

not made any quotations from that. It, too, was sustained and contributed to by merchants in this City who seek the support of this people. I am informed, however, that the one at present published here is now issued without an editor's name to it.

It may be said, and is said by a great many, that this outside element has brought us trade. We have heard it stated time and time again that until the advent of Colonel Johnson and his army we were destitute of a circulating medium, but that since that period we have increased in wealth, money is more plentiful, and we have grown and spread abroad. And they take the glory to themselves and say it is their presence here that has produced this change. If this be so, the withdrawal of our support will make no difference to them. They cannot complain if we withdraw our support from them, because, if their statements be true, we are likely to be the greatest sufferers from this withdrawal. But let them test the truth of this themselves practically as we intend to do.

It is very plain to be seen, from the extracts which I have read to you, what the intention is, we have seen it carried out before at other places where we have dwelt. As soon as we began to increase in wealth, to build comfortable houses, and to open farms, the cupidity of our enemies was excited against us. When we came here we were poor and poverty stricken. We possessed nothing to excite anybody's cupidity. It was hoped that we would perish in the wilderness; but when it was found that we had money, there was a class, who, like vultures, scenting the carrion from afar, came here, and to hear them talk one would have thought that the "Mormons" had thousands of friends. Why, they always sympathized with and pitied us! they always felt kindly towards us and though, we were a very much abused people! Unfortunately, we never heard that that they were thus sympathetic or had any feelings of kindness towards us—we had never seen their publications appealing in our behalf, or heard their voices imploring the authorities or the parent government to shield us from the attacks of our enemies. We had never heard anything of this kind, and should never have known anything about it had they not come and communicated this pleasing intelligence. But, unfortunately the knowledge came too late for us to avail ourselves of it.

Allusion was made here, yesterday, to the fact that not one of those who have fattened at our expense ever lifted up his tongue or voice, or used his pen in defence of us in times of difficulty or danger; and should there be danger to-day, and we be menaced from without in the most unjustifiable manner, you would find that these fair-weather friends would soon take their flight and leave us to our fate, just as their predecessors did when the army came here from the east, as I met a whole company of them going to California by the southern route. It may be said "these are exceptions." I do not doubt but there are men among our merchants who are very fine men. I would as soon deal with them in the eastern States as with anybody else; but it is because they are in Salt Lake city that I am opposed to them. "Ah, that is exclusive," it may be said. I confess it is exclusive. I do not want a power to be brought into our midst as the wooden horse was into Troy. I do not want a power in our midst inimical to us, and that, as President Young has said, poisons everything around it. If such a power flourishes here, I wish it to flourish without our aid, and subsist without us contributing to its subsistence. If it can sustain itself after we have withdrawn our support, well and good. If there is government patronage and travel enough to sustain a class of this kind in our midst, all right, I have no objections. But the point at issue is for us to withdraw our support from this power, leave it to itself and sustain ourselves, and trade with those who are one with us in building up the kingdom of God. If outsiders want a paper, Sunday Schools and preachers, all right, if they sustain them themselves. Then they are in the hands of God. But while we sustain them or contribute of our strength to do so, we have no claim on the providence and deliverance of God our Heavenly Father. We can not ask Him to deliver us from a power that we ourselves have fostered, and which we are sustaining. As I have said, if they were in the East we would have no objections to do it. Some can not see any difference between sustaining them here or elsewhere. Why, when they are there they have no interest in exciting a crusade against us. If

they have no contracts to get, it is no object for them to have thousands of soldiers here. But while they are here it is an object for them to try and create a feeling against us in the East. It is an object with them while here to try and have men of their choice elected for city and Territorial offices, and to get the whole machinery of the Territorial government into their own hands. Why? Because they are here, and consequently their interests are here; but if they were in New York, Chicago, London or San Francisco they would have no interest in any of these things. They would look at our money and be as glad to take it as anybody else's money.

I expect some of our friends will say this is a confession of weakness on our part, and that we are alarmed for the perpetuity of the power of the Priesthood. Let it be granted; I am willing they should put this construction upon it. I care not what construction they put on our words or our addresses during this Conference. The fact is we want to warn the people, and to stir them up to the necessity of taking the course we are urging upon them. That is our duty, and it makes no difference what others may think about it. Time will prove whether the Priesthood will be perpetuated or not, or whether the majority of this people will give heed to those who are not of us or not; and whether they will apostatize because they can get goods cheaper from an outsider than they can somewhere else, even if such is the case, which however is not true. Time is the great rectifier of all these things. We may labor for a time under misconception; but we can afford to wait. We shall outlive all erroneous ideas.

