

ple. The Temple that the people built in Kirtland was only a small building compared with this one, and they were a very small and poor people who built it, yet it was built in accordance with the commands of God. In Nauvoo, also, the people were very poor. They had just been driven from the land of Missouri, yet they were commanded of God to build it. What was obtained in these Temples? In the Kirtland Temple Jesus appeared, and Moses, Elias, and Elijah appeared also, and all these things that I have read to you and spoken about transpired on that occasion. Communication was opened between the heavens and the earth, between the Priesthood in the heavens and the Priesthood on the earth, and the Keys of that Priesthood imparted to Joseph and others on the earth. It was left to those in this world to keep open those communications, to see that the road was clear, and that there was no barrier interposed between earth and the heavens, and to lead forward and progress in other principles yet to be developed; we operating, in our part here in their behalf, and in behalf of their children who are our fathers; while they, in their exalted position, are operating for them and us in the heavens; thus forming a connecting link between the Priesthood on the earth and the Priesthood in the heavens.

We have now finished this Temple, and some people inquire, what is it for? For many things: that our sealings and ordinances may be performed in a manner that will be acceptable before God and the holy angels; that whatsoever is bound on the earth according to the laws of the eternal Priesthood shall be bound in the heavens; that there may be a connecting link between the living and the dead, between those that have lived, all those ancient fathers of which I have spoken who are interested in the welfare of their posterity; that there may be a royal Priesthood, a holy people, a pure people, a virtuous people on the earth to officiate and operate in the interests of the living and the dead; not looking so much after themselves, but after God, after the work of God, and after the accomplishment of those things that God has designed to be carried out in "the dispensation of the fullness of times" when all things are to be united in one, and that they may be prepared to operate with the Priesthood in the heavens in the redemption of the inhabitants of this world from the days of Adam unto the present time. It is also intended to introduce the higher branches of education—literary, scientific, linguistic, philosophical and theological; for we are to obtain a knowledge of laws, languages, governments, justice, equity, rule, authority, dominion and all those great cosmopolitan principles exhibited in the laws of nature and among the peoples, by the wisdom, prescience, power and intelligence of "nature's God." That we may thus be acquainted with earthly and heavenly things, in accordance with everlasting laws that have existed in the heavens and on the earth from the beginning; and that all those great and eternal principles by which the worlds are governed may be comprehended by us.

This is a great work. Well might it be said to Joseph Smith "You are laying the foundation of a great work"—so vast that very few can begin to comprehend it. We read sometimes about the millennium. But what do we know about it? It is a time when this work will be going on, and Temples, thousands of them, will be reared for the accomplishment of the objects designed, in which communications from the heavens will be received in regard to our labors, how we may perform them, and for whom. This is the work devolving upon us. We have to build up here a Zion unto God. Who are Zion? The pure in heart, and the pure in life. And be it remembered that it is not every one that saith "Lord, Lord" that shall enter the Kingdom of heaven, but it is he that doeth the will of the Father who is in heaven. We must be faithful to our calling, for there is a great work for all of us to perform. Some men who have been ordained to the Priesthood have remarked that they have nothing to do. I have heard some foolish remarks of that kind. They will find plenty to do before they get through. They need not be troubled on that score. There will be plenty for them to do if they are only prepared to do it. There is a great work to perform in preaching the Gospel to the nations of the earth. Then as we build our Temples we shall want a great many people to administer in them, and I have seen some people quite pleased at the idea. Some Elders, Seventies, and High Priests have said—"What can I do? I am getting old and grey-headed. Still I would like to do something." We shall require quite a number to administer in the Temples as we get them built. I am informed there are over forty persons employed in the Temple in St. George, about the same number. I presume, will be required in the Temple here, and then forty in the one at Mant, forty or more in the one at Salt Lake, and then forty in each of the others we are going to build. Hence, we shall find places for some of you folks after a while. You need not be concerned about having nothing to do. We will find plenty for the Seventies to do. You need not think there is any too many of them. The nations of the earth have yet to be preached to. The work is not all through. It is hardly begun. We are just getting ready for the labor, and so you may prepare yourselves, you Seventies, you High Priests, and you Elders, for missions to the nations of the earth. [Here

