

such that B claims that property as his own, and A cannot get it, unless B is honest enough to give it up.

B's course in that case may not be in accordance with law, but it is according to custom, which in such instances is stronger than law.

An American would consider, if he was to find audirons left in the fire place, or a chair or sofa left in the sitting room, that the former tenant had the right to call and take them away; and if he was to undertake to smuggle any of those things he would consider himself stealing.

That difference of feeling and conduct arises from the difference there is in the traditions of different countries. In America a man would as soon venture to go into his neighbor's house and steal a chair, as to retain one accidentally left there by a previous occupant. I will notice another difference in traditions.

Among various other occupations I have been a carpenter, painter and glazier, and when I learned my trades and worked, both as journeyman and master, if I took a job of painting and glazing, say to the amount of one pound sterling, or five dollars, and through my own carelessness in any manner injured the work or material, I considered it my duty to repair the injury at my own expense.

In Liverpool, Manchester, Preston, or any where else in England if you employ a glazier to work to the value of one pound, ten or fifty pounds, and he can manage in any way to put the windows in such a position that the wind will blow them over and break them he will do it, in order to get the work to do over.

Do they think they do wrong? No. Why? Because their employers would make them do their work for nothing, and then compel them to live on roots and grass if their physical organization could endure it, therefore, says the mechanic, "if I can get anything out of you I will call it a godsend."

Servants, in the houses of the great ones, if they can get anything out of their masters besides their wages, call it a godsend. If they can take bread, meat, butter and cheese, without the master's knowing it, to support their wives, mothers, fathers, children, brothers and sisters who are not capable of taking care of themselves, they will put that provision in their possession, to keep them from starving to death, and call it a godsend.

Let me do that, in this country, and I should consider myself a culprit, according to my judgment and traditions. No matter if I were suffering for bread, and at the same time working among millions of it, if I could not procure it by my labor I must ask for it and have it given to me, for if I got it in any other way I must consider myself a thief. Are the Americans altogether excusable? No for if I wish to find the rough and ready ones, I can do it as quick in America as any where else.

Shall I tell you what are some of the traditions of a few of the Americans? Yes. If they have not all they need to eat, drink, or wear, and find an ox or cow on the range over Jordan, or any where else, that belongs to me or you, and can take that animal and kill it they will do so, and then sell the meat to you and me, and call that a godsend, and say "O, we are all of one family." That is an American tradition among a few; but as a general thing the customs of this country and the traditions of the nations across the great waters differ materially.

When I went to England the brethren and sisters would not have me shave on the Sabbath, they would pay any price to have me shave on Saturday. Said I, I will shave on Sunday morning, if I have no time to do so on Saturday. I told them that I did not come there to learn their customs and traditions, but to teach the people the gospel of salvation. That we had traditions in America with regard to blacking boots, shaving, etc., on Sunday, as well as they, but if I had no time to do that work on Saturday, I would do it on Sunday, if I deemed it necessary. And if I wished to go to meeting and worship God, it was just as acceptable to do so on Saturday as on Sunday.

Adam Clark is taken by many as a standard among the commentators, and it is said, if the clock struck 12 on Saturday night and he happened to have but one shoe blacked, that he would drop the blacking and brushes, and go to meeting next day with one shoe blacked and the other unblackened. That might by some be esteemed a pious example, and by others a way-mark to the kingdom of folly.

Such are a few of the traditions extant among different people. I have no question but that many in our community do things which are actually sinful if they did but know the right, but their traditions are such that they act with impunity, and pass on as unconcerned and unconscious of wrong as if they had just been on their knees praying. If we live long enough together we shall have a tradition of our own, and that is, to be so trained in the law of the Celestial kingdom, to so learn the law of right, as to be able at all times to know right from wrong, and then always to do right. Is this the case now? No.

Suppose that several of the brethren were to go for fuel and timber in Red Butte canyon, where we generally went when we first came to this Territory. Some go on up the canyon cutting a tree for timber in one place and preparing fuel for loading in another, while others follow up with their teams, and you know that when they get a little brush-whipped they are apt to become angry, to forget themselves a little, and to say, "damn it," and directly one will begin to say to himself, "This canyon is as much mine as any persons; I think I shall take this tree and this wood that are already cut."

Another comes across a wagon that is broken down, and takes one of the bounds from it and puts it into his own. Still another passes by where somebody has lost an ax; he finds it and takes it along, saying, "Well, it is lost here, we are away in the wilderness, these are as much my

premises as any one's; I will take out this helve and put in another, and grind the ax over a little and nobody will know it; thank the Lord, I have an ax now."

