

GEORGE FRANCIS TRAIN'S SECOND LECTURE.

LAST night Mr. Train delivered his second lecture at the Theatre in this city, his subject being, as before announced, the "Doctor, Lawyer and Clergyman." His lecture extended considerably over two hours, and, as on the evening previous, he kept the audience wide awake and deeply interested, as was evinced by their frequent and hearty outbursts of applause.

He commenced by saying we are a proud people and well we may be, for time in its flight has never seen a nation which has spread and increased in power as ours has. Westward empire and civilization are marching, but from the east all civilization,—law, science, the arts and commerce—has come. How few there are who think that all the white races and the civilization of the world exist between the degrees of 35 and 50. On this isothermal belt, about six hundred miles wide, have all the civilizations of the world flourished. Away from the East, in the dim past, came the twenty-five magic letters of the alphabet, from which the mightiest literature of the world has sprung; from the East, too, came the numerals, from which we have manufactured the figures of the world. From Egypt came industry, law from Rome, art from Greece, philosophy from Germany, commerce from England, all have worked their way westward, working out the idea of progress. (Cheers) Away down in the extreme East the building of cities commenced. There in China, are Peking and Canton; onward still there are Bombay and Calcutta; coming westward, there are Rome and Carthage, then Berlin, Vienna, Paris and London; and coming further west still, with the march of empire across the Atlantic, are Boston, Philadelphia, Baltimore, Pittsburg, Buffalo, Cincinnati, Chicago, St. Louis, Davonport, Leavenworth, Omaha, Denver, Cheyenne and on until we reach Salt Lake City and San Francisco. On the same belt we find all the empires. First the Chinese, then the Indian, Persian, Roman, French, English, and finally the American Republic.

Mr. Train then recited a twenty-lined history of the world, written while on the summit of one of the Rocky Mountains when on a trip with a party of gentlemen not long since, and gave the British Lion another severe castigation, and ridiculed the "Dundreary" foppishness, and other traits of character so conspicuous among the British people. He alluded to England simply because this country had been ill-treated by her. But while he was opposed to England sending her manufactured goods to this country, he liked to see the English people come with their brains, genius and knowledge, to put up factories, as he was glad to see the people of Utah were doing; and if they continued with their co-operative system, they would soon be able to supply a million people in the surrounding Territories (applause). When I touch England, said he, I am not touching the English workingmen, but only a country which is doing so much to enslave the masses. You remember how our fathers came to this country,—a band of poor shivering pilgrims. Down went the forest trees and up with the log cabins and school houses, but England called for taxes, more taxes, which we paid for generations; and when we asked to be represented in the British House of Commons we were treated with scorn. We went on cutting down trees and peopling the western wilderness at the rate of seventeen miles per annum, and up went great cities until we became a nation, and then we refused to pay taxes without representation, and overboard went the tea and we kicked England out of the country. That was in our infancy. In 1812 England insulted us and then, in our boyhood, we served her in the same manner. It is only now, when we have forty millions of people that a race of cowards has been graduated, except in their own country, fighting one another. You remember in '57 how 600 "Mormons" at the head of Echo kept an entire army at bay. (cheers) When your camp-fires were lighted in all directions making it appear as if you had 60,000 "Mormons" when I do not suppose you had a hundred old flint locks that could have been made available. If you could frighten them under such circumstances, what can you do now with a hundred thousand Mormons ready to fight for their religion and rights? (Cheers). Because I see, that with our forty millions of people, we are degenerating into a race of cowards, I am anxious to introduce a new order of

manhood in the country, an order which, one day, will elect for President of the United States a man who, instead of violating every righteous principle, and then going to some church and praying over it, will practice the principles the Savior taught.

After some further preliminaries, in which much humor and drollery were evinced by the lecturer, he said "Last night I stated what I would lecture upon, and I used these words, 'The lawyer, doctor and clergyman are the crutches on which diseased, discordant and despondent humanity hobbles through the world; one takes possession of your body, the other of your pocket and the other of your soul.' I propose to show you what they are doing in the Gentile camp, and I am the only American who dare do it. To begin with M. D. means 'money down.' He then ridiculed the custom, so prevalent among doctors of calling every disease 'a cold.' No matter whether it was disease of the lungs, liver, stomach, sciatica, neuralgia of the tooth, or anything else, even if you break your leg, said he, they will swear it is cold. "Now," said the speaker, "this is the height of absurdity; it means nothing whatever. What you call cold is often the effect of intemperance at the dinner or supper table in overloading the stomach and committing other outrages against health. You sleep with your windows shut when they should be open night and day; you drink five or six glasses of water at dinner; and you should never drink at meals, for it is impossible for the food to digest when it is deluged in water, tea or coffee. Liquid should never be taken into the stomach until two hours after eating. Your colds are often the result of going to Gentile bar rooms and drinking gin, brandy or whisky; and after having polluted your system and brought on disease by outraging the laws of health, you go to some little, one-horse physician, who never saw you in his life, and whom you would be ashamed to ask how to build a railroad, establish a factory or launch a ship, and ask him to put you right. How absurd is such a course!"