President Taylor inquired of Bishop Preston how they were progressing with the missionary farms, and was answered that they were progressing satisfactorily. We don't want the aged and infirm to go out to the world. For that labor it requires strong, able-bodied men, men that are able to cope with the world, the flesh and the devil, as they say. We want men who are full of vigor, life and vitality. We want men to cleave unto God and seek for more of His Spirit, that they may go to the nations of the earth to proclaim the glad tidings of salvation to a fallen world. That is what we are gathered together for, that we may be instructed in the laws of life and then go and teach these laws to others. Our Elders go out to preach the Gospel without purse or scrip, and when they return we help them back. But we should see when they are gone that their families are taken care of, and everything made pleasant and comfortable for them. This is quite a little thing that some of you can turn your hands to. You can assist on the missionary farms, and in this way help to take care of the families of those who are absent on missions. This is a principle we want to see extended all over the land of Zion. How are you going to be paid for this? You will just get the same pay that I used to have when I went out to preach; you will have just the same source to go to, only you will have a little more time, I expect, than some of us had. We used to go without purse or scrip. We went along trusting in God. We are now in a different position, perhaps, and can put a few dollars into the bag to help us along; but I will tell you when I was away I would rather trust in the living God than in any other power on earth, for I learned that I could go to God and He always relieved me. He always supplied my wants. I always had plenty to eat, drink and wear, and could ride on steamboats, or railroads, or anywhere I thought proper. God always opened my way, and so He will that of every man who will put his trust in Him. I would rather have God for my friend than all other influences and powers outside; for in God we live, in God we move, and from God we derive our being and our existence.

Then what about the payment of those men who are to be employed in Temples? There are three or four men that will have to be provided for, and others will have to take care of themselves, find their own bread and dinner, and think it a privilege to work for God, for the interests of His Kingdom, and to act as saviors upon Mount Zion. Supposing there are forty required to labor in this Temple. Many of you are pretty well off. You have got fat, and have almost kicked some of you (laughter). Some of you have got more means than you know what to do with, and it is a bother to you. We will have to fix upon the number of men and women—for the sisters will be required as well as the brethren—that will be needed. These can go along, leaving their farms and their merchandising, or whatever they may have in hand, and go into the Temple of the Lord on a mission for six months, or twelve months, or two or three years, as the case may be, the same as others who go out into the world. If I to-day were not engaged as I am I should say, "Won't you be kind enough to give me and one of my wives, or more, as the case might be, an opportunity to officiate in the Temple?" and I should feel it an honor to be privileged to work in the house of God. Would you want pay for it? No, I would bring my own bread and dinner, and I have no doubt there are many of you who would like to do the same. I guess we could pick out the forty people thus required right in this house to-day without any trouble. All you who are in favor of carrying out this idea hold up your right hands. (All hands went up.) I knew there were more than forty right here (laughter). As to the three or four whose whole time will be engaged in this labor, these will have to be provided for. In this way we shall become saviors upon Mount Zion. It is written in the Scriptures that "Saviors shall come up on Mount Zion" and the kingdom shall be the Lord's." Now, a man is not a savior, nor a woman either, unless they save somebody. Well, we want men and women who are ready to officiate in this place. And when you get there, surrounded by the heavenly influence of the house of God, the gift of the Holy Ghost will rest upon you, which will bring joy and consolation to your hearts. When you have labored there for a while, you will desire to labor there again. You will carry this heavenly influence among your friends and throughout your neighborhood, and this we want to extend throughout all the land of Zion. We shall have, I presume, regular Temple organizations. Something of this kind may be organized among the High Priests who will look after the Temple districts. In this way we will find something for the High Priests to do. Some of them have been very much afraid that there would be nothing for them to do.

