



GEORGE Q. CANNON,

EDITOR AND PUBLISHER.

Wednesday, -- December 27, 1871.

In another place will be found Senator Cragin's bill against Bible marriage in particular and the religion of Jesus Christ in general. It is much like the erratic, perhaps erotic, Senator's former efforts in the same line, though somewhat modified, still the venom of the serpent is there and is unmistakable. The bill is a curiosity of literature and of legislation, and that is partly the reason why we publish it.

To the first section there is no particular objection.

To the second section there is. It places the calling of jurymen in the hands of a stranger to the community, not in any manner elected by the people; who may or may not be the friend or the enemy of the people; who may or may not respect or understand the genius and sentiment of the people and the usages of the community; irresponsible power this section places in his hands to fill up juries with just such persons as he may please. This is a tremendous power, and ought not to be wielded by any man.

The third section is objectionable, because it concentrates executive power in the hands of an officer, a stranger to the people, and in whose appointment they have no choice.

The fourth section would not be particularly objectionable with a judge whom the people elected or respected.

Section 5 concentrates dangerous patronage power in the hands of the Governor, a stranger, in whose appointment the people have no choice, and who may or may not be hostile to their interests.

If section 6 secures the "just rights of the parties," it will be well enough.

Section 7 is too miserably picayunish for us to dwell upon.

Section 8. All depends upon who may be adjudged the proper parties, but it looks like a proposition to dip into other people's pockets.

Section 9 concentrates dangerous patronage powers in the hands of the Governor, a stranger, in whom the people have no choice, and at the expense of the people.

Section 10 confers dangerous patronage power upon the Governor, a stranger, in whom the people have no choice.

Section 11 forbids a man's marrying his grandmother, and contains many other provisions, generally silly enough, except one, which most federal officials will take good care is not executed, and that is, the provision against adultery and fornication. Also confers dangerous patronage powers upon the Governor, a stranger, in whom the people have no choice.

Section 12 fulminates against marriages not according to Cragin.

Section 13 further crusades against Bible marriage, religious liberty, and the rights of conscience.

Section 14 sets a premium upon family discord, is *ex post facto* withal, and incites women to the meanness of repentance of past generosity, and to recal their religious gifts.

Section 15 further crusades against Bible marriage, and against even the presence of persons thereat, or teaching it, and requires the judges to "keep-a-pitchin'" to the juries every court term against Bible marriage. What a fearful, fanatical fellow Cragin is upon the subject of Bible marriage, to be sure!

Section 16 restricts "Mormons" and nobody else.

Section 17 disqualifies persons practicing, teaching, or being present at any Bible marriage from serving as jurors, requires prosecuting attorneys to "keep-a-pitchin'" to Bible marriage and gives said attorneys the extraordinary power of unlimited right of challenge.

Section 18 fights the air.

Section 19 clears the way for the Governor's unlimited patronage power, an

official who is a stranger to the people, and in whom they have no choice.

Section 20 repeals woman suffrage. Cragin must be afraid the women won't vote for him. What woman would?

Section 21 is not objectionable.

Section 22, nothing particular.

Section 23 favors prosecutions against Bible marriage.

Section 24 restricts the jurisdiction of probate courts.

Section 25 transfers power from the legislature who represent the people and are elected by them, to the judiciary, strangers and frequently enemies to the people, not elected by them, but imposed upon them against their will.

Section 26 concentrates prosecutive and executive power in the hands of strangers, in whom the people have no choice, and confers upon imported judges, attorney, and marshal the extraordinary power of dipping into the Territorial treasury for "fees and compensation." This proposition simply authorizes official theft, and is designed to bankrupt the Territory.

Section 27 authorizes official confiscation of public buildings and the official running up of bills, to be paid by the Territory. Another proposition to bankrupt the Territory.

Sections 28 and 29 authorize the confiscation of prisons.

Section 30 confers upon the governor, a stranger, in whom the people have no choice, the dangerous and irresponsible power of ruling and regulating jails and prisons just as he pleases, and increases his dangerous patronage power.

Section 31 repeals "all laws and parts of laws," etc.; increases the dangerous power of the governor, a stranger, in whom the people have no choice; and fulminates against the State of Deseret.

Altogether this famous, infamous and foolish bill treats the inhabitants of Utah as if they had no rights which Congress was under any obligation to respect, but were merely a community of the veriest serfs under the veriest despotism on the globe.

The cause that needs to be bolstered up by such an unprecedented array of proscriptive and despotic measures must be an inherently bad one and must be in a most pitiable condition.

It may be that Cragin is a monomaniac upon "Mormonism," or it may be that he is equally foolish in other matters. Anyway he is a very unfit person for a seat in the Senate of the United States.

