

made manifest in this great and final dispensation.

Celestial marriage was not originally taught to the Church. Neither were baptism for the dead; the law of tithing; the manner of building temples to the Most High; the powers and administrations of the Melchisedec and Aaronic priest hoods; the sealing and loosing powers of God's authority; and many other things which now form essential parts in the living, growing body of the Church, which, being in common with the source of all intelligence, will never cease to draw from the Eternal Fountain; and thus new features will be added and increased light will be obtained, in matters of science, government, social polity, etc., as well as of theology. And no people have the right to be called Latter-day Saints who do not believe in this doctrine of progression, for it is and was in the beginning one of the very foundation stones of the system, set up under the guidance of God the Father and Jesus Christ His Son, by the prophet and martyr, Joseph Smith.

The remark of the *Times-Star* about the Book of Mormon is amusing: "It is said by those who know, that the Book of Mormon declares that a man shall have but one wife, etc." Why does not the editor find out for himself what the book says on this subject, before writing about it? Several editors have undertaken to instruct the Latter-day Saints about the teachings of the Book of Mormon, without ever looking into it themselves. Is it not likely that we know quite as much about that record as they do?

For their benefit we will explain that the instructions in that Book concerning marriage were given to a people many hundreds of years ago, under conditions described in the Book. That they were designed for those people, and not for the Latter-day Saints. That connected with those teachings was given a plain declaration that the Lord would command His people when He wished them to act contrary to those particular commands in relation to marriage. And that the Latter-day Saints do not go to the Bible, the Book of Mormon, or any other ancient record, containing the word of the Lord given to people centuries ago for rules of conduct, but to revelations given in our own age of the world, specially for the people whom they are designed to regulate.

If writers and preachers and lecturers on "Mormon" questions would only read up a little, instead of going off on a tangent on insufficient information and the rumors and say-so of ignorant or malicious informants, they would save themselves from uttering a great deal of nonsense, and from exposing their own utter lack of knowledge on the subject they assume to be wise about.

As for the impertinent and contentious persons who go about abusing the Church under the title of the "Reorganized," and pretending to be Latter-day Saints, their influence is merely that of bores, whom people tolerate while despising their presumption and book-agent style of intrusiveness, and what any of their number can do at Washington will not amount to the barking of a couple of diminutive canines.

ANTI-MORMON LEGISLATION.

AMONG the many measures introduced by members of Congress to meet the present popular outcry against the "Mormons," is the bill of Senator Edmunds, reported from the Judiciary Committee on Tuesday, Jan. 24th. A summary of its provisions will be found in another part of this paper.

The first portion of the bill is merely a repetition of the anti-polygamy law of 1862. The second section makes it a misdemeanor for a man to cohabit with more than one woman, and fixes the penalty at a fine of not more than three hundred dollars, or imprisonment not exceeding six months, or both. The effects of this section, should it become law, will be felt in other places besides Utah, and among other than married persons. It will operate in the District of Columbia, and compel loose and lascivious Congressmen to narrow the field of their amours. It applies to "Gentiles" equally with "Mormons," and to all other Territories as well as this.

It will not answer the purpose de-

signed in the case of men who have married plural wives but only cohabit with one. If the statement made by the enemies of the "Mormons" be true, that polygamists forsake the older wife to live with the new one, this section will not touch the polygamy question except to encourage this improper partiality. "Mormon" plural marriage does not teach or contemplate any such injustice towards either wife. It inculcates kindness, fairness, union, forbearance, and equal marriage rights. But this section of the bill encourages men who have more wives than one to live with only one, thus forsaking the others so far as marital relations are concerned.

It is a little more sweeping in its application than will be relished by "Gentile" anti-"Mormons," many of the most active of whom, while making a terrible noise about plural marriage are themselves guilty of much more than plural cohabitation. All right. Its a poor rule that only works one way, and if the lash is to be applied by the "moralists" fanatics, let it be laid on all round, and the stripes be dealt out to those who cohabit muchly without marriage, equally with those who marry all the women they live with.

