

have yielded about seven and a half bushels, fully one-quarter of them being diseased. The few he brought to this office this morning were but just dug; they exhibited various stages of the disease, some being just touched, others were further advanced, others again were completely rotten from the surface to the centre.

This is a very homely subject to write upon, but its importance fully justifies us in calling the attention of the people to it, because the potato is an important article of food. In future it would be well for all persons importing new varieties of this, or any other articles used extensively for food, to know that it is sound and from sound stock.

If other persons, who have grown these newly imported varieties of potatoes, should discover any diseased ones, they should pick them out and destroy them as quickly as possible; and not even the seeming sound potatoes in such crops should be used as food in the family, if, for the animals, and not one, no matter how sound in appearance, should be used for seed another season. The Territory has enjoyed complete immunity from this visitation thus far, and there is no reason why it should not in future, provided that none but thoroughly sound seed, produced from stock equally as sound and healthy, be used for propagation.

THE MINSTRELS ARE COMING.—As may be seen, by posters and an advertisement in the News, Messrs. Clawson & Caine, Lessees and Managers of the Theatre, intend giving a series of Nigger Minstrel entertainments, commencing on the evening of Wednesday next, having secured the services of the celebrated troupe of Murphy and Mack. The public may depend on hearing the best of music and fun without stint at these entertainments. The members of this troupe are all A 1 in the profession, having no superiors and few equals on the Continent. The fact of their having performed an engagement of five months at Maguire's Opera House, in San Francisco, is sufficient to show that they are not shams, but the genuine article. Each one is an acknowledged "star" in the profession, and they will certainly give such entertainments as have never been heard before in Salt Lake. There may be a few here who, in the large cities of the East or Europe, have heard the equals of this troupe, but the great majority of the people have never had an opportunity to do so, and we sincerely hope to see the enterprise evinced by the Management, in thus catering for the public amusement, meet with the response it deserves and that there will be full houses every night of the engagement.

HELENA, M. T.—The *Helena Gazette* urges the citizens of that city to turn out and give Senator Trumbull, who is soon expected to visit there, a fitting reception regardless of politics, such a one as will be worthy of the occasion and the visitor. The reasons for the adoption of this policy are thus set forth by the *Gazette*:

"Senator Trumbull is a very distinguished gentleman, stands high in the councils of the nation, and doubtless his friendly aid might be valuable to the people of Montana upon occasion. His opinion of Montana and her mercantile, mineral and agricultural resources will be of incalculable benefit to that Territory in the East, and it behooves the people to be painstaking in proving to him how rich Montana is in all these. Besides, his views on the most feasible route of the Northern Pacific Railroad may have some bearing in shaping its course, and care should be taken to show him the advantages possessed by Helena and neighborhood in that respect."

We pity Senator Trumbull if he visits Helena and the programme sketched by the *Gazette* be literally carried out. Just fancy an honorable Senator having to pay his board and lodging and the *et ceteras* he needs for a few days by having to listen patiently to praises of Montana's commerce, her agricultural wealth and her rich mines, and to be crammed with statistics and fancy statements about the superiority of Helena and the surrounding country—to be waited upon by committees and to be disturbed at night by serenades and calls for speeches! If the poor vietnam did not know that this was all arranged beforehand and was in keeping with a regularly prepared programme it might not be so tiresome; but what better plan could the *Gazette* have devised for marring Senator Trumbull's enjoyment than by publishing these reasons? If Senator Trumbull is treated as proposed we submit that the citizens of Helena give him something more than board—he deserves good wages. But we suspect that the *Gazette* being Democratic—and Senator Trumbull being a Republican—is determined that he shall know the motives which his entertainers have for doing him honor, so that when he eats a good meal, sleeps in a good bed, or hears a good sentiment he may know the price which he is expected to pay for it.

Died.

At Union, Salt Lake County, on the 1st inst., of inflammation of the stomach, in the 40th year of her age, Catherine Dunn, wife of Charles Nowlan.

Mill. Star, please copy.

DISCOURSE

By President BRIGHAM YOUNG, delivered in the Tabernacle, Salt Lake City, Aug. 8, 1860.

