

The spirit that was in the was in the body, just as it is a healthy man. When the dictates the whole body resists, to the very extremities, the hands and every part; the body thrills with the influence that comes from the head. This is how it was in the church. The head spoke and the whole body responded. There is just the same unity in political matters. They are as in other parts of the body. The people hold their private or caucuses in the different parts, and select men to act as delegates to the County Convention. Territorial offices are to be the people select delegates to territorial Convention, and these men meet they take consideration what shall be for the interests of the people, and will be the most likely man to offices vacant, and when territorial Convention makes a ticket, the people are ready to it. If that ticket should not to have upon it one or two that they would like to see they forego their private opinion regard to individuals and together as a whole. Have they right to do that? We think they But it is claimed that the men interfere. Well, they interfere. But suppose they suppose the Priesthood of this or the Twelve Apostles to get up a ticket and tell the that it was the best ticket could be made, have they any to do that? I think they I think the twelve men Apostles have just as much to get up a political ticket, if please to do so, as twelve law twelve doctors, or twelve ants, or twelve men who are for office, and if the people of their own free will, to polls and vote that ticket, think they have a right to do those very "liberal" folks say we are in bondage, want us vote as they think—"If only vote our ticket," they will be all right; but if you the People's Ticket, or the ticket, then you are slaves." I have not been able to see of that, for the life of me, I've looked into the matter a bit. It seems to me that I see just as much volition or in voting for my friends, of the same faith, men of the interests, men who have a this country, men whose are embodied here, men known, men whose actions seen, men whose motives I extent understand by see actions—I say I think I as much freedom in voting men as I would in voting I do not like, men in I have no confidence. cry of bondage is simply got effect. There is no truth in here is no man, there is no in Utah Territory who is to vote this way, that, or the way, and as a clear proof of fact remains,—a fact that gainsaid—that our voting is secret. Ballots may be by anybody, people vote they please; but the envelope which the ballots are en- furnished from the county ties, uniform in size and in must not be marked or de- any way. When the voter the polls, he or she—for the here vote as well as the they vote in church, they vote they have the same free- rights in these respects as he or she takes the ballot, the names on it for whom they to vote, and then put the bal- the envelope, which is handed judge, and no one can tell the ballot was cast. There is of repeating here. That some folks don't like our style ing. There is no chance for stuffing. you may think this has to do with religion. In our has a great deal to do with think that eating, drinking, clothes, and the perform- various temporal acts, as called, are a part of reli- if they are done under a spirit and influence. We to do right, to serve God, and from evil. That is religion. think that religion ought to great deal to do with politics. mean to say that people be compelled by religion or power to vote or to re- from voting; but I do think religion should enter into all of life, in political as well matters; religion should en-

ter into all things; a religious influ- ence should have power over the minds of men for good. Now, then, seeing there is a secret ballot, and nobody can tell how a person votes, where can the coercion be? How are you going to find out how this man or that woman voted, or how they did not vote? You cannot do it. The fact remains, then, that there can be no coercion in voting, even if it was desired. I refer to these things this afternoon in connection with the subject of our liberty, the liberty which the people called Latter-day Saints claim, to worship God or not worship Him; to perform any religious duty, or not perform it; to do anything that is required of them, or to do the contrary; we claim that liberty in church and in state, and in all things. Now, some people have an idea that in this Church women are com- pelled to be married! Just think of it for a moment, will you? How are you going to manage that? How are you going to compel a woman to do anything that she does not want to do? Such an idea as that must have sprung up in the mind of some one who does not understand female nature. It is preposterous. There is no such thing in this Church. This Church is a church of liberty; that is, within the lines of the law. If people take the liberty to do wrong, to transgress the laws of God, to do that which is impure, they can be disfellowshipped—cut off the Church; and that is the full extent of the power of penalty in this Church—the power of excom- munication, withdrawing fellowship, making a person not a member; that is the extreme penalty of the laws of the Church of Christ—excommunication. I think sometimes we have a little too much liberty in this Church. People are allowed sometimes to go on doing that which is wrong a little too long. People are allowed to speak evil of their brethren too