

TWENTY-FOURTH OF JULY.

A Song composed by Wm. S. Lewis, and sung by him at Malad City, I. T., July 24th, 1874.

Tune—"RED, WHITE AND BLUE."

Trwy ddyffynodd mynyddoedd tannegol ein Nar,

Ybedwarydd ar ugain o lls Gorphen haf;
A godwir yn gydwl tra anwyl i'r Saint;
Sef dydd genedlola breniol eu braint.
Hwra, hwra, clodfori a wnat,
Ybedwarydd ar ugain o lls Gorphen haf;
Hwra, hwra, mil floeddau yn gryf,
Dros Brigham wr cadaon ar rhaglaenwyr byf.

Trwy Joseph y prophwyd adferwyd gan Dduw

Eddeyrnas al Halarn Wialen mór wiv—
Ywir Offeiriadaeth, ai Bauer ar daen—
Sef heddweh, gwybodaeth a rhyddid mór gain.

Hwra, &c.

Fel dwf'r a thau pan yn dyfod ynghyd,
Mae Saint y Goruchaf gwrthwyneb a'r byd;
O faen y goleuni tywyllwch syn ffol,
O fferdy gwlionedd mae anwyl yn troi.

Hwra, &c.

Erlidur yd y Saint gan elynion dflun,
O dalaeth i daleth fel gyrwyd yn flin;
I ganol diffaethwch er trengu mewn trango,
Dap ddwyllaw anwariaid neu newyn a gwango.

Hwra, &c.

Cyrhaeddwyd y Dyffryn gan Brigham wr braf,
Alldaylon gwir ddewrion yn m's Gorphen-haf
Y bedwarydd ar ugain a'r ffwyddyn o'u taith

Oed un fl ag wyth cant a deugain a saith.

Hwra, &c.

Trwy wellio yn galed a dyoddef yn fawr,
Mae bendith eu Duw yn eu dilyn yn awr;
Yngasglu i Seion mair ffyddlon meion ffydd,
A'r fyddin fabanaid ar gynydd bob dyd.

Hwra, &c.

Mae'r Saint trwy'r mynyddau yn tyfu yn fawr,
A'r gelyn yn galw melleidhlon i lawr;
Gan fygythwch dinstrio Saint llawen yn llwyr,
Ond pa fodd ei gwaa yn llwyddiannus nis gwyr.

Hwra, &c.

Er hyl floedd holl ffieldiaid cenedl yn haid,
A'r werin wareiddiol uffernol at phlaid;
Mae'r Saint yn pleidleisio yn unol a'u ffydd,
A'r gallu unddynol ar gynydd bob dyd.

Hwra, &c.

Roedd y march balarn tanlyd i sarnus y Saint,
Ond hwy a'i marchogent er cymaint ei faln
Gan ddolch i dda bwylysyr mór fwyn
Mewn bwriad rhyw ddydd i gymmeryd y ffwyn.

Hwra, &c.

BREVITIES.

Sunday school teacher—"Anna, what must one do in order to be forgiven?" Anna—"He must sin."

The first town well has just been dug in Barbourville, Knox county, Ky. Local option forced 'em to do it.

"The vilest sinner may return," wrote a pious Methodist girl to her lover, with whom she had parted in anger.

Watermelons are only five cents a piece in Columbus, Ga., and a first-class colic is within the reach of the humblest.

If the angelic choirs above suffer as much from quarreling and jealousy as do the earthly choirs below, nobody loving the ways of peace would care to join them.

"Haven't I a right to be saucy, if I please?" asked a young lady of an old bachelor. "Yes, if you please, but not if you displease," was the answer.

The Rev. Robt. Collyer has been termed by a newspaper the "Beecher of the West," which might have been all very well some time ago, but now Mr. Collyer would be glad to know what that paper means by it.

A friend invited Horace Greeley to call and see him, ending the invitation with, "If I am not at home you can always see my wife." "Oh," said the philosopher, "I don't think it's well to make a practice of that."

Two Hibernians were passing a stable which had a rooster on it for a weather-vane, when one addressed the other thus: "Pat, what's the reason they didn't put up a hen there instead of a rooster?" "An' sure," replied Pat, "that's aisy enough; don't ye see it would be inconvenient to go for the eggs?"

