

siderably. It would doubtless have been very gratifying to him to have had his case completed for him. As it was, recourse was had to the most despicable methods to obtain such evidence as was thought necessary. Spies pruned into my domestic affairs, and from them, and apostates cooked affidavits were obtained with which it was hoped the desired end would be achieved. If vile slanders, base falsehoods, false affidavits or atrocious attacks could have had the desired effect I would not have kept my seat in Congress. If grossly libelous newspaper articles, if shameless and indecent lectures, if frantic appeals to popular prejudice, or the secret circulation of documents signed by perjured affidants could have influenced Congress to take hasty and ill-considered action, the place of delegate from Utah might have been declared vacant. My opponents attacked me for being a "Mormon" of the most ultra and pronounced type; their great efforts were to prove that in the enunciation and practice of every feature of my religion I was bold though shrewd and not a whit behind the foremost, and because of this should not have a seat in Congress. This endorsement, if it had been worth anything, would have pleased me. But it did not always suit to give me this character. For circulation here, another plan was adopted. I was accused of not standing up to my principles. This charge was false but did not displease me. I am thankful to say that I have learned to view all such charges with complete indifference. Conscious of the propriety of my own course and that I had the confidence of my constituents, my enemies' attacks gave me no concern. Indeed, I accepted them as compliments. I was quite willing to be investigated. I had tried to live so that I had no fear of a microscopic investigation of the acts of my life. At the same time I never conceded that Congress had the right to investigate my domestic affairs. I have no idea that I shall ever be convinced that it has that right.

So far as my personal treatment has been concerned, I have been treated with respect and consideration. A few individuals, a few members, have sought to do us injury; a few men can make a great disturbance on a question upon which men are so tender as this question of "Mormonism." But by the great majority, by ninety-nine hundredths of the men with whom I have been brought in contact, as members of the House, as senators, as heads of departments, I could not ask any better treatment than I have received. I could not expect it. I have endeavored to deport myself as a gentleman in all the relations of life, to treat everybody with the consideration and respect that were due to them, and I have, in return, been treated in the same manner. I take pleasure in hearing this testimony, because one might imagine, from reports that have reached here, that I have been in a constant war and difficulty. It has been a constant war, but it has been a war that has been confined to fighting and counteracting the lies, the machinations, the slanders and the miserable schemes of those who have been plotting against us. And I wish to bear testimony to you this afternoon that if you will put your trust in God he will never desert you. I never felt for a moment concerned about our affairs but once, and that was when I heard of the divisions in our elections here; that gave me concern. If these Latter-day Saints are only united; if they will keep the commandments of God and do his will, let me say to you that there is no power on earth or in hell that can injure us or retard the onward progress of this work. I know this as well as I know I stand here. But you be divided, you lose your faith, you array yourselves one against another, and then where is your strength? You are no better than any other people, and God will visit you with scourges and with disaster, and you will be punished and your enemies will have power over you. I fear of men being in doubt concerning their faith in the gospel of the Lord Jesus Christ. I am astonished at it. It seems to me that every evidence that is necessary to convince people of the divinity of this work, people who examine it carefully and prayerfully, has been given unto us as a people.

I thought I knew something, before I left here, concerning the power of God; I thought I knew something of the providences of God our heavenly Father, but I never had such an experience in my life as I have had while I have been absent. I know that God is with this people; I know that God has chosen Brigham Young to be his servant and to preside over his church on the earth. I know this as well as I know that I live, and I might as well doubt my own existence, doubt the existence of the heavens above my head, or the earth on which I stand, as to doubt this, and I know that those who follow his counsel will be blessed and will be delivered, while those who reject his counsel will have to suffer therefor.

