

city of those who would put a knife to our throats and cut them if they had the power? I know of no such law, do you? If there is any such a law I have never seen it. Still, some might say it is policy for us to do so. I say there is no good policy in any such a course. If we are the Saints of God, we should come out from the world and from the sins of the world, and sanctify ourselves.

It is true this is the emporium of fashion and folly for the Territory. I have often been ashamed of the people of Salt Lake City. When I travel in the country, which I do a good deal, I preach to congregations here and there, and the ladies will have on sun-bonnets, or home-made straw bonnets and hats, and the brethren will wear cloth that their wives have made. How commendable it looks! And it looks very well, although sometimes made rude and rough. It looks comely and keeps them warm and comfortable, both old and young. God delights in those who will be industrious. I am thankful to see so much of it. I have many a time said:

"Brethren and sisters, I feel to thank and bless you, I see you have got your home-made on."

We now have factories in the Territory and can make cloth just as good as imported. Do we want fine broadcloth? Then let the Elders of Israel do as they have been instructed with regard to sheep. Now is the time for us to secure to ourselves the finest wool there is in America. It is down now, it is worth comparatively nothing. Why? Because somebody or other in Paris or some other place is making coats and pantaloons out of what I call gunny cloth, and it is all the rage. It will be but a few years before they will return to the fine wool again, then you will, perhaps, have to pay five thousand dollars for an animal you can now purchase for fifty. Now is the time to procure the animals that grow the material we wish to wear. We are still building factories for its manufacture. There is one or two in progress in the south, and we calculate to have a large one in Provo; and we shall have the machinery to manufacture the finest wool and cloth, and to give it all the finish that they do in the west of England, then we can wear home-made and be dressed in fine broadcloth. We are making cloth now that is commendable and which recommends itself to the most cultivated taste in the country.

My brethren and sisters, hearken to what has been told you at this Conference. We are assembled together in order to give you good instruction. We have not half spoken to you yet, and almost three days are gone. This is the first time I have taken the liberty, this Conference, to talk to you. We want to keep you here; we would like the whole of the Latter-day Saints to be here; and that is not all when we teach the ways of life and salvation and economy to the people we would like the whole world to hear it, and we would like them to know what we practice. Our works are not in the dark, they are published to the world, and a great deal more than our acts too. I have had a great many gentlemen call upon me, who have said,

"I have been well used by your people, never treated better in my life, just as well as if I had been in my own house or my father's house. Governor Young, I am going to such a place, what can I do for you?"

I have answered, universally, "I have but one request, and that is that you will speak the truth about us, nothing else; that is all I ask."

But who will do it? Scarcely one, they who do are the very few exceptions. I smiled the other day in reading a communication from George Francis Train, who took the liberty to correct a mistake which he saw published in a paper about the people of Utah. Afterwards, there was another notice of him which, in alluding to his defense of us said "were it not that we consider him a lunatic, he would be taken up for conspiracy." What an ideal! It is about as good as many others very generally entertained.

I will now say a few words with regard to our position from the time that we have been a people until now. Persecution commenced at the beginning of Joseph's career. You would see a little one-horse priest with a constable, perhaps, by his side, abusing the prophet and hatching up lawsuits. That was the commencement. What was the result of this treatment? It made him depend upon his own resources and upon God. Then towns and counties, with their persecutions, and what was the result? Those by whom we were surrounded drove us to depend upon our resources and abilities and up-

on the God we served. How was it with States? They drove the Latter-day Saints to depend upon their own resources and ability; upon their own economy, wisdom, strength and power,—that that God had given them. What did the Government of the United States do, and what is it now doing? Driving us to the necessity of becoming a self-sustaining people. Did they ever foster us? No; we have spent more here, a hundred times over, than any other Territory, for the Indians. What have we got for it? A song, and had to sing it ourselves. I believe, since we have been here, we have had less than sixty thousand dollars appropriated to pay the expenses of Indian wars, and a little doled out to the Indians. How much the Superintendents and Agents have put away, it is not for me to say. I do not know nor care how it was. When I was Superintendent I know that every dollar and farthing, and scores of thousands of dollars besides, that the Government refused to pay for years, were given to the Indians. At last I got my bill settled, through Captain Hooper, our delegate to Congress. Did they ever furnish me a sixpence in advance? No, not one red cent. I recollect buying three guns, yagers, at six or eight dollars apiece, and I returned them as Government property, because they were purchased to furnish men when traveling among the Indians. Would they allow me anything for them? No; not a red cent. Then what could I return as I made out my quarterly reports? It must have been about like this, "three goose quills, two steel pens and half a sheet of paper." Were these Government property? No; I bought and paid for them myself; but they were in my office.

