

THE CELEBRATION OF THE TWENTY-FOURTH.

THE Celebration yesterday was an occasion that will not be soon forgotten, being one of the most joyous, hearty and general that has ever taken place among the people of this city. The weather was very fine, and everything seemed to combine to make the occasion pleasurable.

At sunrise, a Pioneer Salute of twenty-four guns was fired by a detachment of Artillery, which was followed by the raising of Flags on public buildings throughout the city.

The Day and Sabbath Schools met at their respective Ward halls at 8:30 a.m., and organized under the direction of their Superintendents and Teachers and proceeded to the New Tabernacle.

The Pioneers, Twelve, Bishops, Territorial, County and City Officers met at the City Hall, at 8:30 a. m., and from there proceeded, escorted by Capt. Croxall's Band and the Committee, to the Tabernacle.

PROCEEDINGS AT THE TABERNACLE.

During the seating of the audience, about ten thousand in number, the Tenth Ward brass band played popular airs.

MUSIC—Tabernacle choir.

PRAYER—by the Chaplain, Elder Willford Woodruff.

MUSIC—Capt. Croxall's band.

ELDER ORSON PRATT,

In accordance with the programme of the Celebration, delivered an oration. He dwelt on the difficulties which had to be encountered by the Pioneers to, and the first settlers in, these valleys. He also spoke at some length on the divine nature of the principles which have been embraced by the Latter-day Saints. Elder Pratt, not having been notified soon enough, was unable to prepare an oration for the occasion; and his remarks being extemporaneous, he requested that they should not be published as delivered, but in the reporter's language. Owing to lack of time, we have been unable to prepare them, and have been compelled, very reluctantly, to omit their insertion.

SONG—J. D. T. McAllister—"Hurrah, Hurrah, the Mormons have a name," was encored.

The following speech was made by
HON. GEO. A. SMITH.

The 25th of July, 1847, if I recollect aright, was the Sabbath. The Pioneer company had spent one day after their arrival fairly in the valley. A water ditch had been constructed, and a dam put in the creek: a little plowing had been done. Several plows were broken in the first hour, owing to the dry state of the soil, trying to plow without irrigating. A few seeds were planted, but the work was very difficult. The Sabbath was a day of rest; the party, consisting of one hundred and forty-three Pioneers, a few women and two or three children, got together to a meeting within the circle of our corral. There being no other more convenient pulpit, discourses were delivered from a gun carriage, and this was our first day's worship. The Sacrament was administered, bread and water being distributed to the congregation; the land was dedicated and hearty thanks returned to the Most High God, for the privilege of kneeling down in peace, uninterrupted by enemies or the howl of mobs, and out of the reach of their violence; worshipping God in the way He had appointed. The country was barren, naked and uninhabited, except by a few nearly nude Indians. There was no provisions to be obtained except that which we had brought from beyond the Missouri river. It was under these circumstances that our first day's worship in the valleys of the mountains was celebrated.

When we look back at the history of our Puritan fathers, who landed on the shores of New England, they being non-conformists and compelled to leave their home and country, we find them generally very zealous men, very devout, and jealous of their religious rights and privileges. They settled in a wilderness country but enjoyed many facilities

