

or price, these ministers were generally the first to raise the hue and cry, to tar and feather, and throw rotten eggs at us; to drive us from our homes and tear down our habitations; and in every mob, from the commencement to the close of the persecutions, were to be found men professing to be ministers of the Gospel; and although the denominations to which they belonged might not be disposed to persecute, yet they disgraced them by taking part in such proceedings. It is said that the men who slew the Savior believed they did God service, and it is probable that the ministers, professors of religion and others, who, with blackened faces, surrounded Carthage jail and murdered, in cold blood, the Prophet and Patriarch of the Church, Joseph and Hyrum Smith, thought they also were doing God service, although they were guilty of the most brutal and disgraceful murders ever perpetrated on the earth.

There is one thing very peculiar in relation to us. I have noticed it from the fact that I have been a student, to some extent, of the history of the Puritan fathers who settled in New England. It is very well known that they escaped from tyranny in their mother country; they were oppressed there in their religious faith. Their views were of a different kind to those of the established church; and it was in consequence of oppression of this kind that they sought a home in the wilds of America; and in almost every instance, as soon as they had established a home, they commenced making rules and proscribing everybody who differed in opinion with themselves. You will notice this, especially if you read the early history of Massachusetts. The colonists of that State were very stringent in particular items of faith and practice. I have always felt a little proud of

the noble heart of my fourth great-grandfather Zaccheus Gould, because he actually had the courage to keep the Quakers at his farm the very night after they had been proscribed by the colonial government and expelled from Salem, and for this and supplying them with the common necessaries of life and then allowing them to proceed on their way in the morning, he was fined and compelled to stand up in the church, and hear his confession read. But I am proud of the feelings and sentiments of the man that, although a Puritan, he had so much humanity in him.

I notice, in looking over the history of New England, that our Puritan fathers lacked an understanding of the power of principle. If a man preached a sermon that did not please them he must leave the colony; he could not retire to his farm, lot or inheritance, and there attend to his own business; no, they would frequently tear down his house, put him aboard a ship and send him away. Numbers of instances of this kind are on record; and the sect most noted for its principle of nonresistance to all men—the Quakers, were whipped and tarred and feathered, and some of them put to death; and numbers of them were expelled from the colony, and that, too, by men who, we cannot doubt, believed in their own hearts, that they acted from good motives. They did these things from a determination that they would cleanse the people. Still, after awhile, this feeling wore away.

I notice, from the very commencement of our settlement of these valleys that there never has been a law enacted or regulation made but what would affect the interests of all societies and denominations alike. There have been no special acts on this account. As a matter of course, persons have been cut off the Church,