The succeeding provisions, excluding from juries all persons who live with more than one wife or believe it right to do so, merely fix by law the practice already working in the Utah courts, which Senator Edmunds and the judiciary committee do not seem to understand. It is a matter of little consequence to us, but of considerable moment to the nation. For, mark it! if laws can be enacted which make matters of belief disqualifications for office in one case, they can be in others, and thus the constitutional provision that "no religious test shall ever be required as a qualification for any office or public trust," will be violated and finally come to be repudiated and despised. This whole crusade is inspired by religious bigotry. Let it succeed in this manner against one society through the intolerance of others, and who can tell where it will stop? Will it not be a precedent to come under the ban of the law as well as of sectarianism?

The fifth section, in regard to amnesty for the past, amounts to no more than a sprig of geranium or a prize package of candy.

The concluding sections are simply spiteful, unstatesmanlike and utterly subversive of republicanism. And they would be found, if Congress should be so unbalanced by the din of the fanatics as to pass them, to have little or no effect in the direction sought. They are designed to work into the hands of the plotters who are aiming for control of the Territory and its finances; to bar out the majority from voting and holding office, and give the minority the power to grasp the reins and the treasure box.

Here is a Territory having as good election laws as can be found anywhere in the country, operating peacefully and harmoniously on the general principle that the majority rules; with an Assembly elected by the people, passing no laws except those in conformity with the Organic Act and the laws of the United States; and yet the proposition is made by a Committee of the United States Senate to abrogate those laws and put all election powers into the hands of five men appointed by the Government. This is a pretty specimen of republicanism in the year of our Lord eighteen hundred and eighty-two!

It is evident that all the gentlemen who have presented "anti-Mormon" bills in either House, during the present session of Congress, are unfamiliar with the true situation and are influenced partly by the priestly agitation which has been rife for some time, and partly by the scheming faction in this Territory who sought to foist an unelected man into the Delegate's seat, and who stop at no trick or villainy for the accomplishment of their object—the handling of the territorial finances. It is to be hoped that there are men of sense enough in Congress to evolve out of the chaos of bills and recommendations something that will meet what are thought to be existing requirements, without trampling in the mire the sacred principles of freedom, equal rights and representative government, for which the fathers of our country lived and labored and struggled and died.

The plot to assassinate Alfonso is denied.

COUNTY MERCHANTS AND PEDDLERS.

As will be seen by reference to our local columns there are persons travelling through some of the settlements and occasionally plying their vocations in cities, who victimize the unwary by falsehood and chicanery. Representing in some instances that they are able to sell goods at a very low figure because they have been imported from abroad without passing through the custom house, and that the purchaser will get the benefit of the evaded duty on such goods, they impose upon simple individuals and succeed in getting large prices for inferior articles.

Of course, people who will jump at such baits deserve to be caught. They ought not to encourage confessed violators of wholesome law. If the representations made to them were true they would be aiding and abetting the smuggler by purchasing his wares. But the representations of that class of peddlers are false and made with a swindling design, and in any case the cheats should be restrained and punished.

The cities have power by their respective charters to prohibit peddling, and most of them have ordinances which, being enforced, will reach the class to which we have referred. But the county authorities do not appear to have any power in the premises. We think that they should be authorized by law to regulate the traffic in all kinds of merchandise within the sphere of their jurisdiction.

The county authorities have the right to license liquor dealers and butchers, but so far as we are aware, none to license or regulate any other kind of business. This is, in our opinion, confining their authority within too narrow bounds. And the practice of requiring a heavy license of merchants in cities and none of the same class of traders outside the municipal corporations, appears to us a great injustice to the small dealers. The dealers in dry goods in cities have to pay high rents as well as high licenses, and while the country dealers' rent and other expenses are less, they are exempt from license fees. Why should this distinction exist? Would it not be just as right and proper for merchants in country places to help build up the counties, as for city merchants to aid in building up the cities by payment of license fees? We think so, and consider that wherein the counties are lame in this regard, they should be made whole by appropriate legislation.

