

drain for the escape of much of our circulating medium. The tea of commerce is extensively adulterated, not only by the Chinese but also by numerous others through whose hands it passes before it reaches the consumer. Tea can be produced in this Territory in sufficient quantities for home consumption, and if we raise it ourselves we know that we have the pure article. If we do not raise it, I would suggest that we do without it.

Dye stuffs have opened another drain through which considerable of our money has passed off. Wherever Indian corn will flourish madder can be produced in great quantities, yet we have been paying out our money to strangers for this article. Indigo can be successfully and profitably raised in this region. An article in the "Deseret News" on the culture of indigo and manufacturing it for coloring would be interesting, especially to the people of our southern settlements.

Whatever administers to the sustenance, comfort and health of mankind forms the basis of the commerce of the world. Gold and silver in coin are only valuable as mediums in trade to facilitate exchange. They can be made useful to us and add to our comfort when made into cups, plates, etc., in our household economy.

Let groves of olive trees be planted, and vineyards of the most approved varieties of grapes, that there may be wine and oil in the land; and let sweet potatoes be raised in abundance, and all trees and roots that bear fruit in the ground and above the ground that can be used as food for man and beast, that plenty may flow in the land like a river and contentment be enthroned in every household, while industry, frugality, and peace prevail everywhere.

I will offer a few more reflections upon cotton. The first cotton that was raised in this country cost the company that made the experiment \$3.65 a pound. The year following it cost them \$1.82 a pound. We became satisfied that cotton could be raised here in sufficient quantities to supply our wants and to pay the cultivator. Thousands of the Saints have since then settled this region and are engaged in developing its resources. Much has been said with regard to raising and saving cotton. There is no use in raising wheat to let it be destroyed; nor in raising cotton to let it be wasted. When we visited the southern settlements last year the question was asked, "what can we do with our cotton when we have raised it? We have no cards to card it, no machinery to spin and weave it into cloth," and the belief seemed to be gaining ground that there was no use or profit in raising it. We told the brethren that if they would save their cotton it would in a short time become useful to them. How much they saved or how much they permitted to be wasted I know not. I supposed, by the appearance of the cotton crop in the different settlements, that a great many tons would be ready for market this spring and be transported to our northern settlements. While conversing upon the subject with a few of the brethren in Great Salt Lake City, br. William S. Godbe said he would buy cotton of the brethren in the south if they would sell. He had some goods passing through this section en-route for Great Salt Lake City, and he exchanged a portion of them for cotton. You remember that last Summer and Fall there was no great want of cotton in the eastern country. In the month of January or February, according to our dispatches, raw cotton was sold in New York as high as \$1.05 a pound. We thought that was a high price for cotton. On the first of March raw cotton was sold in the same city for \$0.93 a pound. At this price we thought it would be a safe investment to buy your cotton and send it to the States, and expected you would have some fifty or a hundred tons to throw into the market. Br. Godbe could only get some fifteen thousand pounds. Since that time the price of cotton in the east is reduced to \$0.45 a pound, and that is a pretty good price.

Can we make anything by raising cotton and transporting it to the States to be sold at forty-five cents a pound? I think we can. Let some of the brethren try the experiment by raising thirty-five hundred pounds of cotton this season, putting it into a light wagon, hitching on three yoke of cattle and hauling it to the States, and having it there worked up on shares. If they would manufacture it on halves that would give—making a rough estimate—seventeen hundred and fifty pounds of yarn, which is worth a dollar and twenty-five cents a pound in St. Louis; this would give a handsome profit to the producer. I should think the factories in the east would willingly work up cotton from Utah in this way, as cotton is scarce with them; and they might find it to their advantage to work it up for a less share than one half. If you have it made into cloth, I would not be surprised if the manufacturer should give you three and take one; but suppose we say that you get one half in cloth, that would give you some fifty-one hundred yards, which, as it is now selling in Great Salt Lake City, would be equal to about the same number of bushels of oats. By importing one load of cotton to the east a man can make cloth enough to clothe his family many years.