This may sound strange that a man should have this power given to him in these days, but it is consistent with the plan of salvation as revealed in ancient days. Recollect the power that Jesus gave to Peter—that he should bind on earth and it should be bound in heaven, and that that he should loose on earth and it should be loosed in heaven. What great power this was to give to one man. Jesus said to him: "And I will give unto thee the key of the kingdom of heaven, and whatsoever thou shalt bind on earth shall be bound in heaven, and whatsoever thou shalt loose on earth shall be loosed in heaven."

When God chooses a man to be his servant he expects all his children to honor that man when they become acquainted with the character of his mission, and them who honor him he will honor, and them who despise him he will despise, and I know that the Latter-day Saints have prospered, it has been the experience of my entire life, from my boyhood up to

this day, in obeying the counsel of God's servant. During the days of Joseph when the Latter-day Saints obeyed his counsel they were prospered; and since his death, for thirty years now, when they have obeyed the counsel of Brigham they have been blessed and prospered. And there is this evidence, which I consider one of the greatest evidences that we can have—whenever we do that which is required of us we have peace in our hearts, and when we oppose it we are disturbed in our spirits. I look upon this as one of the best guides to judge of the character of a spirit by which we may be assailed, or which may present itself for admission to our hearts. Whenever a spirit presents itself that produces disturbance of feeling, agitation, pain, darkness or doubt, we can know if we will judge as we should do, that it is not of God; but a spirit that produces peace, a spirit that produces joy, light and happiness comes from God, and as a people we should be able to judge between these two classes of influences.

I said, in the commencement, that it is the privilege, in my opinion, of every man, every human being on the face of the earth to be happy if he will seek happiness in the right direction. The heathen who lives up to the light God has given him can be a happy man. The idolater, no matter what his condition or belief, if he lives up to the light God has given him, can be happy if he will observe those laws which God has made plain unto all of us. Now, my brethren and sisters, there are lying spirits gone forth in the world who seek to deceive. The spirit of falsehood reigns today in the midst of the earth. Men delight in slander and in that which is false. You have proved this sufficiently, and if you are not careful you will be assailed by this spirit and partake of it before you are aware of it. How can you know a good spirit from a bad spirit? By the effect it produces upon your minds. I know that there are some who think that unless a man doubts he cannot acquire knowledge. This to me is great folly. I do not think it at all necessary to doubt or to hold controversies with the devil in order to acquire knowledge. I never saw a man who pursued that course who was not disturbed in his mind and darkened in his understanding. Seek for that which produces a good effect upon our minds; if we follow that it will bring us back to God. We need never be deceived by any spirit or influence, and we may always know the truth when we hear it. We have a guide within ourselves, which all of us carry, and that is the power to detect truth from error, right from wrong, good from evil, the spirit of light from the spirit of darkness. I want no spirit within me that produces any unhappy feeling. I want no spirit to enter into my heart that produces darkness and doubt. I want a spirit that produces peace and joy and that will cause me to rejoice in the midst of my enemies and when threatened by danger; or if I have to walk that narrow and dreadful path that leads to death because of my faith, or any other terrible consequence, that I can walk it and have the spirit of God, the spirit of peace, joy and resignation therein without doubt or darkness assailing me. That is the spirit that we as a people should seek for. And when you are disturbed in your feelings and assailed with doubt and do not feel happy, withdraw yourselves from the world, leave the cares that press you, lay them aside, withdraw to your secret chamber, and bow yourselves down before your God and entreat him, in the name of Jesus, to give you his spirit, and do not leave your chamber until you are, as it were, baptized in the spirit of God and full of peace and joy, all your cares and troubles dissipated and dismissed. This is the course we should take as Latter-day Saints, and this will be far more profitable to us than anything else we can do during that period. There is nothing like communion with the Holy Spirit, there is no blessing to equal it. I have proved it abundantly during my absence, and I rejoice that I can bear this testimony to you to-day.

I expect it sounds strange for a man who has been occupied as I have been to talk in this strain; but there is nothing of greater importance to me, according to my understanding, than the salvation of the human family, temporally and spiritually, in the kingdom of God our Heavenly Father; nothing of greater importance than teaching men and women how to live so as to be always in the enjoyment of light and wisdom and the peaceful spirit of God our heavenly Father.

