## DISCOURSE

## PRESIDENT GEO. Q. CANHON.

In the Tabernaste, Sau Lake City Sunday Afternoon, September 24th 1832 REPORTED BY JOHN IBYINE.

I am thankful this day for the peace-ful circumstances that surround us. I am thankful that throughout these mountain valleys a goodly degree of liberty prevails, and that the people are able to meet to worship God without molectation of fear. The saying of the Savior is exceedingly applicable whitrein He taught His disciples that sufficient to the day day Saints did not enjoy the present day Saints did not enjoy the present and lived-in anticipation of the dreaded future. I imagine that we should be a very unhappy people, for there never has been a day, or at least a period in our history when, so far as threats were concerned, the future—if we look at it naturally, from men's standpoint—did not look forbidding. But we have proved that dreaded evils, when met courageously and with an undaunted spirit, generally vanish We are in an excellent position

undamited spirit, generally vanish
We are in an excellent position
to-day, as we have been at many
times in the past, to have our faith
tested to the proof, to see whether
we really have faith in God or not.
The idea generally prevails among
those who are not familiar with
us and with our methods of preach ing and teaching, that in order to gather the people together from the various nations the Edders of this Church hold but extraordinary inducements to their converts, telling them flattering tales about the life that they will lead if they will only gather to Utab; and by these means they are successful in beguiling the morant and unsuspecting, induc-ing them to foreske their hordes and connections. But those who have been familiar with the teachings of the Eiders of the Church know that the very opposite of this has been the course and the style of the teaching adopted by those who have faithfully preached this Gospel to the inhabitants of the earth. From the beginning we have been taught to expect that our adherence to this Gospel might cost us everything that was near and dear to us upon the earth; that God designed to have a tried people, a people that should be tested to the very utmost, that should be felt after in the most try-ing manner, a people that would be willing to pass through and endure faithfully the most severe ordeals. And up to the present time those who have entered this Church, was who have entered this Church, who have esponsed the doctrines taught by the servants of God, have not been disappointed. It is true that in many respects the faithful people of God have had a much better time, have enjoyed circumstances that have been more pleasurements. sant and presperous than they were led to expect; but this has been be-cause they have had the faith to everlook the evils by which they were threatened, and attached no were threatened, and attached no importance to them, and did, not allow them to dilutury their peace or to annoy them in any manner. For if it had not bear for faith, the faith that God planted in the hearts of these who esponed the truth, it would have been impossible for them to have endured; they would have been squitishtened that they never could have remained faithful to this work. And one of the most striking evidences that this people offer to the world of the divinity of this work, which the world oppropriously call "atormonism;" is the fact that in the midst of the most severe trials and persecutions, sur-

propagated concerning us, are 'ex-posed. The idea has been industriposed. The idea has been industri-ously circulated, printed and pub-lished, that the people throughout the valleys of. Utah were only held together, by the strength, of super-stition and delusion, that the few cunning men who had succeeded in gaining power and place among them, by their shrewdness and by their cunning arts, had sucand by their cunning aris, had succoeded, in duping the people and holding them together. I do not suppose that any single idea has been more widnly circulated con cerning us than this; and I do no

suppose that any other idea is more widely believed about as than this. The great majority of people who do not understand by actual contact with us, or who take no pains to investigate our doctrines, imagto investigate our doctrines, imagine that it is by this means that the Latter-day Saints have been gathered together and held in these mountains. Why, it is not 20 years ago that one of the stories most frequently circulated, bublished and dwelt upon, upon the platform and in the public press, was that no man or woman could leave Utah without the consent of President Brigham Young; that no man or woman could write a letter from Utah Territory without it being inspected by him; that we lived here in a condition of terror imposed upon us by President Young and those that were immediately associated with him; and that if a man or woman attempted to leave, es or woman attempted to leave, es pecially if he or she had left the daith, he would be followed by destroying angels, and that if he escaped at all its would be at the risk of his life and

