

beginning has provided chaplains to
ious counsel and instruction and to

the commencement of this republic to the present time, it has been the practice of our legislatures to appoint chaplains to deliver addresses upon their deliberations the Divinity of Jesus Christ. Hence from these continuing testimonies through a century of our national existence it is fair to infer that it was not the intent of the amendment to the constitution, to repeal the total recognition of religion or prohibition of teaching of the Bible from schools that was under the control of the State. But let us use the word "commencement" a little further and we shall find that the same principle was applied to the

free exercise thereof," that is, Congress cannot make no law prohibiting the free exercise of religion. What religion? Religion that has the broadest sense? That would include Mohammedanism, Mohammedanism, and the religions of paganism. Taken in that sense, Congress would be prohibited from making laws against polygamy, as that is a part of the religion of this country their Pagan tenets propagating their heathenish idolatry. Undoubtedly it was not intended to be understood that sense; but that Congress shall not make any law that the free exercise of the

religion to which it was intended to refer. Now in order not to lose sight of this, and to enable us to fairly grasp and understand it, let us keep in mind what true religion is. As before stated, "it consists in the performance of all known duties to God and to fellow men, in obedience to the Divine command, or for love to God and His people more than true religious embraces, duties to fellow men, which are moral duties; and it embraces true morality. We say it in contra-distinction to common morality."

to signify the acceptance of acts which are
and law without reference to motives or to
those of a more selfish nature; the
most such acceptance from a motive
dience to the Divine will. True morali-
ty and religion are inseparable. The founda-
tion of true religion is found in the Divine
foundation of true morality is the law
which is found in the Bible and concisely
in the decalogue. It is generally
and ever acknowledged by a majority
opponents of our school system, that
and necessary to impress on the minds of
youth the principles of true morality.

which contains the principles upon which the foundation of that morality? And if we should reject it, would that not interfere with the free exercise of religion? and if we cannot such rejection be in direct violation of the clause in the Constitution which says, "Congress shall make no law 'prohibiting the free exercise thereof,' meaning true religion was embraced also true morality? These thoughts and suggestions are thrown out to aid the mind in the investigation of this question, expelling the Bible from our public schools, a question of vital importance to this country.

At the close of this century of our existence, and at this stage of our educational work, such are some of the claims made, and such in part the position we are called upon to meet, in these townships, but everywhere out our State.

they will soon sap the foundation of religious liberty, and eventually overturn the republic. And when another round, the friends of civil and religious liberty will come together not to age and rejoice over the continued and prosperity of this great republic speak of it as a government that was ment that it is no more. We hope at of affairs may never come, yet "to be ed is to be forewarned," and among people the greatest and strongest cit

The changes that have taken place in the condition of the schools in Piquannock since the 29 years prior to 1867, and the condition of the schools in Piquannock as it has been since 1867; and also in the townships of Villaville and Beonton from 1867 to the present time are full of the highest encouragement to those whose hearts are truly in the popular education. Throughout the townships far better school houses

better warmed, and better furnished schools exist, more thorough study in the elementary branches is made, good teachers are more in demand, the change, and how marked the countenance of the people in 50 years! These results have been the earnest co-operation of citizens spirited, generous, intelligent, and capable enough to forget self and party, and to unite for the best interests of the people.

twenty years cannot be denied; yet it is not heedless of the ramifications of discontent with the amount of taxes at the present time. Should depression in trade and industry, there would be danger of reaction, no relief could be had. Since slavery abolished, and the great principle by our forefathers one hundred years ago, "Equality of condition of all men," has become an acknowledged principle, the time has arrived when

ment should dictate as to the desirability of such a system. A State may choose to adopt a system of taxation already in vogue in other States, or it may, by means of a great variety of devices, create a new system for such purpose. To what better use could the net proceeds of the sale of the lands be devoted than to aid in the benefits of education free to all citizens? Such proceeds amount to from one hundred to two millions of dollars per year, but in five years would yield a great fund, but too large for our rapidly increasing population.

to the Pacific. The money thus received should be invested in National bonds to create a perpetual fund, the interest on which should annually be apportioned pro rata among all the States and Territories, the condition being, that any State or Territory not being entitled to receive its share of the interest should produce satisfactory evidence of having provided by law, and put in operation, a public school system offering education to all its children.

A Mormon by the name of says the Salt Lake Tribune been chosen among the faithful mission to Arizona, called ham Young.

"Married?" queried the print.

"Not any," said Fulmer, brow forty odd years had left print.

"Must marry, Brother Fulmer, you go to Arizona to build up dom."

"Don't know anybody who can do the work."

Brother Brown? Well, he has
daughters; you go to Brother Brown
and tell him I want you to marry
his daughters.

Fulmer left and obeyed commands
to letter. Knocking at the door
admitted by Brother Brown, he
learned what was wanted, and
several daughters to be selected
Fulmer taking his choice, I
the girl to get ready in fifteen
"I'll do as you say, dad," was
reply, as she walked out.

The wedding festivities took place immediately.