There are a great many points connected with this question which might be dwelt upon. It is an important matter, and one that should claim our earnest attention and calm consideration. The question is, Will we sustain the Kingdom of God or will we not? Will we sustain the priesthood of God or will we not? This power of which I have been speaking, or more properly, this antagonistic class in our midst, flatter themselves with the idea that when it comes to the test this people will desert their leaders and cleave to something else. This is an illusory hope. The Latter-day Saints know too well the source of their blessings. We have obtained a knowledge from God respecting this work; we know that it is of more value to us than all the earth besides. As I have said, we have forsaken former homes for it. The great majority of the first settlers came without shoes to their feet, and passed the first two or three winters in mocassins, and ate but a very scanty allowance of food. What was this for? Because we had obtained a knowledge of the blessings of the gospel of Jesus Christ. It is no less dear to us now that twenty-one or twenty-two years have elapsed. God has proven to us that He is still willing to bless and sustain us and to give us the victory over all our enemies. He has endowed His servants with superhuman wisdom to guide this people. We have seen this and we rejoice in it. Amen.

GENERAL F. P. BLAIR AND HIS SPEECH.

THE Democratic candidate for Vice-President of the United States—General Frank P. Blair—made a speech at Indianapolis, Indiana, on the 23d ult. Some Democratic journals say that it was the largest meeting ever held in Indiana, and they also endorse the speech as a great one. But after such a speech as this from a man aspiring to the second highest office in the nation, we do not wonder that Indiana went so largely Republican. From the hour that speech was made no judicious Democrat could have entertained any well grounded hopes for the success of his party. No candidate for office in that State, however great his popularity, could bear up under such a load. Hendricks and the other Democratic leaders should have prevented his speaking in Indiana. After reading this speech we are not surprised that there should be an anxiety manifested by leading Democrats to change their standard-bearers for the coming conflict, or that the leading Democratic journal in New York should announce that the views of Governor Seymour and not those of Blair should be regarded as the basis of the campaign; and that the ticket would be stronger if some other name were substituted for Blair's.

Charity would have suggested to us that it was an after-dinner speech, made while the speaker was still under the influence of previous conviviality. But we are prevented from exercising this

charity by this statement which we find in the commencement of the speech:

"I shall be compelled to tax your patience to-day by asking you to permit me to depart from the old and well established custom in your midst, that of delivering my speech *extempore*; and I shall beseech your patience in listening while I read the observations I intend to deliver to-day. I ask this of you because our opponents have been so assiduous in misrepresentations of that which I have said heretofore, and in making speeches for me that I never made myself. I intend to-day that there shall be no mistake about it, and will read from the manuscript which will afterwards be printed."

Of the effort in general it is not necessary for us to speak at length; we may say, however, that it is the most incoherent, incoherent and badly written speech that we have read in a long time, and would not be worth five minutes' attention if the speaker were not one of the nominees of a great national party. General Blair has had, we understand, a collegiate education; but he certainly does his *alma mater* no credit in this effort.

The demagogue is apparent in every paragraph of his speech. He finds fault with the Republican party, because some of its members, having once been in favor of universal suffrage and desirous of securing that right to American women, now have abandoned that doctrine, have stripped the people of the South—men and women—of that right, and have given the power to the negroes. To use his own language, they have made an effort to clothe the negro with suffrage; but no attempt of any kind has been made in behalf of the women. After a column and a half's talk, he turns

"From the military and political aspect of the charges we have to encounter, to those which they are likely to give to our dearest social relations. What is to be the effect of negro manhood suffrage—negro manhood suffrage, and invited to come in and take control of our fair countrywomen? It is all Mormon suffrage—this whole brood of new citizenships 'without distinction of race or former condition,' is all of polygamous origin. What sort of government is likely to be established with these different people wielding the suffrage denied to white men? Will they not gladly, with the countenance of our military chief, vote that government of social equality with the best part of our race—the women—which they may establish in the laws they make for them, while the objects of these laws are denied all right to vote? In the course of time, with negroes, Chinese, Indians, Mormons, of all nations in certain sections of the country making its laws, what is to be the portion of the gentle sex?"

In reply to his own question he makes lengthy quotations to show what is the condition of women among the negroes in Africa, the aborigines of this continent, and the Chinese and other Asiatics. He then says, that all decent people

"Understand that giving the suffrage to ignorant and vicious negroes, and taking it from the educated and enlightened white race, is the best method of reconciling the country to the military dictatorship which is designed. I repeat that the degradation of the suffrage is the destruction of the negroes, the Chinese, the Indians, the Mormons, and all the polygamous nations of the natural spawn of military despotism."

"We are not to be surprised, then, that our Radical Mormons have abandoned that vein of universal suffrage in which it originated—that of admitting our fair countrywomen to vote. Their equal influence in the elections would never permit the polygamous nations to incorporate with our people."

