

## CUDDLE DOON.

The bairnies cuddle doon at night,  
Wi' muckle fauch an' din;  
O, try an' sleep, ye waukrife rogues,  
Your father's comin' in.  
They never heed a word I speak;  
I try to gie afroon,  
But aye I hap them up, an' cry,  
"O, bairnies, cuddle doon."

Wee Jamie wi' the curly held—  
He aye sleeps next the wa'—  
Bangs up an' cries, "I want a piece;"  
The rascal starts them a'.  
I rin an' fetch them pieces, drinks,  
They stop a wee the soun';  
Then draw the blankets up an' cry,  
"Koo weanies, cuddle doon."

But ere five minutes gang, wee Rab  
Cries out frae 'neath the claes,  
"Mither mak' Tam gie ower at ance—  
He's kittlin' wi' his tae."  
The mischief's in that Tam for tricks,  
He'd bother half the toon;  
But aye I hap them up an' cry,  
"O, bairnies, cuddle doon."

At length they hear their father's fit,  
An' as he steeks the door,  
They turn their faces to the wa',  
While Tam pretends to snore.  
"Bae a' the weans ben gude?" he asks,  
As he pits off his shoon;  
"The bairnies, John, are in their beds,  
An' lang since cuddled doon."

An' just afore we bed oorsel',  
We look at oor we lambs;  
Tam has his arms roun' wee Rab's neck,  
And Rab his arms roun' Tam's.  
I lift wee Jamie up the bed,  
An' as I stralk each croon,  
I whisper, till my heart fills up,  
"O, bairnies, cuddle doon."

The bairnies cuddle doon at night,  
Wi' mirth that's dear to me,  
But sune the big war's cark an' care  
Will quaten doon their glee.  
Yet come what will to lka ane  
May He who sits aboon  
Aye whisper, though their paws be bauld,  
"O, bairnies, cuddle doon."

—From the Valley Farmer.

## DISCOURSE

DELIVERED BY

ELDER GEO. Q. CANNON,

At the General Conference, on Sunday Afternoon, April 6th, 1879.

REPORTED BY GEO. F. GIBBS.

In some respects I would prefer to sit and listen to my brethren speak, and to partake in quietude of the spirit of this conference, than I would to speak myself. But there is a duty devolving upon me I presume, the same as upon my brethren, and I desire to the best of my ability to discharge that duty. The sight of so many people, the singing, the speaking of our brethren this morning and the spirit that I felt when I entered this building to-day almost overpowered me. There is an influence, there is a power, there is a spirit connected with the assembling together of a large body of people, such as we witness to-day, that must affect those who are sensitive to impressions, and especially when one has been absent among strangers, to feel that he is home among his friends, among a people who are his brethren and his sisters, whose faith is his faith, and who are laboring and struggling to accomplish the same objects that he himself has in his heart. I rejoice exceedingly, my brethren and sisters, this day in your midst, and I am thankful for the delightful circumstances by which you are surrounded. I am thankful that the prospects before you are so promising, so full of hope and so delightful to contemplate. It is true we have had sickness, we have had many deaths, this has been a cause of regret. But death is unavoidable, and with it all we are in much better circumstances and more favorably situated than the generality of the children of men. The Latter-day Saints are rapidly becoming a great and important people. The influence that attends us is being more widely felt; our power for good is increasing, our strength our union and the other qualities that we possess and which we have manifested through our career, are being more recognized every day. It has always been a favorite idea of mine, that no single human being who chooses to exert an influence for good among his fellow men, ever spoke or ever acted in vain—without making his influence, his example, his words have an effect upon those with whom he