Do you know that some people feel and act in that manner? I know they do. Some will find wood cut in the canyon and load it on their wagons, perhaps that which granddad, with his crippled limbs, had toiled hard to collect together; but that makes no difference, they pile it on, saying, "I believe I am blessed of the Lord, I am much favored of him to-day," and come out rejoicing, having found a load of wood already cut. But what have they done? They have found loads of wood cut to their hands, and apparently have not reflected but what an angel had cut it expressly for them. This is a tradition and custom of the Mountains. Some of you may inquire whether I believe what I am talking about. Let me tell you what I have observed; two or three years ago I went up City Creek canyon to show a man where he might get wood on shares, which I was having cut. I came to where my men were cutting wood and brush to clear out the road, and I told them to pile it so that my teamsters could drive up and load it handily. Soon afterwards an old gentleman came along and, without any privilege from me, drove off the man to whom I had just engaged the wood and began to load it on his wagon. That individual was an old saint, one who had been twenty years in this church.

What is the feeling with some of the Yankees, English, Scotch, Irish, French, Germans, etc? "We have come to Zion where all things are common." The devil has put this idea into the minds of some, and the devil, I was going to say, cannot take it away from them. They possess this feeling, and they are determined to have it so. With such the idea is, "We are all children of one parent, we all belong to the household of faith, we are one family, and we will have it so and will not be beat out of it."

This notion is partly right and partly wrong, and, as I have often said, people ought to know how to discern between the things that are of God and the things that are not of God. This is the spirit they receive in the first place, "Ye are one in Christ Jesus," and that is right, but are we one out of Christ Jesus? Many would like to have it so. You have come here from all quarters to be one family, yet if some of you come across a wagon wheel, you will appropriate it to your own use, asking no leave; or if you have no ax, you will get one from some part of the great family, and thank God for an ax; and if you come across piles of wood that you have not labored to cut, you will shout, "Thank God, hallelujah, I have found some wood ready cut to my hand." That is being one out of Christ.

Others will say, "Let us take down this fence and turn our cattle into this meadow." You can find plenty of earth and pole fences purposely thrown down, and might hear the trespassers exclaim, "O, this is Father's land, let us enjoy it." Others will say, "Damn it, it is mine as well as yours." I will take some of the reputed best men now in this congregation, who, through carelessness and thoughtlessness, when they have done their forenoon's work on their five acre lots, turn out their cattle to feed, but at the same time are sure to keep them off from their own lots; and you will find their cattle in other people's oats, wheat, or grass, while they lay asleep. Yes, some of the would-be-thought best men in this congregation are sure to keep their cattle on their neighbor's lots and off from their own, and should you pass along and rouse them up, saying, "Why, brethren, your cattle are in my oats," they would reply, "Really, brother, I did not know it, I turned them out a little while and lay down to rest."

All such people deserve whipping and scolding, and require much training. What for? Not for their goodness, their faith, obedience, honesty, and anxiety to build up the kingdom of God, but for their careless, indolent feelings, for their stupidity in laying down and permitting their animals to trespass upon their neighbor's crops, for trying to train themselves into the belief that it is right to take this or that, or to do thus and so, when it is not strictly according to the law of God. You and I have got to learn better things.

Let this land come into market and the brethren buy sections, half sections, or quarter sections and so on, and how soon you would hear "Bless you, now we have law to defend us." Can you not see that tradition makes the brethren, where there is a little difficulty, walk into the court room with all the confidence imaginable, feeling almost like little gods, and exclaiming, "Now things will be done as they should be, matters will go right now." And what is done? Why the lawyers and court take pretty much all the money; for a debt of five dollars taken into court they will expend one hundred dollars of your means in lawyers' fees, jury fees and other court expenses, when the question could have been settled in five minutes.

This is an American tradition, though there are fortunately many exceptions to the power of this general tradition. Some men will go into court and spend five hundred dollars, and feel as nicely about it as possible, even when their case has not been adjudicated as justly as a sensible "Mormon" boy, ten years old, would do it. And yet, when they know this fact full well, they will spend their time, day after day, and their means with seeming contentment, saying to themselves, "Oh, if we can only go into the court, and address the court, and say, may it please the court, may it please your honor, may it please you, gentlemen of the jury, O, how joyous we shall be—we shall feel as though we are men of some importance, if we can only get up and strut and splutter before a court," even when merely a judge is sitting there, like a bean on the end of a pipe stem, who would be flipped off should a grain of good sense happen to strike him; how big he feels while sitting there for days to adjudicate a case that should not require five minutes.

