

love in the flesh. And so it is with Sister Cannon. She can return and visit her friends provided it be in accordance with the wisdom of the Almighty. There are laws to which they who are in the Paradise of God must be subject, as well as laws to which we are subject. It is our duty to make ourselves acquainted with those laws that we may know how to live in harmony with His will while we dwell in the flesh, that we may be entitled to come forth in the morning of the first resurrection, clothed with glory, immortality and eternal lives, and be permitted to sit down at the right hand of God in the kingdom of heaven. And except we become acquainted with those laws and live in harmony with them, we need not expect to enjoy these privileges. Joseph Smith, Hyrum Smith, Brigham Young, Heter C. Kimball, Jedediah M. Grant, David Patten, Joseph Smith, sen., and all those noble men who took an active part in the establishment of this work, and who died true and faithful to their trust, have the right and privilege and possess the keys and power to minister to the people of God in the flesh who live now, as much so and on the same principle that the ancient servants of God had the right to return to the earth and minister to the Saints of God in their day.

These are correct principles. There is no question about that in my mind. It is according to the Scriptures; it is according to the revelation of God to the Prophet Joseph Smith; and it is a subject upon which we may dwell with pleasure and perhaps profit to ourselves providing we have the Spirit of God to direct us.

But the thing for us to do is to live according to the light and intelligence that God has revealed to us in this dispensation, that we may be in harmony with the heavenly powers and with heavenly beings, and especially with our Lord Jesus Christ who stands at our head, who is our lawgiver, our exemplar, and the way of life and salvation to all the world; through whom we may enter into the celestial Kingdom of God, and without whom we can never enter that state of glory worlds without end. He is the way, the light and life of the world; and whosoever will obey the commandments He has given, and do the works which He has done, and commanded us to do, shall not walk in the darkness, but shall have in them the light of life.

The circumstances under which Sister Cannon has been taken away from us are in some degree melancholy. I regret that circumstances are such that Brother Cannon could not be here upon this occasion. But he is absent not upon his private business, but in the name and interest of the whole people of this Territory; and in the protection of our rights as citizens which are jeopardized by the craftiness of designing and corrupt men. If he were to leave his post, trickery would be resorted to by the worst enemies of the people to deprive us of our political and religious rights; therefore he is firm at his post of duty. Is there anything of a private character that would keep him away from home, on an occasion like this? There is not; nothing but the highest sense of duty could do it, and that too in the interest of the people of God, in defending their rights, and in laboring for their interests, as he has done from his youth to the present moment. His whole time, his ability and the wisdom that God has given him, and all that he possesses has been upon the altar of sacrifice since his early boyhood in behalf of this people; and now, under this sad and sorrowful affliction he remains, and that too, in compliance with the desire of her whose remains are about to be laid away, true to his post of honor and duty. Who can describe his feelings? But let us forbear, it would not be profitable to us; but in this, as well as every circumstance of life, we will join with him in acknowledging the hand of God. It, however, grieves me to think that he cannot be here, as it does his children and family who now surround the earthly remains of her whose spirit has gone home—a respected, a beloved, a true and noble woman.

This, however, cannot now be helped and therefore, it is all right. There is another view to take of this. What is life or death in comparison with the duty that we owe to God and each other? Should we shrink from duty, should we leave our post in time of danger because of the natural sympathies and affections

which bind us to each other. No, it would be unjust, it would be conceding in us to even think of doing so. It is more noble to make the sacrifice of society, kindred and friends than to leave our post of duty, and thus endanger the rights and liberties of the whole community. If Brother Cannon were here he could only mourn with us and then again return to his post of duty. And what more could he do than has been done? Every attention has been paid, and every effort has been put forth to do all that could be done for Sister Cannon. But our prayers did not prevail; she was "appointed unto death." God has taken her. She sleeps, but is not dead. She does not sleep the sleep of death, but of the righteous and the faithful; yes, one who has proven faithful to the latest breath. Sister Cannon is an example for her children and family, an example of patience, of faithful endurance, and of integrity that is unquestionable. This is a great deal to say of one of our fellow-creatures, but none too much to be said of her. My sympathy is drawn out to those who remain. May God bless and comfort them; and may they abide in the truth and follow the example of their noble mother and companion in life, remaining faithful to the end of their days, in the name of Jesus, Amen.

