Tabernacle Feb. 18th 1855

                                   Presedents Young's introduction to his written speach.

I would say to the congregation that I am happy for the privilege of being here <to day> this morning.  I expected to be able to speak to the people, but I have prepared a peice to be read to them upon the subject that I supose is anticipated by the congregation.

I shall call for Bro. Bullock to read the peice that is prepared for this occasion; and inasmuch as I feel able to speak, and so that the people can hear, I shall probably then occupy a portion of time.

                                                  <Bro. Bullock read read the peice.>

After the above discourse was read, President Brigham Young addressed the congregation as follows.

                                                  Reported by Elder George D. Watt.

                                                  <Presedent Young then remarked>

A pa<o>rt<ion> of this congregation has been brought up in America, and are more or less aquainted with the Constitution, with the Constitutional rights of the people, with the institutions of the countery, with the State Governments, laws, etc; and if they have paid particular attention, and have heard Bro Bullock read my written discourse, so that they could understand it, they know whether their minds, feelings, & judgements coincide with mine upon the views that have just been presented. <points laid before are correct or incorrect.>

For one, I can say they are true; they are the sentiments of this people, <that> so far as they are aquainted with the principles of the Government of the United States; <al>though <a great> a pa<o>rt<ion> of our present community have not been reared under the benign influences of the institutions of our parent <that> <our> Government. But as far as they understand, I will venture to say that the<y>se are the sentiments of all the Latterday Saints.

In my conversation, I shall talk and act <which is just> as I please.  Still <though> I am always aware, <that> when <in> speaking <before the> in public, that there are those present who <that> are dispposed to find fault with this people, and to try to raise a prejudice against them; and they will pick up isolated words & sentances, and put them together to suit themselves, and send <them to the world> forth a garbled <edition> version to prejudice the world against us.  <but that> Such a course I never care anything about; <but> <but as> for I <as> have frequently said, spoken words are <nothing> but wind, & when they are spoken <they> are <and> gone; consequently I take liberties in speaking which I do not allow when I commit my sentiments to writing.

This discourse <peice> that has just been read, <before you>, pointing out the path this people have walked in, is merely a brief summary of our experience, of what we have borne, and of what we beleive.

Before the Book of Mormon was printed, <(holding up the book)> & immediately after Joseph Smith obtained the plates, and the revelations he received conserning this record benig the record of the Nephites, and of the Lamanites who are the fathers of the present aboriginees of our Countery, and <where> in which the Lord told him that he was about to set to his hand the second time to gather Isreal, the war commenced against him; <and> this was long before the book was printed. I will now tell you all a secret, <both saints and sinners,> although it has already been read to you, it is this, Christ and Belial are not freinds, they are enemies.  We ask where Christ's Church is?  My conclusive answer is, if the Latter day Saints do not constitute the Kingdom of God on the earth, the Church of Jesus Christ, it is no where to be found upon it.

It is easily proved by the Scriptures, that <there is> no other Church, <that> professing to beleive in the old and new Testament, <that> bears hardly a <an> resemblance <whatever> to the ancient true <former> Church in the fullness of the doctrines of the Lord Jesus. <upon the earth.> So <As> far as morality goes, in many instances I have no complaints to make.  Ours <This> is professedly a Christian nation, & those who profess to be christians should be so in very deed; if they were they would not hesitate to have a good man, and a Christian preside <of> over them <to rule the nation.> Thousands And  Millions of people live according to the best light they have, but the Holy Preisthood is not on the earth unless the Latter day Saints have it.  It is the Preisthood again given <benig revealed> to the childeren of men, <that,> shall I say it out? (Yes.) that raises the Devil, and makes all hell angry; and the servants of the devil <devils> will run to and fro, and publish lies about Christ and his Church on the earth.  They are not angry with <at> me, or with <at> you; <the Government of the United States, the Officers of the United States, and of the Different States, with> the preists and the professors of Christianity, <people in general church members> <and the people> are not angry with us, <at you nor at me> but they are filled with wrath and indignation, <who at> <with> With themselves, and with the Almighty.  Why are they angry? Because they are men, and like other men.  If a man sees his house about <going> to fall, if he sees something or other continually knawing, and knawing, and picking, and operating upon the foundation, and discovers <he sees> that by and by his house must fall, perhapes when he is asleep, or when he is gone from home, and destroy his women and childeren, he is all the time worried, and in a stew; all the time watching with a fearful looking <forth> for the time when it will crumble to peices.  This is the difficulty with the professing Christian world.  Is it so with the infidel,? No, <if you will permit me to say, for I always do my swaring in the pulit,> he does not <dont> care anything <a dam> about the matter; <it,> but <it is> those sweet, loving, blessed Christians, the preist in the pulpit, and the Deacon under it, and the sage followers of their own nonsense, and the traditions of their fathers <that> are the ones who are at war with the eternal preisthood of God.

The Universalists say that we are all going to heaven in a heap together, and if they beleive their religion they do not <dont> trouble themselves about Mormonisam. Though I confess that I think the most of them are like the old man who was a strong believer in universalism, and, while walking <in his yard> among his cattle, & musing <ruminating> over his doctrine <to himself,> stepped <walks> up to a favorite Ox, and sa<ys>id to himself, "I believe the doctrine of the Universalists, but, Old Bright, as well as I love you, I would willingly give you if I knew it was true. You find a man who does not <that dont> beleive in any <thing in the shape of religion; that dont> religious doctrines, who does not beleive in A futer existance, and what does he care <about it> about Mormonism? Nothing at all.

