

elements of life. In contemplating the fulfilment of things so clearly developed by the Prophets, I do not view it as do many, who suppose a revolution should take place in France, in Austria, in Germany, and the other nations, and that one revolution following another, would gradually emancipate mankind in every nation, and give progress to the principles of freedom, to liberty of thought and action, and to the free circulation of intelligence. We have seen it tried, and tried in vain. The people are not able to throw off those fetters of bondage, and that heavy yoke. Circumstances are against them. But Providence opens the way whereby they may liberate themselves—I mean the first and best spirits from all countries under the heavens. They may leave the old constitutions to crumble down in their own rottenness, and emerge from them, and come out where they may enjoy sufficient of the elements upon free, good, and equitable principles; operate upon these elements, and increase their numbers and powers by the union of the best spirits of all nations of the earth.

On the one hand the Chinese emerges from the institutions of ages almost immemorial, from the antiquated creeds and regulations that he thought every man in the world had been governed by for thousands of years. He emerges from that superstitious government, and lands upon these shores, and learns principles of freedom faster than he does the English language—his old traditions are swept away, and he is a man. But take that whole nation, and they could not be brought to think of liberty as we do; take from ten to a thousand individuals and put them where they may think, and they will think; and as they think, their old traditions will vanish one by one. At the same time the Spanish American follows, and all the other nations in the train; the barriers will be bro-

ken, and they will begin to emerge into freedom. In short, all the people of the earth, though they cannot master their tyrants at home at one fell swoop, and burst asunder their chains and the fetters of priestcraft that have bound them down, and trammelled the free circulation of thought, yet one by one, family by family, can flow out from those countries, to where they have a right to the elements to sustain them. What is to be the result in the end? They will step on the other side of the big ship called the world, or in other words the Eastern Hemisphere, and take their stand together, at least upon general principles, if not upon particular items, and begin to think. It will be a long time, of course, before all things will settle into a state of harmony; it will be a long time before many will begin to think at all. They will ultimately begin to think, and think until they form habits of thinking, and perhaps after awhile they will learn to think truly. Men who are not in the habit of thinking are as apt to think wrong as to think right, but when the habit is once formed they will begin to discriminate, and use faculties with which they are naturally endowed. When they emigrate to this land, the first thing they think of is to improve the elements, and provide for themselves the means of subsistence.

But the stepping of the people on this side of the ship, or on the land shadowing with wings, in such numbers, would, to use a figure, almost turn the world over; they would, in other words, overbalance it, the same as a ship would be overbalanced by the shifting of the cargo from one side of the vessel to the other.

You take the people from the Eastern Hemisphere, and put them on the western, far away from tyranny and oppression, and let them use their individual exertions to improve themselves, mentally and nationally, and