

in their favor. There is a class of men here who do not know but what they will apostatize by and by, and they do not wish anybody in debt to them, nor do they wish to owe anybody. You had better be about square, the whole of you that wish to apostatize and go off, for you cannot leave the country with your debts unpaid. The better way is to keep in the faith, and pay your debts. When some men are doing well they will become anxious for a change, and they want to raise stock, or possess a farm in Weber or Cache Valley; they go and stay year after year until they are reduced to poverty in consequence of their inexperience in that class of industry, and by and by they come back deploring their lack of sense in not knowing when they were well off. I have such persons here to deal with, and I have to keep along with my brethren at this slow rate of progression, until we know how to gather the heavens and the earth.

If there was impatience in heaven they would be impatient with the slothfulness of the Latter Day Saints. The heavens are waiting to be gracious, and are ready to shed forth all the blessings heaven and earth can bestow on the Saints, as soon as we can receive them and make use of them to the glory of God. If we do not first learn the little things, we cannot learn the greater things. "He that is faithful in that which is least, is faithful also in much; and he that is unjust in the least, is unjust also in much. If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches? And if ye have not been faithful in that which is another man's, who shall give you that which is your own?"

Every moment of human life should be devoted to doing good somewhere and in some way. We are all dependant upon a Being greater than ourselves, and we owe our talent, time, and every pulse of our nature to the Supreme of the universe. We have nothing of our own, and ought to devote ourselves to usefulness; we ought to learn to be economical, which, coupled with industry, will make us wealthy. And while we are handling the things of this world, let us not neglect to become rich in faith, in humility, and to learn the ways of God, and be constantly and actively devoted to his service and to the building up of his kingdom upon the earth, or the riches of this world will do us no good.

I heard I said to a young lad, "I will give you a dollar and a half a day and board you." After a little reflection the young lad said, "if you will pay me three dollars a day, I think I will work for you a spell." The principle of the thing flashed before me, like a flash of light, that such a course would be ruinous to this people. I could see, under such circumstances, that the lad could not live here two years before he would not know how to secure himself a pair of pantaloons; he might receive great wages, and yet be in the depths of poverty; he might be paid more than he earned, and still be needy. "I am getting three dollars a day," says a brother. What next? He must have as fine a pair of boots as any man wears in this community, and he will have them. When I was a boy a young man in our neighborhood went into a hat shop to buy a five dollar beaver. He said to Mr. Merrill, "Have you any five dollar hats?" "No, but I have some very nice three dollar hats." The young gent. did not want such a hat; he would not wear such a hat, but said, "I want a five dollar hat; can you make me a five dollar hat?" "Yes." "When shall I call for it?" "In two weeks." Merri took a three dollar hat that fitted the young man, marked it, and put it by. In two weeks the young man called for his hat, when the hatter reached down the same hat the young man had tried on before, saying, "that is a five dollar hat." "Ah, that is the hat I want; what is the price?" "Five dollars." He paid five dollars for a three dollar hat, and was perfectly satisfied. That is the case with hundreds of my brethren; they do not know the difference between a three dollar and a five dollar hat. I do not wish to tanalise any one's feelings, though I know that I often use extreme cases in comparison.

We have had to feed, clothe, and find house room, fire wood, etc., for quite a number of people in this community. The first place we set apart and devoted to the poor, was a house built by Emma Reese, in the 13th ward; we bought that place, and the Bishop prepared it for the poor to live in. We appointed Dr. Doremus to take care of that house. Could we get any one to occupy it? No, but, "if you will build us a house close by the temple block we will live there, otherwise we will live with our neighbors where we can, and be at liberty to go where we please; we will not have your charity unless we dictate." Is this not about so, Bishops? [Voices, "Yes."] Unless a Bishop will suffer himself to be dictated by those who need his aid, they will not have his charity. This, I know, is the extreme in such cases.

