

times there were as many as twenty large wagons, each with three yoke of oxen drawing its load. The roads were rough and dusty, and many streams had to be bridged, that the wagons could pass over without difficulty. In crossing one stream in southern Utah the logs were let down over the bank with ropes and the oxen driven some miles to find a ford, where they crossed and followed on down the bank to pick up the wagons and loads again. The timber was finally landed in Salt Lake City. Another important necessity for making the pipes was glue. This was made of hundreds of cattle hides as well as buffalo skins, by boiling the strips in large pots over fires.

The organ was begun in January, 1866. About one hundred men were employed constantly in its construction, and it was dedicated in October, 1867.

Just outside this building—the Assembly Hall—is the Gull Monument. It is one of the most beautiful specimens of sculpture ever executed in America. The sculptor was Mahonri Young, a grandson of President Brigham Young. Critics of art have pronounced it a distinct contribution to the world's sculpture. It commemorates the saving of the wheat fields in the spring of 1848 by the gulls. Have you ever carefully studied the bronze tablets on the four sides of the base? I call your attention to the one on the south in particular. It shows how the woman, the mother remaining true to her work, and expressing her instincts is looking up to the sky with sublime faith on her face. The gulls are wending their way over the fields from the Great Salt Lake, and are to pounce on the crickets, destroy them, and thus save the crops. The mother's look is one of sublime trust that all will be well. She is the mother, the pioneer mother, who over unknown trails has passed on to the new land with the joy of God's Spirit in her soul. The monument is the embodiment of an ideal, the family life of early-day Utah.

So, my brethren and sisters, this Temple Block is worthy of your coming. It is the symbol of God's holy place where he may be worshiped in spirit and in truth. To these grounds we must all bring the spirit of worship; and then, as we leave them, to go our way in life, we will have a spirit of life ever-lasting; a soul full of light and happiness. To me the Temple Block is a symbol of beauty, light, and life everlasting.

A solo, "Within the sacred house," was sung by Walter A. Wallace.

ELDER CHARLES H. HART

(Of the First Council of Seventy)

Among the number of the inspiring songs to which we have listened during this Conference was one sung yesterday, a favorite of the late Theodore Roosevelt:

"How firm a foundation, ye Saints of the Lord,
Is laid for your faith in his excellent word."

I thought how firm a foundation for personal and national righteousness is being laid during this Conference. I think it is well that the brethren have said what they have of the great charter of American liberty, the Constitution of the United States. It is no new theme in the Church. Elder Orson Pratt referred to it as "established as firmly as the rock of ages." Elder Parley P. Pratt said: "The longer I live and the more acquainted I am with men and things, the more I realize that the instrument called the Constitution of American liberty was certainly dictated by the spirit of wisdom, by the spirit of unparalleled liberty and by a spirit of political utility." The Prophet Joseph Smith said that it was "a glorious standard." He compared it to a great tree whose branches were broad enough to shelter people of all classes; "the 'Mormons' as well as Presbyterians and every other denomination have equal rights to partake of the fruits of this great tree of our national liberty." In view of the emphasis laid by President Grant and other speakers upon the Constitution of the United States, it will be timely to read the words of one Judge Marshall, of Wisconsin, in a modern decision; he wrote:

"At no period has appreciation of the great work of the fathers been more important than now [referring, of course, to the framers of the Constitution]. We need to sit anew at their feet—revive knowledge that the result was wrought by a body of men, representatives of the great seats of learning of the English speaking race of two hemispheres, and otherwise men of broad experience, many of whom had been students of all federal governments of all prior ages in preparation for the special task—as the historian declared, 'the goodliest fellowship of lawgivers whereof this world has record'—a body dominated by specialists, inspired by ennobling love for their fellow men, and the thought that they wrought, not for their age alone, but for the ages to come, and, so, sought to avoid the infirmities of previous systems of government by the people, by carefully providing that no change in letter or spirit should occur except in a particular and most deliberate and conservative way."

The document has been amended by us in recent years in just such way giving us recently the great principle of national prohibition in this country, which it is the duty of every good citizen, particularly every Latter-day Saint, to support—support by giving information to the officers of those engaged in illicitly distilling liquor, and as complaining witnesses against those who are engaged in any such illegal business.

I am sure that the great Lincoln would have been pleased to have heard the proceedings of this Conference in support of law and order, for he made a plea a little stronger, perhaps, than anyone else has, in fact, the strongest I have seen in literature upon this subject. President Lincoln said:

"Let every American, every lover of Liberty, every well-wisher of his posterity, swear by the blood of the revolution never to violate in the least particular the laws of the country, and never to tolerate either violation by others. Let reverence for the laws be preached by every American mother to the lisping babe that prattles on her lap; let it be taught in schools,

be written in primers, in spelling books and in almanacs; let it be preached from the pulpits"—and so say the First Presidency of the Church today—"let it be preached from the pulpits, proclaimed in legislative halls, and enforced in the courts of justice. And in short, let it become the political religion of the nation and let the poor, the grave and the gay, of all sexes and tongues, and colors and conditions, sacrifice unceasingly upon its altars."

One of the jurists of the United States has pictured the glory that would come to us if every citizen would do his duty. This is the language of Justice Brewer:

"Picture the glory of this Republic if in each individual life were fully disclosed respect for law, taste for justice, regard for the rights of others, remembrance of the poor and afflicted, encouragement of education, the helping hand to everything that is true, beautiful and good."

Speaking of the jurists of the United States, I think we of Utah may well be proud of the fact that one of our citizens was recently selected to fill a place on that great tribunal, the greatest that the world has ever known, and I am sure that the friends of Utah also will feel proud that Utah has been given special honor in that one so conservative and so learned in the law has been selected from Utah for a place upon that august tribunal.