much. People are allowed to find fault with men that are striving to do them good and to do the world good. I think sometimes when I look around and see what transpires in this city that there is a little too much liberty; not that I would infringe upon the rights of any man or any woman; I would give every man and every woman the privilege of doing that which they pleased so long as they did not interfere with my rights and the rights of others. We do not feel at liberty to interfere with the rights of our neighbors, nor to infringe upon the rights of anybody, nor do we believe that anybody has a right to infringe upon our rights. If they are infringed upon, we will stand up in self de- fiance and seek legal redress. But our friends (?) on the outside, think we ought not to be allowed that liberty. They say it is treason for us to go into court to test the valid- ity of a law passed against our lib- erty! They claim this liberty them- selves, but they are not willing to ac- cord the same liberty to us. Again, we hear a great deal about a one-man-power. Brother Goss remarked some of the people where he has been laboring were afraid to investigate our principles themselves—they must first go and consult with the Priest. Well, we are not obliged to do that. We can investigate anything we please on our own responsibility. But I must admit that in Utah we have a one- man power that is of the most irk- some character. We have in this Territory a Governor sent by the authority of the powers that be at Washington, appointed by the President of the United States by and with the consent of the Senate. Now, in the first place we have no vote for the President; we have no vote, either directly or indirectly, for any Senator; we are without re- presentation at the seat of the general government. It is true we are allowed to elect a Delegate to Congress; but he has no vote. He can sit there and look on—like they say the fifth calf did—but he has no vote. Well, we have no power in the election of the President; we have no power in the election of any Senator; and these persons holding their positions without any voice or vote or consent of ours send a man here to act as our Governor, and they always select, with scarcely an exception, somebody who has no interest here, somebody who has nothing in common with the peo- ple; he comes here a stranger. We elect twelve men to our Legisla- tive Council and twenty-four men to our House of Representa- tives. These men under- stand our wants, understand our circumstances, and they pass

laws suitable to our local needs, re- quirements and conditions. But this one man, sent here without any consent of ours in any shape or form, by simply withholding his signa- ture, can make void and of no effect the labors of the sixty days of those thirty-six men we have elected to make our laws! "But," says one, "I suppose you can pass the bill over his veto." No, sir. He has the power of absolute veto. He can cross out an Act with his pen or withhold his signature, and that is the end of it. Well, then, we have a remarkable one man power here, have we not? Yes; but it is not of our choosing. It is not in accordance with the spirit of our institutions. It is not a church matter. It is not "Mormon." It is anti-"Mormon," anti-Republican, anti-American. It makes us to a certain extent slaves, serfs, vassals. But that is not our fault; Joseph Smith did not institute such a power; Brigham Young did not; John Taylor does not enforce such a power; but we cannot help ourselves. I might go on and enumerate a great many other things that exist in our midst that are not of our choice. We pass laws for the restric- tion or suppression of the liquor traffic. If we had our way we would not have any liquor sold in any of our settlements. It might be neces- sary, perhaps, in a city like Salt Lake City, where there is such a mixed population, to make an exception, for we have no desire to curtail the rights of any one; but we have proved by experience that prohibition in some places has been attended with good results. We have tried the licens- ing system, and have found evil re- sulting therefrom. The liquor traf- fic results in more police, more drunkenness, more dissipation, and more licentiousness of every kind. Our judges—who are sent to us in the same way as the Governor, without any voice of ours—when ever they can get the chance (with but few exceptions, a few honorable exceptions), to twist a word in favor of the liquor sellers will do it every time. In one of our cities, recently, where prohibition was established the liquor dealers tried to establish themselves, and they were taken up and fined. They appealed their case to the Supreme Court of the Terri- tory, and because the charter of that city said that the City Council should have power to license, regu- late, prohibit or restrain the manu- facturers, sellers or venders of spir- ituous liquors and intoxicating drinks of every kind, the majority of the Court decided that as the charter did not say what the manu- facturers, sellers, etc., were to be prohibited from doing, the City Council could not prohibit them from selling liquor. That is the way the law can be twisted, and that is the way it has been twisted over and over again, even in favor of licentiousness. We would have no houses of ill fame if we had our way; but the courts have ruled in their favor, as well as in the favor of liquor dealers. That