a "religious" impulse, and the "Mormon" practice of polygamy under the claim of a divine commandment.

Freeman plunged a knife into his little daughter's side and killed her. He claimed that he was required to do this by the Almighty. It is generally admitted that he was sincere. He really believed that it was his duty to perform this unlawful and unnatural act.

It would seem that the question requires no answer. There is nothing in common between the two things which it attempts to associate. They are in complete opposition to each other. They are totally unlike in essence and effect. One destroys life, the other produces it. One is a wrong in itself, the other can only be construed into a wrong by edicts based on mistaken opinion.

Because a devotee of any faith may not kill or steal, or commit an offense against person or property under the plea of religious belief, does it follow that nothing may be done under that plea that does not comport with the views of the majority? It might as well be said that monasticism should be punished by the law, as that polygamy should be so treated.

The shallow reasoner says: "If murder, under the plea of religion, is punishable by law, polygamy under that plea is also punishable by law." Why not continue the absurdity and say baptism, and circumcision, and revival, and antipodal flagellation, and spirit invocation, under the plea of religion, are also punishable by law?

The question as to the extent of Freeman's guilt is one for the jury before whom he will be tried. The law against such acts as his stands undisturbed. It was divinely formulated in the earliest ages. It is stamped upon the soul of man. It is established in all nations.

But whatever may be the punishment meted out to the fanatic destroyer of his own flesh and blood, there is no relation or shadow of similarity between his lawless violence, and the practice of plural marriage, under established regulations.

for his bloodshed as we do for our marriage system, establishes no more connection or likeness between them, than between a murder and a homicide. Any more logical reason for punishing polygamists than for putting into lunatic asylums the newspaper writers who attempt to draw such absurd parallels and such ridiculous conclusions.

THE DIVINE AUTHENTICITY OF THE BOOK OF MORMON.

BY ELDER W. H. H. SHARP.

In contemplating God's gracious condescension to the goodness of mankind, there is no greater evidence revealed, than that in the fulfillment of prophecy, in the coming forth of the Book of Mormon, which not only contains a history of the aborigines of America, in a national and religious view, but which also impresses itself upon the mind as the word of God; containing the fullness of the everlasting gospel unto Gentile and unto Jew.

Professing upon this wonderful orb, I call to mind your letter of some years ago, in which you stated that no words had been found in any of the hieroglyphs, public, but here before me are the very signs, symbols and figures, interspersed with moons, planets and stars, reading from side to side, and like the Chinese, from top to bottom.

Thus in the introduction of these articles upon the divine authenticity of the Book of Mormon, the ruined cities of ancient America begin to speak and the saying of the prophet is fulfilled, "The wisdom of the wise shall perish, and the language of the proud shall be as a dream that is forgotten."

Edmunds asked whether the bill was intended to enlarge or diminish the existing constitutional powers of the executive in the use of the army. McDonald said it properly regulated the President's powers under the Constitution. The bill would show for itself whether it enlarged or restricted those powers.

Edmunds thought no such legislation necessary. It did not look to the abatement of any law in the existing laws, but he would not object to the bills being introduced. The bill was received and laid on the table and McDonald gave notice he would call it up on Monday and speak thereon.

Edmunds introduced a bill to provide for the construction and completion of certain transcontinental railroads and for other purposes. Referred.

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