DISCOURSE

BY

ELDER GEORGE Q. CANNON,

DELIVERED

In the New Tabernacle, Salt Lake City, Sunday Afternoon, July 12, 1874.

REPORTED BY DAVID W. EVANS.

I REJOICE, to-day, in the opportunity which I have of meeting with my brethren and sisters, but it would give me much greater satisfaction to sit and look upon their faces and to listen to the voice or voices of others than to occupy the time myself. I am thankful, however, that I am in your midst, and that circumstances are so favorable with us as they are.

I expect, from all I have heard, that this past season has been one of some degree of anxiety on the part of the Latter-day Saints in the Territory of Utah. But I do not believe that your happiness has been much interfered with if I am to judge of your feelings by my own. We have had so many things to contend with all the days that we have been associated with this work, and we made calculations when we espoused it upon the character of the opposition to be contended with, that when we meet it there is no disappointment. In this respect the Latter-day Saints differ from every other people with whom I have met. If any other people in this government were assailed as the Latter-day Saints have been, and were to have so many intolerant and sweeping measures suggested for legislation by the Congress of the United States, real estate would be of very little value, and all kinds of business would be unsettled and ruined. But I cannot perceive that values, business or your faith in the gospel of the Lord Jesus Christ has been in the least disturbed.

I have been questioned a good many times since I returned, as to my feelings during my absence. My reply has been that I never felt better in my life than during the past eight months. I have been absent from home a good many times, and I have travelled in a good many lands, and mingled with many people under a variety of circumstances, but I can say truly this day, that at no period in any of my travels, or under the different circumstances in which I have been placed, have I ever felt better than I have during my recent absence from home.

This may surprise some who are not acquainted with this work, and, in fact, it may excite some degree of surprise in the breasts of those who are familiar with it; but my theory is that when a man is conscious or a people are conscious, that he or they are in the path of duty, doing that which is right in the sight of God, they should always be happy, no matter what the circumstances may be which surround them. I think that God has created us to be happy, and my belief is that he has placed happiness within the reach of all, and it is man's own fault if he is not happy and does not enjoy himself every day of his life. This is one of my reasons for liking my religion, this system called "Mormonism," because it bestows full happiness and joy upon its believers. They can be happy in the midst of the most adverse circumstances, they can rejoice when surrounded with enemies and when their lives are imperilled. During my absence my feeling has been that God was with his people; I also felt that the faith of the Latter-day Saints was greatly exerted in my behalf and that it was sustaining and strengthening me.

In some respects my position as delegate from this Territory was not an enviable one, and from the time that I reached Washington until the close of Congress there was one paper, at least, which poured out unlimited abuse upon myself and upon my constituents. Scarcely a day passed that some falsehood was not circulated or some vile slander or charge published about the people in these mountains, or about myself. Appeals of every imaginable character were made to the Congress of the United States; that is, to the House particularly, to take instant measures to expel me, and when, as these writers thought, a disposition was manifested not to comply with their demands, recourse was had to the charge of bribery—that we were spending money and that members of Congress were paid to prevent their action upon my case. In this respect the condition of a delegate might be considered an unenviable one, but I felt a strength, I felt a power, I had an influence, or thought I had, at least, that no other member of the House of Representatives possessed. For instance, the members of the House generally were constantly harassed with the thought as to what their constituents would think of them, how they would view their action, how they would like their votes, &c., whether they would be displeased with such and such a measure, &c. Their future election, they knew, depended upon their having a popular record and to secure this required considerable thought and ingenuity upon the part of many. I was divested of this fear, I had no thought as to what my constituents would think of me, it never cost me a single moment's reflection, because I knew that I had the entire confidence of the people whom I represented; and I knew that whatever I did, so long as I did the best I could, I should be sustained in doing it by you and by all the people throughout these valleys, and in this respect I had a strength which no other one had. I often told members, when it was convenient and appropriate to speak in this strain, that I had the faith of the entire people and that they were praying for me. This would amuse a good many, but I have never failed, during my absence, to convey, whenever I could, the idea that we were a people who believed in and prayed to God, and that

we had faith in our prayers. One of the great lessons that we have to teach the world to-day is faith in God, and though a member of Congress, dealing with political questions and matters which are considered foreign to religion by the great majority of men, I have not thought that religion was like a Sunday garment, to be worn on Sunday in the meeting house, tabernacle, chapel or church, and to be laid aside again on Monday morning. I have never had that idea of religion, I do not have it now.

