

and becomes the property of the whole Church; therefore what inducement would there be to soil my soul and bring a blot on my character by taking advantage of my neighbor when it is not going to specially benefit me?

I look upon this principle as one of the greatest principles to save people from avaricious and sordid feelings that God has ever revealed. It will have a tendency to check dishonesty and remove want. It will have a tendency to stop stealing and to cure the evils under which mankind have groaned from the beginning until now. In the gospel of Jesus Christ there is a remedy for every evil that exists among men. Here is the "social problem," that troubles the minds of all nations to-day. The cities of Christendom are crowded with prostitutes; their young men are destroyed in the dawn of their days by the terrible crime of prostitution. How shall these fearful evils be cured? Has there been sufficient wisdom found among men to do it? No; they have confessed their utter inability to cope with it. It is overwhelming them and sweeping them off like a flood throughout the length and breadth of the land, until physicians say that half the diseases that prevail among mankind in Christendom are directly traceable to this devouring evil. What is to correct it? I answer the Lord through His people,—the Latter-day Saints is revealing the remedy. You travel throughout the Territory of Utah,—from Bear Lake in the north to St. George in the south, and what do you see? You see a people free from secret diseases, you see a people free from the dreadful curse of prostitution. Our young men and maidens grow up in all the vigor of health and there is nothing to sap that vigor and lead them to a premature grave. Then what is to correct these evils in the world? The plan which God has revealed. It will bring about a pure condition of things. If it were universally adopted the "social evil" would be removed, and prostitution would soon cease to exist on the face of the earth.

Will this plan,—this glorious Order which God has revealed correct the other evils with which the world is afflicted? Yes, when that Order is universally established there will no longer be any temptation to steal, defraud one's neighbor or to commit any wrongs of this kind, for it is said, and truly, that the love of money is the root of all evil. The Order of which I speak will correct these evils because there will be a treasury in the midst of the people from which those who are worthy can get that which they need to sustain them in their stewardship, and into which all who have a surplus will pour their wealth until it will become the common property of the church; and the church under this organization which God has revealed will become a great and mighty power in the midst of the earth.

We have great power now though not numerically strong; we are not a very great people so far as numbers are concerned, but we are strong because we are united. The more wealth we have the greater is our power, because the President of this church can control this people, therefore the people have power, and when our wealth shall be controlled by the President of the church we shall have greater power in the earth than we have to-day. But will that power be used for hurtful purposes? No; it will be used for beneficial ends, for the amelioration of the condition of the human family, for the practical inauguration of these great and glorious principles which God has revealed; and it is to bring you to this condition that the elders are laboring as they are; it is to bring you to this oneness that they labor as they do continually,—that they travel and preach to and exhort the Saints all the day long to listen to the counsels of God.

Although it has been deferred a good while it will yet be accomplished and fulfilled and the people brought to a condition that is desired.

Much more might be said on this subject; but I am intruding on your time. May God bless you, my brethren and sisters, and prepare us, as a people, to receive the revelations of His will, which are true and perfect and intended to elevate and exalt us, and to bring us back into His presence, there to be crowned with glory and immortality; which I pray may be the case with us all in the name of Jesus Christ. Amen.

CELEBRATION OF INDEPENDENCE DAY.

Yesterday, the 5th, having been set apart in this city for the celebration of the national birthday, every preparation had been made to honor the anniversary of American Independence.

At the time appointed the members of the several Ward Sunday schools and the representatives of the various branches of labor and industry carried on here, also portions of the military organizations formed in procession in the following order:

The Martial Flag, (stars and stripes) followed by Captain Beesley's Martial Band and a detachment of Cavalry, under Lt. Col. J. R. Winder. Agriculturists in wagons, with banner inscribed "God speed the Plough, Spade and the Dairy Maid." Implements of

labor, corn, wheat and other products of the soil filled the wagons. Two of the vehicles contained a very fine illustration of the rise and progress of the Territory, one being laden with sage brush, greasewood, rabbit brush, etc., with a banner inscribed "The Valley as it was in 1847." The other inscribed "The Valley as it is," was laden with a very choice assortment of the finest fruits and flowers; we noticed also strings of cocoons, showing that by the energy and perseverance of the people the once sterile desert had been converted into a blooming paradise.

The Mechanics' Union carried a magnificent banner, painted by Dan. Wegeland, Esq., on which were designs representing the principal branches of manufacture and trades in the city, over which appeared the words: "Home Manufacture. All kinds of pay taken."

The Engineers presented some beautiful designs of their handicraft, among which we noticed a miniature locomotive, and miniature reapers and mowers. The next in order were the Tanners, Gunsmiths, Wagon Makers, Tanners and Carriers, Harness Makers and Bakers, all with banners and representations of their respective trades. The Book Binders and Paper Makers made a very good display. The Deseret Typographical Union No. 115, comprising the Printers attached to the different offices of this city, were next in line in a handsome car representing a printing office, with the types busily engaged at the case, and pressmen printing and circulating handbills for the afternoon and evening performance at the Theatre.