What causes poverty among this people? It is the want of discretion, calculation, and sound judgment. I am paying men more or less by the day, and where do you see those who get the least wages? Seated back in the barber's chair three or four times a week. Next at a store to get a box of blacking to put upon fifteen dollar boots, if they can get them. They must have four or five dollar handkerchiefs, as fine things for their wives and children, and as much in quantity as any other man has. At the end of the year they are two or three hundred dollars on the debit side of their accounts. This is not good policy in them. Suppose that they wait to go on a mission to California after gold, or to apostatize and go away, they have debts

upon them that will perplex them. Other poor men want a yoke of cattle, and must have the best yoke that can be had; they want the best wagon that can be bought; and there goes two hundred dollars more. Then they must hire a man to drive the team, and the hired man goes to the canyon with the model team and wagon, and returns home with one of the wheels on the gearing and a pole under the axle tree. "Well, where is the wood?" "O, it is yet in the canyon." "Where is the new axe I bought?" "I forgot it, it is up in the canyon, I expect." It costs him ten dollars to get the wagon repaired, he pays his teamster a dollar and fifty cents a day, has lost a new axe, and has no wood.

With us the Bible is the first book, the Book of Mormon comes next, then the revelations in the book of Doctrine and Covenants, then the teachings of the living oracles, yet you will find, in the end, that the living oracles of God have to make all things of heaven and earth, above and beneath, and bring them together and devote them to God, and sanctify and purify them and prepare them to enter into the kingdom of heaven. Gold and silver, houses and lands, and every thing possessed by the Saints will be purified and cleansed by the power of God, and prepared to enter into the new Jerusalem when the earth is sanctified. We have to learn to handle all things which pertain to the heavens and earth in a way to glorify God, and devote all to the building up of his kingdom, or we cannot magnify our holy priesthood and calling.

Some go away because they are poor, some because there is no revelation, some because they have too much revelation, and others because they have gathered gold and silver and enriched themselves by fishing from the Saints. I say to all such, go, but first pay your debts, and then steal nothing.

May God bless the righteous. Amen.

THE EIGHTY-SIXTH ANNIVERSARY OF AMERICAN INDEPENDENCE.

The Fourth of July, eighteen hundred and sixty-two, will long be remembered by the citizens of Deseret with sincere and heartfelt gratitude to their Heavenly Father, for the singularly favorable circumstances under which they celebrated the eighty-sixth anniversary of the nation's independence.

Far removed from the actualities of a fratricidal war—to us abroad, that daily carries mourning, desolation and ruin to the homes of tens of thousands; and freed from the confusion and strife of political parties at home, the citizens of Deseret were probably the only people upon the continent of North America who could calmly and dispassionately look back to '76 and honor the deeds of those heroes whose pledge of "lives, fortunes, and sacred honor" was the inspiration of our nationality.

Though the misery of others can never be a source of joy to an upright man, and the breaking to pieces of a once undivided and powerful nation cannot be viewed without pangs of regret, there is a satisfaction in the inmost reflections of the soul that in all His ways the Creator is just, that he holds the destinies of men and nations in His hands, and that He worketh for the accomplishment of His eternal purposes and happy are they who are willing, in the day of His power, to humble themselves before Him and to follow the whisperings of His spirit—their career will be glorious and their lives eternal, while the rebellious will be cast down, dashed to pieces as a potsherd, and their memory perish from before Him.

To the implacable hatred of the wicked, and to the parental kindness of an Allwise Creator and Overruling Providence, are we indebted for our Mountain Home, and for all its blessings. With the conviction that the day of retribution, so faithfully foretold by the servants of the Lord, had overtaken the enemies of righteousness in the hour of their boasting, and with a lively sense of obligation to the Most High for his careful watching over those who fear Him, did the citizens of Great Salt Lake participate in the ceremonies of the day.

At sunrise, the inhabitants were awoke by the salutations to Independence from Major Ladd's artillery, stationed on the mound of the Temple Block, and the flags were unfurled on the principal buildings of the city. The Nauvoo Brass Band upon the cupola of the State House, Ballo's on the promenade deck of the Theatre, and the Martial Band at the Court House, enlivened the opening hour of day with national airs, and then promenaded the principal streets, serenading our chief citizens. The streets were gay and lively and the salutations of our citizens reciprocating good feeling was every where manifest.

THE PROCESSION.