The beauty of this gospel of ours is that not only is it the plan of life and salvation to individuals but also to nations. It is not the part of patriotism to ignore entirely the dangers there may be to our nation. Great statesmen have not been indifferent to the perils to the life of our nation. Webster, for instance, on this subject said:

"If in our case the representative system ultimately fails, popular government must be pronounced impossible. No combination of circumstances more favorable to the experiment can ever be expected to occur. The last hopes of mankind, therefore, rest with us, and if it should be proclaimed that our example had become an argument against the experiment, the knell of popular liberty would be sounded throughout the earth."

We are living in a day when there are many advocates of things affecting adversely the well-being of this country of ours. The trouble in this country is the lack of faith and confidence. We hear pessimistic remarks as to the future of our country. During the war, one of the greatest of the war poems, so estimated, was in reference to the destructibility of nations. Time will not permit the reading now of this poem, written by Marshall South, entitled "Progress," giving the condition of nations that have passed away. He takes first the history of the glory of the Assyrian cities, and their boast, "Behold our progress and enlightenment; we are the people. We shall surely stand."—That was their boast respecting themselves. Then there is a description of those proud Assyrian cities, the destruction of which is predicted in holy writ. Then the same thing in reference to Egypt: "Behold our progress and enlightenment! We are the people! We shall surely stand. And speaking thus they passed." The same with Rome and with modern nations, and thus boasting they fell to

decay. We sang the other day in Conference of the time when the "proud monarch's costliest diadem will be counted but dross and refuse." Many of those present here have lived to see this come to pass.

The question is, what can we do to safeguard our nation? Look at current literature as to the condition of our nation and the world. Prof. G. Stanley Hall's article in the October number of the *Century Magazine* is entitled "Salvaging Civilization." Doesn't that have an awful import—salvaging civilization? In support of his article he reviews a number of writings as to conditions affecting our country. For instance he reviews an article entitled, "The World in Revolt," by Gustav LeBon. Another article by McDougall, who takes the place of Prof. Munsterberg at Harvard, discusses, "Is America Safe for Democracy?" He feels called upon to sound a warning note. Then there is Prof. Edward A. Ross whose subject is, "The Old World in the New." Then there is "Democracy and the Human Education" by Ireland; "Dynastic America," by Klein; "The Modernizing of the Orient," by Clayton S. Cooper; "The Awakening of Asia," by Hyndman; "The Rising Tide of Color," (the negro problem in this country) by Lothrop Stoddard; "The Next War," by Will Irwin, in which he depicts the horrors of another war if it should ever come—how two big airships could wipe out a city like Berlin in a few hours; that is the picture shown by him; "Microbes and Men," by R. T. Morris; "The Simian World," by another author, emphasizing "man's origin from the apes;" and the dramatist's conception of Deity is awful. I would not like to publish the slander! There is a note of deep pessimism throughout all this literature. Prof. G. Stanley Hall thinks that the churches cannot cure the evils; of course he speaks of churches as he knows them. He may not know the saving power of so-called "Mormonism." It is not a good picture that is presented by the writers of the world. In a recent speech Secretary Davis spoke of a million of babies taken annually from their mothers' breasts in death almost before they can open their eyes in this world; of a half million of cripples and defectives; of the million children who have to labor, and do not have an advantageous childhood, but are pressed down by adverse circumstances, and the millions of school children of our land who are getting an education that will fit only about one in ten for the particular labors which then will follow in life.

The gospel is not only reasonable but it is practicable. You can test every question agitating the nations of the world by these saving principles of "Mormonism."

A few simple verses in conclusion. I commend the thought to those who teach the millions in our school rooms and to those who elsewhere are seeking the development of character:

We are building every day,
In a good or evil way,
And the structure, as it grows,
Will our inmost self disclose,

Till in every arch and line
 All our faults and failings shine;
 It may grow a castle grand,
 Or a wreck upon the sand.

Do you ask what building this
 That can show both pain and bliss,
 That can be both dark and fair?
 Lo, its name is Character!

Build it well, whate'er you do;
 Build it straight, and strong and true;
 Build it clean, and high, and broad;
 Build it for the eye of God.

And that is what we Latter-day Saints are endeavoring to do in our auxiliaries, and in the quorums of the Priesthood,—the building of character; and may the Lord help us to do so, that, in the splendid character of men and women that can be developed, there will be a saving grace for commonwealths, for states, and also for nations, is my prayer in the name of Jesus. Amen.

ELDER JOHN WELLS

(Of the Presiding Bishopric of the Church)

I have enjoyed the spirit of this conference and the counsel and admonitions which have been given. I feel the spirit of this great gathering of Latter-day Saints who have come from all parts of the country and have met in general conference to be instructed and edified in our most holy faith.

The great World War, as well as being responsible for terrible destruction of human life and property, has absorbed the religious influence of the world. Some of the nations will never fully recover or regain their former prestige or social condition. It is the mission of the Latter-day Saints and the purpose of the gospel to make the world better. The only remedy for the conditions now prevailing in the world, is the acceptance and application of the gospel of Jesus Christ in the lives of the people of the world. Such principles as love, sympathy, kindness, mutual helpfulness and respect for the lives of others, all make for the betterment of mankind, and all are incorporated in the gospel.

We have heard it said very often of late that the world needs to be stabilized. Instead of stability there are still rumors of wars, and the nations of Europe are in a ferment. Suffering, poverty, and adverse financial conditions have rendered it almost impossible for the nations to settle down to their new conditions of life, as a result of the war. Even in our own nation there has been brought about conflicting interests between capital and labor, which have resulted in strikes, all of which might be overcome, if an unselfish attitude were taken by those engaged in these conflicts. We may look forward to more friction of this character, but the Lord has said: "Stand ye in