

continued organization, distinct from the great national parties, and so have determined to dissolve it that all may be free to unite with that national party which suits them best.

Both the Democrats and Republicans who have come out from the party of minority rule and political injustice have avowed their hostility to the main object of that designing faction. They are opposed to disfranchisement except for crime which has been proven by a judicial trial. They have also invited all citizens to join them without reference to religious belief. Members of the former People's Party can therefore affiliate with them, honestly and cordially, and unite with their efforts for the promotion of good government, locally and nationally, and in resistance to the common enemy.

That enemy is so-called "Liberalism." It is a party of hate. It is a combination for the overthrow of both Republican and Democratic ideas of government. To deprive the majority of the citizens of the right to vote, in order that the minority may obtain power to still further oppress them, is the aim and object of its existence and the present efforts for its perpetuation. There is nothing more in it. While it retains some of ability, it is fostered and fed by a few fanatics as wild as any religious lunatic that ever raved, and as bitter as any bigot who burned a martyr at the stake and is urged on by a few scheming renegades from the national parties, who have made and expect to make money out of the business. The lowest, roughest and most vicious elements of local society and those who live by and out of them will be found in its rank and file.

It should be the determination of every patriotic citizen, every respectable member of society, no matter what may be his creed or his party politics, that he will set his face and use his influence against the domination of such a cabal. No true Democrat, no true Republican, no true believer in the principles of popular government, whatever he may be called, can now associate consistently with such a faction.

When "polygamy" could be used as a pretext for its existence and efforts, there might be some show of reason for those who opposed polygamy to join with it. While the People's Party held together, there may have been some plausibility in the argument for its continuance. But these alleged objects removed, no reasons for its perpetuation remain except the hate now exhibited, and the lust for power now apparent, and the determination to ob-

struct Utah's political disenfranchisement now expressed by the demagogues who set the mob a howling.

The agitation now in process will doubtless produce good results. The just and fair and decent of all shades of opinion will come to see what is right to be done. The party of hate and obstruction will be broken up. The people will gravitate to the national party centres that have for them the strongest attraction. There will be sufficient common unity to work for the common good, and Utah, purging herself from the elements of evil and corruption that have wrought her injury, will move forward to her proper place in the nation and become a power for good in the world. To reach this desirable end should be the object of every citizen of the Territory. Those who strive to prevent it will have failure for their pay, and universal contempt for their reward.

Y. M. M. I. A. CONFERENCE.

The conference of the Young Men's Mutual Improvement Associations convened Sunday, May 31st, at 10 o'clock a. m. in the Tabernacle, Salt Lake City. There were present on the stand: Of the General Superintendency, Moses Thatcher, Assistant Superintendents Junius F. Wells, Rodney C. Badger and Milton H. Hardy; also Apostles Heber J. Grant, Abraham H. Cannon, and Anton H. Lund, the Presidency of Salt Lake Stake and other prominent officers of the Church. The Twenty-first Ward Glee club furnished the singing.

The meeting was opened by the club singing the hymn:

Hark, hark, my soul!

Prayer by Bishop W. B. Preston.

The Glee-club sang:

God is Love.

Elder Junius F. Wells announced that President Wilford Woodruff was unable to be present and deliver the opening address, but would, if his health permitted, attend other meetings of the Conference. The opening address would therefore be made by

COUNSELOR CHARLES W. PENROSE.

Following is a summary of his remarks: I regret very much that President Woodruff is unable to be present, first, because I would have liked to hear him address us, and secondly, because in his absence it has fallen to my lot to speak at this time. I am not prepared to deliver an address before the representatives of the Mutual Improvement Associations, but I trust the inspiration of the Holy Spirit will be with me, that I may be able to say something that may be instructive. I have always taken great interest in the work of these improvement associations. They were organized for the purpose of instructing the youth of Zion and thus qualifying them for the building up of the Church and Kingdom of God. They were formed in order that our young men might reflect upon each other the light they had received, that thus all might be benefited in ac-

quiring knowledge of things that are of eternal importance. It is a pleasure to note the success that has crowned the efforts to win young men from evil ways and habits, and place them in a position where they can become useful citizens in this life and attain glory and exaltation in the life to come. Much good has already resulted in this direction from the organizations, and their usefulness is increasing continually.

These associations were not organized simply for amusement, but more particularly to be instrumental in the attainment and spread of intelligence, which is "the glory of God;" so that when the fathers pass away, the young men may be prepared to come to the front and perform even a greater work than that which their fathers performed. This we should always keep in view. And while amusement is mingled with instruction, the members should meet together specially in order to receive correct information and inspiration from the Highest Source, so that they may become Saints indeed. We can see that the field of the work of God is continually enlarging. It is much wider now than it was ten years ago. As our experience grows, so also the field of our labors widens. Our young men and women ought, therefore, to be better informed than their fathers were, not only in things pertaining to the temporal welfare of mankind, but also in eternal things. We are as yet only in the commencement of this great and important work. What we have accomplished is small compared to that which will yet be performed. The earth is to be redeemed from all that is evil. It must be made a heaven, for the will of God is to be done on earth as it is done in heaven, and a tremendous change must be wrought before this can be effected.

This work of redemption devolves upon us and upon our children after us. Hence they must be properly instructed from earliest childhood, that they may be prepared to perform the labor and to receive the blessings in store for those who become saviors of men.

I rejoice in the prospect before us. I can, to some extent at least, perceive the magnitude of the work and the greatness of the glory. Therefore, I am glad to see the young men associate for mutual improvement, and to receive such instructions as will qualify them to fulfil their high destiny.

As a friend, I would earnestly urge young men who have not joined the associations to do so, that their energies may be turned in the best direction. We cannot fulfil our destiny by taking a course similar to that of the people of the world. While we are made of the same kind of elements as others, and require food and clothing, and must labor in like manner, we have a special mission to redeem the world, and must, therefore, be a different people living such lives and devoted to such principles and labors as will effect the end in view. We are all called for this purpose. The youth of Zion have a special mission, to aid in the accomplishment of this great work. But God will not compel them to perform it or to force them to do his will. Our children must be free, as we are free. No one can be compelled to do right. But we