What does this policy do? It drives people to be perfectly independent and become a nation.

How were we treated in Nauvoo? Stephen A. Douglass came to us, accompanied by one or two other Congressmen, perhaps one was a Senator. They said they came to make a treaty with us to leave the confines of the United States. We told them we would do it, and they said if we would, they would see us paid for our property. Did they ever see us paid one dollar? No, not one red cent. We left our houses, farms, gardens and our property in the State of Illinois and came here without it; but the agreement was that if we would leave the United States we should be paid; but we never got it. I, with my brethren, wrote to the Governors of every State and Territory, except Missouri, asking them to give us an asylum in their domain. Every one of them, with the exception of one or two, did not take the pains to answer. Those who did answer, refused us an asylum. Then we took up the line of march and left them, to go beyond the confines of the United States, and when we got right into the heart of an Indian country the Government was so kind as to send a demand for 500 men to go to the Mexican war. What did this show? It showed a determination on their part, which, expressed in so many words, said "We will slay you Mormons if we can; we will ruin you if we can get any excuse for so doing." How impolitic this was! Instead of ruining us they were driving us to independence. I do think there never was a nation in the world that had less good, sound sense than the one we now live in. As for the policy necessary to pursue to preserve their constituents, and the course to take to make a great, proud, noble and superior nation, they do not understand it. I need not say they do not know how to build up, sustain and make a great and good nation. But any body can tear to pieces.

I recollect what Joseph told Stephen A. Douglas. He was a great friend of Joseph and Joseph was a great friend of his. Said Joseph, "Mr. Douglas, I will tell you one thing. You are now aspiring to become President of the United States. This is your aspiration at the present time." "How do you know that?" said Douglass. Joseph answered, "No matter how I know it, I know this is your aspiration, but I want to inform you that, if ever you lift your heel against the Latter-day Saints, God will smite you, and you will never become President; but if you take a just, honorable and righteous course with regard to this people, the Lord will lift you and you will preside over the United States." When Douglass made that speech in Springfield, the die was cast, and his doom was sealed. He was canvassing then, but I wrote to him and told him he would never sit in the Presidential chair, and called to his mind the prophecy of Joseph upon his head. He went straight down to the grave.

Well, we left the confines of the United States, as I have told you, and the

course that has been pursued towards us has forced us to rely upon our own resources. When a man comes here with his silken lips and tells how he loves us, if he does not receive the truth and embrace the gospel of Jesus Christ, know ye that he is not of us. "Hethat gathereth not with us, scattereth abroad." Said Jesus, "He that is not for us is against us." Is it so to-day? It is and has been, from that day to this, and ever will be. Christ and Baal have not become friends. We do not expect such parties to be our friends any further than political policy, good neighborhood and manly feelings demand; as for their having real sympathy with us, they have not, if they have they will receive and embrace the truth. But I say again, if those who revile us, knew what we are doing to lay a foundation for their redemption, that they may not become angels of the devil, they would rejoice, and bless us and sustain our hands.

We are going to ask the congregation of Saints some questions with regard to temporal matters, home productions, home manufacture, political economy and so forth. This afternoon we shall present the Authorities to the Conference, and we want you to have your ears open and be ready to hearken and act perfectly free. I want every person to act as free as Mr. Hudson did yesterday when the memorial was read here that is to be presented to Congress, when the contrary vote was called for said he, "I think it rather too rabid." I admired the independence of the man, but I am satisfied that he did not know anything about the instrument.

We shall adjourn our Conference tomorrow, at the end of the morning's meeting, and have half a day's rest. Zion's Camp is invited, by Bishop Hunter, to take dinner at four o'clock. We shall resume our Conference on Sunday morning at ten o'clock, and when it comes evening we will dismiss the Conference. Now make your calculations. A great many people say they like to come to Conference, they like to hear the preaching, the counsel and advice. Come, and fill this house. Stay here through Conference you that live in St. George and St. Joseph; in Richland, Richmond, Paris, or anywhere else. Stay here and get all the instruction you can, that you may go home and know how to teach the people.

We will now close our morning's services.

SPEECH OF THE HON. GEORGE A. SMITH,

President of the Territorial Legislative Council, delivered at the Mass Meeting of the Citizens of Utah, Oct. 7, 1869.

The State of Arkansas formed its Constitution and State Government under the authority of an act of the Territorial Legislature, without an enabling act from Congress. The question was raised whether this was not an act of sedition or rebellion, and it was referred to Gen. Jackson, then President of the United States, who decided that it was a form of petition; and they had a right, peaceably to assemble, to petition for the redress of grievances; and they assembled in Convention, and by Constitution and Memorial petitioned the Congress of the United States to terminate their Territorial existence,—which they considered a grievance,—and admit them as a State.