As for these bogus smugglers and cheating peddlers, the people should give them a very wide berth. When men come around in an illegitimate way to conduct business they are always to be suspected, and the safest way with them is to let them alone severely, unless they ply their nefarious calling within the bounds of incorporated cities, when they should be handed over to the attention of the municipal officers.

People who trade with such characters are almost sure to get bitten. The stores established and managed by men of reputation are the safest places from which to purchase goods, and the public should beware of pretended evaders of the revenue laws, and all other persons who attempt to do business by illegitimate methods of any kind.

SENATOR EDMUNDS' BILL.

DEFINING POLYGAMY AND PRESCRIBING THE PENALTIES.

COHABITING WITH MORE THAN ONE WOMAN A MISDEMEANOR.

A COMMITTEE OF 5 TO SUPERVISE ALL ELECTIONS.

WASHINGTON, 24. — The anti-polygamy bill reported by Edmunds from the Judiciary committee, today, provides that that part of section 532 of the Revised Statutes, shall be amended to read as follows:

"Every person who has a husband or wife living, who in a Territory or other place over which the United States have exclusive jurisdiction, hereafter marries another, whether married or single, and any man who hereafter simultaneously or on the same day marries more than one woman, in a Territory or other place over which the United States have exclusive jurisdiction, is guilty of polygamy, and shall be punished

by a fine of not more than \$500 and imprisonment for a term of not more than five years.

The remainder of this section of the Revised Statutes excepts divorced persons and such as have married again, believing that the former husband or wife, after an absence of five years, is dead. The second and third sections of the bill are as follows:

Sec. 2. That if any male person in a Territory or other place over which the United States have exclusive jurisdiction, hereafter cohabit with more than one woman, he shall be deemed guilty of a misdemeanor, and on conviction thereof shall be punished by a fine of not more than \$300 or by imprisonment for not more than six months, or by both said punishments in the discretion of the court.

Sec. 3. That counts for any or all the offenses named in sections one and two of this act, may be joined in the same information or indictment.

Sec. 4. Provides in substance that in any prosecution for bigamy, polygamy, or any unlawful cohabitation, under any statute of the United States, it shall be sufficient cause of challenge to any person drawn or summoned as a jurymen or tallisman, that he has been living in such practices or relations, or that he believes it the right of a man to have more than one living and undivorced wife at the same time, or to live in the practice of cohabiting with more than one woman.

The next three sections of the bill are as follows:

Sec. 5.—That the President is hereby authorized to grant amnesty to such classes of offenders as were guilty before the passage of this act, of bigamy, polygamy, or unlawful cohabitation, on such conditions and under such limitations as he shall think proper, but no such amnesty shall have effect unless the conditions thereof shall be complied with.

Sec. 6.—That the issue of bigamous or polygamous marriages, known as Mormon marriages, in cases in which such marriages have been solemnized according to the ceremony of the United States, where such issue shall have been born before the first day of January, A. D., 1883, are hereby made legitimate.

Sec. 7.—That no polygamist, bigamist or any person cohabiting with more than one woman, and no woman cohabiting with any of the persons described as aforesaid in this section, in any territory or other place in which the United States have exclusive jurisdiction, shall be entitled to vote at any election held in any such territory or other place, or be eligible for election or appointment to or be entitled to hold any office or place of public trust, honor or emolument under or for any such territory, or place or under the United States.

The eighth and last section of the bill vacates all registration and election of officers of every description in the Territory of Utah, and devolves upon a board of five persons, to be appointed by the President and confirmed by the Senate, each and every duty relating to the registration of voters, the conduct of elections, the receiving of objections to votes, the canvassing of the same and the issuance of certificates of election until a new territorial legislature shall have been elected; and in conclusion, it is provided that at or after the first meeting of said legislative assembly, whose members shall have been elected and returned according to the provisions of this act, said legislative assembly may make such laws conformable to the organic act of said territory and not inconsistent with other laws of the United States, as it shall deem proper concerning the filling of the offices in said territory declared vacant by this act."

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