is the position we are in. Well, if there is any bondage here, if there is any coercion here, if we do not have the power of local self- government, which as free men we have the right to enjoy; if we are not in the exercise of every natural right, and every privilege that peo- ple should enjoy under the Consti- tution and laws of this free coun- try, it is not the fault of the Church of Jesus Christ of Latter-day Saints, it is not the fault of this people. In our Church there is liberty for all, and there is liberty within our bor- ders for those who do not belong to our Church, those who do not be- lieve as we believe, who do not see as we see. We do not try to coerce them in the least degree. They can build their chapels, churches and schools unmolested. They may wor- ship an image if they like, or a white dog, and they may do with- out worship at all, and we will never infringe upon their rights. Lib- erty is a part of our creed—liberty to all, liberty to every nation, kindred, tongue and people. It is part of our faith that every individual has a perfect right to worship God accord- ing to the dictates of his or her con- science. We claim that right, and we are going to stand up for it, quietly but firmly, by the help of God, and we expect to conquer some day. We can wait; we can bide our time; we can suffer; we have suffered over and over and over again. We have learned to be pa- tient under wrong; we have learned to submit to all kinds of indignities. Our Elders who have been sent out to preach the Gospel have been abused, derided, afflicted and

some beaten with stripes, sometimes tarred and feathered, and some of them have laid down their lives for the truth. But we have learned to endure with patience, and to take it as the lot that must fall to us as the followers of the meek and lowly Jesus. Nevertheless, we are men and women, and we hope some day to be able to show to the nation and to the world that we are law-abid- ing men and women, men and wo- men desiring to do right, to serve God, and to keep every wholesome and constitutional law of the land; that we are willing not only to labor for our own rights, but for the rights of others; that we will contend inch by inch for those rights under the constitution of our country, and in the spirit of the Gospel, this per- fect law of liberty which God has revealed to us. Our influence and power will extend. Our unity will extend and become a great power. We will contend for liberty to all, liberty to every man and every woman under the canopy of heaven. That is our doctrine and creed. God gave to man his agency in the be- ginning. We have the liberty of choosing for ourselves. We have come into this Church of our own free will and choice because we be- lieved its principles. I can speak this for myself. I came into this Church because I believed what was taught to me in my boyhood's days, and left my home for the Gospel's sake. I came into this Church be- cause I believed its principles to be true and according to the Scriptures, which my mother taught me, in my infancy, contained the word of God. I investigated the principles of this Church thoroughly and became con- vinced of their truth, because I be- lieved the Bible was true. And when I came into the Church, I came in humbly; God knows, I came into this Church for no other motive in the world than to serve God and to do what was right. And when the Elders laid their hands upon my head I received the Holy Ghost—the spirit of revelation, the spirit of prophecy, the same that makes manifest the things of the Father and of the Son; I know that I re- ceived that spirit, and it has been with me from that time to the present—a light to my feet and a lamp to my path; a joy to my soul; open- ing up the things of God; bearing witness of the truth of this work; and that spirit has led me to right- eousness, to truth, to purity of char- acter, and would rebuke me when I attempted to do anything wrong, and encouraged me in performing my duty. And I have ever been ready, with the rest of my brethren, to do anything and everything I could to build up this work, because I know it is divine. I know that there is no power be- neath the eternal heavens that can stop its progress. It will go on and conquer. It will grow and spread and increase. It will go to the ut- termost parts of the earth. The gos- pel will be preached to every crea- ture. The Saints of God will be gathered, and there is no power can stop their gathering. They will come to Zion and build temples to the Most High God. The will unite together and build up the Zion of God and prepare the way for the coming of the Lord Jesus, whose right it is to reign; and every king- dom, every government, every so- ciety and every power upon the face of the earth that fights against Zion will become like the dream of a night vision, it will pass away and there will be no place found for it upon the earth. But Zion will arise and shine, and the glory of God will rest upon her; and all the king- doms of this world will become the kingdoms of our God and His Christ. Then there will be liberty to all. Then the chains and shackles that bind the oppressed will fall to the ground, and light and truth will go forth until the whole earth is im- mersed in the spirit thereof, and every nation, kindred, tongue and people will sing praises to the Most High and to the Lamb for ever. May God bless you, through Jesus Christ. Amen.