The lecturer gave some very excellent advice in this division of his lecture, exhorting the people to be temperate, to keep the body clean, and never, under any circumstances, to take medicine, which, he declared was always a poison. He expressed himself in strong terms against vaccination: said Jenner was a man who ought to be handled by a vigilance committee, he having caused death and disease to more children than anything else known. The idea of taking vaccine matter, a symptom of disease in the animals from which it was taken, and often taken from the body of a child tainted with syphilis or scrofula, being injected into the veins of a healthy child, thus forever afflicting it with the same horrible maladies, was monstrous in the extreme. He would tell them of one certain, unfailing sign of serious derangement in the system, and that was when the lips turn pale or white. Whenever this is discovered, it is a sign of the approach of apoplexy, paralysis or death; and if you wish to ward off their approach, eat less, drink less and take no medicine. "One thing more," said he, "I would like to know, and that is, is a doctor a better man than a lawyer or clergyman? Has he not the same desires and passions as other men have? Yet, according to the rules of our society in the East, every woman in the country must have a man-doctor, and he is allowed to go into the bedrooms of our wives, daughter, sisters or mothers, and stay there all day if he likes, while we are shivering out in the cold. I would like to know why this is allowed, therefore I advocate woman suffrage, that we may have women doctors there as you have here (cheers). In the East the people are being destroyed by the instruments of the doctors; thank God such a thing as a speculum is not known in Utah! Another thing I am glad to learn,—that in your dispensation such a thing as syphilis or scrofula is unknown among the rising generation; but in the East, under our system of civilization, we are rotting off with those diseases in every city.

Having touched upon the doctor, I come now to the lawyer. The very nature of his business makes him a thief. A lawyer will take a fee from a murderer and labor with all the power he has to procure his release and restoration to society as quick as he would procure his conviction, provided only that the murderer reaches him and engages his services first. These men get to be talkers in their native villages, and becoming accustomed to hear their own voices, they become leaders in the country. They then go to Washington, and the result is that out of seventeen presi-

dents of the United States fifteen have been lawyers. The majority of those elected to the Senate and House of Representatives are lawyers. Three fourths of the diplomatic representatives are lawyer; the lawyers get hold of the military appointments and of the appointments in the custom houses, and, in fact, wherever there is any stealing to be done there you will find the lawyers; and you will find them in every position from the little country court house to the White House, and they keep the country in an eternal wrangle. There have been times in the history of the country when we were not cursed with lawyers, and when our people were so honest that in all their business transactions a simple I. O. U. was considered sacred and of all the force of law amongst them. "But now," said the speaker, "if I want to give you my old hat, you must have a senseless and almost interminable formula drawn up by a lawyer." This form was gone through by Mr. Train, to the great amusement of his hearers.

With regard to religion, I say what a curse it is! You take the clergyman of our nation and I maintain they are doing more to damage the morals of the people than all others in it. I step out of the ranks as a teacher of the people. Our clergymen in the East, or the very great majority of them, have very small salaries. We have thirty thousand pulpits preaching the doctrine of the Savior, which is Peace, and forty millions of people who are preaching the doctrine of Moses, which is Force. These clergymen come before the people, who pay all the expenses of the footlights, bells and advertising, for clergymen always have the bells rung, and they do more quack advertising than anybody else on the face of the globe. They preach the dull, stupid dogmas of the past, taking their hearers back a couple of thousand years; they don't preach about anything going on now. They get up into the pulpit and tell the people to go down on their knees and practice humility. I want to know where they find humility in the character of the Savior. We all remember reading that on one occasion, after his mother had anxiously sought for him three days, she found him, at last, in the temple, and though only a boy of twelve years, he was *contending with the elders*. That is the kind of humility I believe in.

I heard an old proverb once, which said, "Youth should be seen, not heard;" that kept my mouth shut for five years. I then heard a proverb which says that "Gravity is a cloak for ignorance," and I have been talking ever since. Men in the East do not go to church to hear the preacher, but to please their wives, and while the preacher is delivering his dull sermons they concoct their plans for building ships, steamboats, railways and telegraphs. Some go to church just to set a good example, as they call it, before their children, rearing them under a system of hypocrisy. Men and women will tell their children that God made us, when they know very well God did no such thing; and when a little brother or sister comes along, these same children are told that it came from the soap barrel, or from under a tree, or something else equally ridiculous or untrue, and the poor little things grow up liars through the force of their education.

