

GEORGE Q. CANNON,  
EDITOR AND PUBLISHER.

Saturday, July 31, 1899.

## GENERAL ELECTION.

AUGUST 2, 1899.

## TERRITORY OF UTAH.

HISTORIAN'S OFFICE, Salt Lake City,  
July 28, 1899.

At a Convention of the leading citizens of Salt Lake County and City, GEO. B. WALLACE, Esq., was called to the Chair, and Alderman S. W. RICHARDS was elected Secretary.

The following Ticket was unanimously chosen—

Commissioners to locate University Lands:

JOHN ROWBERRY,  
JOHN VAN COTT,  
LEWIS S. HILLS.

For Salt Lake, Tooele, Summit and Green River Counties.

Councillors for the Territorial Legislature:

WILFORD WOODRUFF,  
GEO. Q. CANNON,  
JOSEPH A. YOUNG,  
WILLIAM JENNINGS.

For Salt Lake County.

Representatives:

ORSON PRATT,  
JOHN TAYLOR,  
ALBERT P. ROCKWOOD,  
ENOCH REESE,  
B. YOUNG, JUN.,  
JOSEPH F. SMITH.

Selectmen:

ISAAC M. STEWART, for 3 Years,  
WILLIAM C. NEAL, for 1 Year.

## STATE OF DESERET.

For Governor:

BRIGHTMAN YOUNG.

For Lieutenant-Governor:

EDWARD HUNTER.

For Member to Congress:

WM. H. HOOPER.

Senators:

WILFORD WOODRUFF,  
JOSEPH A. YOUNG,  
WM. JENNINGS.

Representatives:

ORSON PRATT,  
JOHN TAYLOR,  
ALBERT P. ROCKWOOD.

On motion, meeting adjourned sine die.

## SICKNESS AT COALVILLE.

We hear there are several cases of Small Pox at Coalville and vicinity; among others who are down with this loathsome disease we hear the names of Judge Arza Hinkley and Sheriff Stephen Taylor mentioned. The disease was brought first to that neighborhood by a young man who had been to Corinne. He was so slightly affected by it that it was not recognized until several of his sister's children, at whose house he resided, exhibited unmistakable signs of small pox. A young lady who visited the house contracted the disease before its nature was known. Her father was a major in the militia, and when the three days' drill was recently held at Rhoads' Valley she accompanied him and was seized with the fever in the camp. By this means the contagion was spread. As soon as it became known that small pox was in the settlement, houses were prepared on Chalk Creek, three miles above Coalville, to which the sick were removed. At last advice Judge Hinkley had taken steps to have the select men meet to devise measures for the protection of the citizens against the spread of the disease. It is supposed to be a mild form of small pox.

Stringent means should be taken immediately by the officers of that county to check this disease. Persons who have been exposed to it should not be permitted to spread the contagion. We heard yesterday of a man over there, with the fever upon him, being in a store shaking hands with his acquaintances, informing them at the same time that he expected he was going to have the small pox. He was not mistaken, for he now has the disease. It is better for a few persons, or, if necessary, an entire settlement to be quarantined, and endure all the inconveniences thereof, than that such a disease as small pox should be spread through our cities and settlements. Who would not endure any amount of inconvenience rather than be the means of spreading sickness, and perhaps, death around? If thorough and energetic measures be adopted immediately, the disease can be kept under control and it will soon die out; but nothing short of these will answer. Half-way measures—strict in one thing and lax in another—will not do. Especial care should be taken of the clothing of the sick that the contagion be not spread through it. It is with small-pox as with other diseases, "an ounce of prevention is better than a pound of cure." There is no occasion for alarm; but there is a necessity for care, energy and vigilance.

**HISTORICAL DISCOURSE.**—The historical discourse by President Geo. A. Smith, which appears in to-day's issue, will be found one of the most interesting yet published. It contains a complete epitome of the leading events of the various stages of the history of the Church, from its organization in 1820 until the formation of a Territorial Government in Utah. All, either in the Church or out, who are interested in the origin and development of what the world terms "Mormonism" will find this discourse replete with information on this subject.

