

lines, and said I, "We shall go as soon as we can and as fast as we can; but we shall not hurry. We are here in the woods; not in your settlements where you can raise a mob in four hours and come to our habitations."

In April one hundred and forty-three pioneers took up the line of march with our ox teams, with our cows and with what we could pick up. We made our own roads from day to day and week to week. I was one that hunted up the road. Heber C. Kimball my first counselor and myself took the lead to hunt the road and kill the rattlesnakes. When the wagons were in the mud my shoulder was one of the first that ever lifted the wagon wheel; we pulled them out of the mud, sought our camping places, cut our roads through these cañons, and located on this place about half a mile south of this. We came up here, and looking around, we decided in a very few days that this should be the temple block. I will say here that Wilford Woodruff brought me into this valley sick in his carriage. He is our chaplain of the day, who offered up the prayer. Professor Pratt came with instruments that we had purchased to take observations; he had his carriage loaded with them, and as we came along, he took observations. Geo. A. Smith, the brother that has just spoken to you, was one of our right-hand men and one of the Twelve Apostles; but your humble servant had the honor to lead the company. We are the pioneers into these valleys.

When we reached Council Bluffs, we built up a town on the east side of the Missouri river; we also built two towns on the west side of the river. Where Omaha now is, was then a wilderness; but we were the pioneers; we had to travel three hundred miles from there to get a load of Indian meal or corn or whatever provisions we did get. This made our settlement here, when we planted it, one thousand three hundred and thirty miles from where we could buy provisions. When we reached this place, the saying was—"What is to be done?" "Do you think we can raise an ear of corn?" "I do not know." "Do you think wheat will grow here?" "I do not know. We cannot tell until we make the experiment. We will water the soil, plow it up, put the seed in the ground, and trust in God for the increase." A few families came here first, that is with the pioneers and a few thousands followed the same fall. We started our settlements here, we laid out a town here and we laid it out for a city of country seats. Can you understand this? We laid out our city in blocks of ten acres, we divided each of them into eight lots, changing the front alternately, thus giving an acre and a quarter to each man, expecting that he would set his house back from the street far enough to surround it with his trees, flower gardens, his fruit trees and shrubbery that he might live there like a gentleman in the country. Trade has interfered with this arrangement in some parts of the city. We planted our grain and vegetables; we got a little the first season. Potatoes grew a little larger than chestnuts, large enough to answer for seed the next year. I will remark here that every piece of furniture we possessed we had to bring here. Every side-board, every bureau, every mahogany table, every large looking glass we had to bring here in these wagons, and I think there was fully an average of five individuals to each team. We had to bring provisions enough to last eighteen months or to go without; we had to bring our plows, our harrows, our seed grain and our clothing, and when we got here we had just as large kitchens as we were disposed to enjoy.

We had not been here six months before we organized a provisional government, elected our officers, sent a petition to Congress for admission as a State and sent our delegate, Hon. J. M. Bernhisel, to Washington. He was our first Delegate to Congress.

I will go back a little and say that when we landed here, our little army of five hundred men had marched along to some of the frontier towns of Mexico and hoisted the American flag in every town they came to. They expected a battle. "Oh," said some, "the Mexicans will meet you; they will fight you;" but the promise was, if they would go in faith, believing in God and trusting in Him, they would have no battles to fight. When they marched into each town they hoisted the American flag. The officers charged them not to meddle with private property; not to meddle with individuals; they had no disposition, however, to do so. The people furnished them with what they wanted; when they obtained that and regulated the

affairs of the little town, they would march on to the next one; and they fought no battles in all their career. But they were the first ones that ever raised the American flag on Mexican territory and preserved it there. (Applause.)

