

Constitutional rights. No matter, I said, I will obey this law. I had comfortable places for my family elsewhere, and I requested my wives to go to their own homes and live there, and they did so in order that I at least might fulfill that part of the law; for foolish or not foolish, my idea was to fulfill as far as practicable the requirements of the law, and not place myself and my family or my friends in jeopardy through any foolishness of mine. It was expected by many of those corrupt men—I do not say in speaking of these that all are corrupt—that when these laws were passed we should turn our wives out and deal with them as they do with their women under such circumstances—makes trumpets of them. There is no such feeling as that in my bosom, nor in the bosoms of this people. We have made eternal covenants with our wives, and we will abide by our wives and God will sustain us in protecting the rights of innocence, and in fulfilling those eternal obligations which we have entered into. But we can once in a while yield a little to the follies and weaknesses of men, when no principle of truth is involved. Under these circumstances I had a sister of mine who was keeping house for me when Mr. Pierpont came there to dine with me. I said: "Mr. Pierpont, permit me to introduce you to my sister. It is not lawful for us to have wives here." (Laughter.) After talking further with him upon the subject I said, "Now, Mr. Pierpont, you are well acquainted with all these legal affairs. Although I have yielded in this matter in order that I might not be an obstructionist, and do not wish to act as a Fenian, or a Nihilist, or a Communist, or a Kuklux, or a Regulator, or a Plug Ugly, or a Molly Maquire, yet, sir, we shall stand up for our rights and protect ourselves in every proper way, legally and constitutionally, and dispute inch by inch every step that is taken to deprive us of our rights and liberties." And we will do this in the way that I speak of. We are doing it to-day; and as you have heard expressed on other occasions it looks very much like as though the time was drawing near when this country will tumble to pieces; for if the people of this nation are so blind and infatuated as to trample under foot the Constitution and the other safeguards provided for the liberties of man, we do not propose to assist them in their suicidal and traitorous enterprises; for we have been told by Joseph Smith that when the people of this nation would trample upon the Constitution, the Elders of this Church would rally round the flag and defend it. And it may come to that; we may be nearer to it than some of us think, for the people are not very zealous in the protection of human rights. And when legislators, governors and judges unite in seeking to tear down the temple of liberty and destroy the bulwarks of human freedom, it will be seen by all lovers of liberty, that they are playing a hazardous game and endangering the perpetuity of human rights. For it will not take long for the unthinking to follow their lead, and they may let loose an element that they never can bind again. We seem to be standing on a precipice and the tumultuous passions of men are agitated by political and party strife; the elements of discord are seething and raging as if portending a coming storm; and no man seems competent to take the helm and guide the ship of State through the fearful breakers that threaten on every hand. These are dangerous things, but it becomes our duty as good citizens to obey the law as far as practicable, and be governed by correct principles.

I had some papers read over at the General Conference, giving my views in relation to some of these matters. They have been published, but I will have one or two extracts read for your information. President Cannon then read as follows:

The distinction being made between Polygamy and Prostitution:

1st. Congress made a law which would affect both; and cohabitation with more than one woman was made a crime whether in polygamy or out of polygamy.

2nd. The Governor turned legislator, added to this law, and inserted in a test oath to officials, the following words regarding cohabitation, "in the marriage relation;" thus plainly and definitely sanctioning prostitution, without any law of the United States, or any authority.

3rd. The United States Commissioners, also without legislation, adopted the action of the Governor, and still insisted on this interpolation, in the test oath in election matters, and placed all polygamists under this unconstitutional oath, and released prostitutes and their paramours from the obligations placed upon others.

4th. The Prosecuting Attorney has sanctioned these things, and pursued a similar course; and while he has asked all the "Mormon" grand jurors certain questions pertaining to their religious faith in the doctrines of the "Mormon" Church, and challenged them if they answered affirmatively as to their belief in polygamy, he has declined to ask other jurors whether they believed in prostitution, or whether they believed in cohabiting with more than one woman or not.

5th. Chief Justice Zane when appealed to on this question refused to interfere, or give any other ruling.

Thus a law was first passed by Congress which has been perverted by the administration, by all its officers who have officiated in this Territory and made to subserve the interests of a party who have placed in their political platform an Anti-Mormon plank; and have clearly proven that there is a combination entered into by all the officers of state, officiating in this Territory, to back up this political intrigue in the interest of party, and at the sacrifice of law, equity, jurisprudence and all the safeguards that are provided by the Constitution for the protection of human rights.