has been brought in contact. If this be true concerning an individual, how much more truth is there in it when applied to an assemblage of individuals, and to a community, to hundreds of communities, to a great people stretching through these mountains and filling these valleys? We have not lived in vain. We have not sought to exhibit lives of temperance, of industry, of frugality, of self-denial, lives of righteousness with the fear of God before our eyes, nor have we lived these lives during the last 49 years, without the effect being felt, not only upon those by whom we are surrounded, but by the world at large. There is something connected with the example of such a people that elevates men and women from the slime, from the mire and from the abject ruin into which, in too many instances, they are plunged, to contemplate humanity in its better aspects, humanity in its noble appearances, with its godlike attributes, with its powers for good, its capability for accomplishing great results. There is something in the very fact of a people believing in God in these days of atheism and utter infidelity that brings men to serious contemplation. They say very frequently that it is fanaticism, but there is something about fanaticism that is healthy, refreshing, invigorating in its example, for no man ever accomplished anything on this earth, without exposing himself by his actions, his earnestness and enthusiasm and zeal, to the charge of fanaticism. I am willing we should be called fanatics. I have a right to be a fanatic if I wish to be, as long as my fanaticism does not interfere with the rights of my fellow man. That is a barrier beyond which my fanaticism should not be allowed to go.

It is refreshing to see a people who not only believe in God, but who are willing to show their belief by suffering for his cause—to leave their friends, to leave their homes, to suffer exile, persecution, privations, hardships and even death for the sake of God, for the sake of religion, for the sake of principle. What would life be if it were not for such people and for such characters? Why, their peculiar lives illumine the sombre darkness of ages; they are bright spots in history. When we look back and recall the men who have suffered and died for principle, even if they died wrongfully, we find something about their heroic lives that is glorious to contemplate. And when a whole people can be found, such as are in these mountains, who are capable of making the sacrifices which they have made, there is something, as I have said, in their example and in their lives that influences men, that impresses them, and that causes them, whatever their feelings may be respecting the belief of these people, to feel a profound and heartfelt respect for them; for no man or woman properly constituted ever failed to respect devotion to principle, moral courage and the qualities that are exhibited in the lives of the Saints. I therefore say, we have not lived in vain; we have not preached in vain; we have not suffered in vain; we have not protested in vain. The fruits of these labors of ours which apparently have been so long in coming, will be reaped in the great harvest yet to be reaped upon the earth.

I feel to speak these words of encouragement to my brethren and sisters, many of whom feel probably that their obscure lives and struggles, their contest with poverty, their humble and uneventful histories are sometimes of so little value that they are comparatively worthless in the earth. I say to the humble struggler, to the man or woman who may be content with poverty, whose life may be uneventful in his own estimation, who may be hidden from the popular sight and may not figure on the world's stage, I say to every such person, as a Latter-day Saint, you have a great and important mission to perform, and if you perform the duties devolving upon you properly, your influence will be felt; and in the days to come, in that great day of God Almighty, your worth will be fully recognized, and you will shine as a jewel in the kingdom of our Redeemer.

There is one thing that every parent can do. He can endeavor to make his sons and daughters better qualified; better equipped for the great struggle of life and better able to perform their part in this glorious work that God has established, than himself, that is one

