

men ought to act, much less as Saints of the Most High.

I wish this people to understand one thing, that there is a very material difference between treating men with courtesy and kindness, acting in a spirit of civilization, and trying to introduce correct principles among them, and permitting them to introduce their devilism among us; there are rules of etiquette among other nations and peoples, just as much as there are here. I have seen things practiced here by men, both by saints and sinners, that would not be tolerated in any other nation more than they would be here. I have seen acts in public, and I was going to say in private—although I do not enter much into the private acts of men, and do not wish to—but I have seen acts in public that would not be tolerated upon any consideration in any decent society; but persons committing such acts would be promptly turned out of that society. It is not because a man has a few dollars in his pocket, anywhere that I have been, that he is allowed to push himself and crowd himself into anybody's family he thinks proper, and seek to corrupt that family; no such things are tolerated anywhere among people who profess to be guided by correct principles, and shall we tolerate them here? No. It is usual in other countries, before a man can be received into society, that he must bring with him a reputation from reputable men; he is expected to have introductory letters before he can be introduced to them and associate with them, and not because he is in the shape of a man and walks on two legs. Why, baboons do that. Before I should allow strangers to come into my family and mix with my wives and daughters, I should want to know who they were, where they came from, what their instincts were, and what was their moral and

religious character. As a head of a family, I have a right to know these things; I have a right to know what influences are brought in and around my house, what spirits predominate there, and I have a right to know what a man's religion is.

“But do you not allow liberty of conscience?” Yes. You can worship what you please—a donkey or a red dog—but you must not bring that worship into my house; I do not believe in your gods, I believe in the God of Israel, in the Holy Ghost, in the spirit of truth and intelligence, and all good principles; and if you want to worship your gods, worship them somewhere else, and if anybody else wants to worship them, they can do so: you can go on to one of those mountains and worship your gods, or if you are living in a house here, you can be a worshipper of Buddha if you please; but I do not want it in my house, and I do not want the spirit that you have—the spirit of those gods, visible or invisible; I do not want their teachings, spirit, nor influences.

Who does not know that the world is corrupted? Who does not know that it has been recommended by the authorities in the city of Washington, and unblushingly published in the public prints, to send to Utah a lot of nice young men to prostitute our young women? Shame on such a nation, yet such things have been published and proclaimed here. You may see people come here smiling and bowing, and very polite, and “won't you let me take your daughter to a party?” No, nor yourself either, not unless I have a mind to; I will have a say in that, for I want to know who dances with my wives and daughters, and whether they have a reputation or not, and if they have a reputation, what kind of people they are. This I have a right to do in a social capacity, independent of all