Congress cannot be condemned for these proceedings. The law as it stands on the nation's Statute Books makes no such distinction, so far as the qualifications of jurors are concerned, between those who cohabit with more than one woman in the marriage relation, and those who do so outside of that relation. All the rest has been added by officials here. The law reads: "Section 5. That in any prosecution for bigamy, polygamy, or unlawful cohabitation, under any Statute of the United States, it shall be sufficient cause of challenge to any person drawn or summoned as a juror, or a talesman, first, that he is or has been living in the practice of bigamy, polygamy, or unlawful cohabitation with more than one woman. * * or second, that he believes it right for 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." It will thus be seen that the same questions can properly be put to both classes; and such was the evident, unmistakable intention of Congress. But the Prosecuting Attorney with red-hot zeal changes all this, in his religio-political crusade against the faith of the Latter-day Saints he insists upon his right to propound the question with the Governor's interpolation super-added, whilst he entirely ignores the other side of the case; hence those who cohabit outside of the marriage relation can go scot free, without interrogation or questioning, and when attention is drawn to this perversion of the law, he asserts that he has the right to propound what questions he chooses, and decline to ask those he has no mind to, in fact that the whole proceeding was a purely optional matter with him. Thus the whole weight of the law is unjustly and unrighteously thrown on the shoulders of those who believe and act in the marriage relation, and entirely removed from the others, who develop into the jurors, who are to indict, try and condemn the other and far more honorable class.

I will have something further read. It is alleged that we are a very corrupt people, that we are a very lawless people, that we are a very wicked people, that we are a very lascivious people, and therefore it becomes necessary for them to pass and execute certain laws in order that we may be placed under the guardianship of people who are more pure and more virtuous. That is why I want some statistics read in relation to that matter, and I would not have had them read, nor have dwelt upon these matters, only on the principle of self defense.

President Cannon again read as follows:

The population of Utah may be estimated at 160,000 in 1883. Of these say 130,000 were Mormons and 30,000 Gentiles, a very liberal estimate of the latter.

In this year there were 46 persons sent to the Penitentiary convicted of crime. Of these 33 were non-Mormons, and 13 reputed Mormons.

At the above estimate of population the ratio or percentage would be one prisoner to every 10,000 Mormons, or one hundredth of one per cent., and of the Gentiles one convict in every 999 or about one ninth of one per cent. So that the actual proportion of criminals is more than ten times greater among the Gentiles of Utah, with the above very liberal estimate, than among the Mormons.

It is urged that these non-Mormon prisoners are not a fair representation of the average of crime throughout the country, but are the result of the flow of the deeper classes westward to the borders of civilization; with greater truth we reply that the Mormon prisoners are not representatives of Mormonism, nor the results of Mormonism, but of the consequences of a departure from Mormon principles; and of the 13 prisoners classed as "Mormons" the greater portion were only so by family connection or association.

Arrests in Salt Lake City, 1883:

Mormons,	130
Non-Mormons,	1,559

or more than ten times the number of Mormon arrests.

Again, it is estimated that there are 6,000 non-Mormons, and 19,000 Mormons in Salt Lake City, which shows of Mormons one arrest in 126%.

Non-Mormons one arrest in a fraction less than every four, or rather more than twenty-five per cent.

President Taylor continued:

Make the best of this we may, it is a bad showing and ought not to exist among the dwelling places of the Saints. What of our drunken Saints? Our violators of the Sabbath day? Our Sunday bathing trains? Whereon many of our youth mix up with the ungodly, and what of many other evils that exist among us? It is a shame that these things should exist in Zion in the cities of the Saints; but our would-be reformers are ten times lower and more depraved than we are. Yes, but then we have ten times too many crimes; and it is sorrowful to see it, and we can only account for it on this principle, that the wheat and tares must grow together until the harvest. The Gospel net gathers of every kind, good and bad, sheep and goats. Again, it is but just to those who oppose us, to say that they have their ministers, their Sunday schools, their churches, their hospitals etc., and many, very many good and honorable men and women. But with all these agencies the record shows them to be, as a whole,

ten times as corrupt as we are. Before they came we were comparatively free from their gross immoralities. But what of to-day? The record shows that theirs are the gambling dens, the houses of assignation, the brothels, and drinking saloons, etc. and if, which God forbid, we have foetecide and infanticide it belongs to them—these are their institutions, they do not belong to us. Is it, then, any wonder that they have ten times the amount of crime. This is a terrible showing, and yet these are our reformers, our accusers; from these proceed our courts, our juries, etc. they assume to be our regenerators and are trying to make us as good as they.