The clergymen, I say again, instead of attacking the evils that are so fearfully prevalent in society, preach the dull, dead dogmas of the past. Why, I do more real preaching, in one of my lectures, when assailing the evils produced by the traffic in whisky and tobacco, than all the pulpits in the East in a year; and, of course, I damage their trade, and they call me names, for it will not do to have a man practice what he preaches. I want them, in their preaching, to talk in this style: "Bro. Jones, I really wish you would shut up that grog shop for I think it is a horrible thing. I know women and children who have been starving through your accursed traffic, and if you do not stop it they will soon be in their graves, starved to death. You are setting a terrible example before the people." Or, I wish them to say, "Bro. Robinson, I wish you to shut up that gambling den, and stop playing 'poker' all day on Sunday, you are ruining young men." Or, again, "Sister Johnson, I advise you to get married, it will improve the morals of the place, and set a better example." But instead of doing this, and setting their faces against evils that exist on every hand, the clergymen go back to Peter, Judas, or something of that kind, and do not take the right path to improve mankind.

Then again here is a son of temperance, a follower of Father Mathew, who is practicing self-denial and has taken a solemn oath to 'touch, taste or

handle' any kind of intoxicating liquor; yet the clergyman takes this man into the church, and kneeling down at the foot of the pulpit, there and then gives him wine in the sacrament, notwithstanding his solemn oath never to taste it. Thank God, you in Utah, have established a new regime and have introduced water in your sacrament.

The speaker then convulsed the audience with laughter, giving an illustration of an old orthodox sermon. "Now, you see," said he, "there is not a word about Brother Robinson shutting his gambling saloon, Bro. Jones his grog shop, or about Sister Johnson getting married."

Religion, said the speaker, is a mere matter of comparison and knowledge. There are thirteen hundred millions of people in the world, out of which only three hundred millions are called Christians,—probably two hundred millions of Catholics, the remainder Protestants. I want to know something of Protestants about religion; they refer me to that old he harlot Henry VIII. who because the pope refused to allow him to carry out his ideas in matrimonial affairs, established a religion of his own,—the Protestant faith. I go to the Catholics and they tell me they got their religion from the Jews, and if I go to the Jews they say they are not ready to answer. The Savior was a Jew and his mother a Jewess, and I find half the Christian world worshipping a Jew, and the other half a Jewess. But how about the other thousand millions? Are they all to perish? I cannot imagine any such thing. I traveled to China, after visiting the islands of the East Indian Archipelago, and in China I saw five hundred millions of people. I said to them will you be kind enough to tell me about your religion. I found that they knew nothing about Protestants, Catholics, Methodists, Presbyterians, Universalists or any of the orthodox parties of Christendom nor even about my grandfather, the Rev. George Pickering, a prominent man among the Methodists in Massachusetts. Their spiritual head was Confucius, he lived six hundred years before the Christian era. He had no father, mother, uncles, or aunts, relations or predecessors of any kind. There was a commotion among the elements, the sky opened and Confucius made his appearance. Upon inquiry I found that the platform of their faith was the same as that of the Christians,—honor thy father and thy mother, and love thy neighbor as thyself. I found there the most honest and best educated people on the face of the globe. Five hundred millions of people who pay their debts on the first day of the year. The tea comes from far away in the interior of the country, and has been carried on a hundred and fifty years, and is sent in cases packed by Chinese, yet such is their honesty that no white merchant ever found a case deficient in weight. There, too, every child is taught to read and write. But in this Christian land, which sends missionaries to China, there are tens of thousands who never learn to read or write, and all through the land we are robbing and cheating each other. It is "John, have you watered the rum and tobacco and sanded the sugar?" "Yes, sir." "Then come to prayers," or "have you charged that barrel of flour?" "Yes." "Then charge it again before you forget it." You can't go anywhere but you are cheated; and we have shoddy for breakfast, dinner and tea; shoddy inside, outside, frontside and backside, and everywhere one continual cheat, and yet we are the people who send missionaries to Christianize China.

On leaving China I went to Hindostan, with its two hundred millions of people. Said I, "who is your head centre in the spiritual world?" Buddha. He lived four hundred years before the Christian era. He, too, was without progenitors, and came from a tremendous crack in the side of a mountain. The platform of their religion was precisely similar to that of the Chinese and Christians—Honor father and mother and love neighbor as self, evil communications corrupt good manners, &c. This made seven hundred millions. I came along to Persia, and then to Arabia; the former, worshippers of fire, their head man Zoroaster. He, too, was without progenitors; and their religious platform was similar to the others. In Arabia, Mahomet was the founder of their religious system, and he inculcated the same great principles,—Honor father and mother, &c., &c. And this makes nine hundred millions, in addition to the three hundred millions of the Christian world. I merely refer you to these things to show you that previous to our time everything pertaining to religion has come in some other than the natural way; and it is