This system of exporting cotton may do very well, until we have multiplied machinery sufficient to work up our cotton at home. The little machinery we have working at Parowan is now making an improved quality of yarn; and they are improving the machinery so fast that I am encouraged, and I believe that we shall be successful in making good cloth. Br. Hanks, who is now superintending that little factory, left some yarn with me, and my

family have begun to color and weave it. The yarn is better than we can get from the east, taking one bunch with another.

Br. Horace S. Eldredge expects this season to import machinery for a small cotton factory, and to bring with him a man of experience to set it up. This will create a market in this Territory for our cotton.

I wish the brethren of the cotton country to import machinery and make their cotton into cloth, and we will put up machinery in Great Salt Lake City, buy our cotton from you and haul it to the City. In the meantime let every appliance for home spinning and weaving be improved upon; let hand cards be used, and spinning-wheels, and let each family make the cloth they wear, for if they do not, they will have to go without it. Is it not apparent to all since the commencement of the war, that we must become self-sustaining? This we have told the people for years.

Let us apply our hearts to our God and our religion, that we may soon be prepared to be more fully organized as the children of God our Father; that we may be qualified to go back to Jackson County, instead of calling for five hundred teams to go to the Missouri river for the poor. Were we to call for teams to go back to Jackson County, five thousand would be on hand. This, however, cannot be until the people are better organized in a temporal point of view, that all their temporal actions may point to the building up of the kingdom of God, when no man will say that aught he possesses is his own, but hold it only for the interest and good of the whole community of the Saints.

With regard to the country south-east of us let no man move there until he gets word from me. The First Presidency will give you the word to move when it is time. We want the brethren to enlarge their borders here, and extend their settlements up the rivers Rio Virgin and Santa Clara; and by and by they will reach the Severe, from which point we have a good route through Sanpete to Great Salt Lake City.

Let me now say to my brethren, the Elders of Israel, it is always proper to kindly and affectionately ask the people to perform what you wish performed, instead of ordering them to do it. This principle is always good for parents and teachers to observe.

Build good commodious dwelling houses, plant good gardens, and surround yourselves with every comfort, and learn to beautify the earth and prepare it for the coming of the Son of Man. May God bless you: Amen.

REMARKS

By President BRIGHAM YOUNG, to the Emigrants on the Public Square, in Great Salt Lake City, July 8, 1863.

REPORTED BY G. D. WATT.

In compliance with your polite invitation, I am here for the purpose of speaking to you a short time.

I can readily understand that you wish to see the notorious Brigham Young; well, you can now look at him, and in so doing you will not see a very marvelous sight, though my name is had for good and for evil the world over.

Some of you may have passed through this city before, though I presume the majority of you are strangers here, and, like other people, you want to see all there is to be seen and know all there is to be known.

In regard to the position of the people called Latter Day Saints in Utah, we occupy the half way house between the settlements on the Missouri river and the Pacific ocean. Here the traveling public can renew their supplies, and prepare to meet the toils and hardships of the remainder of their journey.

The short time you stay in this city, or vicinity, you will have to judge for yourselves as to the character of the people here. We can represent all classes—the good, the bad and indifferent; but if you wish to truly know the people who are now living in these mountains, you will have to tarry long enough among them to gain the desired information. If you wish to know why we are here, it is simply because we had no where else to go; we were obliged to go somewhere, and, as a wise providence designed, we lodged here. If any of you wish to be more fully informed upon this point, you can, at your leisure, search the history of this people, for it is before the world.

We had anticipated, when we came into these distant valleys, that we should be entirely secluded from the world—that we should trouble no person, and that no person would trouble us. The 'Mormon' Battalion had been disbanded in California, and some of that body first discovered gold there; the news of that discovery quickly reached the eastern States, and thousands were soon upon our track. Instead of being secluded, we find ourselves in the great national highway. We must be known, and we could not be in a better situation to be known than where we are.

I think I am not mistaken in the conclusion that you wanted to see the notorious Brigham Young more than to hear his politics or his religion, though I can give you a short political speech, if it would be gratifying to you.

The spirit of our politics is peace. If we could have our choice, it would be to continually walk in the path of peace; and had we the power, we would direct the feet of all men to walk in the same path. We wish to live in peace with our God, with our neighbors, and with all men. I am not aware that we have ever been guilty of inaugurating any difficulty whatever.