And thus we will go on, and God will assist us in the work in which we are engaged. He will yet make us the richest of all people. He will pour wealth into our laps, inasmuch as we keep His commandments. And what else is said? "Sons of strangers shall build up the walls, and their kings shall minister unto thee." Men shall call you the ministers of our God. And we want to minister for God in time and throughout the eternities that are to come. We have started in, and

we will try by the help of God and the light of His Holy Spirit, and the revelations that He will give to us from time to time—we will try and operate and co-operate with the Priesthood in the eternal worlds either on this earth or in the heavens. We shall operate until the work that God has designed pertaining to this earth shall be accomplished, and the living and the dead saved so far as they are capable of being saved according to eternal laws that exist in the heavens, and according to the decrees of the Almighty. Don't you think we have something to do? I remember when I was first called to the Apostleship, some 46 years ago. I looked at the calling square in the face, and said, "Well, this is a life work; this is an operation that will last a life time." I have got other ideas since then, namely, that when I get through in this world I expect to officiate in the other. Hence it is an eternal operation, and that is the difference between what I then thought and what I now think. God has revealed unto us great and glorious truths, and He is prepared to reveal more if we will only place ourselves under His guidance and His direction. Let us seek to follow the principle that Jesus inculcated—to do the will of our Father who is in heaven, who said, "I seek not mine own will, but the will of the Father which hath sent me." We are here as much as He was here, and under obligations as He was to do the will of our Heavenly Father. We should subject ourselves to the law of God, the word of God, and the will of God. I say continually, "O God, lead me in the right path: O God, preserve me from all error: O God, I am a poor, feeble, weak, erring human creature, surrounded with infirmities. I need Thy help all the day long. O God, help me." That is my feeling, and the feeling of my brethren of the First Presidency, and of the Twelve and others. We feel that we need the help of the Almighty. We will try and be humble, and be faithful and true to our covenants. And if we listen to counsel and obey the laws of God, and do the things that He requires at our hands, He will help us and bless us, and He will bless Zion and preserve Israel, and woe to them that fight against Zion, for God will fight against them. But He will preserve us if we are faithful and true to our integrity. We will be blessed in time, we will be brought nearer to the heavens. The light of revelation will burst upon our heads, and the glories of the eternal worlds will be made manifest. We will rejoice together in the fulness of blessings of the Gospel of peace, and by and by will be crowned with glory, honor, immortality and eternal life in the celestial kingdom of our God.

God bless you and lead you in the paths of life, in the name of Jesus. Amen.

SENATOR BROWN'S SPEECH.

[CONTINUED.]

Now, Mr. President, how does polygamy in New England stand? On that subject I prefer to read from New England authors. Not with a view to assail New England, but for the purpose, as she is in the lead in the crusade against the Mormons and as she has kept statistics of her crimes, of drawing the contrast between her and Utah as to the practice of polygamy.

I shall make no apology to the Senate for reading from an article which appeared in the July number of the *Princeton Review* for 1882, from the pen of that very pungent and fearless writer, Rev. Dr. Leonard Woolsey Bacon, of Connecticut. The article is entitled "Polygamy in New England." I shall send it to the desk and ask the Secretary to read the parts of it which I have marked.

The Presiding Officer (M. Garland in the chair): The Secretary will read the part indicated by the Senator from Georgia.

The Chief Clerk read as follows:

POLYGAMY IN NEW ENGLAND.