fro across the continent, together with the travel throughout these valleys north and south, east and west, has had the same effect. But with increased knowledge, there has come an increased dieag. A feeling has taken postes-ion of a great many minds that we are a people greatly to be dreaded. This brings to my mind a remark made by a man whose name you are familiar with, he having taken, a very prominent part in the discussion of our case in Congress, in the House of Repre congress, in the riouse of Representatives, a representative by the name of Haskell, a sort of half preacher. One day in conversation with me, at the time the Edmunds bill was being discussed, he remarked: "I have had occasion, Mr. Cannon, to examine Catholicism and am somewhat familiar with the Ro-man Catholic organization. I have also paid some attention to the or

aiso paid some attention to the organization of your Church, I think it the strongest and most magnificant organization that exists at the present time in Christendom, or within the range of my knowledge—where did you get it?

It was no feeling of admiration that prompted these remarks. He followed them up by stating that the time would come, if this legislation did not answer, when the army would be brought to bear upon us and our organization would be wiped out in blood. You see the feeling never could have remained faithful the time would code, if this legisla to this work. And one of the most striking evidences that this people offer to the world of the divinity of and our organization would be wiped fuct that in the midst of the most severe trials and persecutions, air rounded by vircumstances that in looked upon it as an engine of evil threatening in their character, the most divinity of the world opposite that was in an axid to me, "Why, Mr. Can opinion was created as unfavorable man axid to me, "Why, Mr. Can opinion was created as unfavorable man axid to me, "Why, Mr. Can opinion was created as unfavorable man axid to me, "Why, Mr. Can opinion was created as unfavorable man axid to me, "Why, Mr. Can opinion was created as unfavorable man axid to me, "Why, Mr. Can opinion was created as unfavorable man axid to me, "Why, Mr. Can opinion was created as unfavorable man axid to me, "Why, Mr. Can opinion was created as unfavorable man axid to me, "Why, Mr. Can opinion was created as unfavorable man axid to me, "Why, Mr. Can opinion was created as unfavorable man axid to me, "Why, Mr. Can opinion was created as unfavorable man axid to me, "Why, Mr. Can opinion was created as unfavorable man axid to me, "Why, Mr. Can opinion was created as unfavorable man axid to me, "Why, Mr. Can opinion was created as unfavorable man axid to me, "Why, Mr. Can opinion was created as unfavorable man axid to me, "Why, Mr. Can opinion was created as unfavorable man axid to me, "Why, Mr. Can opinion was created as unfavorable man axid to me, "Why, Mr. Can opinion was created as unfavorable man axid to me, "Why, Mr. Can opinion was created as unfavorable man axid to me, "Why, Mr. Can opinion was created as unfavorable man axid to me, "Why, Mr. Can opinion was created as unfavorable man axid to me, "Why, Mr. Can opinion was created as unfavorable man axid to me, "Why, Mr. Can opinion was created as unfavorable man unfavorable man axid to me, "Why, Mr. Can opinion was created as unfavorable man unfavorable man axid to me, dreadful results, that was in an agonism to existing Institutions, and that would have
to be put down by such law as
the Edmunds law, or it such legislation failed, then by the serion arm
of the military, by the use of weapons of war and the shedding of
blood. That is the feeling that some
men have concerning us. In the
course of our conversation I invited
him to come out to Utah. "Come him to come out to Utah. "Come out," said I, "and know what you are talking about; you have ideas about us shich are entirely incorrect. If you will travel through our val-leys, as I will furnish you opportu-mittes to do, if you will come out, I

a fair man, a man disposed to se-cept the evidence f your own sen-see, you will change your views con-

