

people for their vote. For let me tell you that in this Church there are two principles combined—some people think they are opposite and cannot come together, but we have proven in our experience that they can—and these are the theocratic and the democratic principles. They are combined in this organization—the voice of God and the will of the people, the response of the people to that which God says. God commands, and the people say, "We obey; we are ready to listen to the voice of God as it comes from on high." It finds an echo in every heart that is living under the influence and spirit of this work, and the response comes, "I am ready to receive it." When the authorities of the Church are placed before the people, it is very rarely that a contrary vote is seen. Are the people obliged to lift up their hands when called upon to vote in the affirmative? No. They can keep their hands down. They can either vote for or against. That is their privilege; that is their right; it is so recorded in the revelations of God to the Church. Why do they generally—almost always—vote in the affirmative? Simply because they are satisfied that the men who are called to occupy these various positions are men of God, that they are fit for the positions, that they are properly called and ordained, and that they are the right men in the right place. That is the reason they vote in the affirmative.

The same spirit of unity exists among the people in every capacity. If they are called upon to move somewhere else, they are ready to go. They did this at the time the army was sent here. One of the most foolish things the government ever did, was to send that army to Utah. It came about in this way. There

were certain judges sent here—we do not always get the best kind of judges; sometimes they are very good lawyers, and sometimes we have men that would be a disgrace to any bar that might be named. Well, we had one of that kind at that time, or just previous to that time, and he and his associates were very corrupt. But because his corruptions were not looked upon favorably or unconcernedly—particularly when the Chief Justice took a vile woman upon the bench with him, a woman who had followed him when he came here, leaving his wife behind—he ran away, went back to Washington, and declared that the "Mormons" had burned the law library, purchased by the government for the benefit of the courts here, and that Utah was in a state of anarchy. Now, it is always unwise to judge from one side of a question; unwise for us, unwise for anybody; both sides of the question ought always to be heard before deciding, but the government judged this question before investigating it. Solomon says: "He that answereth a matter before he heareth it, it is folly and shame unto him"—in other words he is a fool. The government was unwise in taking the statements of this without hearing what the "Mormons" had to say upon the question. Hence they sent out an army to put down the "rebellious Mormons," supposed to be in hostility to the government. After a while they sent commissioners who found out that all the statements made to the government, and which prompted the sending out of that army, were utterly false in every particular. That can be found on record, if people desire the proof, at Washington. And then the government pardoned the "Mormons" for what they did, or rather for what