## DISCOURSE

By Pres. GEO. A. SMITH, delivered  
in the New Tabernacle, Salt Lake City,  
July 25, 1899.

REPORTED BY DAVID W. EVANS.

And there shall come forth a rod out of the stem of Jesse, and a branch shall grow out of his roots:

And the Spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord;

And shall make him of quick understanding in the fear of the Lord; and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears:

But with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked.

And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins.

The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them.

And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox.

And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice's den.

They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea.—Isaiah, Chap. XI, 1st to 9th verses.

In my youth or childhood, while attending Sunday School, this was one of my lessons and one which, I was taught to believe, required, to a very great extent, to be spiritualized in order to be understood. It has been in accordance with the traditions of the various religious sects for a long time, to believe that a large portion of the scriptures possessed a two-fold and sometimes a three-fold spiritual meaning, and it is probable that this belief gave rise, to a great extent, to the system of "sermonizing," which has been reduced to an art, that is, a certain rule is applied to any portion of scripture taken as a text, according to which rule the sermon or discourse must be just so long or short as prescribed by the rule. It must be divided and subdivided, each division being devoted to one of the several subjects treated upon by the preacher.

To such an extent has this system of preaching been carried in the Christian world that published skeletons of sermons are necessary, and have become an appendage with almost every minister. When a text is selected perhaps the opinion of certain learned divines have to be consulted, in order to throw increased light upon the subject under consideration; for it has been a feeling among ministers that they must explain the meaning of every passage in the Bible, and to be unable to do so is considered derogatory to their profession. This, I presume, has given rise to the great variety of opinions which has arisen concerning the meaning of certain passages in the Bible; and this same cause may have contributed to increase the number of religious sects.

About the year 1820, there was in the western portion of New York State considerable excitement upon the subject of religion, and what are termed "revivals" were quite common. Joseph Smith, at that time, lived in Manchester, Ontario county, in that State, and attended these meetings. The testimony which he heard from the pulpit of the actual necessity of men preparing themselves for a future state had more or less influence upon him in awakening those solemn reflections in his mind which they were designed to awaken.

These religious meetings were conducted by several Protestant sects, among whom the principal ones were Presbyterians, Baptists and Methodists. These denominations united together to a certain extent during the excitement, but at its close there arose a kind of wrangle among them as to who should have the converts. A considerable number of persons had been converted and had obtained what was termed a "hope," and the question was "Which society shall they join?" Considerable ill-feeling grew out of this excitement or wrangle over the divisions of the spoils.

Joseph Smith had reflected much during this period, especially at its close, when he saw these Christian people get up feelings of vindictiveness towards each other in relation to the converts. He sought the word by prayer and fast, and to know which one of these several denominations it would be proper for him to join. His mother, two of his brothers and one of his sisters had joined the Presbyterian Church; but he remained undecided. While in this state of mind he read in the epistle of the Apostle James: "If any of you lack wisdom, let him ask of God, who giveth to all men liberally, and upbraideth not; and it shall be given him." He accordingly sought the Lord for a knowledge of these things, and when about fifteen years of age he received a vision from the Almighty. An angel made him a visit, and of him he made the inquiry as to which of the sects he should join. He was somewhat astonished at being told that they had all gone out of the way. He had naturally concluded that some one of them must be right, but the angel informed him that they had all gone out of the way; they all had some truth, but not one came up to the standard and it was not his duty to attach himself to any of them; but that it was the design of the Almighty to reveal the principles of the gospel in their original purity for the salvation of the human family. He was instructed to be humble and to seek the Lord by prayer and he would receive instructions from time to time as he might be prepared.

These visions were repeated unto him occasionally, commencing when he was near fifteen years old, and remaining with him more or less until the day of his death.