REPORTED BY DAVID W. EVANS.

This is a very singular world that we live in; yet were it not for the spirit of error and confusion that everywhere prevails I think we should call it a very fine, excellent world. The annoyances, difficulties, errors, perplexities, sorrows and troubles of this life, from first to last, are in consequence of sin being in the world. For me to say it is not right for sin to be in the world, or if we, as intelligent beings, come to the conclusion that sin entered the world by chance, through some mistake, and it was contrary to the design of Him who created us, we should err.

This people called Latter-day Saints are looked upon as a very singular people; in fact, we are regarded as an anomaly in the world. Why is this so? Are we different to others who are born into the world? Are we not of the same blood as the people of the other nations and tongues of the earth? We certainly are, for we are gathered from amongst them. Like them we have eyes to see with, ears to hear with; we have lips and organs of speech, and we use them as others do; we eat, drink, sleep, plant, sow, reap, mow, build houses and inhabit them just the same as they do. Then what is the difference between us and them, and why are we looked upon by the world as though we are entirely different from them, and why have we from the beginning, met with vituperation and abuse from the hands of many, and been deprived of our civil and religious rights and treated as outlaws? If we search the Old and New Testaments, and then the corroborative evidence contained in the Book of Mormon, and find therein how the Kingdom of God was organized, and compare our present organization with it we shall find that one is a perfect fac-simile of the other. This constitutes the difference between us and the world, and this is why we have been treated as we have been, and why we are looked upon as we are. We believe the Bible and practice it, as far as our weaknesses will permit. Not that we do it perfectly; as it has been stated this morning we have darkness, unbelief, ignorance, superstition and our traditions to contend with and overcome; and they cling to us to that degree that we can hardly overcome them.

The traditions that we have imbibed in the several countries in which we have been born, and under the various circumstances under which we have been raised, offer a wide field for reflection, and in passing judgment upon each other's acts a great deal of charity is necessary. The people of one nation will do a thousand things and, according to their traditions, feel themselves perfectly justified, which those of another nation, with their traditions, would not consider it right to do. How would it look here in the United States of America to enter a large meeting house like this, move out the benches, and then for a congregation to enter the house, kneel down and say a few words of prayer, get up and begin to waltz around to the music of the organ? This would be considered a very strange proceeding among the people of America; yet in other countries it is done and is considered most sacred; and it is in accordance with their traditions. People's notions of honesty as well as of worship differ very widely, and this difference of opinion is the result of the traditions they have imbibed; and for any persons to say we will bring a motley mass together from various countries, and we will judge all of them by our standard, would be diverging somewhat from the path of truth and justice. Still, notwithstanding the various traditions we have severally imbibed, we are all capable of coming to a perfect understanding of truth and justice, and of what we should do to be perfectly right before God. This is a subject I have reflected upon a great deal, and I have come to the conclusion that we shall be judged according to the deeds done in the body and according to the thoughts and intents of the heart.

In viewing the traditions of the Christian world, so far as I have been acquainted with them, before I knew anything of the gospel, and before it was revealed from Heaven, I have seen men who thought they were as full of grace, faith and sanctity as possible, in fact, full of self-righteousness, which they considered the righteousness of God; and yet what would they do? I have known such men, in time of harvest, or when they had a press of work, say to the poor man who was hardly able to procure the bread necessary for his wife and children, "I will give you fifty cents a day if you will come and help me harvest, and pay you in Indian meal." Such men feel justified, for to oppress the poor is in accordance with their traditions.

A similar course is pursued with the female sex. A young woman, compelled to labor for her daily bread, applies for work to some lady in comfortable circumstances. The lady perhaps says, "What wages do you want?" "I do not know. What will you give me?" The reply is, probably, "Well, I will give you fifty cents a week and your board, but I shall want you to do my washing, ironing, milking, scrubbing and cooking;" the whole of it, most likely, keeping the poor girl at work from five o'clock in the morning until ten at night. Yet her poverty

leaves her no choice, and she is compelled to become a slave in order to procure, day by day, her breakfast, dinner and supper. It is probable that if her father is alive he is too poor to help her; and if she has a mother she may be a widow and unable to rescue her from a life of toil and slavery. A lady, whom I knew in my youth, the wife of a minister, where I used to attend meeting, said once to some of her sisters in the church, "Do you suppose that we shall be under the necessity of eating with our hired help when we get into heaven? We do not do it here, and I have an idea that there will be two tables in heaven." Yet she was a lady of refinement and education, still the traditions that had been woven into her very being proved the folly she possessed to ask such a question.