We claim the privilege of freedom of speech—of giving our views on national affairs and on religion—and this privilege we claim wherever we are in our free country. Is there any particular sin in this? Is there anything in this that is contrary to the constitution of our country, or to the institutions of freedom established by our revolutionary fathers? Freedom of speech is a right which we hold most dear, considering at the same time, that every person availing himself of this right is accountable to his fellows for the manner in which he uses it.

Touching the present trouble that exists in our nation, I can say that we consider it very lamentable and disastrous. Mankind do not understand themselves, nor the design of their Creator in giving them an existence in the world. It was never designed by him that his children, who claim to be intelligent beings, should slay each other; such conduct is anti-christian, and repugnant to every lofty aspiration and godlike principle in the better portion of man's nature. War is instigated by wickedness—it is the consequence of a nation's sin. We have, however, but little to say upon the war which is now piercing the heart of the nation with many sorrows, for we are far from its scenes of blood and deadly strife. We receive contradictory statements over the wires, and are left to form our own conclusions.

As to religion, we believe in the Old and New Testament, and consider it unnecessary to hire learned divines to interpret the scriptures; we receive them as they are, "knowing that no prophecy of scripture is of any private interpretation." We are aware that many mistakes have been introduced into the scriptures through the ignorance, carelessness, or design of translators, yet they are good enough for us and well answer the purpose designed of God in their compilation, viz, to lead all men, who will be guided by them, to the fountain of light from whence all holy scriptures emanate.

Should you ask why we differ from other Christians, as they are called, it is simply because they are not Christians as the New Testament defines christianity. How shall we believe the scriptures, if we do not believe them as we find them? We consider that we are more safe to follow the plain letter of the word of God, than to venture so great a risk as to depend upon a private interpretation given by man who claims no inspiration from God, and who altogether discards the idea that he gives immediate revelation now as anciently.

We believe in God the Father, and in Jesus Christ our Elder Brother. We believe that God is a person of tabernacle, possessing in an infinitely higher degree all the perfections and qualifications of his mortal children. We believe that he made Adam after His own image and likeness, as Moses testifies; and in this belief we differ from the professedly christian world who declare that "his center is everywhere, but his circumference is nowhere." Their God has no body nor parts; our God possesses a body and parts, and was heard by Adam and Eve "walking in the garden in the cool of the day." They say that their God has no passions; our God loves his good children and is, "angry with the wicked every day," and him that loveth violence his soul hateth," and he reveals his will as familiarly to his servants in all ages as I reveal my thoughts to you this evening.

We believe in the Lord Jesus Christ, the Redeemer of the world, and try to keep his sayings. He said, "If you love me, keep my commandments." One commandment to his disciples was to preach his gospel in all the world, and baptize be lievers for the remission of sins, and then lay hands upon them for the reception of the Holy Ghost, that they might possess the gifts and graces promised in the gospel to all believers.

We worship a God who can hear us when we call upon him, and who can answer our reasonable petitions, and who gives guidance and direction to the affairs of his kingdom which he has established on the earth in our own day. We believe in making his statutes our delight, in observing his ordinances and keeping all his commandments. You may inquire whether all professed Latter Day Saints do these things. My answer is, they should do them. Are they all truly Saints who profess to be Saints? They should be. Are all this people, in the scriptural sense, christians? They should be. Do they all serve God with an undivided heart? They should. Many of them do, seeking daily to do his will. You do not find many of this class of Saints wandering idly over your camp ground, wanting and desiring this, that and the other from the passing stranger. Those who visit you in this way wish to see how you look, as you want to see how the 'Mormons' look. The great mass of this people tarry at home, they are in their houses, their gardens, their fields, and shops paying attention to their own business, and not running after strangers for gain; and in attending to their own business many get rich. While some of our community wish to see how their former christian brethren look; they at the same time wish to trade with you, and a stranger might suppose that they are first-class Latter Day Saints. Do not be deceived, for all first-class Latter Day Saints, both men and women, may be found minding their own business at their homes, or where their business requires their presence. To know them and how they live is the only means by which you can form a true conception of the 'Mormon' people.