PREST. JOHN TAYLOR.

In speaking a few words pertaining to the dead I, as my brethren have expressed themselves, feel to reconcile my feelings to the purposes of the Almighty, whether respecting the dead or the living.

This morning, however, I have experienced sorrowful feelings not on account of Sister Cannon; she is all right. Her body lies here in the cold embrace of death, but her spirit is peaceful and happy. She has fought the good fight, she has finished her course, she has accomplished the object of her creation, and she has gone to where sighing, sorrow and trouble cannot reach her; therefore, I cannot mourn on her account. It is all right and all well with her. Yet there are sympathies, feelings and associations connected with humanity that it is difficult at times to dispense with. I have been acquainted with Sister Cannon from her youth, since she was quite a little girl, and have watched her through all her life, comparatively. I have seen her in life, and—I was going to say, in death; nearly so, for I was with her on several successive days before she died.

As has been said, we desired that her life might be prolonged, at least until her husband should return; but it seems that God has ordered it otherwise, for some wise purpose which to us is not always manifest.

This reminds me of a circumstance which occurred in my life, being situated at the time pretty much as Brother Cannon is now.

When I was in Paris, France, about thirty years ago, I had a dream that troubled me very much, in which I saw my first wife—as the deceased here is his first wife—lying sick at the point of death. And it so affected me that I awoke, being troubled in my feelings. I fell asleep again, and again the same scene presented itself to me when I again awoke and experienced the same feelings of sorrow, and after some time slept again, and it was repeated a third time. I knew then that my wife was very sick, lying at the point of death.

I got up and fervently prayed the Lord to spare her life until, at least, I should have another opportunity of meeting her in the flesh. He heard my prayer. I took a note of the circumstance at the time and learned afterwards that such had been the case exactly as it had been shown to me. On the following morning I remember meeting a gentleman who was a Protestant minister, and he observed that my countenance looked sorrowful, and he enquired the cause. I told him that my wife was lying at the point of death, and he asked me if I had received a letter. I told him no; but related to him how it had been shown to me. But, I said, I got up and prayed the Lord to spare her life, and I feel consoled in knowing that she will be healed. When Sister Cannon was sick we prayed for her, exercising all the faith we possessed on her behalf; but God has seen fit to take her to Himself. Bro. Cannon, of course, would feel as I did, desirous to have another opportunity of seeing his wife in the flesh, and, if possible, to be at her side when she should pass hence, and had he been engaged in private instead of public

business, he would most assuredly have been. But it was not to be. She has gone during his absence from home, and it is all right. So it would have been if my wife had gone under the same circumstances, I would have had the same feelings.

We are here for a short time only. Our spirits dwell with our Father before we came to the earth. In coming here we took upon ourselves bodies according to the decree of the Almighty, and if our bodies are required, it would not be for me or for you to say when or how these things shall be. It is the Lord who directs in all these matters, both in regard to us individually and also in regard to the whole human family.

The present is only one stage of our existence. We existed before we came here; we exist here for a time, and when we depart from this mortal life we shall have a spiritual existence, an existence without the body, and then again with the body. And it is for those who manage and manipulate these matters to do as seemeth good in their sight, and it is for us to yield a willing and an obedient submission to the will of our heavenly Father, feeling always that whatever He does is perfectly right.

Every day such occurrences happen; the human family live, as did our fathers before us, for a short time, and then we, like them, pass away; and then again others are constantly coming to take the places of those who depart. And so it will continue until other dispensations shall be introduced, which will place things in another position.