The question which naturally arose in the mind of Joseph at this time of religious excitement was Which of the sects is right; and that question was answered as I have indicated.

After the death of the ancient Apostles the Church had gone astray and had wandered into darkness. In the course of four hundred years it became the dominant religion, and was established through the Roman empire. The heathen temples were transformed into Christian churches. But with this

change came a degeneration, which continued until the times generally denominated by Protestants the "Reformation," when such men as Waldo, Luther, Calvin and others came, denouncing the errors, follies and corruptions which had crept into the Church, which they undertook to reform. This work was continued by subsequent Reformers in the English Church, and from them down to the present day.

I remember in my childhood inquiring of my father, who the Presbyterian Church, of which he was a member, had its origin. He said it originated with the Apostles. I then inquired where the Methodists had their origin. He told me they originated with Mr. Wesley, nearly a hundred years ago in England. This led me to inquire why it was that they did not all join the Presbyterians, who had their origin with the Apostles. "Well," said my father, "they all think they have their authority and origin from the Apostles." I found out by this that it was a mere question of opinion. I felt very anxious in my youth to become acquainted with the plan of salvation, and I attended religious meetings for that purpose. There was in my native town, Potsdam, in the State of New York, a great number of what were called "protracted meetings," at which many very eloquent sermons were delivered to make known to us the way of life and salvation, or the certain destruction that awaited the wicked, and the great necessity of repenting and obtaining a knowledge of the Lord. I heard these discourses for days. One of these meetings lasted twelve days, three meetings a day; another lasted seventeen days, most of which I attended—very zealously endeavoring to obtain a change of heart; but I could not feel as many felt, and in consequence of that I was sealed up by the minister to eternal damnation in the name of Jesus Christ, being the only sinner in the gallery, the minister pointing his finger directly at me, and using the singular number, repeating it over three times, and then repeating it again three times, and again three times more. I came to the conclusion that if any authority existed in the Presbyterian Church it was very little use for me to trouble myself any further on the subject of religion.

That brought me to investigate the question, who did the Rev. Frederick C. Canan, who had sealed me up to eternal damnation, obtain his authority to do so? I learned that the Protestants were apostates from the Church of Rome, and the Church of Rome, they said, was the "Mother of harlots and the abominations of the earth." The question immediately arose, "Can a stream rise higher than its fountain?" Can a corrupt tree bring forth good fruit? I was told that the Savior sent His Apostles to all the world to preach the gospel to every creature, and they took their authority from that. The reflections that would then arise were like this: "If I should present myself at the Court of St. James with a copy of the United States, to John Adams, and ask to be admitted as a citizen, would I not be subject myself to ridicule?" Then, as a matter of course, if I present myself as an Apostle of Jesus Christ, claiming my authority by virtue of a commission given to the Twelve Apostles by the Savior, would I not place myself in the same position? I certainly would. If a man preaches the gospel of Jesus Christ he must have authority given to him directly to do so. Ask these various denominations if they have had revelations for themselves, and they will unanimously say "No," and they will tell you that revelations ceased with the writings of John the Divine. This is the general opinion amongst them. The result is that a new source must be opened up, and it was on this account that Joseph Smith, by calling upon the Lord with all his might and faith, received this authority by special revelation, a special revelation of the holy priesthood to organize the Church and to administer in its ordinances.

The church was organized on the 6th of April 1830. It was composed of six members, and no sooner was it organized than a persecution was commenced against it, in the shape of vexatious lawsuits and mob violence; and a great variety of abuse was heaped upon the new organization. He was murdered by a mob of one hundred and fifty men with blackened faces who surrounded the prison where he was detained. They killed him and his brother Hyrum. Elder John Taylor who was with them, receiving four wounds.