thing the parents of the rising generation of these mountains can do. I have never felt as I do to-day, and as I have recently, of the great importance of our training and educating our children to the greatest and best advantage, that nothing shall be left undone on our part to prepare them for the great work which they have to perform. This is a labor that we can accomplish. It does not depend so much upon the knowledge of books; a great many people imagine that only books are necessary for education; but the man is best educated, in my opinion, who has thought the most, and that correctly. So far as theology is concerned we have been able by the blessing of God, the light of the Holy Ghost and the power of truth, to go forth unlearned, illiterate and unprepared so far as worldly education is concerned, and by virtue of the knowledge that comes down from above, the elders of this Church have gone forth and met the world of Christendom. I do not speak in vanity nor in the spirit of boasting when I say they have never been vanquished. The learned, the educated, the professed theologians when they have met the elders of this Church with the Bible in their hands, have been compelled to retreat before the power of truth proclaimed by uneducated but inspired men. Is our mission accomplished by having done this? I feel that we as a people are only on the threshold of the great work that lies before us. We have an immense field of labor stretched out before us. When you look ahead and try to see its limits, the field of usefulness, which stretches out before this people called Latter-day Saints, is beyond the reach of human vision; it is illimitable, stretching out in the far distant future. Is there a wrong upon the earth to be righted? If so, it is our bounden duty to attempt its correction. Is there a false principle extant? It is our bounden duty to seek its eradication. Is there tyranny in the world, tyranny of the body, tyranny of the mind, physical or mental tyranny? It devolves upon us as Latter-day Saints to overthrow it. Are there social problems to be solved? Who shall solve them? Who can do so? Remove the Latter-day Saints from the field, and who can solve these problems which are pressing themselves upon the attention of all thinking people? The whole earth is full of violence, wrong, oppression, misgovernment, and a thousand other evils which I cannot now enumerate. It devolves upon us, as fast as we can reach these things, to correct them, to remove them. In the first place we have got to correct and remove them from our own midst. It is a slow labor to train a people, brought as we are from every nation, educated in every creed, speaking almost every language and heirs of every tradition. There is, false or true, wedded to us old customs and the evils of ages, which have been transmitted from generation to generation until they have formed a strong part of our very being. It is a slow work, I say, educating a people such as we are. We have been at it now 49 years, and we can scarcely perceive, that is, in comparison with that which lies before us, the growth and the development which have been made. But we have grown, our minds have been enlarged, we have become emancipated from many old follies, and freedom of thought has taken place in our midst; but the great labor that devolves upon us is to educate ourselves, and then we can soon educate the rest of mankind, for as I have said, our example is felt; the influence of it goes forth and bears its fruit among other people. But it is a most difficult thing to get these Latter-day Saints to understand the principles that are as plain as the noonday sun—that they should receive readily, and why? Because, as I have said, they are heirs of the traditions of centuries that have come down through the dark ages. It is a wonderful thing to do what we have done respecting woman. Look at what monogamy has done. Look at its effects; trace its influence from the death of the Apostles, or soon afterwards, down to this the nineteenth century, and what do we behold? Why, in every generation a large percentage of our sisters has been consigned either to that nameless condition of which it is a shame to speak, or have died without ever knowing the joys of maternity. When I think of it, when I read the history of the boasted civiliza-

tion of the Greeks and the Romans, and think of the boasted civilization of our day, inherited from these nations, and witness its effects, I wonder how man, standing up in the face of heaven, dare look at woman and talk about being her protector. Read the history of the sex and of the frightful evils which have been brought upon our sisters through man's accursed traditions and evils. If it were to be told to another people differently situated to us, with different traditions to us, they could not believe that intelligent man would entertain for one moment, or that women themselves, in view of what their sex has suffered, would cherish and cling to the wretched traditions that have prevailed in Christendom and to a certain extent yet prevail in our midst.

I know I am touching now upon what many people consider a tender spot. Say they, "The decision of the Supreme Court has arranged all this." Yes, but it will not stay arranged. Let me tell you, that wrong may prevail and right may apparently be crushed; but right must at last prevail and claim its own in spite of laws, of decisions, of mandates, and everything that man can utter. I am talking now not respecting law; I am not talking respecting tradition; I am not talking about "Mormon" plural marriage or patriarchal marriage; I am talking about men and women, brethren and sisters as such. Come let us reason together; let us talk together, not as religionists, not as Mormons, not as monogamists, not as polygamists, not as citizens of Christendom, but as men and women, the children of God, as brethren and sisters of the one family. Let us talk together face to face, in plainness, in simplicity, without allowing tradition to have weight with us, to blind our understandings. It is in this spirit that I wish to talk upon this subject.