President Cannon again read:

Dr. Nathan Allen, of Lowell, has declared in a paper read before a late meeting of the American Social Science Association, that "no where in the history of the world was the practice of abortion so common as in this country; and he gave expression to the opinion that, in New England alone, many thousands of abortions are procured annually."

Dr. Reamy, of the Ohio State Medical Society, says: "From a very large verbal and written correspondence in this and other States, together with personal investigation and facts accumulated * * that we have become a nation of murderers."

The Rev. Dr. Eddy, writes to the *Christian Advocate* regarding one little village of 1000 inhabitants: "Yet here, and elsewhere, where 15 per cent. of wives have the criminal hardihood to practice this black art, there is a still larger and additional per cent. who endorse and defend it. * * Among married persons, so extensive has this practice become, that people of high repute not only commit this crime, but do not shun to speak boastfully among their intimates of the deed and the means of accomplishing it."

Dr. Allen further states: "Examining the number of deaths, we find that there are absolutely more deaths than births among the strictly American children, so that aside from immigration and births of children of foreign parentage, the population of Massachusetts is rapidly decreasing. * * The birth rate in the State of New York shows the same fact, that American families do not increase at all, and inspection of the registration in other States shows the same remark applies to all."

Bishop Cox of the Protestant Episcopal Church, of New York, in a pastoral letter to his people writes: "I have heretofore warned my flock against the blood-guiltiness of ante-natal infanticide. If any doubts existed heretofore as to the propriety of my warnings on this subject, they must now disappear before the fact that the world itself is beginning to be horrified by the practical results of the sacrifices to Moloch which defile our land. Again I warn you that they who do such things cannot inherit eternal life. If there be a special damnation for those who shed innocent blood, what must be the portion of those who have no mercy upon their own flesh."

Dr. Cowan, M. D., writing on what he styles "The Murder of the Unborn," says: "That this crime is not only widely spread on this great continent, but is rapidly on the increase, we have the testimony of physicians, whose investigations have been thorough, and whose social standing and integrity cannot be questioned."

President Taylor continued:

In pondering over the above sickening details, and carefully examining the irrefutable records of prison statistics, I note deliberately the weight of testimony furnished by a host of their most honorable and reliable men in the East, to whom I give all honor who calmly and deliberately pronounce them "a nation of murderers," "the slayers of the innocent," the consumers of their own flesh. In connection with this terrible record we have in our prominent cities, flaunted before our eyes their dens of infamy and crime, impudently and unblushingly paraded before us and stuck under our very noses. In looking at these things I ask myself can human depravity descend any lower, and the humiliating answer comes, yes! yes!! yes!!! The question arises wherein? The most damning nature of this record is that these crimes are sought to be palliated by unjust law, made ostensibly to punish crime, but really to prevent justice and protect falsehood, chicanery and intrigue. We have a local administration which provides test oaths to try to cover up the crimes of their friends, and to protect prostitutes, whoremongers and adulterers, and to make that a crime which is nowhere proclaimed a crime by the Almighty. And then we have these whited walls and painted sepulchres under the guise of the protectors of virtue and the defenders and advocates of purity and moral reform, bring all the weight of their influence and position to bear upon innocence, virtue and integrity. Surely, as it is said, justice is fallen in the street, righteousness standeth afar off, and judgment cannot enter. But what of our people? With all of their weaknesses, follies and imperfections, of which we as a people have very many in the sight of God, they are yet in the balances of unbiased equity before the law, as per record ten times the superiors of our accusers, but with the points of prostitution, harlotry, gambling and other vices, not to mention the terrible crimes of foetecide and infanticide, we have nothing to do; these are their institutions only and do not belong to us.