Prior to his death Joseph had been brought before forty-seven tribunals, charged with a variety of crimes; but in every instance he had proved his innocence, and but once was he brought before a tribunal that was not opposed to him religiously. Through the labors of himself and his brethren a great number of persons had been brought into the church; a number of settlements had been established, which had as often been broken up, and at the time of his death there were residing in Nauvoo and its vicinity some twenty thousand persons. The people were remarkable for their industry, good order and civility, and nothing had been proved against them in any court, either civil, ecclesiastical or military. The records of the State, so far as our people were concerned were clean, and the whole persecution was an outrage upon the laws of the State and the Constitution of the United States.

From the organization of the church up to the death of Joseph the people had purchased a great quantity of land; in the State of Missouri they paid the Government of the United States \$18,000 dollars for land, the most of which they still own. They were driven from this land because it was said that they preached and practiced a strange religion. The leaders of the mobs, themselves, acknowledged that there was no legal grounds for their persecutions; and Danl. Dunklin, the Governor of Missouri, declared in one of his communications that the Constitution and laws of the State were ample for the protection of the "Mormons," but the prejudices of the people of the State were so great that it was useless to attempt to enforce the laws. There is one comfort, however, in reflecting upon these things, and that is that whenever

that glorious day arrives in which the Constitution of the United States becomes the supreme law of the land, and is respected as such, the Latter-day Saints can return and again inhabit and enjoy their homes in Missouri, for Jackson County, Missouri is the place which God selected for the Centre Stake of Zion, and the day will come when the most magnificent temple ever built on the face of the earth to the name of Jehovah will be built there; and it will be the blessed privilege of the Latter-day Saints, in due time, to perform this work.

The death of the prophet and patriarch was, of course, a great blow to the feelings of the people; and it was believed throughout the world that it would put an end to the organization of the church. Men in high places sent gifts congratulating each other on their death; thanks were returned in the pulpit that these false prophets had been destroyed. Many acknowledged that their murder was an outrage upon the laws of the country, and discreditable to the State, but then it was a good thing that they were dead. It was proving that the death of individuals was not the death of an organization or the destruction of a people. The work which Joseph had commenced was continued by his followers. Previous to his death it had been revealed to him, and he had told the brethren, in so many words, what was to befall him. He had designated the men to bear off the work. He had completed the organization, administered all the ordinances, had borne testimony to the Saints, and thousands were witnesses that upon the head of Brigham Young and the Twelve Apostles was laid the responsibility to go forth and carry on the work which he had commenced and the foundation of which he had so gloriously laid. His death rendered him a martyr for a cause well known that he was arrested on a trumped up fictitious charge, one on which his accusers dared not risk an investigation, knowing that he would be discharged. The result was that thousands and tens of thousands who had before looked on with the idea that he was a master spirit, and that he could preach doctrines and principles in a wonderful manner, now began to feel that there was a sanctity connected with him, and from being simply lookers on many became believers.

At the time of his death the Saints were engaged in building a temple, the pattern of which was given by revelation, and which they were commanded to build. They labored to complete this temple, and when it was discovered that the people were not broken up after their prophet's death, as had been anticipated, organizations were again formed for their destruction. These organizations commenced their attacks on the scattered settlements, burning the houses of the people and inflicting personal violence upon them. In one week they burned about 175 dwelling houses with their stacks, barns and other property. While doing this they sent abroad to the world the intelligence that the "Mormons" had made an attack on the other citizens. There was no violence offered by the Saints, of course the truth of the matter soon became known and the sheriff of the county issued orders calling forth a posse to put a stop to these burnings. No sooner was this done than an army was marched into the neighborhood; but no attempt was made to arrest the house burners. A sham trial was held over four or five of the men engaged in the murder of Joseph and Hyrum Smith, but they were acquitted. In fact during the time that intervened between their examination and trial they were allowed to go at large on their own recognizance, only a thousand dollars being required; and at the time of the trial, as it was termed, the jury was HONORABLY acquitted, although it was very well understood by jury, witnesses, court and spectators that these men were guilty of the murders, and had taken leading part in all the acts of violence, oppression and injustice against the Latter-day Saints, in Illinois; but not one of them, nor any who ever took part in any of these outrages were punished.

