

may arise among members of the Church; and in cases of disagreement invoking the aid and council of visiting priests and teachers to act in the premises as peace-makers, as helps to the parties to arrive at a proper understanding, constitute the best method of settling and adjusting the differences of mankind which has ever been instituted; agreeing with the experience of Bishop Hunter, who has often said, that no cases of difficulty are so thoroughly and effectually settled as those which are disposed of in this way. This is the chief labor of the visiting Priesthood among the people of God. And yet the enemies of this people prate a great deal about the oppression of the Priesthood. There is no pope or bishop, priest or clergyman or ecclesiastic belonging to any sect on the earth, so far as my knowledge extends, which is so approachable as the President and Apostles and Priests and Bishops and Elders of this Church, whose hearts and ears are open to everybody to hear what everybody has to say, and to give it due weight in all patience and long-suffering, to enlighten and teach them correct principles, so that they may act honestly with each other and secure each other the greatest possible amount of liberty, freedom and happiness. The same may be said of the domestic relations in the family circle—I will not say with wicked men, with men who are naturally tyrannical, having the spirit of tyranny and oppression born in them; but I will say that free men and women who are imbued with the spirit of the everlasting Gospel, who are living in polygamy, that they manifest a greater degree of parental affection and of conjugal love, and evince greater earnest desire to promote peace and happiness

and comfort and liberty and freedom to each member of their families, than at least the great majority of the families of the Christian world. And as I have often said—and I am as well acquainted with polygamous families in Utah, as perhaps, any other man, in consequence of my traveling constantly among the people and mingling with them—that, as a rule, the polygamous families of Utah are the best regulated families in the land, and they enjoy the greatest degree of happiness and freedom, unity, fellowship and love and reverence for correct principles. Our would-be regenerators would feign try and make us believe that unless we all go to the polls and vote their ticket we are slaves to the Priesthood; that because we chose to vote for our friends, we are doing the bidding of the Priesthood. Yes, and so we are. The Priesthood has always taught us that we would be fools, indeed, to vote for our enemies, for those who would rob and plunder us, for those who would not only rob us financially, but would steal from us the common rights of citizenship were it in their power to do so. And, yet, forsooth, because we vote for our friends, for men in whom we have confidence, they say we are prieststridden, etc. And what does it all mean? “Why, we want you Mormons to vote for us that we may get our arm into the public treasury, for we are too lazy to work.” All who are acquainted with the administration of affairs in Utah, know that the affairs of government, both territorial and county, and also municipal, are the most economically administered of any other Territory or State in the Union; that there is not one delinquent or case of embezzlement to where there are ten in any other Territory or State. And yet our