ties that we did not enjoy in this desert. The heavens condescended to water their lands with rains; the bays, rivers, inlets and seas around them abounded with fish, the ocean formed a highway by which they could send the timber, fish and other produce to market and bring them supplies from other countries. These circumstances were in their favor, and as if God had prepared the way before them, just previous to the landing of the Pilgrim Fathers a pestilence swept through the Indian tribes of New England and destroyed great numbers of them, reducing whole nations of Indians to a few scattered families. This no doubt prevented serious wars and difficulties which would have otherwise taken place. Our pilgrim fathers undertook to establish a most rigid religious community. They were brought in contact with the mother country in consequence of their non-conformity to the established faith of the English church, and for generations were compelled to submit to indignities, insults, abuse and annoyances on that account. They were, however, in their way rather tyrannical, for whenever any persons among them, were disposed to criticize their faith, introduce new kinds of doctrine and make innovations in manners or language, they were treated with rigor and were whipped, imprisoned, banished or put to death. With all the strict discipline of these Puritans, their children degenerated to a great extent, running into a great variety of excesses. After the Latter-day Saints had been sifted five or six times, the Prophet tarred and feathered, in Hyrum, Portage county, driven from Kirtland, Ohio, by persecution, driven from Jackson and Clay counties, Mo., expelled from the State of Missouri, from Illinois and eastern Iowa, deprived of all their property in these several drivings, they had become, to a considerable extent, sifted, so that those who came here were generally zealous and faithful in their hearts to the glorious cause in which they had enlisted. They were brought, however, in contact with new trials almost immediately. Many were hungry. Others who had but a scanty share of food were compelled to divide their morsel of bread with their brethren, and for years no person in the Territory scarcely dare eat a full meal of food. But they were healthy and God blessed them, smiled upon and prospered them and modified the climate. There were very few who believed it possible to raise peaches or any delicate kind of fruit. Seeds were planted, however, by the advice of President Young, and they came forth after a contention or two with the crickets which destroyed the first nurseries; and so rigorous was the climate that the tops of the trees were killed generally, from one to three feet every season, with the frost, and it was several years before the climate became such that the peach tree would escape injury from the frost. The same was the case with other fruits, which have spread abroad from this place into all the valleys in the Territory and are now raised in many localities where formerly severe frosts could be expected every month in the year. The Lord having blessed and tempered the elements for our good, has a right to claim at our hands a due obedience to the holy principles of salvation which He has revealed unto us. He brought us here poor, robbed of our inheritances by intolerant men who deprived us of all that we possessed. We were almost naked and barefoot. We wore the skins of beasts and rawhide soles. Thus we struggled in the midst of difficulties but the Lord blessed and fed us in the midst of the desert. He sent supplies to us and enabled us to extend protection, shelter and food and the necessities of life to thousands of our countrymen. Thousands and thousands would have perished on a pilgrimage to the West for gold. The Lord gave us the power to preserve the lives of our fellow countrymen and aid them on their journey to California. With all these blessings shall we be forgetful of our great and glorious duties? The smile of Heaven has been upon us. Here we have enjoyed religious liberty, the privileges of the Constitution guaranteed and made sacred to us by the blood of our forefathers, shed in the revolutionary cause to extend protection and liberty of conscience which we now enjoy, though denied to us in the States from which we were driven. We have here had the privilege of enjoying them and under all circumstances it is our duty to extend liberty of conscience to every person, whoever he may be, who may reside under the dominion of our influence.

And we must ever remember that the holy principles of our religion which have been revealed to us for our salvation must be respected and observed. That we must live diligently in the discharge of these great duties and abide in the faith, wherein Christ has made us free, set before our children an example of temperance, patience, forbearance, industry and obedience to the commandments of God in all things, that life, intelligence and the blessings of eternal life may be continued through our children to all future generations. While we consider these things we have every reason to rejoice, although the settlements have met with many obstacles. Some difficulties with the Indians have been entailed upon us, which we could not control. Emigrants passing through the country would occasionally shoot down an Indian, rob some squaw or commit some other outrage and pass on their way, and the friends of the Indians who had been killed or injured would seek redress at the hands of the settlers. Many difficulties of this kind have had to be met. Yet an amount of peace and harmony with the natives has been preserved which far exceeds what I believe can be found on the record of any other State or Territory, and is a record of which we have every reason to be proud. We have had to contend several times with the devouring insects.

When Mr. Morrill, in conversation with me in 1856, told me it was his intention to put through Congress an act to punish and prevent Polygamy, I remarked that if Congress passed an act to prevent water from running out of our cisterns, and enforced it, it would break up our settlements; for we could not live without water to irrigate our lands. God has given us the water; He has blessed it and we rejoice in it; and we have only to continue in the observance of faith and obedience to the principles of the Gospel of Jesus Christ that we may enjoy life everlasting, and that we may enjoy peace and harmony and the privileges of the Constitution of our country, and do what has been predicted of us by our great prophet and martyred founder of our church, Joseph Smith, namely, that when the principles of the Constitution, should be torn in pieces and trampled under foot by the people, that the Latter-day Saints would step forward and in a manner becoming their high and holy calling bear off triumphantly those glorious principles for which our fathers bled, and preserve them intact, transmitting them as a priceless inheritance to future generations, which may God grant for Christ's sake: Amen.

MUSIC—by Martial Band.

Next followed an address by

PRESIDENT BRIGHAM YOUNG.

While I am making my remarks I sincerely request the attention of the congregation; I desire them to keep silence, let there be no whispering, nor talking to each other, nor moving of feet; and if the babies can out-noise me, why it will be because my lungs have grown weak.