Now permit me to say a little more regarding our history; it is concerning improvements. A little town west of St. Louis, Missouri, called Jefferson, the seat of government for the State of Missouri, with the exception of that press, west of the Mississippi, we printed the first paper and owned the first printing press. We sowed the first wheat; we built the first mills; we occupied the first schools; we set out the first trees; introduced the first libraries; we are the pioneers to the Pacific ocean of every improvement in mechanics and scholarship. We had a good press and library in San Francisco, which was carried round the Horn by a company of our people, who emigrated to that country in the ship Brooklyn. We made the first bricks in California, and commenced improvements in that State. Our Battalion boys found gold in California, which raised the hue and cry until it became very notorious and so large and plentiful was it supposed to be that the cry was—"Gold in the sands," "gold in the rivers," "gold in the hills," "gold in the mountains," "gold in the streams," "gold in the dirt," "gold is everywhere, let us go and get the gold;" and we fed our thousands that crossed this continent to the gold regions and preserved their lives. Did we ever injure an individual? Not one. I will say here that gentlemen, if they may be called so, those in human shape, hundreds and thousands of them have been here and after receiving the kindness of this people would say, "What can we do for you?" They have never received but one answer, "Tell the truth about us; that is all we ask of you." But instead of doing this, they have written from east to west, and from north to south "the Mormons painted," "Mormons in blankets," "Mormon thieves," "Mormon Indians," "Mormons massacring the emigrants," "Mormons doing this and that wrong," which is palpably all of it false from beginning to end. But that is the reward we received in many instances; not in all. Here let me make this remark, it is not gold seekers who visit us now; we have an entirely different class of men since the railroad was built. The hue and cry was "The Mormons do not like the railroad!" "the Mormons do not want a railroad!" "the Mormons will not have a railroad!" We never traveled a day, and I can call my brethren to witness the truth of what I assert, from the time we crossed the Missouri to this point, but what we were looking for a track for the railroad, and we had not been here long before we petitioned Congress to build a railroad as well as for a government.

A class of our fellow-citizens are coming here now who look at things very differently to their predecessors. Men of this class are beginning to think that if they enjoy freedom and equal rights for themselves we must enjoy the same; for that which is meted out to one portion of the community we may rest assured will be meted out to the rest sooner or later; this is in the course of nature. Whether the God of nature produces it or not, it is so, and always has been so.

Now we want liberty, freedom and equal rights; we want the privilege of living, praying, speaking, building our meeting houses, attending our farms, building our factories, schooling our children, improving our society, and of gathering up the poor, meek and humble of the world—to go and hunt them out from the caves and dens of the earth, and to bring them up here and make them equal with us. This is the watchword of "Mormonism;" never descend to the state of those beneath you, but take them by the hand and bring them to your condition. This is our doctrine.

I will ask the citizens of this city and Territory and of these mountains—you that have made the farms, built the houses, set out the orchards, built the factories, made the improvements—had not we better stay here? [A unanimous cry from the vast audience: "Yes."] I rather think we will.

I will just relate a little of the history of this people. When they commenced in the East the war of James Buchanan against the Latter-day Saints, they sent the flower of the army here, with the best outfit any army had ever had in this Republic up to that time. What for? To use the Saints up. The army and the hangers-on amounted to 17,000 men. We then said to the North, "give up," but did not say to the South "keep not back." The North gave up. Every

family was on the move; they marched through this city south. We calculated to march south to where our women and children could live and take care of our stock, and we would wait in the mountains, and burn everything. That was the watchword. Our tinder and every material that could be, was got into the houses, so that a single match would burn every house in this city, and then continue on until they would cease to pursue us, and if they inhabited these valleys they should have them as naked as we took them. And the North did give up; they gave up willingly. They had good houses and good farms, and they were ready to cut down every green tree. You may say such a course was not necessary. It was not necessary for us to be forced to it.

We are here and we calculate to stay here, if we do not I guess it will be glory to anyone else who comes. Enough on that point, we do not look for any such thing. I think we have got through with this, and if we have not and deserve such chastisement hereafter as we have received in former years, I hope we will be able to take the spoiling of our goods joyfully and acknowledge the hand of God in it. But I reckon we will stay here. We have good laws here, we have splendid laws in our state government that we lived under from 1847 to 1851. And my mind was then as now, that many laws are grievous to a people, they aggravate and perplex them and they cannot understand them. The fewer the laws, if they are just and equitable, the better for the community. We have good laws, and we wish to say to all that come here, we expect you will observe the laws of the Territory whether you are governors, princes, potentates, lawyers or any body else. We have a legislature here, and let me say right here, I am accused of dictating the elections. I spoke of this yesterday. I don't feel disposed to dictate elections; if you get the best men for office, that is all I want, but if I find an evil designing person seeking office I certainly would, if I could, drop the stool from under him and let him fall. Take our government, or any other government where there are office seekers, the most of them are unfit for office, but those who are honest, just, truthful and merciful, and understand human nature, are the ones for our Presidents, and they are the ones for our congressmen, and not lawyers, for they confuse everything.

I will say right here that of all men who ever did live upon the earth lawyers are the worst. Doctors and priests are bad enough, but lawyers will ruin everybody and send all to hell. They are the worst and the most unfit for human society of any beings that live, and if mankind would do as Peter, the Emperor of Russia, talked of doing when watching the doings of lawyers in Westminster Hall, England, they would not do a bad thing. Being asked, Do you not have lawyers in your kingdom? Peter replied, Yes, I have two, and when I get home I shall hang one of them. If all lawyers were served in this way communities would be saved a great deal of anxiety and trouble. This is speaking of men who are stirring up strife and litigation. They pick here, pick there, and destroy this and that. If they were to do as they should do, they would tell every man how to keep from going to law. This should be the business of the lawyer. Says he, I "understand law, take such a course and avoid a lawsuit." This is the legitimate business of a lawyer, and not try to stir up litigation.