It is only a careless student of American society who would allow himself to be misled by the mere use of the word "polygamy," in application to the social usages of New England and of Utah, into supposing that these usages are alike in all particulars. As a matter of fact the polygamy of these mutually remote regions of our common country presents points of dissimilarity hardly less striking than the points of resemblance. In both regions polygamy is very widely prevalent, probably more prevalent in Utah than in New England States, although on this point the statistics of Utah are not sufficient for an exact comparison. In both regions it exists in spite of the distinct interdiction of the sacred books that are held in reverence among the people; in both it is defended on the ground of later and fuller light on the subject; and in neither is there any serious difficulty in getting clergymen of the prevailing religion to "seal" the polygamous marriages in the name of the divine authority by which they are held to be interdicted. In both regions polygamy is attacked by a respectable but not unmercifully strong party, and in both it maintains itself successfully in the general popular favor. There are certainly very numerous and curious points of resemblance.

But on the other hand in some striking particulars the two forms of polygamy, that of New England and that of Utah, depart from each other. In the first place, polygamy in Utah is unlawful. It is scarcely just to speak of it as an institution of that Territory when it is only a prevailing social usage, sustained by some religious sanctions. In the New England States, on the contrary, polygamy is distinctly instituted by act of Legislature, and the polygamous marriages, instead of being "sealed" in some private sacristy of a religious sect, are authorized by the highest judicial officers of the State under the seal of its superior

court, a dignity which is not bestowed by the Commonwealths on ordinary Christian wedlock. The concubinage thus authorized is usually blessed in the name of the Lord Jesus Christ and declared to be Christian marriage by a minister of the Christian religion, which (as it can hardly be necessary to inform the reader) is the prevailing religion of the New England States. This singular rite is frequently made the occasion of a good deal of social festivity and merry-making. The perfect solemnity of visage with which the ecclesiastic goes through his part of declaring that in the name of the Lord to be Christian marriage the Lord himself declares to be adultery tends to impart to the affairs a buffo aspect that may naturally minister to the hilarity of the guests and spectators.

Another and perhaps more important point of difference between the New England and the Utah—perhaps it would be better to say the Puritan and Mormon—polygamies, is this: That the Mormon polygamy is simultaneous, and the Puritan polygamy is consecutive. The Mormon polygamy is quite after the old patriarchal pattern. It does not require one to be "off with the old love" as a condition of being "on with the new." The fresher youth and beauty of the latest acquisition to the harem may indeed crowd out her predecessors from a proportionate share in the husband's affections. But the Mormon usage still permits, if it does not require, a support and a place of honor in the family to be conceded to the senior wife. And herein the Mormon usage would appear to a superficial observer to have the advantage in point of humanity over the Puritan institution, which requires ordinarily, under severe penalties, that the first wife, with or without her children, and with or without provision for her support, as the case may be, shall be put out into the street before the new wife is received. It seems a harsh requirement, partaking of the austerity of the Puritan traditions, or perhaps dictated by the narrow views of domestic economy which are sometimes imputed to the New England character. But a more considerate, not to say charitable, judgment is at no loss for a worthier motive. It is among the gravest accusations against the polygamy of Utah that it results in incessant and protracted jealousies, heart-burnings, and domestic disorders.

There would seem to be an element of stern but not unkindly wisdom in the legislation which founded the polygamy of the New England States, and which provides against these dreful possibilities by mercifully insisting that they shall be concentrated into one single pang and over with. If the half is true which is alleged of the dissensions that prevail in the scandalous and unlawful harems of Mormonism, and if the half is true which is claimed for the New England home, with its peaceful and lawful succession of wives, each happy for the time in the exclusive enjoyment of the home and affections of the husband, it can hardly be denied that the wisdom and mercifulness of the Puritan legislators is approved by the result. If the brazen advocates of the base system of Mormonism should have the hardihood in the face of our Christian civilization to claim it as an offset in their favor, that this picture of domestic bliss under the New England system fails to represent the pining loneliness of the rejected wife, the sons of the Pilgrim Fathers would promptly retort, that if the old wife pursued a solitary life it would be either her own fault or her misfortune, and in either case the law on which the institution of New England polygamy is founded must not be held responsible.