We are trying to improve ourselves in every particular, for God has given us mental and

physical powers to be improved, and these are most precious gifts; more precious are they to us than fine gold. God is our Father, and he wishes his children to become like him by improving upon the means he has supplied for this purpose.

I do not know that you have hitherto met with any difficulty from the Indians on your journey. You have heard of Indian hostilities against the whites on the western route, but you will have no trouble with them, if you will do right. I have always told the traveling public that it is much cheaper to feed the Indians than to fight them. Give them a little bread and meat, a little sugar, a little tobacco, or a little of anything you have which will conciliate their feelings and make them your friends. It is better to do this, than to make them your enemies. By pursuing this policy you may escape all trouble from that quarter, while you are journeying on the Pacific slope.

I am satisfied that among the red men of the mountains and the forest you can find as many good, honest persons as among the Anglo Saxon race. The Indian faithfully follows the traditions and customs of his race. He has been taught to steal and to shed the blood of his enemies, and the most expert in these inhuman practices is considered a great chief, or a great brave. The Anglo Saxon race have been taught not to steal, not to lie, not to shed the blood of mankind. If the Indian steals or sheds the blood of those he considers his enemies, he is doing what he considers to be right, and is not so much to blame as the white man who commits such crimes, for the white man knows them to be wrong and contrary to the laws of God and man. We have men among us, whose fathers and mothers belong to the church of Latter Day Saints, that will steal our horses and run them off to sell in California; and then steal horses there and sell them to us in Utah.

Travel in kindness and peace with one another, and cultivate a friendship on this journey that will be lasting after you have reached your destination. You are now essential to each other for mutual safety; let not this be lost sight of, and approach each other as becomes intelligent beings who are brothers. Judge not each other rashly, for you will find that ninety-nine wrongs out of a hundred committed by men are done more in ignorance than from a design to do wrong.

My friends, you have seen me—Brigham Young—the leader of the people called 'Mormons.' You see a mere mortal like yourselves, but the Lord almighty is with me and his people. He has led us by the right hand of his power, and He gives me wisdom to lay before his people good, wholesome doctrines, and to set good examples before them. By pursuing this policy we expect to restore the confidence which has been lost among men and the integrity that belongs to the heart of man.

Try to do right and God will bless you. I heartily bid you God speed on your journey. Farewell.

FOURTH OF JULY CELEBRATIONS.

AT UNION.

At day-break the citizens of Union were awakened by the beating of drums and the firing of musketry. At 9 o'clock an escort selected for the occasion, accompanied by the Martial Band, was paraded under the command of Maj. W. Foote, Marshal of the day, and proceeded to the residence of Bishop Richards, where a salute was fired. The Bishop and family were then escorted to the school-house where a procession was formed, and, after marching through the principal streets, returned to the school-house, and were comfortably seated. The Marshal called the assemblage to order, when the choir sang "O ye mountains high," etc.

Prayer by R. B. Pate—singing by the choir. The Declaration of Independence was read by Bishop S. Richards, followed by martial music. Mr. R. B. Pate delivered an oration appropriate for the occasion which was followed by patriotic addresses by Messrs. Richards, Brimhall and Foote.

The choir sang "Behold the Mountain of the Lord."

The ceremonies were closed by the benediction of Bishop Richards.

The escort was again formed and escorted the Bishop and family to his residence.

The afternoon and evening were spent in dancing and other amusements.

CHARLES SHARP, } Committee
RICHARD MORGAN, } of
OSCAR MANN. } Arrangements.
C. SHARP, Reporter.

AT LEHI.

According to arrangement, the day was ushered in by the firing of thirteen guns, the Stars and Stripes were raised, and the band serenaded the citizens.

At 1-2 past 8 on the firing of 3 guns a grand procession was formed near the Tabernacle, each department bearing flags and banners with suitable loyal inscriptions. After marching through the principal streets in the following order:

- 1st: Band and marshal of the day.
- 2d: Committee of arrangements.
- 3d: Ecclesiastical authorities.
- 4th: Civil authorities.
- 5th: Chaplain and orator of the day.
- 6th: Sons of heroes of '76.
- 7th: Assistant marshal.
- 8th: Six sons and daughters of Great Britain.
- 9th: Six sons and daughters of Cambria.
- 10th: Six sons and daughters of Norway.