

Shall we correct these evils? "O," says one, "they always existed." Out upon such doctrine; we do not believe it. I cannot believe that the Great Creator, he who formed the universe, who placed the sun in the centre of our solar system and caused those planets to revolve around it; that that being who created these things, and produced order out of chaos, who said, "Let there be light, and there was light;" who called forth out of chaos the elements from which our earth is formed and created it as a glorious habitation for man; that He, possessing, as we know he does, infinite wisdom, has placed men and women, his sons and his daughters, upon the earth in the midst of evils such as I have briefly alluded to, and provided no remedy therefor. I could no more believe it than I could believe this light to be darkness. But I do believe that in the bosom of the Father there is wisdom to create all, to carry out all, and to make this earth a heaven, where peace, love, joy and happiness shall prevail, and where there shall be no sin, no sorrow, no heartrending or pain, where man and woman will dwell together in perfect peace, in love and harmony, and children grow up in purity with every heavenly surrounding.

I have said, probably, enough on this subject. I merely wish to point out and to show that certain evils exist and that they need correction. How shall they be corrected? Who shall point out the remedy? I believe God has done it, and he will continue to do it; he will bring to pass in his own way and in his own due time all the corrections necessary to change all this. This subject of itself, affecting as it does the happiness, welfare and prosperity of the human family, is one of almost overshadowing importance. But there are other evils under which mankind groan. There are evils in regard to wealth and the management of property, the organization of capital and the organization of labor, the relations that labor shall bear to capital, and capital to labor. There are questions of this kind that press themselves upon the attention of statesmen, and upon the attention of every man of thought and reflection, and he sees there is room for the exercise of the most profound wisdom, and the greatest talent in order that these things may be corrected. It devolves upon us, Latter-day Saints, to help to accomplish this work. It devolves upon us and will devolve upon us more particularly in the near future, to maintain upon this continent and through this broad land pure republican institutions, constitutional liberty in its broadest sense. For the day is not far distant when the power such as is growing up in the mountains will be needed. Conflict of parties, an increase of party feeling, an increase of fraud and corruption, an increased disposition to take possession of power by any means, no matter what it might be, are becoming general in the United States. This is so self-evident that no man, unless completely wedded to the idea that this nation will exist in perpetuity, can fail to see for himself that there is a crisis approaching in the affairs of our nation. Already the feeling prevails that in order to accomplish certain things fraud is justifiable. Money is used to an extent in the accomplishing of certain results in government affairs, and in politics that you, as a people who live in these mountains, have scarcely any conception of. And this is increasing. What the end will be is not difficult to foretell. Republicanism ceases to be republicanism whenever fraud enters into the decision of questions and the will of the people cannot be properly ascertained. So far as religious liberty is concerned we have fought that battle thus far with tolerable success; but we have yet to contend still more for greater liberty, not for ourselves alone, but for every human being that dwells upon this land, from the east to the west and from the north to the south. The principle must be maintained, the principle that actuated the founders of our government, when they laid the foundation stone thereof, that in matters of religious concernment no man has a right to step between his fellowman and his God. I may worship idols; I may burn incense to idols; I may worship the sun and pay adoration to him, the great luminary of day; I may do other things which may seem equally improper, but have I not the right to do these things under our constitution? Was it not

the intention of the framers of our form of government that every man should have this right? Certainly it was; and it can be clearly proved that this was their intention, that this was the spirit that actuated and prompted them.