They would say that if, out of squeamish notions of morality or sentimentality, she should decline to enter into new relations which the law, with a noble impartiality, leaves free to her, that is her affair; and that if, on the other hand, at the time of her being put away under authority of the State, her beauty, or youth, or fortune was too impaired for her to be eligible for a new contract, this is one of the hardships that are incidental to human life in the best ordered society; the law makes what provision is can, by way of alimony, for such exceptional cases; but the great domestic institution of New England must not be sacrificed on account of individual hardships. *De minimis non curat lex.* The disgusting defenders of Mormonism will do well to count the cost before attempting any such attack upon the Christian civilization of New England.

The discussion has already brought before us a third character of the Puritan, as distinguished from the Mormon polygamy—its impartiality. The system in vogue at Salt Lake City has many historical precedents and contemporary examples. It is the patriarchal or the Turkish polygamy which constitutes the household with plurality of wives under the headship of one husband. It looks down, no doubt, with scorn on the usages of some of the most undeveloped tribes of savages, in which that condition prevails which is known as polyandry—the marriage of one woman to a plurality of husbands. It is such a common device of a guilty conscience to comfort itself by finding some lower type of degradation than its own on which it can look down! It is well for Mormonism to have that conceit taken out of it by finding that the polyandry which it delights in despising is really an organic part of that civilization which aims to be foremost in Christendom.

The laws of the different States with reference to the general subject differ, of course, in detail and phraseology. Practically the substance of them may be stated thus: 1. Simultaneous polygamy is interdicted. 2. Consecutive polygamy is interdicted except by license from a magistrate. 3. When the two parties to a marriage consent to ask a license to marry again at their discretion there is no difficulty in obtaining it. 4. Even when one of the parties is reluctant the fact is not ordinarily a practical hindrance to the other party to get from the court the desired license for bigamy. 5. The bigamous or polygamous marriage, if duly licensed, is held by the State to be in all respects equally honorable with Christian wedlock. It must be conceded to the honor of these laws that they are not chargeable with favoritism toward any class in society. There is no indication in them of that blenheim upon the usages of Turkey or of Deseret—that they make polygamy the luxury of the rich.

The license fees are trifling, and for the slight professional work involved there is so lively a competition among gentlemen of the bar that the expense is kept down to a nominal figure. The not-unserious cost of bigamy is one not really necessary—the increased fee paid to the officiating clergyman in consideration of the awkwardness of his position and the strain upon his feelings. But this is a mere matter of compliment, or perhaps religious zeal, on the part of the bridegroom, for the case is rare indeed when five or ten dollars will not procure, for such an occasion, the services of a minister of the Gospel of unimpeached orthodoxy and good regular standing.

The question will be raised by some reader,

to what extent the facilities for polygamy thus offered by law are actually utilized by the people; to what extent the people of New England are actually polygamists, as compared with the population of other polygamist countries. An off-hand answer, given from general impression, is that actual polygamy prevails among the New Englanders to a greater extent than among the Mohammedans, but to a less extent than among the Mormons. But the basis for an exact comparison is wanting, for lack of statistics from Turkey and from Utah. Even in the New England States the statistics are defective. They give us the number of permits for bigamy issued by the courts in each year, and they give us the total number of marriages. According to these figures, the annual issue of bigamy permits in the State of Connecticut (which is a fairly representative State in this respect) is something like one tenth of the total number of marriages. But a considerable proportion of the marriages in New England take place among a class of foreign population, the large increase of which is looked on by the representatives of the original Puritan stock with much solicitude as dangerous to morals and religious purity.

The people of this class do not easily keep pace with the rapid march of civilization among the population generally, and are obstinate monogamists. Leaving these out of the calculation, the number of permits for bigamy annually issued is to the total number of marriages in the proportion of 1 to 8, varying in different States, and fluctuating from time to time, with a general and rapid tendency to increase. Each one of these permits, however, is good for two persons, so that practically where this ratio exists there is one permit for every four marriages.