Who is it that stirs up the devil all the time? <Itis> Those sanctified hypocrites, those old <monks that> sectarians who profess so much sanctity, and so much religion.  They see that their old, favorite dwelling is crumbling to the dust, <and> never <can> be to rebuilt again before Mormonisam will triumph.  That is what stirs up all the Misschief.  It was <the> ppriests <that> who first persecuted Joseph Smith.  I <might> will <here> here relate a <portion of something I know myself about the matter, at the time Joseph obtained the plates, that contained the records of which this is a part> few of the circumstances <concerning> which I personally knew concerning the coming forth of the plates, from a part of which the Book of Mormon was translated. <(holding up the book of mormon) perhapes it might> This fact may be new to <many of you if I were to tell you that> <to be informed> several, but I had a personal knowlege with regard to many of those circumstances. <in the coming forth of the plates.> I well knew <the> a man <well that> who rode to get the plates, over sixty miles three times the same <fall> season the <plates was> were obtained by Joseph Smith.  <Within twelve hours> About the time of their <plates> being delivered to Joseph by the Angel, the freinds of this man sent for him, and <said> informed him that they were going to lose that treasure, though they did not know what it was.  The man I refer to was a fortune teller, a necromancer, an astrologer, A Soothsayer, <A man with> & possessed as much talent as any man that walked on the American soil, and was one of the wickedest men I ever saw.  The last time he went to obtain the treasure he knew where it was, and told where it was, but <he> did not know <what> its <would amount to in> value. <But> Allow me to tell you that <A preist,> a baptist Deacon, and others of Joseph's neighbors <that came into this Church, and lived and died a good faithful Elder in it, was> were the <very> men <that> who sent for this necromancer the last time he went for the treasure. <I shall not tell his name, he was a neighbor of Joseph's and after wards embraced the Gospel, and died in it. But> I never heard a man <that> who could swear like that <fortune teller;> astrologer; he swore scientifically, by rule, by Note.  To those <that> who love swearing it was Musical to hear him; but not so to me, for I would leave his presence,  He would call Joseph every thing that was bad, and say<ing>, "I beleive he will get the treasure after all," He did get it, and the war commenced directly.

When Joseph obtained the treasure, the priest, the Deacon, and religionist of every grade went hand in hand, with the fortune teller, and with every wicked person, to get it <this treasure> out of his hands, & to accomplish this a <certain portion> part of them came out and persecuted him.

2  <This> Ours is professedly a Christian nation, & those who profess to be christians  should be so in very deed; if they were, they would not hesitate to have a good man, and a Christian <to rule the nation.> preside <of> over them.

But now I can tell you all, as much as is said against a man that is a christian sitting in the Presidential Chair, of the Government, they are the only suitable persons to rule, and should be taught of the Lord by dreams & visions.  <there has> But after all the hue & cry about "Church & State," there has not been a president, nor a Governor, in our day, but what has been <been perfectly nosed about by religion> controlled, more or less, by priests <Governors> who deny revelation, beleive not in visions, and receive not the ministration of angels.  Presidents, Governors, <and> Members of the Cabinet, and of Congress <are men that> are <the most perfectly nosed by the priesthood of the day,> more or less controlled either by the priests, or by a traditionary religious influence; and at the same time <they> nearly all of them will turn round and curse <it> the priests, and <they will> curse religion to the lowest hell, <and yet> while they are governed, and controlled by it.  <It is> The false religion that is in the world is what raises this "hue and cry", misguides the people, and opposes itself against the Kingdon of God on the earth.

Now if we would only fall in with the wicked, all would be right, and then no person would <then> wish to persecute us.

I will <tell you what was said in> mention a few sayings and doings that transpired in Missouri, when they had Joseph and <about sixty> many others in prison.  <About the time they were taking the last ones down to the prison> Old General Clark <that> had discretionary power, from Gov. Boggs, to kill man, woman, and child, or to spare the women and children, or <disperse them with> distribute the whole community of the saints among the <mormons> other inhabitants, just as he pleased.  The cause of this was <called> laid to "Mormon disturbances", 3 "Mormon Troubles", 3  though the Mormons had not been out of their own county, for they owned nearly all the county where they lived, and they did not go beyond their own boundaries, except upon lawful, and necessary business.  We had given up our arms, by their request, to prove our loyalty to the government, and then many of them said, "now God damn you we will shoot you"; and some of the saints were killed after they had surrended their arms in faithful compliance with the requisition.

The starting point of our persecutions there <was> arose by our enemies setting fire to their own houses, and swearing that they were burnt out, and driven by the Mormons.  This I know, for it came under my own observation.  <and> When General Clark  4  when he had his whole batallion there got his army up to quell Mormon dissturbance; when they had not been out of their own County, for they owned all the County and Territory where they lived, and they did not go beyound their own boundaries, but the troops were sent into our Midst to quell Mormon disturbance, and they had the whole of us surrounded.  We were told to give up our armes our swords pistols etc.  to prove our loyalty to the Government.  When we had given them up the word was, "now God dam you we will shoot you." I was there myself and know all about it.  When Gen Clark had all this accomplished, then he says,  4  came into Far West with his army, he sent George M. Hinkle, the apostate, to call out the remainder of the brethren into the public square, & When they were assembled he surrounded them whit his men, and said, "Gentlemen, I have discretionary power in my hands, & I will now <I> tell you what we <want> desire, we w<ant>ish one to go home with this man, and another with that Man, and take your wives and children with you, and disstribute yourselves through the states.  You are the best mechanics and the most industerious people we have; and you have accomplished more here in two years than our old settlers have in twelve.  We wish you to live with us.  Why cannot you associate with us? <Now let us disstribute,> I want you to scatter among our people, and give up your religion, and prophet, for I will tell you now, in the beginning, you will never see your prophet Joseph Smith again." (Said I to myself, that is a falsehood.) <You are a damned lier.  I was dissguised in an old cocked hat, and an old soldiers Goat, so that no Missourian or Apostate Bro. might know.  Says Gen Clark,>  "Only mingle with us, and give up your Prophet, your Apostles, and your <religion, and your baptisam. This idea of congregating together> assembling yourselves together; we wish you to stay with us, for you are the best citizens in the States.  5  I thought <to myself> that these expressions did not correspond well with many of his remarks, and being determined not to give up my religion I <thought> at once concluded that he might go to hell, and I would leave the states,  5  Says I, that corresponds with your present acctions, dont it.  <You> We must leave the state, or become drunkards, whores, and whore masters, you must curse and sware, and join with our preist and people or you cannot stay with us.  Says I, you may go to hell, then, and so I left the State, and so I did, with the <rest, although> balance of the Latter day Saints, as they had previously killed many of <the> Bretheren and Sisters.