That God may bless you, that God may preserve you, that God may unite your hearts and make you one, and make you a people who shall prove to the inhabitants of the earth that God still lives and that he is unchanged, that he is the same to-day that he was yesterday, and that he will be the same forever, is my prayer in the name of Jesus. Amen.

Correspondence.

SALT LAKE CITY,
Aug. 10, 1874.

Editor Deseret News:

Dear Sir—Over two years have passed away since a previous visit to this modern city of magnificent streets and horticultural beauty. In Kanab, my place of residence in Southern Utah, the United Order has so far been a fair success, and much advancement has been made the present season in laying the foundation of future prosperity.

From Kanab to this city via Fremont's Pass and Beaver, the increase of the area of cultivated land, of houses, orchards and gardens, indicates a rapid growth of

population and wealth. Although many of the habitations of the people are primitive and humble in material and construction, there is usually around them an air of neatness and comfort, of commendable industry and thrift. The "Mormon" settler usually manifests his intentions of permanency by planting trees, and these form the great redeeming feature of these villages of the desert. Indeed, in any country, either palace or cottage seems very incomplete in its surroundings without them. The evidences of a fruitful season in Southern Utah are very general.

Coming to this center of Utah civilization from the extreme frontier, I am not so egotistic as to presume myself fully posted as to the results of the introduction of the concomitants of Sectarian Christianity into these mountain valleys, but observation teaches me that Utah is rapidly making history, and in that history is being recorded a multiplicity of passing events indicating the struggles of great principles for supremacy on her soil. The result of this struggle will mould the future of our country, and greatly influence the world's progress.

Mighty in our union, strong in our love of liberty, and confident in the final triumph of right over wrong, we are struggling with a faction occupying a plane much below the common standard of integrity and honor. Representing the policy of a powerful and corrupt administration, this faction would make the cities of Utah the funeral pile of constitutional freedom, and again make American soil drink the blood of its noblest sons—a fitting sacrifice to the demon of religious intolerance and political despotism.

Should Utah be sacrificed, every guarantee of the liberty of American citizens would be swept away, and the poisonous fangs of faction be fairly fastened on the vitals of the nation.

We would do away with religious antagonisms through the overshadowing influence of a faith which inculcates the principle that God has given to all men the privilege of worshipping anything or nothing, as they may elect. We would cleanse the issues of life by organizing and regulating the associations of the sexes upon pure principles and abolishing those social customs which tend to depravity. We would harmonize the antagonisms of capital and labor by making their interests inseparable.

To inaugurate these important changes we would concentrate individual energy and action into one grand motive power, creating one general harmony for the accomplishment of man's greatest good. This has roused to action the opposing elements of religious intolerance and political aggression. Other questions are mere side issues.

The blood of the Prophet Joseph Smith has dedicated American soil to the growth of this principle, and Utah, with her union of religious faith and political action, with her concentrated settlements, her joint enclosures, and her numerous co-operative institutions, indicates the progress which has been made in the practical realization of this principle.

The corrupt administration of the general government, the tendency to centralization of power, the antagonisms of religious sects, of race, of sectional interests, the homogeneous character of the people, the weakening of the Constitutional bonds which have heretofore bound them together, by repeated innovations, all tend to one final result—the dissolution of the republic in the throes of violent revolutions. Utah, being somewhat ahead of the age in the fundamental principles of social progress, is forced to the front in this great battle for conservatism.

These facts tend to create an intensity of interest in her material development, in the spirit of her people, and in passing events transpiring in her borders.

JAMES A. LITTLE.

What can be more startling than to see a delicate and fascinating young lady with a long train suddenly turn round without giving the unsuspecting individual behind her any warning whatever, gently stoop, reach back with her right foot and kick desperately? She is going to cross the street, and is merely switching off her train for the new direction.

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