In Salt Lake City, if the "Mormons" had supreme control—I say "Mormons," I ought to say Latter-day Saints—if they had supreme control from our northern boundary in Idaho to the southern boundary, Arizona, and from our eastern boundary, Colorado, to our western boundary, Nevada; if we had supreme control and undisputed possession of this land, without the right of dominion over us being questioned, we would have no authority under the constitution under which we live to say to any human being within these confines how he should worship, what he should or should not do in order to please the Creator. If the Chinaman should come here and build a Joss house and burn incense to Joss, if he prostrate himself in adoration before the images that he thinks represents his deity, we have no right in the world to interfere with him. If an Ingersoll should come here and say that he did not believe in any God at all, and he should carry his feelings into practice, we would have no right to interfere with him. Under the circumstances I have described, he would have a perfect right to believe in God or not. We would have no right to interfere with a man who, believing his priest has power to remit his sins, would enter the confessional chamber for the purpose of having them forgiven; or with the Episcopalian who may choose to sprinkle his infant, or the Jew because he believed in circumcising his infant child, or with the Baptist because he believed in baptism by immersion. But supposing that a man should come along that believes it his right and in accordance with his religious convictions to marry more than one wife, and he takes care of his wives and provides for them properly according to his religion, believing that in the eternity to come he will dwell with them. Some of us may think that his ideas of heaven are very materialistic; we may think him a very foolish man for having such a belief, and especially for going to the expense of keeping three or four wives; these may be the popular ideas about him, but if he carries out his belief from a religious standpoint, he has a perfect right to do it in the face of God and even under the constitution of our land. The Parsee and fire-worshipper and men of kindred belief may yet come to this land of liberty; and I tell you if the spirit of the Constitution be maintained, as the Latter-day Saints will yet maintain it, they will have a perfect right to worship their God according to the dictates of their own conscience without any to molest or make afraid. The only time that these men can be interfered with will be when their religious acts interfere with the rights and liberties of their fellowmen. Hear it, ye Latter-day Saints! When John Chisaman comes in your midst, teach your children to respect him. When any other man of any other creed, race or color takes his abode among you, teach your children to respect his form of worship. And if they should go to the church of the Catholics or that of the Presbyterians or of any other sect, teach them to behave themselves and treat everybody with civility and kindness, and that it is none of their business how these sects worship, teach that they violate good order and good law when they in any way make light of religious exercises. I would whip a boy for it quicker than for anything else. That is the freedom I believe in; that is the freedom I mean to teach to my children and to all men so far as my voice and influence extend; that is the freedom I mean to contend for and, as I have said hundreds of times to leading men of this nation, I will, if necessary, take my sons and make them swear that they will stand by and maintain this liberty as long as they live and contend for it and teach their children after them to contend for it also. I believe in the fullest liberty upon these points. We have been accused of exclusiveness. Our hearts have many times warmed towards "gentiles," as they are called. We have extended the arms of kindness thousands and thousands of times to them, as our history has proved. We have been full of that disposition. But how have our advances

been met? Let those in this tabernacle and those who are familiar with such matters read the newspapers. I have had people visit me at my house where every attention and courtesy would be shown them, and they would leave and perhaps through reading newspaper articles consisting of abominable lies, would go away and betray those who had received and treated them kindly and hospitably; and so often has this been the case that I have almost sworn I will never do it again. It is not because we have unkind feelings. The time will come when we will have power; at present we are in the minority, and it pays for scribblers to write about us and hold us up to ridicule. But suppose the Latter-day Saints had control; suppose their ideas were fulfilled, that is, that we, as it is destined we shall be, were the people who uphold Constitutional government upon this continent, who restored the government to its primitive condition when all the political parties shall have fallen into chaos; would we feel at liberty to say that none but the Latter-day Saints should be elected to offices of trust and responsibility? No. Joseph Smith set the pattern; he taught the brethren who were with him better ideas; you well-informed Latter-day Saints know that there are two powers which God has restored in these the last days. One is the Church of God, the other the Kingdom of God. A man may belong to the Kingdom of God and yet not be a member of the Church of God. In the Kingdom of God, using it in political sense, there may be heathens and Pagans and Mahomedans and Latter-day Saints and Presbyterians and Episcopalians and Catholics and men of every creed. Will they legislate for the Church of Jesus Christ of Latter-day Saints alone? Will the laws that they enact protect us alone and not protect others? No. Why? Because God is the Father of every human being; God is the father of all, is the father of the Chinaman, the Hindoo, the African, the European, the American, is the father of all the races of men and of every creed and nationality. When he establishes his kingdom it will protect all in their equal rights; I as a Latter-day Saint, will not have power to trample on my fellowman who may not be orthodox in my opinion, because I am a Latter-day Saint; nor will my fellow-man to whom I am heterodox, have the power to trample upon me. Does not that look right? That is the kind of kingdom we have to contend for; that is the kind of kingdom we have to establish, and it is already provided for in the Constitution given unto us by God, and through the glorious labors of the fathers who laid the foundation of this government, who were inspired and raised by our Almighty Father for this express purpose. There is no liberty that a human being can desire, neither is there a right that can be exercised properly, that we do not have under the Constitution of our land. It needs no amendment about it; it is broad enough, if interpreted in its true spirit, to cover the individual, the continent, and the entire globe and furnish freedom for all.