At nine o'clock, an artillery salute was the

signal for forming the procession at the Court House, and in a few minutes afterwards, Col. R. T. Burton, Majors J. Sharp and Andrew Cunningham, the Marshals of the day, had the procession formed in the following order:

The Nauvoo Brass Band, with Captain W. Pitt, leader.

Detachment of Cavalry, Captain H. P. Kimball.

Battalion of Artillery, Major S. G. Ladd.

Ballo's Band, Captain C. J. Thomas.

In Carriages:—The Committee of Arrangements—W. Clayton, J. C. Little, Theo. McKean, E. Reese and N. H. Felt, Esqs.

Acting-Governor and Secretary of the Territory, the Hon. Frank Fuller, Governor Brigham Young, Lieut.-Governor H. C. Kimball and Lieut.-General D. H. Wells.

The Hon. James D. Doty, Supt. of Indian Affairs; Fred. Cook, Esq., Treasurer of the Overland Mail Company, and J. B. Kimball, Esq.

A long string of carriages followed, containing the State and Federal Officers, Territorial Officers, Orator, Chaplain and Reader of the Declaration of Independence, Invited Guests, County Officers, City Officers and Furnishing Committee—Alonzo H. Raleigh, Elijah F. Sheets and Isaac Groo, Esqs.

The Martial Band, Captain D. B. Huntington.

Detachment of Infantry, Col. D. J. Ross.

Citizens and Strangers.

The Procession moved along Second South Street to First East Street, thence up that street to South Temple Street, passing before the residence of Governor Young and along to the Bowery.

All along the route of the procession, the citizens displayed from their residences the Stars and Stripes and flags of various devices, which, together with the well dressed crowds of citizens of all ages, who thronged the sidewalks, gave our city on the eventful day a most pleasing and happy appearance, and fittingly represented the feelings and circumstances of the people.

THE PROCEEDINGS AT THE BOWERY.

By the proper arrangements of the officers conducting the procession, the Bowery was filled in a few minutes without the slightest confusion or personal annoyance, and the thousands being seated, Ballo's Band played:—"The Star Spangled Banner."

The Chaplain of the day, Elder John Taylor, then offered the following

PRAYER:

O God the Eternal Father, we ask Thee, in the name of Jesus Christ, to look in kindness upon the assemblage of thy people convened here on this occasion. Thou, O God, art the Great Ruler of the universe and controlling the affairs of the nations according to thy mind and will, we feel, while assembled together to celebrate the anniversary of that day which gave to our nation liberty and equal rights, to dedicate ourselves and all our affairs unto Thee. We are in Thy hands—all men are in Thy hands, and all the nations are in Thy hands—we, therefore, pray Thee that the light of Thy countenance may be upon us, and that the communion of Thy Holy Spirit may be with us, O our God and Father. While we reflect upon all Thy goodness, our souls are humbled before Thee. When darkness brooded over the earth, and gross darkness beclouded the minds of men, Thou didst reveal unto us the gospel of salvation; and, while death, desolation, corruption and oppression are abroad, we thank Thee for this place where liberty and truth can be maintained. Notwithstanding the wickedness and folly of the nation, in driving us from our homes, we have reason to be thankful unto Thee, and to offer Thee our gratitude for the blessings we enjoy in these mountains. We pray Thee to overrule in the nation that which will prevail and contribute for the good of all those who confide in Thee. We pray that we may never prove recreant to the truth, may ever be worthy to enjoy the rights of free men, and ever be obedient to the laws of the land. Bless the President of the United States and his Cabinet and whisper unto them the course of action that will be acceptable before Thee. Bless the Governors of States and Territories, the members of Congress and grant unto them wisdom and intelligence, that they may pursue a proper course and benefit thy people. That amidst all the strife and confusion in the nation, everything may contribute to the course of truth and righteousness; and that authority may pass into the hands of the just, and intelligence spread through this nation and throughout the world. Bless the Governor here with us at this time, and all the Territorial Officers that they may do what is right. Bless also Governor Young that he may be dictated in all his movements, that he may dictate thy people aright; bless his counsellors and all those associated with him in the carrying out of thy purposes. May the spirit and blessing of the Most High God remain with us and be extended to all people throughout this Territory, that it may enable them and exalt those

who fear Thee and keep thy commandments. We dedicate ourselves unto Thee in the name of Jesus Christ: Amen.

