

be engrafted forever upon this nation, and be recognized for all times to come as a part of our governmental system. The fact that the slave owners were deprived of their property without being paid for it was simply one of the incidents growing out of the other and and the greater question, and the nation emerges from its baptism of fire and blood free from the stain of human slavery, proud among the nations, standing higher and better by reason of its sacrifices, and making itself more securely than ever the land of the free, the home of the brave, and the asylum of the oppressed of all lands.

This, ladies and gentlemen, is the picture which we present to you of our government. That I have been unable to depict its principles, its accomplishments and its glories as thoroughly, capably and completely as should be the case, does not for an instant abate the fact that all this must be instantly recognized. The government of the United States is the most perfect, the most complete, the most harmonious, the most just, the most merciful, and the most progressive ever devised by man. By comparison with it, all other nations, however great they may be in the intellectual force of their statesmen, the superior power of their men of letters and the research of their scientists, sink into utter insignificance.

It must be remembered in this connection that imperfections are conceded because they exist. No work of man is perfect, and never can be, for the simple reason that man himself is imperfect. The proper method of determining the excellence of the work discussed, or any other work should not be based upon the inferior qualities which it presents, but the superior ones; and tested by this standard I reiterate the statement that the United States is not only today the best, the greatest of all the nations, but it is the best and the greatest that the world has ever known, since the creation of mankind. In it we have thoroughly exemplified popular government. Through its statesmen, its patriots, its publicists, its men of letters, we have made the science of government plain to all reasoning men. In fact, if I may be allowed such an expression, we have made the term "the science of government" paradoxical by reason of having made it so simple. That its strength and endurance are commensurate with its greatness is amply illustrated by what already has been said—the circumstances of its origin, the struggles it underwent when in its infancy, the greater struggle against itself when the house was divided in its early maturity, and the bitter strifes and animosities always prevailing among our people on account of political differences, by means of which complete and perfect harmony that can only come of a government superior to that of man, has been, at times, lost sight of. In this connection it might be proper to say that one of the influences operating at times and in places against the welfare of the state, unconsciously, but not without potency, has been the religious controversies that have arisen, and of which the State had to take care.

But the English-speaking nations of the earth are not destitute of qualities showing that the ability to prescribe regulations for the government of the State is in no respect deficient, whether the government be popular or mon-

archical. Great Britain is only inferior to the United States in that it maintains titled classes with special privileges at the expense of the common people, in a day when her statesmen, her literateurs, her scientists, must discern that our system of representative government is so pronounced, unmistakable and progressive, a success. It is with our friends abroad a matter of heredity the respect for which diminishes with each succeeding generation. The great commoners of Great Britain realize perfectly the trend of events in this regard, and while not disposed to upset existing conditions and institutions; while inclined to let the royal family maintain its royalty and its sovereignty at the expense of the masses for the sake of cohesiveness, they still see beyond the prevailing condition that there is a better condition to which we, the greatest offspring of Great Britain, have attained, and they would, if they could be accomplished without overthrowing long established and highly cherished institutions, be willing to adopt our system today. Among the men who stand most conspicuously among that people as a champion of the rights of the commoners, and one who would popularize government, so far as it might be without overturning the federal conditions prevailing, is William E. Gladstone, the "grand old man"—and he is a grand old man. He has lived for the greater length of time than any of the statesmen of the day; he has been in public life for a greater length of time than represents the age of a majority of the public men of this or any other country, and is yet as vigorous, as hale, as hearty as many who have not attained to one half of his years.

It is a fact, which we may readily comprehend, that in order to be a statesman one must be in feeling with his own country. For instance, Mr. Gladstone, with his inherited ideas regarding that reverence which he conceives to be due to hereditary rule, would not amount even to a commoner in the United States; nor would any of our statesmen, looking as they do to the entities which compose the structure rather than to anything alleged to come from beyond and above the structure as the source of power, be any more than a figurehead in Great Britain. These distinctions and differences must necessarily be drawn, because, in the contemplation of government we must consider all of its means, its opportunities, its privileges and its conditions.

I here take occasion to remark that apart from those whose minds have been trained exclusively in the school of statecraft, some of the greatest statesmen the world ever knew have been church men; in fact, but for their abilities, patriotism and courage, the state must have gone to ruin. No more conspicuous figure appears to me at this time, in this connection, than that of Cardinal Richelieu, as the Prime Minister of Louis XV, who was the power in front of rather than behind the throne.

When the state was menaced by conspiracies, or armed hosts, it mattered not which, nor how well organized, nor how strong, the great cardinal scented the trouble from afar, anticipated it in all of its phases, and was ready to welcome it with bloody hands to a hospital grave. He was not only the pillar of the state; he was the incarnation of the state; without his wisdom, foresight,

genius, patriotism and courage the state must, on more than one occasion, have tottered, and, perchance, crumbled. He conspicuously blended the ability to mould the destinies of the nation, with the capacity to organize, maintain and advance ecclesiastical power. But we need not go to foreign lands or other ages to find some of these; and as a bright and shining light in this connection I am sure it needs no apology, on my part, to this audience when I mention the name of Brigham Young. He was not only one who could and did control his fellows in the direction of proper government, but he was a born leader—a statesman by instinct. He not only pioneered the wastes, but laid the foundation of a great state, not only founded, but directed and managed it. With the nucleus of civilization here, which he was the means of establishing, there have been attracted to this land, people from all sides, continuously advancing hosts, and these hosts find that where there was formerly a wilderness there is now a common wealth abounding with all the blessings and benefits that pertain to mankind. The science of government with him was simply a question of causing the people whom he led to understand and realize that which was best for their good, and then not interfere with them in the accomplishment of that good. I have not the time, nor have you the patience to listen to a recital of all that he and those who came with him to Utah, in 1847, were the means of accomplishing; nor is it necessary, because almost without exception those who are here thoroughly understand the question.

So far, the political forms of government have received the chief attention. It is a truism, that there are others. I do not now refer to those ministrations of authority that are recognized and upheld by political power and precedent—ecclesiastical government—but to that other and less observed, but most potent of all silent forces in our midst,—the sway of the household. Within the domestic circle exists a power for good, whose capacity, while quietly put forth, is yet as irresistible as the tidal wave's measureless motion. It is the fountain head of all other forms and systems over which Christianity and civilization have dominion; it is the beginning of a trend of thought and purpose which eventuates organized authority in each and every division of the community. Being thus the corner stone of the progressive governmental system, how important it is that it be wisely wielded and carefully guarded! The progress, the prosperity, the destiny of the state are as surely shaped by the precepts imparted, the lessons given and the examples obtained at the fireside, as that the robust man develops from the helpless infant, or that the majestic oak is the product of a process of evolution, beginning with the burial of the humble acorn.

The flood-tide of civilization is upon us. The newer era of advancement has arrived. We are here upon the threshold of a condition, perhaps the most momentous, the most consequential the world has ever seen. Reasoning by analogy, judging of the future by the past,—and a priori arriving at conclusions with regard to the entire situation, why may we not say that our own state, so fertile in all the gifts of nature, so blessed in all the respects which the Author of nature has conferred, so