

its bearings, in regard to the result of apostasy, as it relates to persecutions, breaking up, robbing, plundering, suffering, and martyrdom in this world.

The subject that has been presented here by President Young, I have revolved over in my own mind, and reflected upon it in its order. I remember well several scenes, and the places, he referred to; and I do not know of one single persecution, of any magnitude, that brought trouble and general distress upon the people of God in this age, that was not brought about directly by means of those that went out from ourselves, who professed to be of us, if I may except the first trouble in Jackson County, Missouri. I lived there at that time, and I do not personally know that apostates, or unlawful conduct on the part of those professing to be Saints, was the particular agent of bringing about that persecution. I do not know, so far as my own acquaintance with the circumstances is concerned, but that may be an exception. I do not recollect but what the world there, without aid from apostates, arose up and did what they did.

[Mr. Pratt's mind was refreshed by a person in the stand, that there was an apostate who wrote a book previous to that persecution.] I now recollect there were some writers, among which was a Mr. Booth, that had been ordained to the Priesthood in this Church. He published things well calculated to bring on persecution. There might have been others also.

But I was speaking of personal actors, there, in the county. It was not then, as generally is the case, or as it has been since, aided by those from among ourselves. In all the general persecutions, from that time to the present, I do not recollect of a single instance, that the general storm was not brought about by men from among ourselves, professing the name, membership, and

Priesthood of the Latter-day Saints, traitors to the cause that they professed to believe. This was the direct means of the suffering, and the breaking up, of the community in Kirtland; of the breaking up of the community in, and the expulsion of them from, Missouri. It was the direct means of this last persecution which led to the martyrdom of the Prophet, and the destruction of many others; the plundering of millions, the burning of our Temple, and our migration to this country. We came here for peace. We are now in a place where the extended desert, and snow clad mountains, widely intervene on every side between us and our neighbors, that they may not tread on our toes, and that we may not tread on theirs.

We know who led us here. It was not only the Almighty God, by His matchless providence, but by His servant—he that stands at the head of this people, and those that were with him. These were they that led us here—that so counseled and arranged and organized our local matters, that we have been sustained here, and have been fed, clothed, sheltered, and preserved. We have obtained our local, political rights and privileges, and have been enabled to preserve them inviolate in the face of all the opposition, lies, and slanders, which have been so industriously circulated.

Many of *us here*, as well as many who sleep in the dust, have been worn out in industriously accumulating property, making homes, and being deprived of them by violence and robbery. We have spent our lives in making homesteads, fencing, improving, cultivating, &c., without enjoying the fruits of our labors.

Sooner than be subjected to a repetition of these wrongs, I, *for one*, would rather march out today and be shot down. These are my feelings, and have been for some time. Talk about liberty of conscience! Have