We have got to learn better than to practice and follow after such nonsense, and learn the principle and law of right. That is the doctrine, the tradition, which this people have got to come to. Will they come to it? Yes, or be damned, one or the other. I would not give the ashes of a rye straw for all the law that was ever made on this earth, outside of that which has come from heaven, to control a righteous man, neither would any man or woman that desires truth and righteousness. Cannot you observe the law of righteousness as easily as you can observe the poor, miserable, sunken laws devised by a set of wicked men? Some may reply, "my traditions will not let me."

How do you suppose that the Lord looks upon litigation? It is just as mean and contemptible, in the eyes of angels and of the Almighty, to go to law and thereby wrong a fellow being, as it is for you to go and steal my property, yet some of you justify yourselves in going to law, and in your other false and unholy traditions. Learn the law of Christ and let alone the traditions of the children of men; make the law of Christ your tradition, for we have got to come to this position.

I will now return to where I began, and again ask, why do you require to be talked to so much? You know right from wrong; there is hardly a person here, but what knows right from wrong, then why do you not all do right? Because of your filthy traditions and dispositions. I have often sincerely and absolutely thought that the doctrine and practice of a certain lawyer was in the end strictly worldly wise; he first studied divinity and preached to the people for the salvation of their souls, until he learned that they did not care so much for their spiritual as for their temporal salvation, when he studied and practiced medicine, but soon discovered that the poor miserable wills of men were more to them than the salvation of their bodies, and he finally studied law and indulged all his clients in the expensive gratification of their wills, which was dearer to them than the salvation of soul and body.

When we have an antipathy towards a person, the temptation is strong to be revenged, and one is inclined to say, "I will do this and that, and will let the passion of the moment control me." But we have to learn the law of Christ, and to train ourselves to it until it will become the tradition of this people, and then you can bring up your children in the way they should go. In every nation, community and family there are peculiar traditions, and the child is trained in them. If the law of Christ becomes the tradition of this people, the children will be brought up according to the law of the celestial kingdom, else they are not brought up in the way they should go. Children will then be brought up, under the tradition of their fathers, to do just right, and to refrain from all evil, and when old they will not depart from a righteous course. Solomon could not carry out this principle in his life, because he was not thoroughly brought up in the way he should go. The old Indian adage is rather the most applicable to the present practice of many, viz: "train up a child and away it goes, as it pleases."

If this people could be shut out from all communication with other people, and have no customs and traditions introduced foreign to the law of Christ, we should soon see eye to eye and our traditions would be framed according to the celestial law; and we should then be prepared to bring up our children in the way they should go.

I have spoken with much plainness concerning several traditions and practices, in order that the saints abroad may correctly understand that we are not all as yet fully sanctified by the truth, and that both they and the world may know that the gospel net still gathereth fish of every kind, that the flock has some goats intermingled with sheep of various grades, and that the day of separation has not yet arrived. May God bless you: Amen.

From Graham's Magazine.

Basements—Ventilation.

We have been reading a very interesting work, lately published by an American lady, on the subject of the physical condition of the population of these States, as regards health and personal appearance. She tries to account for the greater roundness, ruddiness and so forth of our European relations, by showing that we have certain foods, habits and customs which are not favorable to our muscular developments as a nation. The Americans in general bolt their food, and the incessant workings of their brains in business does not permit the proper degree of digestion. Then, we live on cakes, confectionaries, and other sweet things, in a greater degree than any other people. One of the great causes of our piler complexions and less compact stamens, may very probably be found in the sedentary habits of American women. The far greater opportunities of industry existing here, offering a premium, as it were, on work, make them a far more occupied race than their European sisters—more quick and active, either with the fingers or the brain; and this confines them to their regular duties. Along with this, the use of the hot, stifling stoves, we are convinced, is a great means of sapping the health and strength of American women.

There is another thing which has often struck us as of great consequence as regards the physical welfare of our people in general; it is the custom of making the basement the sitting place—the home of the family. This is a very powerful custom—it exists everywhere. Go where you will, you find that a family sits in one of its own worst rooms, and has another or others with better light, better air, better space, better furniture, for the accommodation of strangers and guests. A traveler from the moon, seeing this, would set it down in his note book that the inhabitants of our most civilized nations are distinguished in a wonderful manner for their tender philanthropy—their loving hospitality to those who do not belong to them, and only drop in now and then to pass an hour or two with them.