There is at the present time an almost entire absence of faith in God among men. I have been struck with this more than any other feature that I have witnessed during my absence. Converse with well meaning, intelligent men, men of good moral character, and you will be surprised at the extent of the unbelief there is in the world. There seems to be an idea that God our Eternal Father resides in some remote place so far removed from us that he takes no special cognizance of us or of our actions, that he governs the universe and the affairs of men by great natural and unalterable laws, that there are no special providences in favor of men, but that man prospers according to his wisdom, strength and talent, and that weak men and a weak people stand no chance in opposition to the strong; hence the remark was made to me, I may say, hundreds of times during my absence—"You people must conform to the ideas of the rest of the world or you will go to the wall." "You people must abandon your strange ideas and your peculiar views, or you will inevitably be overthrown." On such occasions I would not fail to give the ideas that we believed in God, that we believed this was God's work, that God had sustained and delivered us in the past, that we were still willing to trust him for the future and that he would provide a way of escape. But, while men would listen patiently and kindly to such remarks, you could see incredulity on every lineament of their countenances, a sort of pitying incredulity, as though they looked upon you as very well meaning, but in this respect a very much mistaken person. The idea that prevails is that God or Providence is on the side of the strongest artillery, and that if we are weak and are warred against we must go down because of our weakness.

Of course, where this idea prevails there can be but little faith in God's special providences. If it were a correct idea there would be little use in prayer, in supplicating God, in entreating him for his blessing and his power to be bestowed upon us. But we have proved the efficacy of prayer so often ourselves, that there is no need for us as a people to be fortified upon this point, or to have arguments urged upon us. My own life is full of incidents—as is the life doubtless, of every individual present who has faith in God—which are evidences of his interposition in answer of prayer, and my feeling is that one of the great duties devolving upon us is to teach the world that there is a God and that he has power to save to-day, as much as in ancient days, those who are willing to trust him. It is this peculiar feature that makes everything connected with this work so incomprehensible to men. Those of you who have kept posted in relation to affairs know how wonderfully matters have been arranged for our good. When I look back at the seven or eight months that are past and see what has been done, I am amazed, knowing how thorough have been the measures and the efforts to strip us of every right and to bring us into bondage. No less than eight or nine bills were introduced into Congress early in the session, for the express purpose of reaching the "Mormon" case. These bills were referred to various committees, and arguments had to be made upon them before these committees; but there was a determination on the part of a great many members to vote upon any bill, no matter what its features might be, that might be introduced into the House from a committee. You cannot judge, however, in every instance, of the private feelings of men by their votes. A great many members of Congress would rather not cast their votes against us if they could have their way; but the timidity of members upon the "Mormon" question is the strength of the enemies of the people of Utah, and they count upon that as a means of insuring the success of their schemes of villainy. They are well aware that there is a feeling of reluctance on the part of public men to place themselves on the record in favor of anything that would look like sustaining or giving countenance to what is called "Mormonism." Our enemies counted upon this last session. In the beginning of the session they depended upon that as the means by which they would prevent me from taking my seat in the House of Representatives. Disappointed in that, they then commenced operations before the committee on elections and, as you are doubtless well aware, did everything in their power to precipitate that question upon the House. I need not rehearse to you how these attempts have been overruled. To my mind the hand of God is as plainly manifest in all these circumstances as is this light, or these objects which I see before me in the light of this day.

When the bills against Utah were introduced, they were referred, as I have said, to committees. They were principally copies of the bill that passed the Senate in the last session of the forty-second Congress, called the Frelinghuysen bill. One of these was introduced by the chairman of the Committee on Territories and was called the McKee bill. This bill was argued at great length before the Committee on Territories, and it was reported to the House.