There are one or two things which I wish to mention; they may seem small matters to some. I see in a telegram from Brother Cannon that he mentions certain things in regard to this funeral of his wife, one of which is, that he did not wish any show of mourning in connection with it. We know his feelings in this respect; they are the same as ours. It is customary for people to put on black apparel and to assume a melancholy appearance. That may be all very well, by way of paying respect to our dead friends; but the question is, whether this is the most appropriate way. Brother Cannon desired—I have talked with him also on the same subject—that the coffin in which the remains of his deceased wife should be laid, should be made of common mountain wood, and that everything about it be neat and plain, and that his family should not put on mourning apparel. His brother Angus has been desirous to carry out his instructions touching this matter, doing away entirely with those ostentatious appearances and all unnecessary parade of mourning so common now-a-days on such occasions.

It is proper to sorrow; it is proper to show respect for the departed. It is proper that our sympathies should be drawn out; it is proper that we should assemble together to attend to appropriate funeral services, as we are now doing, that we may reflect upon our lives and upon the uncertainty thereof, and upon death and the results that may follow after; and that we consider the gospel of the Son of God, and reflect upon our position, etc. But I have thought and indeed President Young thought and so did Brother George A. Smith and others with whom I have conversed upon this subject, that we pay too much attention to these outward forms. We, above all other people upon the face of the earth, ought to be free from outward show, and from the appearance of sorrow and mourning, having had planted within us the germs of immortality and eternal life; inasmuch as, when we get through with the affairs of this world we not only expect, but we know that we will inherit eternal lives in the celestial kingdom of God. And knowing this, it would not be for us to mourn as people without any hope.

When I see excessive sorrow on occasions of this kind among people professing to be Saints, I think they do not comprehend the position. It is proper to mourn; it is proper to sympathize, but I do not sympathize with Sister Cannon, I sympathize with her children, especially these little ones whom she has left; I sympathize with her friends who mourn her loss; I sympathize with Brother Cannon who is absent at Washington under the peculiar circumstances in which he is placed; but while we do this it is not proper for people who, perhaps are struggling hard to obtain a subsistence to make a parade, to lay out a large amount on mourning, to hire a great many car-

riages, and expend a large amount of means to carry out the fashion that exists in the world. We want to feel that we are the sons and daughters of God; we want, when our friends leave us to show proper respect to them, which ought to be paid to all honorable men and women, and when we have done that we have performed our duty to them and our duty before God; it does not seem proper to place families or people in circumstances, through false ideas, that would embarrass them and place them in an unpleasant position by trying to do that which they are really not able to do.

If we have secured the favor of God, if we are the Saints of the Most High, if we have the Holy Ghost dwelling in us, if we are walking in the path of righteousness, if God is our God and we are His children, if we are carrying out all those duties and responsibilities devolving upon us that His children should attend to, here upon the earth, we should feel satisfied if we are laid away without much ostentation and show; and in thus attending to the obsequies of those who pass away, we fulfill the duties which God has placed upon us. And He will take care of them afterwards.

If it were not for the atonement of Jesus Christ, the sacrifice he made, all the human family would have to lie in the grave throughout eternities without any hope. But God having provided, through the atonement of the Lord Jesus Christ, the medium whereby we can be restored to the bosom and presence of the Father, to participate with Him among the Gods in the eternal worlds—he having provided for that has also provided for the resurrection. He proclaimed Himself, the resurrection and the life. Said He, "I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live." By and by the tombs will be opened and the dead will hear the voice of the Son of God, and they shall come forth, they who have done good to the resurrection of the just, and they who have done evil to the resurrection of the unjust.

There is one thing that gives me great satisfaction, that Sister Elizabeth, as she had been true in life to the principles which God had revealed pertaining to celestial marriage, was also true to them in death. Being the first wife, while in the heyday of life and youth having her husband to herself, in obedience to the law of God she sacrificed her own feelings at the shrine of duty, and in compliance with the laws of celestial marriage was willing that others should also share the affections of her husband. And during her last sickness, well understanding the animus that existed in the world and in Congress in regard to this principle, when the grim messenger was staring her in the face and the clammy drops of the sweat of death were oozing from her brow, well knowing that her husband would stand true to his principles as she had to hers, she indicated a telegram, telling him that if it was the will of God that she should be raised up, He could do it as well during his absence as if he were at home at her bedside; and in the conflict between affection and duty, while the springs of life were fast ebbing out, feeling the importance of his position, she indicated the following immortal words, "REMAIN AT YOUR POST." She has written during her last earthly moments words of evidence to all the world, that she at any rate was a believer in those eternal principles that God has revealed for the salvation of His people, and for their purification and exaltation. I feel proud of that. And I believe there are thousands of our sisters would do the same. If we have a religion that will stand by us after life, if we have a religion that will exalt us among the Gods in the eternal worlds, the world may howl, and the corrupt may expend their energies, but God will take care of His Saints; and it will be all well with us in time and eternity.