We have made good roads into the mountains, smoothed down the rugged face of nature and maintained public peace, almost entirely at our own expense. We have been troubled as a Territory—governed by men unacquainted with us, and, on many occasions, hostile to our interests, and whose main object has been to hinder our progress rather than aid in developing it.

The well-known and universal sentiment of order, and the law-abiding disposition of the people have been such that they have ruled and governed themselves; and, so far as their progress is concerned, they continue straightforward in the discharge of their duties, notwithstanding the acts of any person or persons to hinder them therein. The bold and daring men who, in obedience to the laws of their country and the rights of their race, venture into the centre of a hostile and barren desert, inhabited for thousands of miles by nothing but savages and wild beasts; and by skill, energy, perseverance, thrift, progress and good order establish therein one hundred and fifty cities, towns, villages and settlements, organize colleges, schools, and every other institution for the welfare and advancement of a community—reclaiming the soil, turning the waters of the mountain streams to irrigate the desert and make it blossom as the rose; maintaining

peace, order and harmony everywhere—have a right to the privilege of governing the land they have reclaimed. And as American citizens, we have the right to knock at the door of Congress and say, "It is our turn; let us in, that we may have a voice in the making of the laws—in the imposing of the taxes, and in the government of the country in which we have so large an interest." We have not been fostered by the care of our Government; but we have done all that has been done by our own industry; and we have a constitutional right to admission into the Union as a State, and Congress has no constitutional right to refuse us.

Maybe, I carry the matter a little further than some would. An opinion, a notion, a tradition may cause them to act wrongfully; but if they act rightly, there will be a unanimous vote passed in both Houses and approved by the President, to admit Utah as a State. It is what they ought to do. No 150,000 citizens have done more for their country than we have. We have made the desert bloom as the rose; made smiling towns and cities where nothing but the Indian and wild beast previously prowled. We have the most perfect social order that can be found anywhere.

There is more peace, more order and better regulated society in all our settlements than any where else in the world. We have less drunkenness, less disorder and less of anything that is wicked. And when it comes to loyalty, it is above question. Go to the west and take the national currency to pay your expenses, and you will be insulted in a minute. The laws in relation to currency are not enforced upon our neighbors; but we have sustained the laws of the land and hoisted the National flag to the breeze, and surrounded and defended it with strong arms and willing hands. We have been to Washington and asked for admission into the Union, time and again, and have been coldly treated. We now ask—"Tell us the reason?" We want to be a State in this Union, or want to know the reason we are refused. (Great cheering.)

A new paper was started not long ago—the first number of which contained a letter from a correspondent, who signed himself a constant reader.

The King of Greece is very fond of negro music. The royal band at Athens, in consequence, plays mostly Stephen Foster's melodies.

A Mississippi steambot recently ran half-an-hour without an engineer. The passengers had a chance to be safe for a little while, at any rate.

A man in St. Joseph, Mo., was lately detected trying to steal a gallow. He was probably meditating suicide, and was too poor to build one for himself in these hard times.

Dr. Henry Philpotts, Bishop of Exeter, just dead, at the age of ninety-two, took a very prominent part some years ago in the Catholic controversy and the question of Catholic emancipation, but he is best known perhaps for his connection with the once celebrated "Gorham case." In 1847 he refused to institute the Rev. Mr. Gorham into a living, on the ground that some of that gentleman's views were heretical, although the Privy Council on appeal decided in Mr. Gorham's favor. The Archbishop of Canterbury then instituted Mr. Gorham, and Dr. Philpotts published a letter in which the Archbishop was "anathematized."

The extraordinary rush of immigrants to this country during the three months ending June 30, of the present year, is worth nothing. The total number was 165,987—being a very large increase over the same period in previous years. The class of immigrants, too, is unusually good. We find among them, for example, sixty clergymen, sixty-five physicians, fifty-eight artists, 5,559 mechanics, 333 bakers, 233 butchers, seventy-four seamstresses, 733 shoemakers, 756 tailors, 1,058 masons, 1,518 of miscellaneous trades, 560 clerks, 16,553 farmers, 46,255 laborers, 1,943 traders, 3,108 miners, 486 mariners, 5,699 servants and 763 of other specified occupations. Again, it is worthy of note that while Ireland sends 26,138, "Great Britain" (meaning, we may suppose, England, Scotland and Wales,) sends 33,574. Germany, Austria and Prussia head the list with 50,999. It is remarkable that the Scandinavian element is still strong, as, indeed, it has now been for years, Norway, Sweden and Denmark being credited for these three months with 20,109. France, on the other hand, sends the strikingly small number of 153, and Italy but 105.