But we know how this is. It is not philanthropy—but ostentation and respectability. The fine apartments are kept cool and elegant for people who, in general, care little about those who keep them and show them; and the household confined to a basement, or some such inferior lodging. These basements being always half way below the level of the ground, sometimes wholly so, have a quality of dampness and a want of ventilation, which invariably produce sickness and ill-health. A strong stove, with its heat and its fumes, is used to counteract the stagnant chilliness of the apartment, and the bad air is farther poisoned. There is scarcely one of our readers who does not know how true this is, about the best rooms. There are few families who do not sacrifice or injure themselves, for the purpose of making a show with the elegant part of their houses. To our humble apprehension of such things, there is nothing more dreadful and dreary than the best room in the house. Its regular apple-pie order is oppressive to the feelings; it looks like a review-ground, with the chairs as if on parade. It is a cold, empty temple, in which the priestess—the lady of the house—sacrifices to the stern deity, Appearances on set occasions.

This is a thing we hardly hope to see ever corrected. Still we must recognize the folly and wrong of living in basements, while a parlor above is generally available for the day-life of the family. Then as to the bed rooms of a house, the evil is just as great. As if the basement had not done enough in the day time, the close, cabined, confined bed room is made to destroy human health in the night time. In general, as we all know, people think their sleeping places of not much consequence, if the basement and parlor be roomy. But this is a grievous mistake, and those who know anything of the law of life and health, know that the bed room should be the best room in the house—that is, the most commodious and best ventilated.

And talking of ventilation, we come to what is the opprobrium of our civilization—a barbarism as bad as that of building the fire as they did in former ages, on the floor of a hall or room, and letting the smoke ascend and go out through a hole in the roof—if it pleased. Our vitiated air is worse than the smoke of our forefathers; and yet in our houses there is little or no provision made to draw off the poisonous exhalations of the house and the household. The bad air of the cellars, the kitchens and pantries, ascends by a natural law, and goes into all the upper rooms of a house, and there stagnates and festers, and murders the sleepers in the night. There is no need to enter into the particulars of this; but every one knows the truth to be so. We are come to that point of civilization and knowledge, that we condemn the house or building which has no sewerage. But the want of sewerage above is as bad as the want of sewerage below—as foul and as destructive.

This, however, we do not generally see, as yet. The time will come when we shall; when architects and all builders shall think it as much a matter of duty and contract to make ventilators to a house as chimneys. In time the rooms of people with lungs to be preserved, will have perforations and spiracles arranged round the cornices, and communications with the smoke chimney, or some other draught, which will carry off the foul air; and similar spiracles will admit a fresh supply. The neglect of these things stamps the time with a rough character of barbarism. The Scotch and Irish, in their smoky cabins, when talked to about the suffocating air, say the smoke does them no harm; they take to it naturally; they even flavor their whisky with it; and there is no use in preaching to them. In the same way we stop up our chinks in winter, and keep in our earth-fumes and stove-fumes, and make ourselves comfortable.

A gentleman, who spent a good deal of time in ventilating the new Houses of the English Parliament, has been in this country, talking to some of our people about pure air in their houses and factories. His name is Reid. He is not, however, half so popular or as much noticed as Grisi or Lola Montez was. But he proposes a very great and beneficial change in our way of living, nevertheless, and his doctrine is of that sort which we may safely import from England and elsewhere. We import many worse things.

These observations have grown from the suggestions of Miss Beecher's book, and there are few who will not admit there are a great many absurdities in our way of living, which a little thought should lead us to rectify. We boast of our civilization. But what are all our railways, steam ships, telegraphs—our grand means of scurrying about the world from place to place—what do these signify, if we go on like our fathers before us, drinking bad air as a part of our daily and nightly food, and poisoning our households with the same? This sort of food is really as foul and bad as the rancid oil, bear's offal and so forth, on which a Finlander or an Esquimaux gorges, every day, as his natural aliment. But the foul garbage does the savage no harm, while our fouler garbage of the lungs enters our systems, and poisons every drop of blood in our bodies. If we had the power of a tyrant—if we could be a despot for one twelvemonth—we could order every family in the Union to come out of the basement, and live in the best room, we would have the second parlor made a bed room, and we would send all the landlords and architects to Moyamensing, unless they made ventilating pipes and proper spiracles for every tenement in the land. But the world moves slowly and will not be hurried. In time, the world will have that "upper sewerage" we speak of, and wonder it could ever have done without it. But we shall be gone, carrying our barbarisms along with us.

Justice.—Justice is the great but simple principle, and the whole secret of success in all government. Justice is as essential in the training of an infant as in the government of a mighty nation.