Do these and similar traditions exist in the world? Yes; I know of countries in which if a poor person, or perhaps I should say any person, and not confine it to the poor, where if any person, man or woman, were passing along the street and were to pick up a pocket-book containing one, ten, a hundred or a thousand pounds, he or she would feel to thank God for the blessing, and would never think of trying to find the owners of this property, or of letting them know anything about it even if they were known. Such parties would feel justified in the act, and would rejoice because they were able to make themselves comfortable. Are any of you acquainted with such traditions? Yes, many of you have been brought up in the midst of them.

What would you do, who have lived in England, if you had rented a place, and in that place you had found some old secret cupboard or hole in the wall containing a fortune in treasure which had belonged to some one who had formerly resided in those premises, and whose children or relatives might be living in the neighborhood even then? Would you divulge such a circumstance, and do your best to discover those to whom it rightfully belonged in order to restore it to them? No; you would put it in your pocket, considering it a god-send, and never say a word about it.

I see these and numberless other traits of character among the people here, all of which are the results of their traditions. Now, what can we expect of them? We expect to treat them as children until we can teach them to become men and women. Seeing, then, that these differences in sentiment exist among the people, and knowing that they are the natural result of the traditions and circumstances by which they have been surrounded, it will not do to judge according to the outward appearance, but according to the sincerity and honesty of the heart.

I look at the Latter-day Saints, and I sometimes take the liberty to preach to them; and this principle, of being judged according to our works, is as applicable to communities as individuals. I, therefore, wish to apply it to those amongst us who are not as diligent as they might be in the duties of every day. As they present themselves before them, whether they be of a spiritual or temporal nature. Whatever you do, you have been taught sufficient to know that all our duties are in the Lord and are circumscribed in the faith and practice of the Kingdom of God. "The earth is the Lord's, and the fulness thereof." The gold and the silver the earth contains are His; the wheat and fine flour, the wine and the oil are His; the cattle that roam over the plains and mountains belong to Him we serve, and whom we acknowledge as the God of the universe. And whether we are raising cattle, planting, gathering, building or inhabiting we are in the Lord, and all we do is within the pale of His Kingdom upon the earth, consequently it is all spiritual and all temporal, no matter what we are laboring to accomplish.

We frequently call the brethren to go on missions to preach the gospel, and they will go and labor as faithfully as men can do, fervent in spirit, in prayer, in laying on hands, in preaching to and teaching the people how to be saved. In a few years they come home, and throwing off their coats and hats, they will say "religion, stand aside, I am going to work now to get something for myself and my family." This is folly in the extreme! When a man returns from a mission where he has been preaching the gospel he ought to be just as ready to come to this pulpit to preach as if he were in England, France, Germany, or on the islands of the sea. And when he has been at home a week, a month, a year or ten years, the spirit of preaching and the spirit of the gospel ought to be within him like a river flowing forth to the people in good words, teaching, precepts and examples. If this is not the case he does not fill his mission.

Men may think, and some of them do, that we have a right to work for ourselves; but I say we have no time to do that in the narrow, selfish sense generally entertained when speaking about working for self. We have no time allotted to us here on the earth to work for ourselves in that sense; and yet when laboring in the most disinterested and fervent manner for the cause and kingdom of God, it is all for ourselves. When I say we do not labor for ourselves, I reflect in a moment that I do nothing but what is for myself and then for my friends. It is equally true with all of us; and though our time be entirely occupied in laboring for the advancement of the Kingdom of God on the earth we are in reality laboring most effectually for self, for all our interest and

welfare both in time and eternity are circumscribed and bound up in that Kingdom.

