

sufficiently powerful to unite the people of any portion of the earth, similar to the one that has sprung forth in our day and right among this people; if there is anything of that sort abroad in the world I am not acquainted with it. Then it follows, as a natural consequence, that if there is nothing to unite the people together they are deficient in some principle, doctrine, faith, or practice. Philosophy has not united the people together; politics has never done it; no social principles have ever accomplished it.

Freemasonry is one of the strongest binding contracts that exists between man and man, yet Freemasons are mixed up in those different armies, trying to kill each other, and so they have contended against each other for generations past. There must be something, then, to control this people different from that which seems to control other people socially, religiously, politically or any other way. There is some kind of a cohesive power, some kind of an attractive principle, something that unites and concentrates this people together in a manner altogether different from that of any other people under the face of the heavens; and so singular is it, that it attracts the attention of philosophers, of statesmen, of politicians and of leading men of every grade—they wonder at it, as they wondered at Jesus when he was upon the earth; they wonder what this state of things will grow to; they are fearful of the consequences and results of this union. We are naturally led to inquire how these things originated; from whence springs this principle, this influence, this power, for it is a very important one. It has dragged us from our homes; it has sent hundreds of Elders wandering up and down the earth for these ten, twenty and thirty years past; it has made us, in the estimation of our friends we used to associate

with, laughingstocks and fools, and it has finally brought us together in this place; it has also assumed a political power as a natural consequence or result, simply because there was no other course for us to pursue. Whenever a body of people are thrown together, the inevitable consequence is a political power. It cannot be otherwise. They must have organizations, representation, laws and administrators of law; there must be a body politic formed whenever a body of people are gathered together as we are; and the very fact of our organization, religiously and politically, the very fact of that oneness that so universally prevails among this people produces a terror to evildoers and to those who are opposed to us. Why is it that a principle of this kind should exist among this people? For we can readily discover, in looking abroad in the world, that it does not exist anywhere else. Is it because we are more learned than they are? Is it because we are more intellectual and refined? Because we are greater philosophers, better statesmen, more acquainted with cause and effect, have studied more extensively the position of the world generally and its government and laws? I do not so understand it. There is something besides this; naturally, we are no smarter than other men and no more intelligent than they are; but there is a kind of principle of some sort that infuses itself into our very nature, is a great principle in our body politic and is mixed up with our religion and with our morals; it is a sort of secret spring of some kind that governs, actuates, controls, unites, and cements us together in a manner that no other people under the face of the heavens are united. I would like to try to make it plain to others, if the Lord will help me, why it is that these things have taken place. To