Altogether, the nearest that we can safely come to a statement of the ratio of polygamists to the total number of marriages among the New England population of native stock in the State named is that it is somewhere between 1 to 8 and 1 to 4. This estimate includes only the legal polygamies. The unlicensed or criminal polygamies are a class by themselves, and are generally regarded in good society as not only unlawful but immoral. Rarely, if ever, can an acknowledged bigamist maintain his position in society and his good standing in the church, unless he can show his authorization from the superior court. In view of the facility with which such authorization is granted, it is felt, not unreasonably, that a person desiring to indulge in bigamy is without excuse for not complying with the prescribed formalities.

There is some reason to fear that the entirely dispassionate consideration of polygamy in New England may be hindered by sectional jealousy toward that highly favored region and people. For, whatever view may be taken of the merits of this institution of consecutive polygamy as established by law, there is no doubt that they are mainly to be accredited to the New England people of Puritan stock. The population of New England is indeed largely mixed with foreigners, but the foreign population in general, being of a lower grade of culture and of less enlightened religious faith, do not conform in this particular to the local institutions. And when the New England people migrate they carry with them the cherished usages of their home. Their orators and preachers delight to dwell on the distinguishing glories of the "New England zone," over which the tide of emigration has flowed due west, as if confined by parallels of latitude, marking its course everywhere with churches, schools, and colleges. But with a modesty rare in the festival panegyrist they have refrained from expatiating on the spread of that more unique and characteristic institution still—the Puritan Family, with its almost ascetic temperance counterbalanced by a genial freedom to a feast.

"Chop and change ribs a la mode
Nov-Anglorum."

The Rev. Mr. Dike, who writes on this subject with an undisguised animosity against the institutions of his own State and section, but the accuracy of whose statistics can not be successfully gainsaid, distinctly shows the fidelity with which the westward moving Puritans guard the sacredness of their domestic liberties. *Cadum, non amittimus, mutant.* It is only that they fix the legal guarantees of these liberties in the statutory books of new States; they set to the less favored people round about the example of using their liberties. In the Western Reserve, peopled almost exclusively from New England, polygamy of the identical Puritan type is rife; in Ashabula County, famed in the annals of reform, the ratio of polygamists to the total number of marriages rises to an extraordinary figure. In the southern counties of Ohio, on the other hand, that are said to have been injuriously affected by the influx of "poor white" population from the slave States, are to be found fewer indications of popular education, and religion, and nuptial liberty. Coming to a still higher latitude, we find in Wayne County, Michigan, according to a recent estimate, for every six marriages one application for a double-bigamy permit. It is often boasted that the qualities of the New England stock are intensified by transplanting into the western soil.

The future of New England society it is not difficult, from present tendencies, to forecast. The present amount of polygamous marriages there prevalent is a fact, not of social statics, but of social dynamics. It represents a stream in motion, and in pretty rapid motion too. For polygamy as a legal institution has existed in New England for much less than two generations, and the present per annum and per cent. of polygamous marriages represents an irregular but rapid increase, which is continually going on. The leaven has only begun to work on old traditions and prejudices do not disappear at once. The old-fashioned law and gospel conspired to repress with severe and solemn sanctions, in the mind of husband or wife, the risings of mutual anger or dislike, or the first wanderings of adulterous lust.

The new institution has changed all that. The traditional phrase, "until death shall part you" still lingers by force of habit in most marriage formulas; but from the wedding day, and from before it the statute book whispers intelligently in the ear of bridegroom and of bride: "If you find that you don't like each other, or if you find that you like someone else better, there is a cheap, easy, quiet and perfectly respectable way out of it." And every new instance of preposterous and comfortable bigamy repents the whisper of the statute book in the resounding voice.

Withal the genial gospel preached so persuasively and amid so much applause in the new State house of Connecticut by Hon. Mr. Sumner, ex-Mayor of Hartford, in which he disposed with such easy familiarity of the notion of future punishment for sin, and ex-

To be continued.