But it may be argued, are not the executive and judiciary expected to administer the law as they find it? Certainly, and if they would confine themselves to this, all honorable men would sustain them. But governors are no where authorized to introduce test oaths, in violation of law, to protect the spoilers of virtue, the brothel and the adulterer; nor is the judiciary required in the execution of its legal function to ignore the precedents of courts, nor to sanction the empannelment of packed juries.

I have had these things read for more reasons than one. First, to show

the hypocrisy of those who come here to teach us morality, and who proscribe the acts of a pure and industrious people who dwell in these mountains. And for another purpose—to guard our brethren and sisters against the encroachments of such flends in human form as those persons here referred to. We cannot have, and won't have adulterers and adulteresses among us, much less will we have those who, by murder, stain their consciences and damn themselves forever. You sisters, guard yourselves against these infamies or you will sink yourselves down, down, down to pits of infamy and ruin that you never dreamed of. I do not wonder that the Prophets have expressed themselves as strongly as they have in relation to the events that shall overtake the world. I remember that some 30 years ago there was one of our brethren in an eastern city, I heard a report about his wife being engaged in something of that sort. I asked him if it were true. He said it was. I don't know when I felt such a loathing for a human being in my life as I felt toward her. I would sooner have touched a rattlesnake than touched her hand. And I feel so today. We cannot degrade ourselves with these fiendish practices. All are not guilty; for as I have frequently said, there are thousands and millions of honorable men and women through out the land. But these evils which exist in this and other nations are too terrible almost to be spoken of; yet it is requisite they should be presented before you Latter-day Saints that you may remember the pit from whence you were dug and the rock from whence you were hewn; that you may appreciate in some measure the blessings you enjoy, and your freedom from these infamies in this land of Zion. And I would say to you Bishops—if you find adulterers and adulteresses in the Church, cut them off, they cannot be associated with the Latter-day Saints.

Another thing: I was lately called upon as a witness—perhaps you may have seen some account of it in the papers—and I want to make some explanation in relation to the matters that I then presented, because they are not generally understood; I was required to divulge certain things. I did not know them to divulge. Perhaps some of you have had people come to you with their confidences. I have, but I don't want to be their confidant. Why? Because if they made a confidant of me and I was called before a tribunal, I could not, as an honorable man, reveal their confidences, yet it would be said I was a transgressor of law; but no honorable man can reveal confidences that are committed to him. Therefore I tell them to keep their own secrets, and remember what is called the Mormon creed, "Mind your own business." I don't want to know the secrets of people, those that I cannot tell. And I could not tell very much to that court; for I have studiously avoided knowing any more than I could possibly help about such matters. I was asked questions about our temple, which of course I could not divulge. I was asked questions about records which I could not tell them, because I did not know. I have studiously avoided entering into a knowledge of of these matters. They did not build our temples. We have never had any revelations from God through them; we may have had from the devil (laughter), but never have had revelations from God through them. And I think there are some things we have a right to guard sacredly in our own bosoms. We are told "The secret of the Lord is with them that fear Him; and He will show them His covenant." Now, if the Lord shall commit a secret to me I don't think I should tell it to anyone; I don't think I would, not unless He told me. Then, I do not want to know your secrets. I was asked if certain ordinances could be performed in different places. I told them, yes, under certain circumstances. "Where," I was asked—"Anywhere besides in temples?" Yes. Anywhere besides the Endowment House?" Yes. "Where, in some other house?" In another house or out of doors, as the circumstances might be. Why did I say that? Is not a temple the proper place? Yes; but it is said in our revelations pertaining to these matters:

Verily, verily I say unto you, That when I give a commandment to any of the sons of men, to do a work unto my name, and those sons of men go with all their might, and with all they have, to perform that work, and cease not their diligence, and their enemies come upon them, and hinder them from performing that work; behold, it behoveth me to require that work no more at the hands of those sons of men, but to accept of their offerings.

Thus under such circumstances we perceive that our operations elsewhere will be all correct; it makes no difference. It is the authority of the Priesthood, not the place, that validates and sanctifies the ordinance. I was asked if people could be sealed outside. Yes. I could have told them I was sealed outside and lots of others.

I want to show you a principle here, you Latter-day Saints. When Jesus was asked if He thought it was proper for His Disciples to pluck ears of corn on the Sabbath day. He told them "The Sabbath was made for man, and not man for the Sabbath." What else? I will say that man was not made for temples, but temples were made for man, under the direction of the Priesthood, and without the Priesthood temples would amount to nothing.