"The Reconstruction measures of the Radicals," he says, "operate to establish four millions of blacks over eight millions of white people by a controlling suffrage, to hold the most beautiful and excellent females of the earth without the privilege of voting."

And he continues, "the States, themselves, in which the black minority is thus prerogative, are denied expressly, the right accorded by the Constitution to all the States, of altering the suffrage."

He asks: "Does not this plainly speak the purpose of the Radicals to be the opening up of States, in which polygamous races are given the sway, to the Mormon devices of multiplying laborers by enslaving women. The importation of Coolies, South and West, the disfranchisement of educated whites, as a means of accomplishing their expulsion from these regions, look as if they invited such results. The Salt Lake enterprise may assist them."

The Republican party has not pleased him in their policy. We imagine this would be very difficult for them to do under any circumstances. But they have been particularly unfortunate in doing so in their treatment of polygamy. He says:

"I well remember that the Republican

party, when it assembled in National Convention, passed, among other resolutions, one denouncing 'those twin relics of barbarism—slavery and polygamy.' We have seen that in reference to slavery it has redeemed its pledge by subjecting the civilized white race to the barbarous negro; and I think it can be clearly shown that instead of extirpating the other 'relic' of barbarism, it has taken that institution under its especial protection, and if its policy is allowed to prevail, giving the suffrage to all men without regard to race or color, or previous condition, this disgusting practice will become permanent and all pervading, and will exert a controlling political influence in America."

And then he asks:

"Is it possible that some contingent political advantage is foreseen when the politicians 'of the party of moral ideas' may see in the extension of the practice of Utah a solution of their difficulties arising from the great and increasing majorities against them in the free States of the North?"

And has it come to this, that the Democratic candidate for Vice President of the United States has no better arguments to use against the Republican party, before the "largest meeting ever held in Indiana," than to accuse that party of sympathy with the Chinese and Indians and with entertaining a desire to extend the institutions of Utah over the United States? It might be thought that no man in the United States, however ignorant and unfamiliar with politics and politicians, if in the possession of his ordinary faculties, would ever think of enunciating such an idea; but for a man occupying his position to do so is astounding. We can only account for it on the ground that having a paucity of ideas of his own, he concluded he would borrow somebody else's. All his statements about the negro, are but a re-hash of Professor Draper's, in his work on the future civil policy of America. He has evidently been reading that work recently, and he has borrowed largely from it to embellish his speech. Professor Draper's ideas, as he wrote them, are clear; but when Gen. Blair tries to repeat them, and uses his own language to do so, they are decidedly muddled.

It may be a very effective piece of clap-trap in Gen. Blair's estimation to ring in the "Mormons" and the institutions of Utah as having some connection with the Republican party; but we are convinced his audience, and the public who read his speech, will fail to see the connection. He should study the history of Stephen A. Douglas, and profit by his example. He thought he could make capital by denouncing the "Mormons" in a speech; but he miserably failed: he stultified himself and brought down upon himself the condemnation of his own party. Already the same results are following Blair, and he will learn that this speech will have an effect the opposite of what he intended it should have, and this, too, whether he secures his election or not. For ourselves we much prefer a Republican who openly declares it to be his principle to war against polygamy, to a man, who while professing to be a Democrat, is recreant and false to every principle of Democracy.

Died:

At Ogden City, on the 25th ult., of inflammation in the bowels, aged 6 months and 15 days, Wilford, son of James and Polly Packer, of Franklin, Cache county.

This is the fifth child brother and sister Packer have lost in infancy. They feel the bereavement is hard to bear, but from the knowledge of truth they have gained, they submit to the will of Heaven, realizing that all things work together for good to those who love and serve God faithfully.—(Com.)

In this city, October 8, 1868, Susan L., wife of Herman Hyde, aged 80 years, 5 months and 12 days.

She was baptized in Worcester, England; was a faithful saint, and was beloved by all who knew her.

At Bountiful, Oct. 26, at 2 a.m., Eliza, wife of Edwin Parker, and daughter of Thomas and Sarah Burningham.

In this city, Oct. 23th, Sophia, wife of L. P. Edholm, aged 25 years and 18 days. Deceased was born in Lolland county, Denmark.

Scandinavian Starline please copy.

In this city, of inflammation of the bowels, on the 27th inst., Hyrum, son of H. E. and Annie Bowring, aged 6 months and 3 days.

O. H. ELLIOTT & Co.,

Hooper's Corner 1st South & East Temple Streets,

Wholesale and Retail Dealers in

BOOKS & STATIONERY,

Constantly on hand

A General Assortment of

SCHOOL BOOKS,

Miscellaneous, Historical, Scientific and Medical Works, Blank Books, Paper and Envelopes, Pens, Ink, &c., &c.

W31:tr