

Justify, and a system of manufacturing is very important, and our people have constructed some very fine mills for the manufacture of woolen and other goods.

While we are tracing, for the consideration of our friends, our progress, we here say that we have had very little encouragement from the outside. Our mines were worthless in this country until the railroad was built. In 1852 we presented to Congress, by our Delegate, Dr. Bernhisal, a petition for a railroad across the continent. Members of Congress then ridiculed the idea as being a hundred years ahead of the age. Our Delegate invited his friends to come and see him when the road was constructed, and some of them have done so. The memorial was presented six or eight times, being repeated session after session, before any steps were taken by Congress towards the construction of the road, and it was finally completed much earlier than it would have been had it not been for the co-operation of the people of this Territory, who made the road bed for four hundred miles over the worst part of the route, and also furnished a good deal of business for the road to do when it was finished.

As soon as the railroad was completed mines here, containing lead with a small percent of silver, became valuable. They were not worked before. Of course we worked them a little when we wanted a little lead, but the silver mines, as they are termed now, were not worth a dollar then. But as soon as the great railroad and our branch lines were completed the mining property of the country became valuable. It would have seemed that a wise government would have encouraged such enterprises, but this has not been the policy of the General Government towards Utah. They have seemed to think that all that was necessary was to send governors and Judges, and to pick the most bigoted men they could find to fill these positions; though I must say that, during the twenty-four years that we have been a Territory, we have had many very excellent men sent here, including very good governors, and very good judges, and some who, I think, would have been better employed in other callings. It is really an unfortunate circumstance to pick up men and send them to any country, to occupy important offices, who are totally unacquainted with the country and who have no interest in it, and whose prejudices are against the people. The better policy is the one announced in the Declaration of Independence, that, in relation to these United States, the consent of the governed should be had. This would be a better policy, more republican and more agreeable, but we seem to be a special people, and, of course, acts have to be performed for our special case.

There is one ground of complaint that is alleged against us here, and that is, we believe in a plurality of wives. A great many men and women have practised this principle rigidly, in all good faith; and until we can find some man who can show us a single passage in either the Old or New Testament, that actually prohibits it, we feel justified in following the examples of prophets, patriarchs, and holy men, fathers of the faithful, believing that if it were right in their case it can not be wrong in ours. We are told that the Old Testament sets forth such an example, but that the New Testament condemns it, for that the Savior did it away. The only question I would ask in reference to this subject is—If the Savior did away with plural marriage why didn't he say so? If the Apostles put it down why did they not tell us of it? In the last two chapters of the Bible we have an account of the Holy City, the New Jerusalem, the gates of which we are told are to be named after the twelve sons of four wives by one father; and if we enter the gates of that city we face this polygamy, and if we can not face this polygamy we cannot enter the gates into the city. So we understand the New Testament. On account of our belief in and practice of this Scriptural doctrine extraordinary legislation has been asked against us, that our lives, liberty, property and pursuit of happiness may be at the control of four or five individuals. This is the extreme of folly.

In considering this subject, let us ask where, in all the world, has a Territory been settled under as many disadvantages as this? Where have a hundred and fifty thousand people been collected together and exhibited more order, and given proof of more industry and prosperity under the circumstances than we have? Nowhere. Brigham Young, as President of the church and leader of the people, from the death of Joseph Smith to the present time, through the influence that he has exercised with his brethren and friends throughout the world, has been able to bring thousands of people from America and other nations, and to locate them in these valleys and put them in possession of happy homes, and to make thriving, flourishing and prosperous communities. "By their fruits ye shall know them." Then, the true policy is to leave men to the enjoyment of their religion, to the enjoyment of the holy gospel as they may receive it, extending liberty, peace, good order and happiness to all. I believe to day there is no Territory so lightly taxed and, with all the drawbacks, none so well governed as this. It is true that since the railroad has come here there has drifted in a population in favor of sustaining grogshops. I notice that in the last week a petition has been signed by four thousand ladies, asking the City Council to shut up the drinking hells. These institutions are a portion of civilization that has followed the railroad, and that would have caused astonishment here a few years ago. I wish the City Council would grant the petition of the ladies; I suppose they may be restrained by a decision of a court which claims to question their jurisdiction; but I have no doubt the City Council will shut up these hells if it is in their power, consistent with the relations that exist between the Territorial authorities

and those of the United States. But I am ashamed of our Congressmen, I am ashamed of our judges, I am ashamed of our federal authorities for fastening upon a people such a system of drunkenness, licentiousness and debauchery, while they are making such a terrible howl over a man who may have two wives, and who labors hard for their support, and for the education of their children, and acknowledges them honorably before the world. Everybody to his taste.