Here is a family, a family composed of men and women, and we will say this tabernacle contains this entire family of God upon the earth, for the sake of illustrating the point. Here are men and women in equal numbers and equal proportions, one sex not outnumbering the other—a man for a woman and a woman for a man, no surplus of women, no surplus of men. If they were to marry, each would have a partner, each man would have a wife and each woman would have a husband; each would be perfect, for the man is not perfect without the woman, nor the woman without the man. We turn in and make a law such as prevailed at one time in Rome, that every man shall marry a wife. Such a law was made at Rome at one time; it was aimed at celibacy. It was aimed at a certain class as the law of 1862 was aimed at us. One was enacted to prevent marriage, the other to compel marriage, that no class of men should grow up in the community without wives, and that no woman should be allowed to forsake man and become a nun. We have such a law, say in this tabernacle. That answers very well. Every woman is provided with a husband, and every man with a wife. But after a while somebody comes along and says, "I do not like this law, it is oppressive; I know, for instance, where it works very badly; I know men who do not want to have wives." They prefer a single life, and they succeed after a while in repealing the law, as they did in Rome. The law is repealed and men are at liberty to marry or not as they please. On the top of this another law is enacted, in effect that every man shall have but one wife, and shall not be permitted to take two or more wives. The women, of course, have to do just as the men say, they cannot compel the men to marry them, but must wait until they are invited to marry. This law suits a great many individuals. Many men say, "I prefer not to have a wife and especially if you will only make a law confining the men to marry but one wife each. I like that very well, because I will not then be under the necessity of keeping a wife. If I want a partner, an associate, I can have one without being at the trouble or expense of keeping her as such. Because if you confine marriage to one man and one woman there will necessarily be a share of the women who cannot be married; that is, if the sexes are equal in numbers. Then I can do as I please. I know the confiding nature of woman; I know how she loves, how she clings to

the object of her love. This will be my opportunity." But what shall be said respecting the women? The men, so far as they are concerned, have the right to marry not as they please. But here a large percentage of the women by this law are to a certain extent deprived from marrying, even posing the sexes to be equal civil commotion arises. Men, war, they go to sea, they engage in commercial pursuits, they leave their homes, they engage in arduous occupations. The result, though in the beginning men and women were equal numbers, by the effects of war, of engaging in hazardous pursuits which women do not follow, men die and are killed, and women survive and outnumber the males. The operation of a then, such as I have described, increases the hardship, increases the percentage of those who are married and who have no opportunity of marrying. Here comes along a man, after witnessing evils that have grown up among brothers and sisters, and says, "I have a plan to suggest which I believe will cure evils that exist among us; see that a dreadful vice of prostitution has crept into our midst, and arising from it are dreadful diseases, diseases that I can describe, so appalling are they that the very thought of them makes the heart recoil with horror; they have appeared in our families, and they are destroying our young men and women. And now the plan that I have to propose, our family is this, that every man shall marry until all the women are married, until every woman that wants a husband shall have one, so that the men who will marry shall not have a class of unmarried women; to prevent committing violence with, or to protect, 'Now,' says he, 'if you have all these men and women married, there will be some women who will not want to marry, but the proportion will be very small; and by this means you will arrest this dreadful evil that is growing in our midst.' Now let me put this to you; us reason upon this, face to face. I have said. Which will be a better plan? According to a judgment, speaking as one of the family, not as a member of Congress, not as a 'Mormon,' can one of the family I have described. The latter law is far superior to the other. I would say, as a father, if I had a family of that kind, by a means let my daughters marry; let every woman have a husband that wants one. Then if every man marries a wife, they will not have a wife apiece; but if the should be any of the boys that do not want wives, the girls would necessarily go without husbands. I consider our false tradition upon this subject one of the greatest evils at the present time that exist upon the earth. It has come down from the Greeks and Romans, and from whom a more abominable people never lived upon the earth. To read their books is enough to make a man with the least feeling of modesty blush and be ashamed of his race. Yet they are introduced into our literature. Who reads Horace, Sallust, and the works of those authors, well know how full of corruption they are, only crimes, but crimes against nature were justified by some of the best and most noted of Greek philosophers, and were practised by Sophocles, Socrates, and others; yet this is the philosophy that has come down to us. They had a class of women in their midst who were regularly compensated and sustained as courtesans; they were maintained in order that the purity of the domestic circle might be maintained. And this has come down to us in Christendom, in Europe, America to the present time. The fairest of Earth's daughters yearly sacrifices to the abominable lusts of men. How is the domestic circle preserved in monogamous countries to-day? It is only served at the expense of this class of women, who are degraded, to which I have referred, by the priestesses of humanity, blaspheming the sins of the people, living a life of luxury and carrying with them the effects of man's abominable lusts.

Now I do not want to talk to-day about its effects in relation to this subject—the subject of "Mormon" patriarchal marriage; I do not want to talk about the law of 1862, nor the decision of the Supreme Court of the United States affecting it; but I want to deal with the facts that stare us in the face