

of 365 pounds of breadstuff when they started from the Missouri River, there was not half of them had half of it. We had to bring our seed grain, our farming utensils, bureaus, secretaries, sideboards, sofas, pianos, large looking glasses, fine chairs, carpets, nice shovels and tongs, and other fine furniture, with all the parlor, cookstoves, etc.; and we had to bring these things piled together with the women and children, helter skelter, topsy turvy, with broken-down horses, ringboned, spavined, poll evil, fistula and hippled; oxen with three legs, and cows with one tit. This was our only means of transportation, and if we had not brought our goods in this manner we should not have had them, for there was nothing here. You may say this is a burlesque. Well, I mean it as such, for we, comparatively speaking, really came here naked and barefoot.

Instead of crying over our sufferings, as some seem inclined to do, I would rather tell a good story, and leave the crying to others. I do not know that I have ever suffered; I do not realize it. Have I not gone without eating and not half clad? Yes, but that was not suffering. I was used to that in my youth. I used to work in the woods logging and driving team, summer and winter, not half-clad, and with insufficient food until my stomach would ache, so that I am used to all this, and have had no suffering. As I said to the brethren the other night, the only suffering I ever realized in this Church was to preserve my temper towards my enemies. But I have even got pretty much over this. Do what you please, and we will not be angry; it is not becoming in Saints to be so. Let us do right ourselves, and we will find honor. Let the Latter-day Saints live their religion, and they will be the most honored of any people in

the world by saint and sinner. Will we associate with outsiders? Yes, we will invite them to our houses, and go to theirs, if we have a mind to. We will treat gentlemen as gentlemen, friends as friends, speculators as speculators, and we will treat our enemies as enemies, by letting them alone.

Now, some of the people, I expect, will think they are never going to have the privilege of trading or doing anything again with outsiders. I will tell you how I feel with regard to such persons—they are the very ones we want to apostatize. All men and women that long after sin and sinners, iniquity and corruption we want to apostatize immediately and go their own way, go with those who are corrupt.

Our outside friends say they want to civilize us here. What do they mean by civilization? Why they mean by that, to establish gambling holes—they are called gambling hells—grog shops and houses of ill fame on every corner of every block in the city; also swearing, drinking, shooting, and debauching each other. Then they would send their missionaries here with faces as long as jackasses' ears, who would go crying and groaning through the streets, "Oh, what a poor, miserable, sinful world!" That is what is meant by civilization. That is what priests and deacons want to introduce here; tradesmen want it, lawyers and doctors want it, and all hell wants it. But the Saints do not want it, and we will not have it. (Congregation said, AMEN.) Why, with all the boasted attainments of the world in art and science they are as far from being really civilized as our Indians here, and farther in reality. A true system of civilization will not encourage the existence of every abomination and crime in a community