

fyng and abusing one another; full of corruption and rottenness, evil and iniquity of every kind, socially, morally and religiously. Plenty of room for all philanthropists and for all men who desire to benefit the human family. Go and regulate them. Put the United States right, regulate England and France, put Germany straight. Regulate the affairs of the nations, and then come and talk to us. But until we see something better than the kind of civilization that we are having introduced here, we beg to be excused from it. We saw enough of that before we came here; and the examples that are exhibited in our midst are too revolting, too degrading and humiliating for decent men and women to have anything to do with. Is this indeed the vaunted civilization so much talked of? We do not want it. "My soul, enter not thou into their secrets; my honor, with them be not thou united!" We are after more honorable aims, more exalted feelings and principles and views than those that are imported into our midst here. I used to believe in that scripture, and I have a good deal of faith in it yet, that "an impure fountain cannot send forth pure streams;" that "a bad tree will not bring forth good fruit;" and that trees are "known by their fruits." I am a believer of that kind of thing yet, and in speaking of these affairs I feel a good deal as one of the servants of God felt when he was engaged in building the walls of old Jerusalem. There was some man came up and wanted to interfere with his operations, but said he, "I am doing a great work, hinder me not." We feel about the same. We are engaged in a great work, we are seeking after our own salvation and the salvation of our friends, the salvation of our forefathers, the salvation of our children and posterity who shall come

after us, the salvation of the world wherein we live and its everlasting happiness and exaltation, "hinder us not." Pursue your own course, worship as you please, do as you please, follow your own inclinations in any other way, only do not interfere with the rights of men nor violate the laws of the land. That is all we ask, and you have full liberty to carry out any views and feelings you please. I remember reading a few lines of some very zealous Protestant who wrote over some public building: "In this place may enter Greek, Jew or Atheist, anything but a Papist." Now I say let the Papist come in too, the Muslim, the Greek, the Jew, the Pagan believer and unbeliever, and the whole world. If God sends his rain on the good and evil and makes his sun shine on the just and unjust, I certainly shall not object. Let them worship as they please, and have full freedom and equal rights and privileges with us, and all men. These are our feelings, and, as I said before, we are desirous, so far as we can, to be instructed in everything that is calculated to exalt and ennoble the human family. Others, of course, can do as they please about it. And in speaking of the Saints let me tell you that the religion you embraced five, ten, twenty, thirty or forty years ago is just the same now as it was then; it is like its author, "The same yesterday, today and forever." We have not "changed our base," as they talk about sometimes in their wars; we have no "new departures," as others talk about. We are after the truth. We commenced searching for it, and we are constantly in search of it, and so fast as we find any true principle revealed by any man, by God or by holy angels, we embrace it and make it part of our religious creed.

Nobody need be concerned at all by