The Parent Co-operative Wholesale Store, as well as the Ward co-operative and other retail stores, were well represented.

The Photographers, Butchers on horse back, livery Stable men in carriages, Rope Makers, Shipwrights with the sailing boat "Deseret Queen" fully rigged and manned by crew, were next in the procession. Then came Croxall's Brass Band and Capt. Crow, with detachment of 20th Ward Militia. The Deseret University headed by a handsome banner on which appeared in relief, "University of Deseret," surmounting figure of Minerva, with the inscription "Protectrin Scientiar et Artium."

Robert L. Cambell representing the committee of the "Board of Regents," accompanied by Professor John R. Park at the head of the Faculty of the University headed the School and were followed by eight students carrying two large globes and philosophical and school apparatus. They were followed by thirteen young ladies dressed in white, with red sashes, representing the thirteen original States, with the Stars and Stripes floating over them; then followed thirty-seven young ladies dressed in white with blue sashes, representing the States of the Union with the name of each state in bronze, on the sashes.

In their midst was a handsome banner inscribed "The Union inseparable," with figure of two hands clasped.

The Territories were represented by the nine ladies, with banner containing the national escutcheon with the circumscription, "The Territories, our hope is in the future."

The young men of the University brought up the rear bearing sextants, quadrants, telegraphic instruments, and banner with the following sentimental motto: "Our nation's prosperity lies in the education of her children."

The University was followed by the children of the different Sabbath Schools of the City and citizens in carriages and afoot.

By about 11 o'clock an immense mass of people,—including the procession, and citizens who had had no part therein, numbering about ten thousand were seated in the New Tabernacle; there were also several hundred outside unable to obtain admittance.

On the stand were Presidents B. Young, G. A. Smith and D. H. Wells; Elders John Taylor, W. Woodruff, Geo. Q. Cannon, B. Young, Jr., and Joseph F. Smith, of the Quorum of the Twelve; of the Committee of Arrangements, R. T. Burton, H. W. Lawrence, S. W. Richards, W. Jennings, Esqrs.; President Joseph Young, and Associate Justice, Hon. C. M. Hawley, orator of the day; Marshal J. T. D. McAllister, and Captain C. K. Garrison.

The assembly was called to order by the Marshal; the choir sang the anthem "America;" prayer was offered by the Chaplain, Geo. Q. Cannon, after which Captain Croxall's brass band played "Hail Columbia."

Col. David McKenzie read the "Declaration of Independence."

Captain Parkman's or 10th Ward

Brass Band, played "Star Spangled Banner," after which Associate Justice C. M. Hawley, orator of the day, delivered the following

ORATION.

MR. PRESIDENT, LADIES AND GENTLEMEN,—Fellow Citizens.—Not having received your invitation, through your Committee of Arrangements to address you on this occasion, until Friday noon last, my preparation has been necessarily hasty and imperfect, I therefore beg your kindly consideration and forbearance, of what I may say.

We have met to celebrate the ninety-third anniversary of the Independence of the United States of America.

Never since the achievement of our Independence has the nation had greater occasion for rejoicing than to-day.

The cost of our Independence and Nationality gives to them value. Not costly in dollars only, but in human sufferings—in desolated homes, and in blood, and tears and life.

The great achievements of our revolutionary war thrill our hearts to-day with the same emotions that animated our fathers. But in looking back to that calamitous and yet glorious event, and when we compare it with our great struggle for our present unbroken nationality, we find that our generation has encountered greater waves of desolation, and mightier tides of death than did our great fathers of the American Revolution.

Before the great rebellion, our country stood beautifully and gloriously among the nations of the earth. Upon her robes of State there was but one spot of hell, and that shone with horrid contrast with its pure white drapery.

Had this spot never been there, or had the wisdom of our fathers washed it out, or had they put it in process of Constitutional extinction, we should have been saved from the slaughter of 500,000 men and the complete desolation of nearly half our domain.

But instead of this, slavery was not only permitted to remain, but to increase in numbers, and in its territorial limits and political power until it held the Government and all our great commercial interests within its power of dictation and control.

Within the Government, from its foundation to the close of the rebellion, there were two great spirits or principles, in open combat. One was in favor of universal liberty and equality of rights; and the other, was in favor of reducing our laboring population to a condition of slavery and chattelism. These two antagonistic principles, were made the basis of numerous compromises, both in the Constitution and the legislation of the United States.

The first compromise was contained in the Constitution, and provided:

1st. That the foreign slave trade should not be prohibited prior to 1808.

2nd. That the slave States should have representation in Congress by the whole free, and three-fifths of all other of their population.

3rd. That persons held to service, (meaning slaves,) in one State, escaping to another, should be given up to the persons to whom such labor was due.