I wish to relate <over> some of the acts of those <that> who are now crying out against us as being treasoners against the Government, and aliens <to> from the commonwealth.  Our freinds wish to know <how> our feelings <are> towards the Government.  I answer they are first rate, and we will prove it too, <which> as you will see if you only live long enough, for that we shall live to prove it, that is <shure> certain, and when the constitution of the United States hangs, as it were, upon a single thread, <you> they will have to call for the Mormon Elders to save it from utter disstruction, and they will step forth and do it. <too>

We love the Constitution of our country; it is all we could ask; though in some few instances there might be some amendments made which would better it.  <in some few instances>.  We love the Federal Government, and the laws of Congress.  There is nothing in those laws that <interfere with us in the least,> in the least militates against us, not even to our excluding common law from this Territory here.  I can inform our lawyers <that> who plead at the bar here that the Congress of the United States have passed laws giving us the privilege of excluding common law at our pleasure, and <no> that too without any violation of the Constitution or general statutes.  <It> They have also given us <the> privilege to stop drunkenness, swering, & Gambling, and to prevent horse racing, and to <prevent> punish men <from> for hurting, and robbing each other.

The constitution of the United States, and the whole Federal Government in their acts have given us this privilege.

Now I will tell you <what> one thing that I am opposed to, and that this people are opposed to,  <if> it is to a man's coming here as an officer, with a bit of sheep's skin in his pocket <with> having some great man's name to it, & begining to set up his rules of discipline for the people, & saying, <he is an officer,> "I am a gentleman, <and> I am an high minded gentleman.  Can you tell me where I can find a woman to sleep with to night?"  & setting up gambling shops, and drinking, & carousing,  6  and stiring up stirfe, and hatching up law suits; hunting out disaffected spirits, and then lecturing the people on morality, wishing them to become like other communities, and <asking,> saying to Mrs Such-a-one, or Miss Such-a-one, <"Miss such-a-one, and Mrs such-a-one,> "wont you ride with <us> me, wont you take aslay ride to night with <us> me? I am a high minded Gentleman."  A prudent father, or a husband, says, "come home here, this is your place, you have no buisness with stangers."  What is the result of this?  Why, <by the> from most of the<m> high minded gentlemen, you can hear, <it is> "God damn the Mormons, they are opposed to the Federal Government because they will not let <me> us  sleep with their wives, and daughters."  I am <hell> opposed to such men and am after them with the barbed arrows of the Almighty.  <How far> To what extent?  Let them intrude upon the chastity of my family and, so help me God, I will <cut their throats> use them up.  (All the congregation said, "Amen.")  Such characters <They may down with the stars and stripes, and> cry, "aliens, aliens; the Mormons are all <oposed> hostile to the Government," and they may cry it until they are in hell.

As I have already stated, <said in my written disscourse> the presedent of the United States should be a perfect patteren for <every one of his subjects> all the people to walk after; so <with> also should the Vice President, <reresentatives, Cabint and> the members of the Cabinet, and of the Congress, Governors of States and Territories, and <every> in fine, all the officers in the Government, <they should> be patterens for the people to immitate.  But what do you <see> find among the leaders of the people?  Almost everything but an upright example.  Whore mongers and their           ; and should you touch fire this day, for congress has not yet adjourned, in the City of Washington, and let it be set on fire at once when they are all sleeping, What would you see? You would see the Senaters and the members of the Cabanet with their whores at their arms pushing out of the<ir> different places of ill fame, <They> corrupt men cannot walk these streets with imunity, and if that is alienisamm to the Government, amen to it.  The Constitution of the United States we sustain all the day long & it will sustain & shield us, while <while> these men <that> who say we are aliens, & cry out "Mormon disturbances," will go to hell.  There have been officers here who were not fit to live in our midst, and they ran home, and raised the cry "mormon disturbances," "Mormon rebellion," "Mormon war," "and treasoners;" but their day is over.  7 <will sustain and sheild us.>