After this house burning had been stopped a convention, representing nine counties, was held at Carthage at which it was resolved that the Latter-day Saints could not remain in Illinois, and Thomas Ford, then Governor of the State, informed them through Hon. Stephen A. Douglass and Gen. John J. Harding that it was impossible for them to remain in the State. He then wrote letters to the Governors of every State in the Union, except Missouri, also to the President of the United States, asking for protection in these States. The letters were no doubt received; an answer was received only from Governor Thomas Drew of Arkansas, recommending the Latter-day Saints to settle in Oregon Territory. An arrangement was made with the mob that the Saints should leave Nauvoo and vicinity in a reasonable time, on condition that mob violence and vexatious law suits should cease and that assistance should be rendered them to dispose of their property. Notwithstanding this agreement mob violence was renewed.

In the midst of winter, about the 6th of February, 1846, the grand exodus, which brought us to this place, began. The people commenced crossing the Mississippi River with ferry boats; but in a few days the river was frozen so that hundreds and perhaps thousands of wagons passed over on the ice. We continued to move westward, the settlements at that time extending about fifty miles west of the Mississippi river; from that point Iowa was an uninhabited wilderness. No road through it, no trail except Indian trails. We went to work to make a road, and in doing so, during the latter half of the winter, and the spring, we bridged more than thirty streams and made more than 300 miles of road, arriving on the Missouri river not far from Council Bluffs. We built a raft and established a ferry near the first of July, 1846. On our journey from Iowa we made settlements at two different points, broke a thousand acres of prairie land and planted it to grain for the benefit of those who should follow after.

It was at this point that we were met by Capt. James Allen, a United States officer, by whom a requisition was made upon us for 500 volunteers. The companies furnished the volunteers, although they could be ill spared under the circumstances. They were made up in four or five days and set out on their line of march on the 16th of July, 1846, to aid the United States in the war with Mexico. They marched to Leavenworth and received their arms, and then marched from that

point across the country to Santa Fe, and from Santa Fe made a new route to San Diego, the whole journey being some 2650 miles. It was one of the most remarkable marches of infantry on record; it is declared by some that history may be searched in vain for its equal. These men were discharged after one year's service 2,000 miles from their place of enlistment without rations or means of transportation to take them to their families. Their services, however, were every way satisfactory to their country, and the influence of their conduct on the people of California, where they were stationed, did much in after time to give character credit to the American people. This band of volunteers also commenced the manufacture of brick there. The first brick kiln ever burned in California was burned by Philander Colton, one of this body of men, who furnished brick for a public building in San Diego. At the request of the Commander-in-chief of the American forces in California, a company of this battalion re-enlisted for six months when peace was restored, their services were no longer needed. While making preparations to return home they discovered gold, and opened to the world a new field of enterprise and adventure. They made their outfit and returned, a small portion of them meeting their families at this place; but the great body of them had to go back to the place of enlistment in order to find their families and gather them up here.

The winter of 1846, with the Saints, was one of privation and suffering. They were located on the Missouri River, both on the east and west side, the main body being at a place now called Florence, Nebraska, which was denominated "Winter Quarters." The scarcity of provisions and the exposure which they had endured, together with the want of vegetable food caused much suffering and many deaths. It was really at times a camp of mourning. But all seemed to have the spirit of God equal to the occasion. In the Spring of 1847 they were ready to renew their efforts to seek a home in the mountains where they could have a prospect of peace. About the 14th of April 1847 men, led by Brigham Young, started in this direction, to seek out a road and find a locality where the Saints could settle. They are denominated the "Pioneers," which we carry along the Platte River at that period, it being too early in the Spring; we fed our animals with the grain we carried with us, and on the bark and twigs of the cottonwood trees for some two hundred miles before we could get any grass. We had no pilot; no man who had ever been over the road was with us. We continued our journey until the 24th of July, at which date we arrived at this point. We were led here by the hand of the Almighty; the Latter-day Saints were guided to this point by revelation. When we reached here the place looked very much like a desert. The ground was bare, dry and dusty; there was nothing that appeared inviting, but we had the hope that it would take our enemies some time to come here to trouble us. We could certainly have the privilege of building houses and living in them while before a mob could come to disturb us, for it would take them as long to cross the sage plains as it had taken us.