When Mr. Morrill, of Vt., the author of what is termed the anti-polygamy bill of 1882, told me that he would not care anything about plurality of wives if it were not in the United States, and he was afraid that Vermont was partly responsible for it, I told him that they had a system of licensing prostitution in Vermont. I, however, should raise no objection to that, but I felt myself disgraced and ashamed because I was associated with a State that licensed such a system as that; and that if I could put up with Vermont, he could put up with Utah, that was no more than fair, it was shake for shake.

I heard it stated, or read, not long since, that a hundred thousand infanticides annually occur on Manhatt Island. That is a most horrible state of affairs if it is half true, or quarter true. Can nothing be done to change this system? I will refer my friends to the pamphlet published by a very learned minister, Rev. Doctor Todd, of Pittsfield, Mass., showing the spirit of death, corruption, licentiousness, and murder that exists, even in the churches among professing Christians in Massachusetts and other parts of New England. I felt not a little surprised to go back into the neighborhood where I was raised, where they used to have fifty scholars annually, to find that they were borrowing one or two from another neighborhood to make out fifty, so that they could draw the public money. There were as many houses in the neighborhood as formerly, and a few more, new ones, had been built; there were also more families in the neighborhood, but they had stopped having children. I, as an American citizen, feel myself disgraced to be associated with any community who have adopted these expedients, at the same time I do not expect, under any circumstances, ever to undertake to interfere with their local regulations, and I simply ask my fellow men to give us the same opportunity.

The Lord has blessed us with many children, and there is no Latter-day Saint, who has an abiding faith in the gospel and in the great command which God first gave to the children of men, to multiply and replenish the earth but what rejoices in them, and regards them as a blessing from on high; and nobody in the mountains that I know of has ever complained of the number of children, except some of our friends up here in Idaho. When they ran the southern line of Idaho, it was found that several settlements and parts of three counties, before then supposed to be in Utah, were in that Territory. The people of Idaho have a school law and a school fund, and the most that had been done before with this fund was to give it to the officers; but with the addition of the "Mormon" settlements to the Territory there was an addition of several thousand "Mormon" children, and they were included in the school report. The officers said—"This cannot be, this must be a tumour, there cannot be anything like this number of children;" but when they came to investigate and count noses, they found it verily true, and there were "Mormon" people raising hearty, hale little fellows to walk over these mountains and make them blossom like the rose.

I remember once, in traveling through the State of Indiana, encountering a gentleman who called himself Professor Jones, connected with a university there. He asked me a great many questions about our system in the mountains, and wanted to know how we did this and how we did that. I explained it to him as correctly as I could. I traveled with him a day or two, and he kept asking questions and making notes. When we parted he said he was very much surprised, he had supposed that our system was one of immorality, but he had learned to the contrary. He did not pretend to say anything about its justness and correctness; of course he did not sympathize with it, but one thing was sure, said he, "If you continue the course you are now pursuing you will produce a set of men in those mountains who will be able to walk the rest of mankind under their feet." I suppose, like enough, he may be one of the men who would like to proscriber us now. I know this, if the reports of learned men are true, the course now being pursued by a great many of our Christian friends in the East, will, in a few generations, wipe out the race of '76 and give the country into the hands of strangers. It is time that somebody was fulfilling the great command of God, to multiply and replenish the earth, and put away licentiousness, and labor for the upbuilding and welfare of the human race.

Men take up "Mormonism," and they say it is a humbug. There is where they make a mistake: my friends, the gospel, as preached by the Latter-day Saints, is true, "Mormonism" is no humbug. Joseph Smith was a true prophet, he revealed a true religion, and all attempts to destroy it will prove vain. I bear this testimony, I know this to be true, and I warn my fellowmen to receive this faith, and to repent and believe on the Lord Jesus Christ. Repent of your sins and be baptized for their remission, and receive the laying on of hands that you may enjoy the gift of the Holy Ghost, for that spirit will rest upon you if you receive and obey this gospel with full purpose of heart. Then add to your faith virtue, to your virtue knowledge, to your knowledge temperance, to your temperance patience, to your patience godliness, to your godliness brotherly kindness, to your brotherly kindness charity, and if these things be and abound in you, you will neither be barren nor unfruitful in the knowledge of our Lord and Savior Jesus Christ. You will know these things for yourselves, and you will testify as I testify, that you know this work is the work of God.

May God enable us to do so, is my prayer in the name of Jesus. Amen.

## UTAH.

There is a tradition afloat about the Capitol that some time in the dim past the Committee on the Judiciary commanded the respect of the House. We can well understand that at an earlier period in our history, when it was considered an honor to be a member of Con-

gress, and gentlemen of well-known character and recognized ability were chosen for such positions, that the legal opinion of congressmen selected to express the same would carry some weight.