I pray God to bless these children who mourn the loss of their mother, that they may be preserved in the truth and led in the paths of life; I pray God to bless the wives of Brother Cannon who are also here, together with all of his family and all that pertains to him. I pray God to lead them all in the paths of life; and that we may all be true to our God, and at last obtain a seat in the celestial kingdom of God, in the name of Jesus, Amen.

The choir sang:

Come to me.

And the closing prayer was offered by Bishop R. T. Burton.

At the conclusion of the services, the people were enabled to take a last view of the face of the deceased. Notwithstanding that between 40 and 50 passed the casket each minute, this proceeding occupied over half an hour, the people who had been standing outside pouring into the building in a steady stream. The body was followed by a very large cortege to the cemetery, where all that was earthly of one of the noble daughters of God was consigned to its resting place, there to remain until called forth by the trump of the resurrection to put on the bloom of immortality.

WE CONCUR.

HASKELL, of Kansas, retained for the McBride-Murray-Campbell case who made such a fusillade and failure in the House during the debate over his resolution to seat a man who, everybody knew, was not elected, has not gained much reputation over his effort. The New York Times thus touches up the gentleman:

Mr. Haskell, of Kansas, is in deadly earnest in his declaration of war against Mormonism and polygamy. In the House, yesterday, he sought to have his resolution declaring polygamists ineligible to seats in the House put upon its passage. The Utah case has been sent to the committee on elections, and Mr. Haskell's high sounding resolution was not germane to anything before the House. But the gentleman from Kansas pleaded that this was a privileged question, and therefore, to be immediately considered. The House decided that a proposition to establish monogamy as a test of eligibility was not question of privilege, and Mr. Haskell was cruelly snubbed in his attempt to get even with the "Scarlet Woman" for his defeat of the day before.

The Times goes on to say:

"Mr. Haskell's real remedy for the evil of which all good men complain should be an amendment to the Constitution of the United States, so that it shall read thus: 'No person shall be a representative who shall not have attained the age of twenty-five years, and been seven years a citizen of the United States, and who shall not when elected, be an inhabitant of that State in which he shall be chosen,—and who shall have when elected, two or more wives.'"

This is a virtual acknowledgment that under the Constitution as it now stands there is nothing to authorize the exclusion of a member elect on the ground that he has more wives than one. We concur.

THE UTAH DELEGATE.

The following description of Hon. George Q. Cannon, Delegate to Congress from Utah, sent by special press dispatch to the Pacific Coast papers, is being copied into several journals and we clip it for the perusal of our readers:

"The present Delegate Cannon with whom the public is now to have a better acquaintance, is entitled to more than a brief notice. The individuality and characteristics of the Utah Delegate, do not necessarily come into the present discussion, but as some thinker on the subject of polygamy must picture to themselves that he must be an enlarged edition of Bluebeard, it may be well to destroy that imagery. No gentleman walks Pennsylvania Avenue and ascends the steps of the Capitol with more grace and dignity than this same husband of numerous wives. In figure he is not up to the medium height, and is very stout and solid. His head is massive, like Webster's. His eyes are large and quite protruding, such as a phrenologist would say is indicative of a linguist, and such he is. He is very temperate, almost an abstainer from distillations of the grape and wholly so from corn juice and rye. He is not to be hunted for at barrooms. In his associations with the outside world he is affable with everybody and markedly polite with persons of distinction. All this is natural to him. He is no "Tartuffe." Had he been like Brigham Young, whom he first represented here, he would never have been "dangerous." He makes many friends, and he is the best fitted of all the "Mormon" community to fight for their bad and doomed cause.