All the way here, while journeying, we were examining the route critically, for the purpose of seeing where a railroad could be built. We then expected that within ten years the work which we had set on foot would be completed, and that a railroad would have been built across the continent. In this we were about twelve years mistaken.

In the fall of 1847 about seven hundred wagons, laden with families and provisions arrived at this place. The commencement of Salt Lake City was the building of a fort, enclosing ten acres with buildings with the doors opening inwards; then enlarging by the addition of about twenty acres on the south. This point is now included in the Sixth Ward, and is designated as the "Old Fort Block." The planting of a few potatoes was the commencement of our agricultural labors; they matured so fast as to serve for seed the next season; but our provisions had to be brought in wagons from the Missouri river, and it had to be handled with the greatest economy; the people roamed over the hills and plains and gathered up for food such roots as the Indians used; they also ate thistles and anything and everything that would afford the least sustenance. The country was almost entirely destitute of game; and in the following season when the crops were about half or two-thirds grown large black crickets, in immense numbers, came down from the hill sides and devoured them. The people tried to fence them out with water ditches, but their labors were in vain, and a great many gave it up; finally when all seemed to be lost, God, in His mercy, came to the rescue and sent flocks of gulls from the Lake which devoured the crickets. They would fill themselves with crickets, and vomit them up again, and fill themselves again until not a cricket was left, and the crops were saved. We have suffered very little from that time with that species of crickets, though at times our crops have suffered severely through the ravages of the flying grasshopper. When we came here, we found that we were compelled to adopt a system of irrigation in order to raise crops of any kind. None of us were aware of carrying on the irrigating, none who came here with the first settlers ever having had anything to do with it. It was necessary, therefore, to go to work in the dark as it were. However we did as well as we could. Much of the grain raised the first season had to be pulled, the straw was so short that it could not be cut. It was three years before a good crop was raised, and during that time everything that could be used for food had to be used, including rawhide and roots, and even then we were compelled to have recourse to a system of rationing in order to eke out our scanty supplies. In 1850, we had an abundant harvest, which put an end to the necessity of serving out rations.

It is well known that Col. Fremont, in traveling across this country, would sometimes let his men starve to death. There was no necessity for this, it was the result of recklessness and carelessness on his part. Had he taken the pains to estimate the probable extent of his journeys, and had issued his provisions in rations there would have been no need for any of his men to perish. This was the course pursued by the inhabitants of this Territory until they numbered twelve thousand, and their grain and crops, and left the inhabitants little

grain to subsist upon but the surplus of preceding years. The winter of 1851 was very severe. A great many cattle perished on the range, the result was provisions were very scarce, and almost every man in the Territory was reduced to the necessity of issuing rations to his family, if he could get them; and in order to prevent any further suffering, monthly fasts were proclaimed in all the congregations of the Saints throughout the Territory, and the people were called upon to contribute a day's provisions which was distributed to those who had none, and in this way no person amongst us perished for want of food or suffered as to injure his constitution.

It is on record that during these years the people generally were remarkably healthy. But the question is what could hold them together under such circumstances? It was the love of the truth, which this scanty food was affording great inducements for some people to go there and make their fortunes. Also great quantities of land were thrown into the California market at low rates, and every kind of inducement to go there was held out to the Latter-day Saints; but rather than do so, with very few exceptions, they preferred to stay here and live on rations. It was nothing but the religion of Jesus Christ that enabled them to abide here, and unitedly battle against the difficulties of a sterile country.