and with those who have strong re-ligious adjectment but little knowl ge concerning us. The are men who seek to gain population There approval in this way, and instead of felling the truth, or being willing that the truth should be told and that the truth should be told are known; they are ever willing to have every kind of story propagated however false it may be. Will there be any change in this respect? We have been looking for it for the past 52 years, ever since the Church was organized, but that change has not come. As I have said, as econ as one slauder has been disproved, another has been put in circulation. There is no end, peither will there be to the falsehoods that will be be to the alsehoods that will be told and circulated concerning da. It

one It cost the blood of the best Being that ever trod the earth, even the Bon of God Hims If, and all His Aporties and all the prophets—they all, with few exceptions laid down their lives for the truth. And yet we talk about our civilization, the enlightened nineteenth century, and we ray as did the generation in which the Savior lived. "If we had lived in the days of our fathers, we would not have slain the Prophets, we would not have been guilphets, we would not have been guil-ty of shedding their blood " This

of well meaning people, who would like to see us enjoy peace in these valleys, and enjoy the land, which we have reclaimed at 60 much toll and eacrifice from a wilderness undisturbed by outside influences. They firmly believe that this is attainable if we only would forego some of our peculiarities. There never was a greater mistake, never more mistaken idea entertained by anybody. How do we

put aside that which we believe God has entrusted to us and commanded us to impart to the world, cerning the people I represent."

I do not doubt but what we would There are men who make use of get along to rar as the world is conus to gain favor with the ignorant cerned, without the antagonism and with those who have strong rethat we now have. But, then, who lightes udicest and but little can do thin. If a choice has to be made, as it would have to be made or rejecting the vation on the one hand, and accepting peace and the order with the world on the other, wifo is there, that is prepared to make that exchange? But friends have said to me, "O, you make a mistake when you think that we ask you to enounce your religion."

Now there is something more

ask you to enounce your religion."

Now there is something more than marriage as a point of attack that rises in the minds of men intaking about this. Mr. Hask II are presed it, It was not plural marriage alone that was in his mind. It is not plural marriage alone in the minds of hundreds, and I may say, thousands, who have a minimal this question. There is something more than this; there is something restance of the same pound of the same probably the content and the same probably the entire lose of all that he same probably the entire lose of all that he same probably the entire lose of all that he same probably the entire lose of all that he same probably the entire lose of all that he owned. So firmly had this idea obtained possession of many minds that loday it forms the staple of two or three dramas that are played upon the stage and that receive considerable patronage east and west.

When Albert Sidney Johnson referred upon the stage and that receive considerable patronage east and west. When Albert Sidney Johnson rame here on the popular fidea was, that he seem that the total patronage was, that he seem that the conting that he was that the conting that he was that the seem that he complete outburst on the part of the people; that which is organization. It was that when he was that the seem that he seemed the propose of the same and that the was that the seemed the propose of the same and that receive considerable patronage as and west, the sound had with unbounded joy the presence of the same and that the would be a complete outburst on the part of the people; that they, would be a complete outburst on the part of the people that they were supposed to be lifting in the propose of the same propose of the part of the people that they were supposed to be lifting in the propose of the part of the people that they were supposed to be lifting in the propose of the part of the people that they were supposed to be lifting in the propose of the part of the people that they were supposed to be lifting in the propose of the part of the people that they were supposed to be lifting in the propose of the part of the part of the propose of the part of the were compelled to leave Nauvoo. The more burned our houses that

The mot burned our houses ind killed our cattle, and destroyed our grain, nut bacause of day feature of this kind, but because we were "Mornious," and believed in a form of religion that they was not believe in. So they were determined that we should leave there.

And that reminds me of another falsehood that we'll the foliate in those days a justify the outrages against de. All manner of stories were circulated concerning our thieving, it was said that we were a tand thieves and robbers; that the people near Nauvoo and along manuer of stories a tank of the concerning our a tank of the work and obbets; that the people near Nauvo and along the money would only do away with some of your doctrines that are so objectionable, there would be no trouble. I have had men speak to me in this strain whose opinion I them out of they were dutaws. So if respect very highly, who were kindly disposed, and in their outrages for those who were auxious to have the est of in their outrages for those who were settled, and to have the est of in their outrages for those who were threatened as against us which cape the sylls without they be talking to many days a were threatened as a not many days as not many days as a said.