I am disposed to refer to a little of the history of this people, called Latter-day Saints, in their journey to these valleys of the mountains, in the first place making this statement:—some five times the first members of this Church have suffered the loss of all things for their religion. This has been my case. I have been fortunate enough to accumulate around me the comforts of life from the time that I first started in business. Five times I have forsaken all my worldly goods for Christ's sake. Last of all we had to pull up stakes and pack up whatever we could and leave the State of Illinois for Vancouver's Island or some other place, though it was our design to come to the valleys of the Great Basin in the interior of America. This was the understanding of the few, but the masses knew nothing about where we were going. Three members of Congress visited us in the fall of 1845. Joseph was killed in 1844. These members of Congress visited us making a request on behalf of the Congress and people of the United States, that we the Latter-day Saints should leave the confines of their territory. Upon this we sat down in council and directed letters to every Governor in every State and Territory in the Union, asking them and their Legislatures if they would grant us an asylum within their domains. Two of those gentlemen deigned to answer our letters, but the residue

held us in respect by their silence, or in disgrace, whichever we have a mind to call it. But there was no place for the Latter-day Saints.

Now this is the history of this people. It may be painful for us to speak of it or to hear of it, nevertheless these are the facts. When we had completed our work and were ready to take up the line of march from Nauvoo, we crossed the river in the dead of winter. A few crossed in January, the most part in the first days of February and so on into March and April, making our camps on the west of the Mississippi River facing to the west. We marched from time to time as we could. In consequence of storms, bad roads and being entirely destitute of provisions, we had to send men down into the settlements to work to get us a little provisions so that we could travel another hundred miles. We journeyed thus till we came to a place where we stopped and built a little town called Garden Grove; here we tarried for a few weeks, plowed up considerable ground, put in a good deal of seed, made many hundred rods of fence, built perhaps one hundred or one hundred and fifty log cabins, and the poor that we could take no further, we left in those cabins. We then took the line of march for the West.

While on our way to the Missouri river some kind of a spirit, whether it was intuitive knowledge, prescience or promptness of intellect, no matter. Something told me, that the government of the United States would make a demand on the camp of Israel for troops to go into the Mexican war. If the God of Heaven did not reveal it to me, I should like to know who did.

We marched on and built another town called Mount Pisgah, stopped and built houses, put in our seed grain, left the poor that we could take no farther and took up the line of march for the Missouri river. When we were about eight miles off the Missouri river with perhaps fifteen hundred wagons, a gentleman named Allen, who was a captain in the army, from Fort Leavenworth, made his appearance in our camp. We called a council of the first men of the camp. We assembled ourselves together; he read a few documents from the Government. The war department required us to furnish five hundred men to go to the Mexican war. My first thought was "yes," as it had been before. Then when I realized and saw men, women and children destitute of provisions and three hundred miles from where we could obtain any, I said in my heart I would see them in a warm place first. I did not say it aloud as I do now. On mature reflection I said to my brethren "We will beat them at their own game. We will furnish the men." We furnished them five hundred and three men and we selected our best men for officers. They were enrolled and took their line of march, with a few members of their families, to Fort Leavenworth.

This caused a serious break in our camps. By the time all this was accomplished, many of us were across the Missouri river. So we made Winter Quarters and stopped there through the winter. In the month of March, before we started for the West, a Government agent came to our camp; he was a superintendent of Indian affairs and talked a little with us. Said he, "Mr. Young, do you know that we cannot permit you to stay this side of the river; this is Indian ground." We were then on the west side of the river with the Omaha Indians for neighbors. They lived right in our neighborhood, lived with us; that is camped in our yards. We defended them in many instances from other small tribes. Said he, "I don't see but that we will have to remove you to the other side of the river." Said I, "I am here on the west side of the Missouri River, with what few of my brethren and sisters I could get. We have left many in Nauvoo and our settlements back; but we are here now. We have got comfortable houses for our families; soon we are going to start for the West to find a location where we can place our families out of danger of mobs; and as for my going back to the other side of the river and taking my family and these camps, I will inform you that I shan't go there; and if the Government of the United States hunt us here and afflict our families while we are gone to find an asylum for them, I will hunt them all the rest of my life, so help me God." (Applause.) He made his returns then and then went to Washington. He said "this Mr. Young was a strange man." I told him that we were required, by those men who came to see us from the Congress of the United States, to leave their con-