This Cragin bill is so excessively and essentially despotic, mean, despicable and cowardly that we can not bring ourselves to believe that such a body as Congress will ever conclude to make it a law. It would be an everlasting shame and disgrace for forty millions of people to impose such a bundle of barbarous pains and penalties upon 150,000 of the best people in the nation. If Congress should pass any such thing of a bill and make it the law of the land, it would prove the deathknell of American liberty and this great nation would be much nearer its "decline and fall" than many people now imagine.

But neither Cragin's infamous bill nor any other, though backed by twice forty million people, will ever destroy Bible marriage, for that will flourish and be practiced and honored when Cragin becomes food for worms. It is a matter in which God has a hand, and He will interpose when it pleases Him, if those who believe in Him will only prove faithful and true.

DISCOURSE

By Elder JOHN TAYLOR, delivered in the Tabernacle, Salt Lake City, Dec. 17th, 1871.

REPORTED BY DAVID W. EVANS.

In rising to address you this afternoon I feel as I always do, on like occasions, the necessity of the influence and direction of the Spirit of the Lord. We as a people believe emphatically in the sustaining hand of the Almighty, and in our speaking and in our hearing in the assemblies of the Saints we always feel that it is a matter of the greatest importance to us. We realize that God is near to us, that we are acting under his guidance and direction, that we are his children and require his aid, and that while we seek unto him for guidance and direction we shall always have his Holy Spirit to lead us in the paths of truth. In this respect as well as many others we differ from the people of the generation in which we live. We came out from among them years ago, because we believed in certain revelations that God had made to the human family; and believing in these principles we have assembled ourselves together as we are found, in these valleys of the mountains,

in the Territory of Utah. We have come here, ostensibly and in reality, not to do our own will, but the will of our heavenly Father;—not to follow our own pursuits; but to try and pursue that path which he should dictate in all things, temporal and spiritual, pertaining to this world and the world to come; and hence we, as a people, feel and realize our dependence upon the Almighty. We conceive, as the old apostle did in generations past, that "in him we live and move and from him we have our being;" and we conceive that we derive all the enjoyments of life from him. Our religion emanated from him, if it did not we have none, for it certainly is not founded upon any principles that were extant in the world when it was revealed. If he had not revealed his will and we had not believed in that revelation we should not have been here; but believing in that, we are assembled as we are to day, here; and as we are through the valleys of these mountains. We did not obtain our religion from anybody else; we did not learn it in the colleges of the day nor from any system of theology, nor any religious academy, neither in any theological school. We are not trained, or brought up, or educated, or informed by any intelligence that they have; the religion that we have we received "not of man, neither by man, but by the revelations of the Lord Jesus Christ." This is the position that we occupy to-day in regard to our religious feelings; and if this is a fiction, then our religion is a fiction altogether, for we have none. We claim no affinity, no relationship, no association with any sect, any party, any religionists that exist on the face of the wide earth; therefore they cannot say, as some profess to do, that we have borrowed certain parts of our religion, from others. We have neither adopted the opinions of Socrates, Mahomed, Paine, Luther, or the Hindoos; nor are we indebted to Roman Catholicism, the Greek Church, Episcopalianism, or to Knox, Calvin, Whitfield, Wesley, Campbell, Miller, or any other sects; our religion in its entirety, came from God, and we give to Him, and not to any man or any set of men, the glory.

In relation to our political position it is precisely the same. There is an inherent principle of right planted in the human bosom, which God has placed there, and which man never could, can not now, nor ever will uproot; principles of inherent right which all intelligent men, when they have sought for the truth, with unbiased mind, and desired sincerely to know, have invariably found. Governed by the principles of right, and uninfluenced by party power or wealth, there have always been men inspired by an infallible divine afflatus, who have recognized an innate, inalienable principle of justice and equity, in every age and among all nations, and the records of the Babylonians, the Medo-Persians, the Greeks, Romans and more modern nations bear ample testimony to this fact. The principle of right is implanted in the human bosom and inherent in the human family, among all governments that have ever existed, and men of virtue, honor and truth have always arrived at the same conclusions that we have. The founders of our government, under the inspiration of the Almighty, and goaded by an oppressive power, discovered the same elements, the same principles, the same ideas that we have, and enunciated those eternal principles and made them known to the world,—"that all men are born free and equal and have a right to life, liberty and the pursuit of happiness." The founders of the French Republic, about the same time, made a declaration almost verbatim. It is the violation of the natural rights of man that has deluged the earth with blood in all ages. These principles were enunciated also by Joseph Smith; he believed in them; so do we, in the right to think, in the right to speak, in the right to act, in the right to do all things that are right and good and proper, but not in the right to interfere with any other man's rights, any other man's religion, any other man's principles. These are our views. God has planted them in our bosom; they will remain there eternally, for they are principles that dwell in the bosom of God. He is not circumscribed or sectarian in his views, "he causes his sun to shine on the evil and the good, and sends his rain on the just and unjust." We certainly are not indebted for these principles to those who come among us here, but God has implanted them in our bosoms, and they will grow there and take root and spread and prevail, and the worst wish we have to the human family is that the principles enunciated in our Constitution may reverberate over the wide earth, and spread from shore to shore until all mankind shall be free.