I speak of these things for your information; but men are not authorized to act foolishly about these matters. The temples are places that are ap-

propriated for a great many ordinances, and among these ordinances that of marriage; but, then, if we are interrupted by men who do not know about our principles, that is all right, it will not impede the work of God, or stop the performance of ordinances. Let them do their work, and we will try and do ours.

While I was in court a few days ago and gazing upon the assembly of judges, lawyers, marshals, witnesses, spectators, etc., many reflections of a very peculiar character passed through my mind, some of which I will here rehearse.

I could not help thinking as I looked upon the scene, that there was no necessity for all this; these parties need not have placed themselves in this peculiar dilemma. Here was a young man blessed with more than ordinary intelligence, bearing amongst all who know him a most enviable reputation for virtue, honesty, sobriety and all other desirable characteristics that we are in the habit of supposing go to make a man respected and beloved, the civilized world over. He had been trained from early childhood in the nurture and admonition of the Lord, had been an attendant at Sabbath schools and Young Men's Improvement Societies, where his course was of the most pleasing kind; more than this, some years ago, when quite a youth, he had shown his devotion to the faith in which he had been reared by going forth without purse and scrip to preach in the midst of the unbelieving the doctrines of a most unpopular faith. And, as I reach this point in my reflections, my mind instinctively wanders to a monument I gazed at in the Salt Lake City cemetery but a few days ago. That monument records in fitting words of respect and admiration the devotion of two young missionaries in a far off Southern State, one of whom had fallen a victim to mob violence, had sealed with his blood the testimony which he bore, the other had stood by him in this hour of sore need, had rescued his mangled body and bought it safely for thousands of miles to the home of his bereaved parents and sorrowing co-religionists. This heroic young man is the one now arraigned before the courts of his country for an alleged offence against the morality of the age. Assuming that the reports pertaining to him should prove to be correct and he really has a plural wife what then would be the position? He, from his earliest recollection, had been taught to reverence the Bible as the word of God, to revere the lives and examples of the ancient worthies whom Jehovah honored by making them his confidants, and revealing unto them the secrets of His divine purposes; he had read of one who was called "the friend of God and the father of the faithful," of another who was said to be "a man after God's own heart," of a third who in all things is said to have done the will of Heaven, and so on till they could be numbered by the score, yet all these men, the friends, associates and confidants of the great Creator of heaven and earth, were men with more than one wife, some with many wives, yet they still possessed and rejoiced in the love and honor of the great Judge of all the world, whose judgments are all just, and whose words are all righteousness. This young man is charged with following these worthy examples; it is asserted that he has taken to wife a beautiful and virtuous young lady belonging, like him, to one of our most respected families, and who also believes in the Bible and the example set her by those holy women of old, such as Rachel, Ruth, Hannah and others, who honored God's law and became the mothers of Prophets, Priests and Kings. And as my cogitations ran I thought what need had these two to follow such examples of a by gone age, why not walk in the way of the world to-day; unite with our modern Christian civilization, and if passion guided their actions why call each other husband and wife, why hallow their associations by any sacred ceremony, was there any need of such? Why, not do as tens of thousands of others do, live in the condition of illicit love? And then if any child should be feared from this unsanctified union, why not still follow our Christian exemplars—remove the foetal incumbrance, call in some of the copyists of Madame Restell, the abortionists, male and female, that pollute our land, that would have been sub-rosa, genteel, fashionable, respectable, Christianlike, as Christianity goes in this generation. And if this did not succeed, the young man might have turned his victim into the street to perish, or die of pollution as is done in tens of thousands of instances in the most sanctified manner by the hypocrites of the day. Then, in either of these cases, the young gentleman could have been received into good society, be petted and applauded; could hold a position under our government, be even a deputy marshal, registrar or what not, and still further, be able to answer all the necessary questions; and be admitted as a grand juror without being brought in as a gutter-snipe on an open venire, but as a respectable citizen on the regular panel. Or again, these two in the event of a child being born, might consign it to the care of some degraded hag, some baby farmer, where gradually and quietly its innocent life would ebb out, and by and by the grief-stricken parents would receive the anticipated notice that their dear little offspring, notwithstanding every care, was dead and buried. This is a respectable crime—a crime committed principally by those who go to high-toned churches and fashionable