Sone of the officers of the Government who have been here, <I shall not mention their names,> who are they?  they are well known.  Who has stirred up the most misscheif here?  I have a great notion to tell it (Voices, out with it) I do not know whether I shall or not not but I will tell you this much, instead of  its being Bandenbury and Brocus, it is a certian Layer that is here now; you may guess the rest; he is the man who is the biggest stink in the Territory, and it is "Mr such a one a Gov. such a one when he is with the devil and it is, "O hell to the Mormons, and Mormonisam, what do I care about it I only use them to answer my purpose, and serves my advantage.  I mention no name, you may guess the rest.  He has stirred up more Misscheif in this Territory than all the men in the Territory put together.  I tell you that what misscheif has originated it is from a man that wants to carry Christ in one hand, and Baliel in the other.  I have never said this much about any individual before.  When a man professes to be my freind, and the freind of this people, <they> he will take my counsel instead of stirring up strife, and practicing iniquity.  <I am down on such men,> I dilike the willfully corrupt, and by and by I will come out thunder like, as I <did> have done upon <Brochus when he came here, and> others when practicing iniquity; & as I did upon a certain individual when he made his glorious speach, <and cited us to Missouri for our a redress of our wrongs, and insulted this people from the highest to the lowest.  I chastised him; & though he <made me say that> ran off & reported <that> as my sayings those which I did not say.  <But> It was told him, while he was on the <prairie> lains, that <Zachar> President Zachary Taylor was dead and damned, and it has gone through the States, from side to side, that I said so <it> <eld Zac Taylor was dead and damned.>  It was first given out that the Mormons said <it> so, and then that Brigham said so; well, I backed it up, because I knew it was true;  I have just as good a right to say that President Taylor is in hell, as to say that any other miserable sinner is there.  Was he any more than flesh and blood?  I have as good a right to canvass him, in a religious point of view, as I have to canvass the <biggest Governor> peasant upon the dung hill.  He has gone there, and so have many others; <have> and the Lord Almighty is removing the bitter branches, as foretold in the Book of Mormon.  <says>  The newspapers are <also> teeming with statements that I said, "President Pierce and all hell could not remove me from office."

It is also ringing through the papers that Frank Perice will put me out of office; I dify him and all hell to remove me as Gov. of Utah.  But I will <explain> tell you what I did say, and what I now say as I did before, "until the Lord sees fit to let them."  The Lord reigns and rules in the armies of the Heavens, and does His pleasure among the inhabitants of the earth.   He sets up a kigdom here, and pulls down another there, at His pleasure. He walks in the midst of the people and they know it not.  He makes King, Presidents, and Governors, at His pleasure; hence I conclude that I shall be Governor of Utah Territory just as long as He wants me to be; and for that time neither the President of the United States, <and nor> nor any other power, can <hinder> prevent it.  <So> Then, brethren and sisters, be not worried about my being dismissed from Office; for when the President appoints another man to be Governor of Utah Territory you may acknowledge that the Lord has done it, <for> for <as> we should acknowledge His hand in all things.  8  <They> All people are in the hands of the Almighty, and he governs and controls them, <and he walks in the midst of the people, and they know it not,> though they cannot <see> perceive, neither do they acknowledge his handy work.  He exalts the president to <the> be the head of the Nation, and places Kings upon their thro<wns>nes, <and> There is not a man <but he takes cognicense of,> that escapes his cognizance, and he brings forth his purposes in the Latter <Days> days.  I can tell you something more, <Bren.> brethren and sisters and freinds, and the United States, and all the world; the Lord Almighty will not suffer his Priesthood to be again driven from the earth, even should he permit the wicked <you> to kill and destroy this people.  The Government of the United States and all the Kings of the World may go to war with <them> us, but God will <defend> preserve a portion of the meek and humble of this people to bear off the Kingdom to the inhabitants of the earth, and will defend his Priesthood; for it is the last time, the last Gathering time; and he will not suffer <his people> the Priesthood to be again driven from the earth. <again>  They may Massacre men, women, and childeren; but the Lord will not suffer them to destroy the Preisthood; and I <will tell> say to the saints that, if <if the saints> they will <live> truly practice their religion, they will live and not be cut off.

"There is a spirit in Man: and the inspiration of the Almighty giveth them understanding," <Devils have understanding and men have it,> and <a great> many <people think things that> who do not hold the priesthood have <doctrines> ideas which are really true, yet they <do not know> are not always certain whether they are true, or not.  The cogitations, concerning this people, of men upon their beds, of the president of the United States, of the members of Congress, and of the <Governors> Rulers of <all people> different Nations, when they meditate upon the <things> condition of the world, and their final exit from this stage of action, <to the graves, their cogitations are concerning this people>; are that there is no evil with the Latter-day Saints.  and I tell you, in the name of the God of Isreal, that their secret reflections tell them this unless they are so far depraved by wickedness that the Spirit of the Lord has ceased to strive with them.  But as soon as they <wake up from their> engage in the <bustle> turmoil of their daily duties the hue and cry <about> that "The Mormons <going> are about to do this, and that, "attracts their attention. Formerly the rumor <First it>  was,  that "they were agoing to tamper with the slaves," when <the truth was that> we had never thought of such a thing.  The seed of Ham, <and the seed of Cain> which is the seed of Ham through <Cain> Cain descending Ham will, according to the curse put upon him, <he will> serve his bretheren, and be a "servant of servants" to his fellow creatures, until God removes the curse; and no power can hinder it.  These are my views upon slavery.  I will here say a little more <here> upon this point.  The <course> conduct of the whites towards the slaves will, in many cases send both slave and master to hell, <in most cases the whites and blacks together. Their conduct is such that God will send all of them to hell almost entire.  But it should not be so.> This <is a great deal said> statement comprises much in a few words.  <I could explain this subject more fully but there is no need of it.> The blacks should be used like servants, and not like brutes, but they must serve. It is their privilege to <and> live so as to enjoy many of the blessings which attend obedience to the first principles <or fruits> of the Gospel, though they are not entitled to the priesthood.  <But the evil is in the Governed,> But to proceed; the principal evil is in the rulers, or those <that> who profess to be <governed> rulers <in the rulers> and in the dispensers of the law, and not in the Constitution, it is pure.  Even those who <that> have evil in their hearts, when they contemplate the powers that be, <there> as now exhibited before their eyes, when they think of <this> them upon their beds, and in their most sober reflections, <the wispering of their feelings are> are beginning to realize that God is visiting the earth <and> that the Latter-day Saints are not as bad a people, <they are not what> as they are represented to be by their enemies; that they are not disposed to be hostile to the Government, and that they are a good people.  <I feel they are.  They have something I> Many who occasionaly reflect calmly are beginning to realize that we have something which they know but little about, and to wish <I had> that they understood it.  When they <awake out> cast off these reflections <then> fear comes upon them, because the cry, <is> from one end of the Union to the other is that "The Mormons are agoing to do something".  What was said in Nauvoo?  "let Joe Smith <alone>, and the Mormons alone, and it will be but a little time before they control the election of this State; and the man that Joe Smith says shall be Governor so will <it> he be; and we will not bear it."