I want for a moment to speak of what Brother Pratt, one of our pioneers, in his last remarks referred to. I mean Celestial Marriage, Plurality of Wives, or Polygamy. I want to tell you what I have done. I sent word to Congress by Doctor Bernhisel, our former Delegate, and W. H. Hooper, our present Delegate, that, if they would pass a law that every man in this Government that is capable of taking care of himself, shall marry a wife, and then add a penalty to every man who interferes with his neighbor's or with single women, we will dismiss our wives. If they will punish such with death or imprisonment, Congress setting the pattern, we will dismiss our wives and have but one each. But until you do that we will see you—well, anywhere. We shall try and fulfil the commandments of the Lord; but could we not live as other men do? Is it not my privilege to lead about a wife or a sister, a neighbor's wife or any female as much as any other man's? Certainly; but when I do it, I do it legally and lawfully, not clandestinely. This is the curse that is upon this nation, and one of the greatest curses in the sight of heaven and justice that now rests on the United States. It

is their abuse of females; millions of them are wasted. According to their own showing thousands of females have perished in the streets of New since we have been in these valleys, probably double and almost treble the entire number of females we have in this Territory.

In our lives and practice we seek to save life, while the world is seeking to destroy life. We say "away with wars, away with contentions and disputings," and if two men cannot agree, pick two neighbors, not concerned in the affair, and let them judge and be satisfied with the judgment, and dismiss courts, lawyers and juries. They are a blot, a stain, a pest. They stop improvement wherever they dwell. Away with all this mischief, and come to the proper standard of civilization and live accordingly; and when we want officers, get the best that we can for President, Governor, Congressmen, and for all officers; put them in office, and let them stay during good behavior. God bless you: Amen.

Hon. W. H. Hooper made a short speech, reviewing the labors and difficulties the Saints have had to encounter in the past, congratulating them upon, and thanking God for, their present prosperity and peace.

Music by Tenth Ward Band.

A number of toasts and sentiments were handed to the Marshal, to be read, but lack of time prevented. They would have appeared in the News, but our readers will see that our columns are overloaded, and on this account we were compelled to omit them.

Tabernacle Choir sang "How beautiful upon the mountains."

Benediction by President Young closed the services.

Immediately after dismissal, a salute of fifteen guns was fired in honor of the First Presidency and Twelve.

At sundown a Territorial salute was fired; and at about 9 o'clock in the evening a fine display of fireworks closed the public celebration of the Twenty-Third Anniversary of the entrance of the Pioneers into Salt Lake Valley.

#### SPEECH

BY MR. GEORGE FRANCIS TRAIN.

In the New Tabernacle, Salt Lake City,  
July 24th, 1870.

I have addressed large assemblies in England, Ireland and Scotland; I have spoken to public audiences in France and Germany; I have acted on the stage and coughed in the lecture room, but after hearing the three discourses which I heard this morning from President Smith, Elder Cannon and President Brigham Young, I can say that I would rather speak ten minutes in the Tabernacle, in Salt Lake City, than in any place on the face of the globe. It has been my habit to debate,—to have no subject, no preparation, but to speak upon what has been said by previous speakers. This morning I was invited three times to address the audience: first, before President Smith I declined; second, after him, when I declined again. I said, "I have come to church to hear President Young, and I will speak after he has spoken," and when he had finished the time was up, and it was announced that I would speak here this afternoon. But the speech of the President had worked me up to such a pitch of mental excitement that if I had got up after him nothing could have stopped me. I knew before hearing him this morning that he was a statesman; I knew he was a reformer and a writer, but I did not know that he was a born orator. It is time that this country understood that he has the sacred fire which few possess, the art divine, the magic power of speech, which enables him to hold an audience in breathless attention, which is possessed by so few in this world.

When I speak, no matter where, I usually tell what I like and what I do not like.

I AM LOST HERE.

This does not seem to me a church. Where, I ask, are your stained glass windows? Where are your gilt-edged bibles, your gold-clasp prayer books? This seems no church to me. Where are your velvet cushions, Mr. President? Where your tapestry and carpet, and your magnificent robes in the pulpit? How dare you come here with only a light coat on, and sitting on simple bare benches and bare walls like these