These are the things that we are struggling for; these are the things for which we stand condemned at the present day, by the would-be republicans and democracy of this corrupt generation with which we are associated. Nevertheless, we have clung to them and shall cling to them. Do any men come among us with religions that we consider false? All right, let them worship as they please. Let them rant and roar and pray and halloo to their God, who seems to be deaf and can't hear them, and let them take what course they please but let us alone. We will let them alone. They may halloo until they crack their throats, it will make no difference to us. We care nothing about their opinions and dogmas; we have left their follies and nonsense and cant and hypocrisy years ago;

we want nothing to do with it. If they want it they can take it, they can hug it to themselves as a sweet morsel, and take their own course, but let us alone. We are indebted to God for the blessings we enjoy; and this nation, whether they know it or not, are indebted to the same source for all those pure, patriotic, liberal, exalted notions that the wise, enlightened and honest statesmen, inducted into our government years ago, and which those who are not disfranchised among us, experience to-day. But God has nothing to do with the corruption, fraud, hypocrisy and cant that exist, whether among religionists or politicians. He is not the author of it, it proceeds from beneath, from the father of lies. No good man will seek to oppress the good, the pure, the virtuous, nor lend himself as a tool for that purpose. We are seeking for those things that tend to exalt, ennoble and purify the human family. We say to others, get out of our way; let us alone. Hug your creeds! hug your tyranny! hug your corruptions and lies to your bosoms, but let us alone. That is all we ask and we mean to have it, for the right and the might, and virtue and truth will prevail; and iniquity, error, tyranny and oppression will by and by be laid low, and Zion will rise and triumph, while the wicked and corrupt are writhing and weltering in the results of their own acts.

They would sympathize with us! We don't ask their sympathy; reserve it for yourselves. They would purify us! What by? By their whoredoms here right in our midst! By their drunkenness, by their gambling, by their halls of infamy which they have introduced, and which are sustained by legal authority here. That is the course they are taking. "My soul, enter not thou into their secret; my honor, with them be not thou united!" Talk about our ladies here associating with such wretches as they! No, never! no, never!! no, never!!! They will not mingle with harlots, they have come of another stock, they are inspired by other feelings, motives and views; they can't bow to it. Let them take their rottenness to their own dens and wallow in it, we want nothing to do with it! They can take their pity and everything else they have got and stuff themselves with it, and I hope that our sisters here, both young and aged, have enough respect for themselves to keep out of the company and society of such corrupt wretches. I don't think it is necessary to say so, but these are my feelings and I tell them.

The Lord has given us a work to do, and by his help we shall do it. He has placed the gospel of life and salvation in our hands, and we have carried it from the rivers to the ends of the earth without begging all over the world for a little help and charity. We can go trusting in God. The elders of this church, whom I see around me, have wandered over this wide world, trusting in the Almighty for their support; and he has been with them, and they don't need to cringe and bow, and lie, and misrepresent to get somebody to give them a little money to help them on with their religion.

We believe in the great truths which God has revealed for the salvation of the human family; we are engaged in building up and establishing the Kingdom of God on the earth. The great Eloheim is our father, friend and benefactor; we lean upon his arm, and we know that he will guide and direct, influence and control the affairs of his people, therefore we rely upon him. We have engaged in nothing but what we have been directed by the Almighty in, except some of us who have got aside into transgression. We are married to our wives and don't want any other associations. We respect and honor them, we cleave unto them, and we will do so in time and throughout all eternity. (Congregation said "amen.") Some of our miserable apostates may shake and tremble in their boots when somebody at the East tells them what is going to come. They may break their covenants with God and their wives, and forsake them. We are not afraid of these things, we have learned a lesson, not in their school. We can't forsake those whom God has given to us, but we will cleave to them for ever and for ever, worlds without end. That is our view; that is mine. I have no covenants to violate, nobody to forsake. This people's God is my God, their religion is my religion; where they go I hope to be found; where they live I wish to live, where they die I want to be buried. I want to be associated with them in time and in eternity. I don't believe in the God of the religions of this world, nor in their heaven, nor in anything pertaining to it. I don't want to go to a heaven "beyond the bounds of time and space;" I don't want to worship a God "without body, parts and passions." I have no reverence for him. I don't want anything to do with him. They can worship him and go to their own heaven, and let us alone.

I will tell you what we have to do as Latter-day Saints—live our religion, keep the commandments of God and be virtuous. Do not mingle with these abominations, that have been imported into your midst; keep away from them and let them alone, and let the wicked and corrupt wallow in their wickedness and corruption. Have nothing to do with it. Don't go to their balls, assemblies or associations; keep apart from them and let them alone, they are not worthy of your association. We live in a purer atmosphere, we breathe a purer air, we worship another God, we