

guided by. But we have no right to expect everybody to submit to our doctrines, our views, our principles, it is a matter of free will with them, and as I said they have just as much right to believe as they think proper and to worship as they choose as we have. These are some principles that are really correct. Well, they try to prevent us from worshipping as we believe? Now that is—what shall I call it? A doctrine of devils, it does not come from God, he is more free and generous in his feelings than that. He does not control the consciences of men nor force them to obey his behests; it is a matter of free grace, it is a matter of free will. Well, though they think they have a right to interfere with us, we do not think we have a right to interfere with them. And I do not think we do. There is a number of institutions here in this city, Catholics, Episcopalians, Presbyterians, Methodists, Baptists, etc., and I do not know how many more, quite a pile of them. If they think they are right I am quite willing they should think so. I do not wish to interfere with them. Who interferes with their building meeting-houses? Who interferes with their worship? If there is anything of this sort I do not know of it; I hope I shall not know of it; I hope never to hear of such things. I believe that all men have the privilege of worshipping God according to the dictates of their own consciences and then I think we possess just the same right; and when they depart from this principle and wish to curtail us of our rights they are violating the spirit and genius of the institutions of our common country, and also those of the kingdom of heaven with which we are associated. They are also violating those good feelings that ought to exist between man and

man, brother and brother, and they are interfering with things that in no wise belong to them.

Now then, here is the ground that we stand on in a religious capacity. If I can find a way and you can find a way, whereby we can approach our God and have him for our guide, our teacher and instructor, if they cannot do it, it is none of their business what we do. They have nothing to do with it, it is none of their business in any way whatever, and any interference is an interference with the legitimate rights and inherent principles that belong to humanity.

Well, so far as they stand on their platform and we on ours, they may be Methodists, they may be Presbyterians; all right. They may get up their revival meetings and think they are doing a great deal of good; all right, and so far as they teach good moral principles, and do not depart from truth, all right. So far as they obey the laws of the land, all right; we have nothing to do with them? Have you? Has the city? Has the Territory? No.

Well then, we will go a little further. By being here we become an integral part of the government of the United States, as a Territory. Very well. Here is another thing we are talking about. Is that the government of God? Not quite, but it is the government we are living under, and if they treat us right and extend to us any kindness we appreciate that. If they treat us wrong, we think it is not according to correct principles. We think as American citizens we ought to receive all the privileges equally with other people; we think we ought to be allowed to worship God according to the dictates of our consciences and be protected in our worship. So far, then, as I have said before, we are on a