It was the preist in the pulpit <pinching up> thorning the politician, and gouging underneath, saying, "dont you bear it;" and this because the priest could not bear to stand up in the pulpit, and own his shame <of> for <in> vindicating <the> a false religion, <of the devil and> for our Elders could silence every one of them, and crimson their faces with shame.  Hence <and> their words and determinations were and are, "we will kill these Mormons"; and <it was> the priests were pinching the Mormons from behind the politicians.  How long would it have been before the whole election of Illinois would have been controlled by the Latterday saints.? Our enemies <They> saw <it> this and the devil knew it <did>; and <he> was mad, and <was> determined to remove us.  He did so, and I thank God for it.  The priests and the politicians could disern <mor> that Monisam was gathering to its banner <together> its thousands and tens of thousands, <to its banner>, and that it would be but a very short time ere the State would be governed entirely by the Latterday Saints.  The whole election would have been controlled by them, if we had not come out and forbiden our people to vote.  We had to do this, or control the ballot box.  They succeeded in killing Joseph Smith and Hyram his brother, and in driving us <away> to these vallies.

Now we are here, and what are they afraid of? I will tell you, they arer afraid that we shall become independent of them.  <In the first place> The relation between us and <in which we stand to> the Government may be <is> like to a man having twelve sons, and all the elder sons pitch upon the younger one, as Joseph's bretheren of old did upon him.  <and> They persecuted him, and lied to their father about him, and <they> tried to alienate the feelings of the old man from him, and <They> succeeded in <this to> a measure in <alienating> estranging the feelings of the <parent Govern> father from the young child.  So it is with the General Government & us.  <But> we have plead time and time again, and will plead, saying, "spare us, love us, we mean to be one of the best boys you have got; be kind to us, and if you chasten us it may be said that <we will rever and> we have kissed the rod <and kiss it> & reverenced the hand that gave it, & tried again; but be merciful to us, for do you not <dont you> see that we are adutiful child?" But no, Tom, Bill, Dick, Harry, and the rest of the boys are eternally running to the old Man with lies in their mouths, and he will chastise little Joseph, and though the old fellow <he> has not come out in open war upon him, and arrayed the force and arms of the Government to kill <against him to kill> the boy, <but the old fellow> yet he sleeps in his chair, and dreams it over, and talks in his sleep saying "go it boys, go it boys, we <wont> will not say anything here".  And Tom, Bill, <and> Dick, etc. commence pounding onto <to> little Joseph; and the old man is dosing in his chair saying, "go it boys."  What will become of this little Joseph? I will tell you.  We are a child of the Government, one of the youngest childeren, and we cling to our parent; and desire to be reckoned in the family and to hail our brethren as brethren, and be numbered among them either in a Teritorial, <capacity> or State <in the> capacity.  <of a state>.  What next? The cry is raised by the older boys that "it never will do to admit this <government> younger child into the union, <they are> he is an alien and we must <cut> exclude him." <off> I will tell you what this will amount to <they will do>, they will pound and abuse <this> little Joseph until his affections are entirely weaned from his parent, and from his bretheren, and he becomes <at One> an independent boy.  Who will <do it?> cause this? The Mormons? No, the elder bretheren will do it.  They will urge on <use> their <weapons> hostility against <him until> little Joseph until he is driven into Egypt for succor.  Well, if this is not Egypt enough where will you find it?