How often, when I was engaged in traveling and preaching the gospel, have the people said to me, "O, this must be all a speculation! You differ so much from other people that we can not believe all you teach." "We have heard a great deal about Mr. Smith, or 'Joe Smith,'" they would often say, and he must be a speculator, and these doctrines you preach were gotten up by him expressly for a speculation." I have acknowledged a great many times, and I am as free to acknowledge it to-day, that it is the greatest speculation ever entered into by God, men or angels, for it is a speculation involving eternal lives in the celestial kingdom of God. It is the grandest investment on the face of the earth, and one in which you may invest all and everything you possess for the present and eternal benefit of yourself, your wives, your children, parents, relatives and friends; and all who are wise will enter into it, for they can make more by it, and be exalted higher by its means than by any other speculation ever introduced among the children of men. When I labor in the kingdom of God, I labor for my own dear self, I have self continually before me; the object of my pursuit is to benefit my individual person; and this is the case with every person who ever was or ever will be exalted. Happiness and glory are the pursuit of every person that lives on the face of the earth, who is thoroughly endowed with wisdom and the spirit of enterprise, whether immortality is brought in or not. Such are after honor, ease, comfort; such want to wield power, and would like to have influence and dominion. Now, if they will enter this great speculation—the kingdom of God on the earth, the plan of redemption and exaltation devised before the foundation of the world was laid, it will lead to greater happiness, power, influence and dominion than ever man possessed or thought of.

I believe it is generally allowed that "self-preservation is the first law of nature." If it is, let us save ourselves and enter into covenant with God, who holds the issues of life and death and who can give and no one can dispute His right; who can withhold and no one can hinder it. Let us enter into covenant with Him by enlisting in this great, good cause, and thus take ourselves back into His presence. We can do this through His grace and gospel, through the atonement of His Son, by faith in the Father and the Son and by our obedience to their requirements.

Now, if we are to be judged according to our works I want to proceed a little further. You will permit me to be plain in making my remarks; in so doing, however, I may interfere with your individual ears and feelings. I have a word to say to my sisters. When I reflect upon the duties and responsibilities devolving upon our mothers and sisters, and the influence they wield, I look upon them as the mainspring and soul of our being here. It is true that man is first. Father Adam was placed here as king of the earth, to bring it into subjection. But when Mother Eve came she had a splendid influence over him. "A great many have thought it was not very good; I think it was excellent. After she had partaken of the fruit she carried it to her husband, saying 'husband, a certain character came to me and said if you will eat of this fruit you will find it excellent, and it will make you as Gods, knowing good from evil; and I have tasted it and I assure you it is excellent.' Her influence was so great with Adam that he also partook of it, and his eyes were opened. You know the result—they were both driven from the garden. Before this, however, they were commanded to multiply and replenish the earth and thus fill the measure of their creation."

Now, I say the women have great influence. Look at the nations of the earth. Any nation you like, no matter which, and you enlist the sympathies of the female portion of it and what is there you cannot perform? If the government wants soldiers, they are on hand; if means, it is forthcoming. If you want influence and power, and have the ladies on your side they will give it you. You take a nation that is going to war, whether our nation or any other; in the late struggle for instance, between the Northern and Southern States, suppose all the mothers, sisters and daughters of the Republic had set their will and determination that no soldiers should go to the field, how many do you suppose would have been obtained? A few Irishmen and Germans might have been hired, but that is all. This is the influence the ladies hold in the nations of the earth. It is true that they are not allowed to go to the ballot-box, but let the females in any district be united and say that such a man shall not go to Congress, and I reckon he can not go. He may make up his mind to stay at home and make shingles, raise potatoes or do something else. If he is a lawyer, he may try to get a living by pleading law, but he cannot go to Congress. And when the ladies say send such a man, he is pretty sure to go if they are united and determined that it shall be so. The ladies may not know that they wield so much influence as this, and they would probably want some outward sign before they could be convinced, but it is nevertheless true that their influence is as powerful as I have stated.

Now, a few words directly to my sisters here in the kingdom of God. We want