Following these Constitutional compromises, were Legislative compromises; to wit:

The first was in behalf of liberty and equality, and is known as the Jeffersonian ordinance of 1787, by which all that portion of the north-west territory embracing what is now known as the States of Ohio, Michigan, Indiana, Illinois and Wisconsin, was ceded to the United States by Virginia, on the express condition that the same should be forever free from slavery.

The second was in the interests of slavery, and is known as the Fugitive Slave Law of 1793, by which the liberty of all persons, white or black, was in fact committed to the power and control of a Justice of the Peace on an *ex parte* proceeding, without the right of trial by jury, and on the affidavit of an interested party, and without the right of filing counter affidavits.

The third was in 1820, by which the State of Missouri was admitted into the Union as a slave State, as a set-off to the admission of the State of Maine as a free State; and by which also was established the famous Missouri compromise line, prohibiting slavery north of 36 degrees and 36 minutes north latitude,—thereby implying that slavery might extend into the territory south of that line.

The fourth compromise, or concession to slavery, was in 1832-3, by which the French indemnity treaty was made and ratified, whereby the United States received \$5,000,000 francs on the claim of French spoils during the war of 1812 with England, but in fact it was intended as a blind to the people and to make the bargain popular, at a time

when slavery had become unprofitable, and the South were on the eve of emancipation; by reason of this treaty cotton, sugar and rice were admitted into France, and through France into all of Europe, almost duty free; and French brandies and wines were admitted into our ports almost free of duty. The result was, cotton went up from 5 to 18 and 24 cents per lb.—slaves from \$300 and \$500 to \$1500, \$2000 and \$2500 each. French brandies became as common as whisky, and both became the common beverages of that day, until lake after lake of blood and tears stretched along and in our midst like our north-eastern sisterhood of waters—with waves rolling to the skies, and bearing upon their bosoms the agonising wails and prayers of mothers and children, who were worse of than widows and orphans.

The fifth compromise was the purchase of Florida and the consequent Indian war of 1835.

The sixth was the admission of Texas into the Union in 1845, with an agreement to make five more slave States out of its territory.

The seventh compromise was the advance of our boundary line between Texas and Mexico, without agreement or treaty stipulation, from the River Nueces to that of the Rio Grande, in consequence of which was brought on the Mexican war of 1845; and about the same time, in the interest of slavery, we restricted our boundary line on the north with Great Britain, from 54 deg. 40 min. to (if I remember) about 48 deg.

The eighth compromise was in 1850-51, by which the infamous Fugitive Slave act was agreed upon and passed by both of the then great parties in power, and thereby striking down the *habeas corpus* act in defiance of every principle of humanity, as well as of the common law and the Constitution of the United States, making it obligatory upon all even at the North to become unwilling slave-catchers upon the *ex parte* affidavit of a professional slave-catching thief.

The ninth was in 1854, when the Missouri compromise line, before mentioned, was repealed, for the only reason that it excluded slavery from that portion of the national domain, north of 36 deg. 30 min., north latitude. At this time Kansas and Nebraska, now our most Western States, were then being rapidly settled, and by this compromise they had been solemnly declared free territories; but by this repeal they were, in violation of good faith, given up to a strife between slavery and freedom more terrible and bloody in its consequences than had ever before been visited upon any part of the nation.

The repeal of this compromise line, or rather the consequences flowing therefrom, did more (as all extreme measures do) to educate the people into the true nature of slavery and the true principles of our Government, and to convince the great masses of our population that freedom and slavery were necessarily antagonistic, and could not long co-exist in one government, than all that had before been said or done or that had transpired.

There was another compromise attempted, but not adopted. It was the "Kansas Lecompton Constitution," by which it was attempted to force slavery upon the people of that State, against the most solemn protest of the people, and without its being submitted to them according to the principles and practice of our Government.

The South, through the President of the United States, by his message to Congress, introduced it, and urged its immediate passage. Loyalty and power in the then dominant party, were made to depend upon the question—whether or not a person was friendly to the admission of Kansas into the Union as a State, under this Lecompton Constitution, when the whole world knew that three-fourths of her population were opposed to it.

Up to this time Senator Douglass had been a strong partizan—but this measure was too plainly in opposition to his favorite doctrine of "Popular Sovereignty." "Popular sovereignty" was chiefly instrumental in repealing the "Missouri Compromise Line." To go for the "Lecompton Constitution," in opposition to his doctrine of "Popular Sovereignty," was too inconsistent. Mr. Douglass saw this as plainly as his friends and political opponents. If he opposed the measure he would bring against himself all the power of the Administration, in connection with a united South. But in honor and praise be it said of him,—he resolved to sacrifice all this to oppose and defeat this measure. No man battled this inequity more manfully and patriotically. The friends of freedom rallied around him; on the other hand, the Administration and the South poured