"What is agoing to be done with these turbulent Mormons, these outrageous Mormons?"  I will tell you what might be done, and what ought to be done.  The Government of the United States, & the Presidents of the United States ought to treat the religion of the Latterday Saints as they do Methodisam, Presbyterianisam, Quakerism, Shakerism, & many other ims, and say, "here, I <want> wish you to hold your tonges, <I do not wish you to mouth a thing> about the Mormons, for they have just as good a right to their religion as you have to yours."  And when the people <rise up and wish this or that by> petition for this, or that, <for petition is always legal> <and> as the right of petition should never <people never should> be denied,) <the right of petition, and then> it is the duty of those <that> who are addressed to hearken to the petitions of the people, and to let them have <their> officers of their own <way> choice, for the appointing power is elected <are there> by the voice of the people, and <it is> the mass of the people <that> hold the reigns of Government in their hands.  Then let the people carry out those <same> princiles they have adopted, and profess to <hear too> abyde by, and when we <want> wish for a Governor, or a Judge, or any other appointed officer, <here> let us have the men we <want> prefer, <instead of having some one cramed upon us to corrupt our society.> and not those who will run away and report falsehoods about us.           Many of the Battalion boys are here to day who walked over these plains and deserts; they know what they have endured.  They left their fathers, <and> mothers, and childeren on the prairie, and some of them they have never since seen, & will not in this time, <them again to this day> for they sleep in the silent grave.  They suffered all this <to> in fighting for the country that had cast them out! <those cursed scoundrels who sought their disstruction> Do I love murderes & mobocrats as  I do good men? <them?> No. Do I pray for them? Yes, that the Lord would judge them out of their own mouths, & that speedily.  <I do, for the Almighty to send them to hell cross lots>  We plead all the time for them to be let <us> alone, to be permitted and <suffer us> to live in peace, <stay in the family>, and not to be <to> whipped and abused <us> without cause, for we are "flesh of your flesh & bone of your bone, <your childeren, your bretheren>, then, why not let us enjoy our piece of cake, as we let you enjoy yours? we for this plead, and plead, and plead continually, but no, say they "we will chastise you <simple> because we have the power to do it; we will whip you because we are stronger than you."  I will take the Government of the United States, and the laws of Missouri and Illinois from the year 1833 to 1845, and, if they had been <were> carried out according to their letter and spirit, they would have <hung> strung up the murderers and mobocrats who illegally, and unrighteously killed, lundered, harassed, & expelled us. <beggs by the neck and old sharp too, and every other man that was engaged in that mobb.> I will tell you how much I love those characters. <them>  If they had any respect to their own wellfare they would come forth and say, whether Joseph Smith was a prophet or not, "we shed his bood, and now let us atone for it"; and they would be willing to have their heads chopped off that their blood might run upon the ground, and the smoke of it rise before the Lord as an incense for their sins.  I love them that much.  But if the Lord <wants> wishes them to live and foam out their sins before all men and women, it is all right, I care not where they go, or what they do.

I <do not fear but one thing in this Territory,> have but one fear concerning this people <in the vallies> in the valleys of the Mountains, <concerning this people;> I have but one trembling sensation in the nerves of my spirit, and that <it> is <that> lest we do not live the religion we profess; If we will only practice what we profess, <do> I tell you we are at the defiance of all hell.  But if <we> we transgress the law God has given us, and trample <upon> his mercies, <and> blessings, and ordinances under our feet, and treat them with the indifference, <lightness>, which I have thought that some <do> occasionally do, <feared in some instances that the do> not <sense> fully realizing the obligations that they are under to their God, <and> I have feared that in consequence they would be overcome, and that the Lord would let them be scattered, and smitten.  But only let them live their religion, and I have no more fears with regard to their being driven, and with regard to their enemies having power over them, than I have <of> with regard to these mountians being blowen <over> over upon this City.  I am willing to fight, or to go; to run, or to stay; or to do anything else that the Lord Almighty requires of me for his Kingdom's sake, and then to lay down my life for his cause.  But I swear by the Gods of Eternity that I will not <submit to iniquity in our very midst>, suffer men in our streets, in our houses to corrupt this people, & overthow them, the Lord and good men being my helpers <I would rather have my throat cut every day.>  To whom do I <talk> allude <to> but to those <men> who wish to destroy this people?  Not one. <and to all the world that I have addressed in my written discourse> I am not opposed to any Man or set of men, <that> who are here, there, yonder, or any where else, <I am not oposed to but> I am oposed to wickedness and vice <in the whole earth> wherever they <it> may be found in the whole earth; I am opposed to <it> unrighteousness and <I mean> always intend to be.

<A great many things I could say, and I would like to  to any thing and everything as it presents itself comes to me> I prefer to remark upon subjects as they present themselves to my mind, though I might prepare <frame> a course of lectures, and confine myself to given subjects, <which> as I have often done; but when I am <here> in this stand I hoist the gate and let the flood run, <I hoist up the gate and let it go careing> not caring <not> which way it goes, or how.

<Now I look again, what is going to be done> What <was done> happened when I chastised <Judge Brockus> a runaway officer?  I did not say one rash word to him, nor chastise him half as much as he deserved; but I told him what <he> he was, and how he looked to me; what he was sent here for, and what he should be, if he magnified his office.  Before the meeting was out the word was "O! we are a going to be driven; her is a mob coming." Said <say> I, "Get out of my way, or I will kick you out; what are you afraid of?"  "O! of the Government of the United States." <Said> I replied, "let me die and go to my Father in Heaven before I stoop to that <damnable> abominable wickedness; I never will stoop to <do> it, so help me God".  What was the result of the course I then took?  He was chastened; & our Cheif Justice who <that> is now here told him, <Brochus> <that runaway in the streets of> in Washington, that he was chastened for his own iniquity, and said to him, "I expect they did not chastise you half enough."  Do you suppose that I am agoing to crouch down, and suffer this people to bow down continualy to the rod of <persecution?> corruption.  No.  Come on with your knives, <and> your swords, and your faggots of fire, etc. and destroy the whole of us, rather than we will forsake our religion.  Whether it is true or false <it> is none of your business; whether the doctrine of plurality of wives is true of false <it> is none of your buisness.  We have as good a right to adopt tenets in our religion as the Church of England, or the Methodists, or Baptists, or any other denomination have to in theirs.  Our doctrine is a Bible doctrine, a patriarchal doctrine, and <it> is the doctrine of the Gods of eternity, and of the heavens, and was revealed to our fathers on the earth, and <it> will save the world at last, and bring us into Abraham's bosome, if <we ever> ever we get there <at all>.  Are the officers of the Government the judges of our religion?  It is none of their business whether it is true or false.  I know whether it is true, or not, and that is enough for me; You know, Brethren <Bre.> and sisters, and that is enough for you.  If they do not beleive it we do not trouble them with it.  We say that we will meet <them> you as freinds, and as neighbors, as "flesh of our flesh and bone of our bone," but not, as the world meet you, upon the plattform of corruption, and iniquity.  We are not there, neither will be meet you there; but we will hail you as freinds, and as brethren, pertaining to the citizenship of the <Latterday Saints;> Government; so we hail the Officers who are now with us.  and if the Gallent Gentleman who is now in our midst had received the commission of <the> Governor<ship> of this Territory, as <it> was reported, & had accepted it, I would have taken off my hat and honored the apointment; and this people would have been just as passive, and submissive to him as ever they could be to me.  That I will warrant, and vouch for.  If they wish to send a Governor <he> here, and <that man> he is a gentleman, like the one I have refered to, every heart would say "thank God, we have a man to stand at our head in a <governmental> gubernatorial capacity; A man who has got a good heart, and is willing that we should enjoy the Federal <right> rights of the Constitution, as well as himself." I am with <him> all such men, heart and hand.  But for a man to come here and infringe upon my individual rights and privileges, and upon those of my bretheren, <I am death on his heels,> will never meet my sanction;, & i will scourge <him> such an one until he leaves.  I am after him.  But I will say, to the praise of the Gallant Gentleman refered to, if there was agoing to be a gentleman called upon to be our Governor, there is not a man, out of the Kingdom of God, that I would listen to sooner, and feel more confidence and cordiality towards, than to him.  I wish this <theme> meed o praise could be awarded to every officer in the Government, but it cannot.  We have some of the most currupt, damnable, mean <devils> curses here that ever disgraced the earth; some who <and one> even whised to carry the holy sanctuary.  <They hold a sepulchar> in one hand and a jug full of whiskey in the other, and follow a whore, and have a saint trail behind <him> them to hold up <his> their garments to prevent their drabbling.  They are like the pilot fish to the shark serving to lead him to his victim.  I despise them, and so does every good man <all creation>.  Show your colors, Gentlemen, and let us know what and who your are as I do, <for> that all the earth <to> may see, and hear.  <when I talk as I do now>.

