his house, if he had been absent without
the permission of the police, he would be
subject to a heavy fine.

It is the governors of the people that
bring them into subjection in this man-
ner, until the people think that kings and
priests have rights—and they have no
rights—until they think that presidents,
governors, and kings are the persons
who possess certain inalienable rights,
and that no one has a right to interfere
with them.

Kings, presidents, and priests com-
bined govern men, body and soul. The
first fetter them in their bodies and lib-
erties, and the latter in their minds and
consciences; and the human family, in-
stead of being free, are literally and al-
most universally in a state of vassalage.

At the time of the Reformation, men
began to break off their political fetters
and to claim their rights, both politically
and religiously. Many people talk of that
event as a church concern alone: it was
as much a political matter as anything
else. The causes that prompted them to
take the steps they did were both reli-
gious and political, the benefits accruing
only very limited and partial; still it was
a resistance to tyranny and oppression.
The kings that sustained the Reformers
did so merely upon political grounds, and
not that they cared for their religion.

What made people come from the old
countries to this land? It was because
they were oppressed in England, in Ger-
many, and in other states, and they fled
from that power which sought to bind
chains upon their necks. And why were
they determined to flee from that gov-
ernment into this country? Because the
mother country tried to make them sub-
ject to institutions and laws that they
were unwilling to submit to, and be-
cause she wanted to put yokes upon
their necks. Then the mother country
sent armed men over here, and sought
to enforce their armed minions upon the
people; but they would not submit to it;
for it was on that very account that they
had fled from their mother country.

Such were the feelings of your fa-
thers, and these were the things they
talked about, a few years ago; and on ac-
count of the encroachments of the parent
government, they took up the sword, and
declared that they would live or die free
men.

What was that freedom for which
they contended? Just what I said a few
minutes ago; it was the right to think,
the right to speak, the right to act, the
right to legislate, and the right to wor-
ship God according to the dictates of
their own consciences, and the right to
do their own business without being in-
terfered with.

We have come here to this land as cit-
izens of the United States; and why have
we come? Because there were men who
sought to rob of us our rights, and be-
cause there was not sufficient purity and
justice in the Government to protect us
in our rights—because magistrates, con-
stables, judges, governors, presidents,
and officers of state, either directly or
indirectly drove us, or suffered us to be
driven—suffered us to be dispossessed of
that which legally belonged to us.

Who are we? We are men made in
the image of God, possessing the rights
of other men. We have turned this desert
into a flourishing field, and the desert
has blossomed as the rose, and God has
blessed our labors. And whom have we
interfered with? Have we gone over to
the States and interfered with them?
Have we gone over to California and in-
terfered with them? Have we gone to
Oregon? Have we gone to New Mexico?
Have we gone to any State and inter-
terfered with their rights, their laws, their
immunities, or their privileges? I say we
have not.

Well, then, what right has anybody