The same process is now going on: (the Bible) is full of predictions What is it that produces the condi-tion of affairs that exists here to day? It is a public opinion that is adverse and hostile to us which justifies the outrages and illiverar acts to which we are subjected. It is this which actuates men to trample upon the Constitution and all the institutions of the government. It is this which permits the right of representation

heard in protest against it—republi-can government—tricken down and the people of these mountains, without exception the best and most quiet people to be found within the confines of the republic, deprived of

the right of representation.

I allude to tols, though it if a poitical matter, as it comes approprimarks. What is the gause of it? It is, as I have said, because God has atteched forth His hand to do a work in the earth, and the devil determined that it shall not be done. He is determined to thed the blood of every man connected with it, and he puts it into the hearts of the children of men to nate the trith and to hate those who teach it. Yet there are a great many people who say there is no God and no devil. I would like them to explain why we have suffered, as we have; why it is that a people who, were it not for their religion; ought to be applicated for what we have done in these mountains, are treated as we treated when we had the control of these valleys, from one and of the dahd to the other, from forth to south, drunkenness was been nown, a woman might then have the relet our arrests and our highwaye, even to the most remote parts or our Territory, and never hear a word of disrespect, never witness a gesture that would cause her to blush; she could fiavel in perfect to and safety throughout all our peace and rafety throughout all out cities and settlements. Robery and nakhown, and human life was cred. So with preperty. Read reigned in our corners. We los those days and contrast them; where is this condition of things be continue? We could leave our don whitnee? We could leave our door untorked; no one thought of theres. Where was cherished, and a man who would be guilty of an virtuous acts was denounced. And such industry as we practised—and it is no boasting to say so—was unparaled ed. We dwell here in peace, and the manufaction was ious pations, speaks people from various nations, speak-ing various languages, of various modes of thought; and various edumilone living chere to pe cations living there in peace and githet, each man pursuing his own course immolested by his neighborn. This was the condition of our Turktory. It might be thought that people thus living, living in a courty that no other people could peatbly cover, that is so far as a special interests the pursuits we follow that the people could be sufficient to the property of the property of the property of the people could be sufficient to the people of the people tural interests, the pursuits were concerning to the first second might be thought that second might be left unmodest to select the fruits of their industrial to the first second to the

we know if we opened them embarked in mining that the would be coveted by others, a therefore it has not been our polk to touch mines. In the beginning it would have been most unw it would have been most unwipolicy to have done this, it would have unsettled us, and instead spending our time in raising the food mecessary to sustain life would have been prospecting in metals, that when the railroad will inshed and it was then possible obtain supplies from other places we ran short, it was even than in we ren short, if was even than a politic for us to take up mines than the fact, that if we had often the mines we could not have hoped to have held them, they would have been coveted, and in the courte the probabilities are we should not have people.

people sisters, that we are to be unmoded and left free from attack, you cerning it. All the prophets have ever spoken concerning it. All the prophets have ever spoken concerning last days have foretold that would do a mighty work in the days; and he is doing it.

"Well," says one, "Do a hand from the last work and he is doing it.

of people like you expect to not thouse results?" Yes, we expect we believe it with an our heart, il leys, as I will furnish you opportunities to do, if you will come out, I will give you letters of introduction which will enable you to see our people at their homes, and if you are remounce our religion; if we were to administrations, and a voice searcely make this union of which I have the remounce our religion; if we were to administrations, and a voice searcely make this union of which I have the remounce our religion; if we were to administrations, and a voice searcely make this union of which I have the remounce our religion; if we were to administrations, and a voice searcely make the remounce of the resident to representation we believe it with a vice of the remounce of the past. It is true if the past of the remounce of of the

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