Have I any feelings against the man <that> who has a true heart <him> for constitutional rights? I have nothing <I have nothing> but love and good feelings for all such.  What have I for the sinner, the hypocrite, the unbeleiver, the ungodly, the liar, the sorcerer, the whoremonger, and the adulterer?  I have nothing but chastisement for <you> them until <you> they repent of <your> their wicked ways, and turn to God, and find mercy.  This is according to my preistly Office.  I <told> informed you, in my discourse that has just been read, that my religion is <the> first and foremost with me, and I will send it to all the earth, to <governor> President Pierce, whether he <elects> retains me as Governor of Utah Territory, or not; & whether I should be President of the United States, or King of Great Britian, or Monarch of all the world, my religion and my God <is> are first and foremost with me.  My Kingship, my Presidentship, and all shall bow to that eternal Priesthood <that> which God has bestowed upon me.  I have been Governor of this Territory <for three years> ever since it has had one, and in all my <legal> official transactions I have acted in accordance with the preisthood.  I never will infringe upon it with anything I may operate in, in any office; let them all go <to> by the board, before I will be brought into a situation that will cause me to infringe upon my Preisthood.  In all my doings as an Elder of Isreal, as holding the keys of the Preisthood to this Generation, if I continue to be the Governor of this Territory, I shall magnify my <calling> office, by my Preisthood.  No matter what my Preisthood and calling <is> are, all must bow to my God, and to his commandments.  Have I been <necessitated> obliged to violate any law?  No.  The Preisthood <helps> assists me to honor, to preserve, to see, and understand the welfare of the Government I am acting for; and <have to preserve it inviolate> enables me so to do a thousand times more effectually than I could if I had not this Preisthood; and if any one can produce documents to prove that any Governor has magnified his office better than I have let him bring them forth.

In <here is> the free and independent Government of the United States, who in the eyes of the Almighty <shall> ought to have the privilege of sitting in the Presidential chair to be countenanced, adored, loved, and reverenced in his capacity, and be justified therein by <with> all the heavenly hosts? It is that man who is sanctified before God, and who <that> loves the lord Jesus with all his heart, or in other words, who is <that is a presedent> endowed with wisdom from on high, and has revelations, visions, & dreams, giving him understanding to provide for the welfare of every portion of the nation, and a willingness to preserve to every one <equally> their fair and just religious rights, as well as political,<and knows how to dispense the laws to every neek and corner of the kingdom> for the good and benefit <welfare> of all.  <That man alone has a right to set there.>  In the eyes of Eternal Justice, only such a man has the right to that office.  They are afraid to put A man there who is a professor of religion, lest he <will> favors his own party.  A man is a fool that would do that, when he has laws to preserve and keep inviolate towards the Methodists, an all <other> religious denominations. <as well as towards the Latterday Saints>.  The Kingdom that Daniel saw will push forth its law, and that law will <preserve> protect the Methodists, Quakers, Pagans, jews, and every <other religion> other creed if there ever was or ever will be, <in other days> in their religious rights.  At the sametime the Preisthood will bear rule, and hold the <miner> Government of the Kingdom under control in all things, so that every knee will bow, and every tongue confess, to the Glory of God the Father, that Jesus is the Christ.  Every one must bow to the Savior, and acknowledge and confess him with their mouths. <And> Can they still be Methodists? Yes.  Presbyterians?  yes, and I some expect that many <they> will be brought into close places, <to the sticking point like> as the <old> Jew was by the Catholic preist.  The Jew fell through the ice and was about to drown, and implored the Catholic preist to pull him out.  "I cannot," said the preist, "except you repent, and become a Christian."  Said the <old> Jew, "pull me out this once".  "Do you beleive in the Lord Jesus Christ, and the Holy Catholic Chruch"? <replied> asked the preist.  The Jew <said> answered, "No, I do not." "Then you must stay there,"  and the preist held him under the water awhile. "Do you beleive in Jesus Christ now?" "O yes, take me out".  "Well," <replied> marked the preist, "thank God that another sinner has repented; you are safe now, and while you are safe I will send you right to heaven's gate, "And he gave the <old> Jew a push under the ice.