Now, Latter-day Saints, if you have had narrow views I will tell you to put them aside. I do not mean by this you must take everybody into your houses. There is the difference. I have seen President Young scores of times acting upon the spirit to which I have alluded. He has invited strangers to our social parties and houses and extended courtesies to them because it was wisdom to do so. But a great many of the Latter-day Saints are so ignorant upon these points that they do not know when to stop. There are some so ignorant that they would in the spirit of kindness let a man come into their homes and become so familiar that he would try to lead astray some member of their family. Can you not see that these are acts of folly, that we are not required, because of the liberality we should cherish and cultivate, to throw down every barrier and allow vice to stalk through our cities and enter into our family circles to pollute the purity that should prevail there. Can you not see, Latter-day Saints, however young, however uninformed you may be, can you not see that to allow this liberty would be wrong? Therefore we ought to discriminate. Nowhere in good society has a man the entire without

proper introduction. If a stranger were to come to me bearing lines of introduction from a friend of mine, I would, if necessary, go with him to the bank and endorse a note for him, because I would be perfectly secure in doing so. But supposing a stranger were to come to me for the same favor, without an introduction, I would not be under the slightest obligation to do as he wished, though I might do so as an act of charity, but of course under such circumstances I should not be expected to do more than this. And if I were to go among strangers I would not think of attempting to push myself among the people without proper introduction. I have gone in their midst many times, but have never been a sharer of their kindness and confidence only as such confidence was established by acquaintance. So in our midst; a man can come properly recommended, he is at home. He can have time enough to establish his name and to show to the people what kind of a man he is. Then he will be received as he should be, having that respect shown to him that is due.

I have talked a great deal more than I intended. I hope what I have said may be blessed to your profit. If I have said any unwise thing, forget it. If I have said any improper thing, I hope it will pass from your minds, and that which is good, cling to you. Cleave to virtue, to purity, to everything that is good, that will elevate you and make you a better people. Above all let me say to you, let us get rid of old traditions as fast as we can, and learn from the Lord and be taught by his holy spirit. That God may grant this is my prayer, in the name of Jesus. Amen.

How to Cure Stammering.

Lute A. Taylor, editor of the La Crosse (Wis.) Leader, who was born an inveterate stammerer, writes as follows about the way to cure the habit:

"No stammering person ever found any difficulty in singing. The reason of this is that by keeping time, the organs of speech are kept in such position that enunciation is easy. Apply the same rule to reading or speech, and the same result will follow.

"Let the stammerer take a sentence, say this one, 'Leander swam the Hellespont,' and pronounce it by syllables, scan it, keeping time with his finger, if necessary, letting each syllable occupy the same time, thus, Le-an-der-swam-the-Hel-le-s-pont, and he will not stammer. Let him pronounce slowly at first, then faster, but still keeping time with words instead of syllables, and he will be surprised to find that, by very little practice, he will read without stammering, and nearly as rapidly as persons ordinarily talk or read. Then practice this in reading and conversation until the habit is broken up. Perseverance and attention are all that is necessary to perfect a cure."—Med. and Surg. Rep.

The Marvelous Feat a Woman can Perform.

A woman will go on a shopping tour in quest of a score of dissimilar articles. The ribbon must be ten and a half inches long and half a finger wide; the carpet must be like Mrs. Spriggins', only that she wants hers brown where Mrs. Spriggins' is green; the first knot in the string she carries in her pocket is the width of the window curtain; the second knot, the length of Susie's skirt; the third knot, of the picture cord, and the whole string the distance around the centre table. Besides these she has buttons to buy, cotton to select, silk to match, and heaven knows what not; and she will come home at night without having made a single blunder, and with a full satchel and an empty pocketbook, and express packages will be arriving for a week to come. But the strangest part of this strange, eventful story is that she can also tell you off-hand the costume of every lady she saw during the tour, either on the street or in any of the numerous shops visited. Can a man do that?—Boston Transcript.

"It's only a spring opening, ma," explained that awful boy, as he exhibited his torn trousers after a leap over a picket fence.

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NOTICE.

NOTICE is Hereby Given to the land holders and all parties interested in the Koosharem Canal situated in Piute County, Utah, that there will be a mass meeting held at Koosharem School house, on Saturday, June 23, 1879, for the purpose of forming an Irrigation Company, and for the election of Trustees and Secretary. J. W. YOUNG, County Clerk.

Marysville, Piute County Utah. June 7th, 1879.

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