To the astonishment of its reputed author, a point of order was raised upon it for which he was not prepared, and, before he scarcely knew it, the bill was taken out of his hands and referred to the com-

mittee of the whole and virtually defeated for that session. Of course, our enemies were not suited with that arrangement, they wanted some other bill passed, and hoping that the Poland bill would be the least objectionable and would pass the easiest, they brought that forward and urged its passage before the Judiciary Committee. A number of meetings were held, arguments were made for and against the bill, and finally, through laboring hard with prominent members of that committee a modification was obtained in one important section of the bill, namely, that referring to the selection of jurors. As the bill originally stood it possessed the same feature that all the rest did, giving to the Judge of the district court, his clerk and the U. S. Marshal, the right to select all our jurors. This section was fought earnestly, and finally Judge Poland was induced to modify it sufficiently to have three commissioners appointed, who should have the selection of jurors. Eventually another change was made in that section, and the feature that now stands in the law as it passed was introduced, giving the right to select jurors to the probate judge of each county and the clerk of the district court, each to select alternately a juror from lists already prepared. I felt that this, itself, was a very great triumph, because as the bill originally stood it virtually left us, our lives, our liberties and all our property, at the mercy of three individuals who, judging by past experience in this Territory, would pack juries upon us without any scruples; and I felt that it was a great advantage to us that the infamous raid had been made upon us two years ago by the Judge of this district and those associated with him, for it gave me an opportunity of setting forth what had been done in the past when there was no law to sustain such operations, and to argue what we might expect if there were a law to sustain them.

When the Poland bill was brought before the House there seemed to be a forgetfulness on the part of its sponsor—not its author but its sponsor—Judge Poland, that there was a rule in operation requiring every bill that contemplated an appropriation from the federal treasury to be referred to the committee of the whole. He had forgotten the point that had been made on the McKee bill, and when his reported bill was introduced that point was again made, and sustained by the Speaker. Judge Poland saw that he could not carry it over the decision of the Speaker and the decision of the best parliamentarians in the House and, to save his bill from being referred to the committee of the whole, he withdrew it. At this point a man who had been down there, very anxious to get legislation, and urging it with his might, met me on the floor of the House, and said—"Mr. Cannon, before you left Salt Lake you told me that God was on your side, and I'll be damned if I don't begin to believe it." I told him he was, and was on the point of telling him that he would be damned if he did not believe it, when we separated. For the moment, his fears being alive, I suppose he thought there was some power with us, as this was the second bill that had been so nearly killed for that session. Judge Poland succeeded afterwards in getting the privilege of reporting the bill to the House and having it there considered as in committee of the whole, and this saved the point of order.

As I have told you, the strength of our enemies did not consist in the justice or rightfulness of their cause; it did not consist in the strength of their arguments; it did not consist, in fact, in anything of this character that could be brought before members; but their principal reliance was upon the circulation of abominable falsehoods and slanders and the unreasonable prejudices which existed against the people of this Territory, which made members timid in dealing fairly with our question. A people who profess the characteristics of many of the residents of this Territory, and who have shown such willingness to suffer all things for what they consider the right, have difficulty in comprehending how men in power can be timid where principle is involved. But the power of members of Congress is very ephemeral. The tenure of office of many is frequently based upon slight grounds. Some have to struggle hard to get to Congress, and they struggle still harder to keep there. Viewed from their standpoint each reason in this wise: I follow politics as a profession; I expect to live by that profession; I reach Congress with difficulty, for my district is closely contested. I must vote in a way not to lessen my majority in my district, or to decrease my influence. There is a prejudice against the Mormons, and if I seem to favor them, my opponents would use it against me on the stump in the next campaign, even if I should succeed in getting a nomination from the convention of my party.

As you know, the Poland bill passed the House and was sent to the Senate. It was expected that it would pass the Senate almost instantaneously; that it would be referred, as a matter of form, to the Committee on the Judiciary and be instantly reported back for passage. But the members of the Judiciary Committee in the Senate, although the Frelinghuysen bill had passed during the previous Congress, were not disposed to pass this hastily through. There had been considerable said, a good many arguments made, and conversations held with Senators, and the true state of affairs, as far as possible, had been represented to them, and they had this fear—that this whole attempt at legislation was merely a pretext by which a raid could be made on the property of the "Mormons" in Utah Territory.

There were two very powerful aids that I had in Washington. One, that idea to which I have just referred, that all this was a scheme on the part of certain interested parties for the purpose of getting up a raid under cover of polygamy and "Mormonism" to rob the people of their hard-earned possessions. Many Senators

and members had been to Utah and were aware of the increased value of property through the discovery of mines. They had no faith in carpet-baggers, hence there was a reluctance on the part of considerable men to lend themselves to anything like a scheme of this character.