John T. Caine, Esq., read the Declaration of Independence, the sentiments of which, as ever, found a warm response in the bosoms of the people; and to which many cordially said amen.

The Nauvoo Brass Band played "Cheers" and "Hail Columbia," and Col. Burton introduced the Hon. Geo. A. Smith, who delivered

THE ORATION OF THE DAY.

My Friends:—The day we celebrate, the occasion of our coming together produces in my mind, and has done on all occasions since the days of my youth, a solemn reflection. It is a day when all political strife is laid aside when all quarrels, divisions of sentiment, even religious rancor are hushed, and we are united in one common sentiment of joy, in one common unity, and all rejoice in the return of the anniversary of that day in which our country took its position among the nations of the earth as an independent government. The reasons recited and the circumstances detailed in the Declaration of Independence, so eloquently read by Col. Caine on the present occasion, and so ably recited by the skilful framers of that instrument, is calculated to arouse in the breasts of these free men now assembled, warm sympathy and patriotic feelings for the perpetuity of those rights which were then assumed and maintained at the cost of so much blood, suffering and treasure.

There has a feeling arisen in the breasts of some that in consequence of the abuse which wicked and designing men have made of the privileges set forth and claimed in that declaration, that it impairs the real value of the original principle, but such is by no means the fact.

Nearly all ages have produced their madmen, and there is no national organization exists long without them, and on the demise of one class, others arise, and so they continue to infest the earth from age to age; but in the true principles of peace only is their good government, and his ory will show us very clearly that in a great many instances when mankind have broken the bonds of tyranny by revolution, or by some other great change, instead of making themselves really free they have chained themselves with greater and more grievous bonds through their own foolishness. This is the great difficulty among the European nations. When any of them throw off the fetters with which they are manacled, in a short time we find them forging still stronger ones; this is through their ignorance and the skill of designing men, and this they continue to do until they are enthralled in greater and still greater tyranny and oppression. You may take, for instance, the confederation of Switzerland, and we find that in breaking the Austrian chains which have been broken in that country, the first business has been to forge others more bitter and still tighter to abridge the liberties of the people, simply maintaining themselves in their own independence as a national organization irrespective of the rights and freedom of its citizens.

We come here to this country and we find colonies which, eighty-six years ago, were confined to scarcely seven hundred thousand square miles, and we find them now extending their jurisdiction over three millions of square miles, and the population had increased from three millions to thirty millions, the strength, the power and wealth increasing in greater ratio, and with all this improvement and progress in learning, in population and in territory, we find the country now desolated by a cruel, fratricidal war: father slaying son, brother against brother, friend against friend, and almost every week, the horrible news salutes our ears that our countrymen have had another great battle, and that they have destroyed some ten, or perhaps twenty thousand of their number, or rendered those of that number whom they have not killed cripples for life.

It is under such mournful circumstances as these that we assemble, on the present occasion, to celebrate the eighty-sixth anniversary of our national independence. This dreadful state of affairs is the work of madness, of folly of corruption, of intrigue, and of a disposition on the part of many men to interfere with the business of others instead of attending to their own. It brings a cruel retribution, and none of us can tell when it will end. It must end, of course, sooner or later, in the triumph of liberty, in the restoration of our country into union, and preserving its integrity, and in the establishment of those principles declared by our fathers, and which are embodied, perhaps more perfectly in the Constitution of the United States; but how soon this will be brought about, and how much blood, suffering and punishment are to be inflicted for the madness of those concerned in bringing on this war no one can at present tell, except the Almighty chooses to unfold the things of the future to his chosen ones.

But where did this war begin? Where did it commence? Almost every body has a different version: some lay it to abolitionists of the North; some to the fire-eaters of the South, and some have said that slavery was the cause; but the question is, where did it begin? It began in Jackson county, in 1833, where a ruthless mob was permitted to drive some fifteen hundred quiet citizens from their homes; permitted to whip, rob and murder them with impunity; to ravish their women,