"By their fruits ye shall know them," it is said; and again, "Do men gather grapes from thorns, or figs from thistles?" The fruits which the Mormon religion bears is unity, peace, and good order. From the day that our first settlement in Jackson County to the present time have been models of peace, good order and harmony. I doubt whether any other people but the Latter-day Saints could have reclaimed this country. The irrigation system requires the utmost unity and forbearance, for in times of scarcity of water it has to be nicely divided out by the hour, or so long to each particular person; and when a man sees his grain burning up through scarcity of water he has got to be a pretty good Latter-day Saint if he refrains from quarrelling over it. I believe that Gentiles, under these circumstances, would have killed each other with their own hands. Our experience teaches us that in the early settlement of a country more water is required for the first few years than subsequently; as the land becomes packed and settled, and the ditches settled to their places, less water is required, consequently these difficulties grow less. It is also our experience that floods are very destructive to dams and ditches, necessitating a heavy yearly outlay in repairing them; but when a man has his farm or garden situated on a stream that heads in eternal snow, he feels very sure that the water is at his control and he can produce a crop; though, through the ravages of the grasshoppers and other causes, we are compelled to endorse the doctrine, though Paul may plant and Apollus water, it is God that gives the increase.

As I said before, "By their fruits ye shall know them." A religion which will make good men under such trying circumstances, and which will enable them to be united in meeting the different trials, difficulties and dangers which they have to encounter, and which will enforce upon them the strictest temperance, and the most rigid morality and good order is certainly a true religion. We say to our friends who visit us, See for yourselves; judge for yourselves, see the fruits of our labors in this land. Travel from north to south, from east to west, visiting our settlements! Witness the absence of corruption, idleness and dishonesty, and witness the uniform temperance and morality of the inhabitants. This is the work of the "Mormon" religion. While the Territories around have been busily engaged developing their vast mineral resources, here agriculture has been the chief pursuit of the people, and nothing but the faith of the Latter-day Saints has induced them to remain.

Up till within a few months past everything brought here had to be brought with ox or mule teams from navigation in the east for a thousand or twelve hundred miles; and from the west it was a greater labor than from the east on account of the desert character of the country. We have now greater advantages than we have had heretofore, which we certainly rejoice in.

While this country belonged to the Republic of Mexico we came here and brought the flag of our country and unfurled it; we planted her institutions and organized a Provisional State under a Constitution adopted by us; and extended the protection of a very rigid law through the entire country for hundreds of miles.

We had influence over the Indians by which we could preserve peace; and the protection to life has been greater through the Mountains, and the danger from interruption less, for a large portion of the time, than in some of the streets of New York. God gave us influence to bring about this state of things with the Indians. We have acted toward them in a spirit of justice and have been enabled to exercise over a large extent of country this kind of sway, although it has been frequently interrupted by persons passing through who had very little interest in anything save in leaving hostile fires on our hands.

On Sept. 9th, 1850, an act of Congress was passed, extending over this Territory the laws of the United States. Up to that period we had been a Provisional State. We had coined money—organized a legislature and judiciary, and all the branches necessary for carrying on a State government. In 1852, through the appointment of officers, we had a Territorial government in full operation, and have had it from that day to this.

It has been said that had it not been for our religion we should have been admitted into the Union. If our religion keeps us out of the Union, I suppose we shall have to stay out. But we hope the day is not far distant when the intolerant feelings of our countrymen will be so modified that they will be willing to have religious men have part in the affairs of the government as any others. So far as this principle is concerned, however, we await our time. We love the Constitution of the United States, and all laws made in pursuance thereof. We believe the form of government in our own country to be the best on the face of the earth; it only requires to be lived up to. When that day comes we can return to our cherished homes in Missouri, and build our temple in Jackson County.

May God hasten the day in my prayer in the name of Jesus. Amen.