The other great aid I had were the looks of the men who were urging legislation. All I had to do was to point to these men and ask senators and members how they would like to have power put in the hands of such persons if they resided in Utah Territory? The argument was a conclusive one if they had the opportunity of seeing the persons who were urging legislation at that time. I do not exaggerate when I say that those who went down there to contest my seat and urge legislation were the best aids that could have been furnished me. Some have thought I ought to have had some help, but I tell you truly that they were the best helps that could be sent. I have been asked repeatedly what we paid one of them at least to be there. The first time the question was put to me I was a little surprised at it, and could not help expressing my surprise, not understanding exactly its drift. I said, "We pay him nothing, what do you mean?" "Well," said the gentleman who asked the question, "if you do not pay him you certainly can afford to pay him to keep him here." These were strong reasons on our side, and they contributed materially to help our cause.

When the bill, as I have said, came from the Judiciary Committee to the Senate, it came in its original form except the striking out of one section which extended the common law over this Territory. But there was a disposition to so modify the bill that it could not be used in the way that it was designed by its originators, and you know how it has been pruned. To me, as I have said respecting this other matter, so I can say concerning it, that the hand of God was very visible to me, and I felt that he was laboring on our side, and that he would help us and deliver us as he had delivered others in other times and in past ages; and the Lord did soften the hearts of men, cause them to feel favorable to us and to feel favorably disposed to our cause.

It has been said as an explanation of this, so I have understood, that we have used money at Washington to defeat legislation. I have not seen these statements myself, for I made it a point never to read books or papers which vilify this people. I really have too little time to read the works and papers which are instructive and pleasant to me, and with which I ought to be familiar, to spend one moment of time in reading abusive, lying and slanderous writings concerning this people or myself. While I was absent, there was a paper published in Washington that had almost daily, as I have remarked, articles against you and myself. I made it a point never to read one of them. I did not want to be disturbed in my feelings. "Where ignorance is bliss," the poet says, "tis folly to be wise." I thought the scheme was a blackmailing one; I knew the influences which were put in operation to keep up this abuse and I was determined it should not annoy me. Whenever the use of money has been alluded to in the hearing of President Young he has stated, emphatically, that so far as he was concerned he would not spend one cent of money to preserve our rights, or to obtain extended liberties for us as a people. This has been his emphatic declaration, his expressed determination. His views on this subject have been accepted as every way correct.

I want to say to you here, to-day, my brethren and sisters, that not one cent of money has been spent with any man for the purpose of influencing him. I believe my word can be relied upon by this people; you have known me all my life, and when I say this you can put implicit and perfect reliance in what I say. We have had no aid of this kind, we have used no means of this character, we have had no lobbyist. That which has been done has been fairly and above board, and it has been the blessing of God upon us in answer to the united faith and prayers of this people that has produced the results that we have witnessed. I am thankful that we have been enabled to take this course and that we can trust in God and rely upon him, for he will save to the very uttermost.

I recollect writing home a letter some weeks ago, some weeks in fact before the adjournment, in which I said that so far as the sight of the eye, the hearing of the ear, and natural judgment were concerned men might be justified in thinking there would be legislation that would be very severe, and that I would lose my seat. And yet I can truly say that from the day of my election up to the time that I left Washington I never had a single doubt, not a shadow of a doubt as to my keeping my seat, it never cost me one moment's thought. I knew when I left here that I would be admitted to my seat; I knew when the attempt was made to expel me that it would be unsuccessful; I knew farther, that every attempt to get legislation such as was contemplated would be defeated, and if a bill did pass it would be in a comparatively mild form. Of course, having these ideas, I have felt, as I stated in the commencement of my remarks, very happy. I have had joy all the time, I have had peace all the time, and I have had good cause to be thankful to God our heavenly Father for his blessings upon me.

That I was not expelled from my seat, however, was not due to the absence of effort on the part of the person who wanted it. It was really amusing to hear the pathetic manner in which the poor creature and his confederates alluded to the technical and legal reply which I made, (and which was published in this city,) to his charges against me in his notice of contest for the place of delegate. He had piled charge upon charge against me, nothing being too false, vile or malignant to embody in these accusations, and because I acknowledged nothing, but that was the basis of the proof upon him, he murmured con-