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NOTICE.
Territory of Utah,
County of Salt Lake. }
In the Probate Court of Salt
Lake County, Utah.
IN THE MATTER OF THE ESTATE OF
HENRY STRINGAM AND GEORGE
STRINGAM, MINORS.
ON THE 15TH DAY OF OCTOBER, 1883,
Harriet Stringam, who is the Guardian
of the property and persons of Henry String-
am and George Stringam, minor children of
Brant Stringam, deceased, filed in this Court
a petition, setting forth the condition and na-
ture of the Estate of said minors, and asking
this Court to make an order directing the next
of kin of said wards and all persons interest-
ed in the said estate, to appear before the
Court at a time and place therein specified,
not less than four nor more than eight weeks
from the making of such order to show cause
why an order should not be granted for the
sale of certain real estate.
Now it appearing that said guardian has
duly filed her bonds and an inventory of said
minors' property having been duly returned
to this Court, and every thing appearing regu-
lar,
It is hereby ordered that Tuesday, 27th day
of November, 1883, at the hour of 10 o'clock a.
m. of that day at the Court Room of this
County, Utah, be and is the time and place for
the hearing of said petition, and the next
of kin of said wards, and all persons interested
in said estate are hereby notified to appear at
said time and place and show cause why said
prayer of said Guardian should not be granted.
The Real Estate so petitioned to be sold is
described as follows, to wit: Part of Lot two
(2) in Block twenty (20) Big Field, 5 Acre Plat
A., Salt Lake County, Utah, beginning at the
Southeast corner of said lot, thence North
thirteen $\frac{91}{100}$ rods, thence West forty-six (46)
rods, thence South thirteen $\frac{91}{100}$ rods, thence
East forty-six (46) rods to the place of begin-
ning.
Dated October 15th, 1883.
E. SMITH, Probate Judge.
Territory of Utah,
COUNTY OF SALT LAKE. }
I, D. Bockholt, Clerk of the Probate Court
in and for the County of Salt Lake, in the
Territory of Utah, do hereby certify that the
foregoing is a full, true and correct copy of
the order of said Court, fixing the time and
place for the hearing of petition for order of
sale of Real Estate in the matter of the Gu-
ardianship of the persons and estates of Henry
and George Stringam, minors, as appears of
record in my office.
In witness whereof, I have here-
unto set my hand and affixed
the Seal of said Court this 26th
day of October, A. D. 1883.
D. BOCKHOLT,
Probate Clerk.
NOTICE.
In the Probate Court, in and for
Salt Lake County, Territory of
Utah.
ROBERT B. GORDON,
Plaintiff,
vs.
SARAH A. GORDON,
Defendant.
SUMMONS.
The People of the Territory of Utah,
send Greeting, to Sarah A. Gor-
don, Defendant:
YOU ARE HEREBY REQUIRED TO AP-
pear in an action brought against you
by the above named plaintiff in the Probate
Court, of the County of Salt Lake, Territory
of Utah, and to answer the complaint filed
therein within ten days (exclusive of the day
of service) after the service on you of sum-
mons—if served within this County; or, if
served out of this County, but in this district,
within twenty days; otherwise within forty
days.
The said action is brought to obtain a de-
creed from this court dissolving the marriage
contract existing between said plaintiff and
you, on the ground of cruel and abusive
treatment as set forth in the complaint. And
you are hereby notified that if you fail to ap-
pear and answer the said complaint as above
required, the said plaintiff will apply to this
court for the relief prayed for and cost of suit.
Witness, the Hon. E. Smith,
Judge, and the seal of the
Probate Court of Salt Lake
County, Territory of Utah,
this 26th day of October in
the year of our Lord one
thousand eight hundred
and eighty three.
D. BOCKHOLT, Clerk.
CHARLES F. BLANDIN,
Attorney for Plaintiff.
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