But if such state of affairs ever did exist it has long since passed away, as the condition of the present committee clearly illustrates. The best legal talent of the present House gathered into eleven men of pith excites, when it can get up to the dignity of being noticed at all, only ridicule and contempt. \* \*

The session draws to a close, and the two most important efforts of this committee have gone to record in proof of its utter incapacity. It succeeded in passing two acts that, amid roars of laughter, were found to be already on the statute book, and it reported and passed a bill concerning Utah which might truthfully be entitled "A bill to so amend the Constitution as to abolish polygamy." This is taking the committee at its word. The fact is, the bill gotten up by an ill-flavored lobby is to legalize the plunder of other people's property by a nest of vermin called carpet-baggers, sent out by the Administration to oppress an innocent and inoffensive community.

This was accomplished under the old and well-known cry of the Christian statesman, "In the name of God, amen; let's rob somebody." Men who were never known to open their Bibles are alarmed lest the Bible shall not be read in Utah, and solons who defy the decencies of society in their nightly raids on the wrong side of the Avenue are troubled in their legislative minds lest chastity be not maintained among the Mormons.

The bill was sent, in its crude state, from the carpet baggers of Utah to their brother carpet-baggers in Congress. It was licked into shape by the Committee on Territories, and found so very offensive that the House referred it to our friends of the Judiciary Committee, where certain excrescences were lopped off, after which it was born again, that white-headed, aged iniquity, Bishop Poland of Vermont and Credit Mobilier, acting as accoucheur in what was a clear case of breach presentation. The thing is simply monstrous. It deprives the people of Utah of the little self-government heretofore accorded the inhabitants of a Territory, and gives despotic powers to a handful of carpet-baggers sent out by President Grant, who are paid for their oppression in sums varying from twenty-five to fifty thousand dollars a year—without stealing. It allows the marshals power to pack juries and makes a most remarkable difference of qualification in such jurors. In all cases affecting the peculiar marital institution of Utah a belief in polygamy is to be considered so much of a crime as to disqualify a juror, while in all cases not so affected the criminal juror is to be considered qualified. A man may be tried for his life, under this law, by jurors, pronounced convicts, in a case where he is charged with cohabiting with more than one woman.

For the first time in the history of our country belief is pronounced not only a crime but a conviction of a crime, and the man so found is pronounced unfit to sit as a juror, unless, as we have said, some other case or offense than polygamy is to be adjudicated. A mere statement of the fact is sufficient, without comment or criticism.

But, stupid as the legislative wrong-doers are, from the wicked carpet-bagger to that respectable embodiment of insincere imbecility, Bishop Poland, they know these things as well as we do. They are well aware that our higher tribunal will brush away their legislative monstrosity as soon as it can be reached. This fact, however, does not affect their infamous design. The complainants in Utah, the authors of this violation of constitutional rights, do not number over fifty men, and these men are of the lowest and vilest. They are made up of criminals escaping conviction and convicts escaping punishment, who have taken refuge in a Territory where their own class are Federal officials and friends. They seek to fetch on a conflict between the Government and the fanatical followers of Brigham Young, that they may possess themselves of rich mines and other property, as the same sort sent into the South have robbed and oppressed that unfortunate region. In the one the pretense is loyalty to the Government; in the other devotion to chastity and the Christian religion.

They will be disappointed, however. This infamous bill may pass to a law, but the end aimed at will not be attained. The Mormons are a law-abiding, innocent and inoffensive people. Through twenty-five years of unparalleled toil they have brought a garden out of a desert. It is the only Territory lying west of the States where one may travel secure while unarmed, and find sympathy and support wherever he finds a Mormon. But they are shrewd, although ignorant, and will bow in submission to the oppressions of their tyrants, putting their trust with childlike simplicity in a just God and the decisions of the Supreme Court.—Washington Capitol, June 7.

GRANT and PIERREPONT.—Edwards Pierrepont, at the close of a long conversation with a casual acquaintance, remarked lately—"I may not see you again before the next Presidential election. I wish, therefore, that you would mark this prediction. Grant will not only be re-nominated and re-elected in 1876, but he will get the support of the Southern Democrats." Mr. Pierrepont met all criticisms on the President's course by an answer comprehensive if not satisfactory. He said—"Grant represents the average morality and intelligence of the country." Edwards Pierrepont is no stranger at the White House. He subscribed \$20,000 to the Republican election fund in 1868, at a time when money was not so plenty among the managers as it is now. He is a particular favorite with the President.—Utica Observer.

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