I most assuredly expect <to see the world in this capacity> that the time will come when every tongue shall confess, and every knee shall bow to the Savior, <him, but you> though the people may <go and> believe what <you> they will with regard to religion.  <And> The kingdom that Daniel saw will actually make laws to protect every man in his rights, as our <Gov.> Government does now, whether the religion of the people are true or false.  We beleive this as sincerely as we beleive anything else, and I think that the <travel> course of this people has proved <it> it as far as the acts of the childeren of men are concerned.  < I say that> All creation could ask for no more wittness than they have that the New Testament is true, that Jesus is the Christ, that the holy prophets are true, that the Book of Mormon is true, and Joseph Smith was a Prophet and Revelator.  But the Lord has so ordained that no man shall receive the benefits of the everlasting preisthood without humbling himself before Him <the Lord> and giving Him the glory for teaching him, that he may be able to witteness to every Man of the truth, and <that they> not depend upon the words of <no> any individual <up>on the earth, but <they> know for <themselves> himself, live <for themselves and be repared for themselves> "by every word that proceedeth out of the mouth of God", to love the Lord Jesus Christ and the institutions of His kingdom, and finally enter into His Glory.  Every man and woman may be a revelator, and have the testimony of Jesus which is the spirit of prohecy, and <they can> fore see the mind and will of God concerning them, eschew evil, and choose that which is good.

These are thousands of things I would like to name <here>, with regard to ourselves, <to> & our Government.  Our whole interest is in it; we cling to it as a sucking child to its mother's breast, and we will hang to it until they beat us off, until we can hang no longer, and this will never <come> happen, unless they drive us from it under the pretext of what Mormonism is agoing to do. What is the Kingdom of God agoing to accomplish on the earth?  It <is going to> revolutionize <the the whole world>; Not only the United States but the whole world, <but it is going to bring under its subjection the whole world>, and <it> will go forth from the Morning to the evening, from the rising of the sun to the <setting of the same> going down of the same, so shall be the ushering forth of the Gospel <on the earth>, until the whole earth is deluged with it, and the righteous <be> are gathered.  The sinner will slay the sinner, the wicked will fall upon the wicked, until there is an utter overthrow and consumption upon the face of the whole earth, until God reigns whose right it is.  As it was said in the days of the Savior, "if we let this ma alone you may depend upon it that through his influence he will take away our place and nation."  If you let Mormonisam alone I will promise that every honest man and woman in the United States will be in the Church of Jesus Christ of Latter day Saints, and <they whole of the united States> be Governed by the law of God.

It will be the case so do <you need> not <& dont> be scared about it.  <though> Let them take the Counsel of the late Captian Gunison who was massacred by the Indians; he was convinced that it would not do to persecute the Mormons, for every time we have been driven we have succeeded beyond <ever> our most sanguine anticipations.  It <is like> has happened to us as it did to the old man's stone wall <that> which was five feet high, and six feet <through> thick.  <Though> The boys could not get his apples, and said <they> among themselves we will <knock> turn over <your> the old wall; they turned it over and it was <six feet> higher than before.  So with us, every time the Mormons have been driven they have enlarged their borders. <been several feet thicker>.  Look out, drive us again, and we will take the kingdom before you <think we shall> are aware of it.  We certainly shall gather out all the good as fast as we can, take all creation, for <and> the people <that> who love truth will hear sound argument, <for this> & which is our rule of battle, and it is a scientific one.  Now come on to war, whenever you think best, and we will gather out the honest until the last seed of Isreal is gathered, and there is hardly enough left to elect a President, even among the "Know Nothings." Only persecute us and we will grow the faster.  Say they, "What shall we

do.   < tell us > Do tell us which way <shall> we shall go,  <I dont> for we do not know what to do, nor what to say.  If we persecute them, <and> they will grow the faster, and take away our place and nation, and <they> will get all the good people to follow them, and what shall we do?"  It is a hard case I know.

<Often> When <people> come among us they often feel diffident, for we keep to ourselves here in these distant parts, and do not always immediately know whether we are about to receive friends, or enemies into our community.  We have been persecuted and driven, <and> have been a scoff and a by word, and when strangers come among us they feel a delicacy in making our aquaintence.  I say, brethren <Bren.> and Sisters, be frank with strangers, and when you talk with them <and are before them> or are in their presence live your religion, & do not vary <dont you slide from it> one article from the truth.  You say, "I love my God, and my religion."  Then <and> manifest to them what your religion is, and if they are honest ere long they will fall in with it, if not, they will take up their line of march and leave us; and my prayr is that we may be diliverd from every inbred corruption.  5  <I have said enough, seetching a little here and there>.  <Well> Let us live our religion, and show the world <you> that we love the Lord Jesus Christ better than enything else, <& and> though the world persecute you, yet cling to the Lord and the Holy Gospel, even if you lay down your lives for <it> the truth's sake.  My God bless you.  Amen.

G. D. Watt

Reporter

    So far as the time and your patience would permit, I have endeavored to candidly & tru<thfully>ly portray our real feelings and views with regard to the General Government, the members of the various Christian denominations, the upright everywhere, and <also> the corrupt & abominable wherever they are to be found; and also to briefly sketck <in a brief maner> a few of the scenes and incidents of our past and present history.