

ets, we would not have been guilty of shedding their blood.” This was the cry of the generation in which the Savior lived, yet that same generation crucified Him in the most ignominious manner.

Now, it has been said to us—and I cannot tell how many times I have been told it—“if you ‘Mormons’ would only do away with some of your doctrines that are so objectionable, there would be no trouble.” I have had men speak to me in this strain whose opinion I respect very highly, who were friendly, who were kindly disposed, who were anxious to have these difficulties settled, and to have us escape the evils with which they believed we were threatened and might perhaps be overwhelmed. It is not many days since a prominent man said to me, “Why, Mr. Cannon, there are fifty millions of people that are opposed to you. Now cannot you waive some of your peculiarities. If you will say that you will do this this year, or next year, or within a certain period, while I am not authorized to speak for the government, yet I can say there need be no trouble about your affairs.”

Now, I have not a single doubt in my mind that there are thousands of well-meaning people, who would like to see us enjoy peace in these valleys, and enjoy the land, which we have reclaimed at so much toil and sacrifice from a wilderness, undisturbed by outside influences. They firmly believe that this is attainable if we only would forego some of our peculiarities. There never was a greater mistake, never a more mistaken idea entertained by anybody. How do we know it? By the sad and bitter experience of the past. It is true if we were to apostatize; if we were to renounce our religion; if we were to

put aside that which we believe God has entrusted to us and commanded us to impart to the world, I do not doubt but what we would get along so far as the world is concerned, without the antagonism that we now have. But, then, who can do this? If a choice has to be made, as it would have to be made by us, of rejecting salvation on the one hand, and accepting peace and favor with the world on the other, who is there that is prepared to make that exchange? But friends have said to me, “O, you make a mistake when you think that we ask you to renounce your religion.”

Now, there is something more than marriage as a point of attack that rises in the minds of men in talking about this. Mr. Haskell expressed it. It was not plural marriage alone that was in his mind. It is not plural marriage alone in the minds of hundreds, and I may say thousands, who have examined this question. There is something more than this; there is something behind this, something that is greater than this, and that is the organization of the people, the union of the people, that which many men call the theocracy of this organization. It was that which excited the mob, in the earliest days of the organization. While at Far West, in Caldwell County, in the year 1838, the General who headed the militia that came out under the exterminating order of Governor Boggs of Missouri, in his address to the “Mormon” people said, “You must scatter and live like other people, and do without your Bishops and your Prophets and your leading men, and not listen to their counsel.” This is not the exact language, but these are the ideas. In other words you must