

Widger
2453

THE YOUNG DEMOCRAT

BRIGHAM YOUNG and the ENEMY

by Dr. Hugh Nibley

1978
Omar Kaderied

Editor's Note:

Few men in the LDS academic community have made contributions that could compare with those of Dr. Hugh Nibley. His credentials and contributions are known by all. We of the Young Democrats of BYU have been encouraged and inspired by the interest and help Dr. Nibley has offered us. The following article was presented in part by Dr. Nibley at a recent meeting of the Young Democrats. Response to that address was overwhelming and many people have requested copies of the manuscript. Dr. Nibley has graciously consented to allow the Young Democrats to make available copies for interested people. We trust that the wisdom expressed by Brigham Young may be of help to us for the challenge of our time.

It would be hard to find in history another man who spent as many days of his life surrounded by determined, implacable and dangerous enemies as did Brigham Young.

"Forty-five years ago," he recalled in the last year of his life, "they were determined to kill the Prophet Joseph. I have lain on the floor scores and scores of nights ready to receive the mob who sought his life. This persecution commenced with a little neighborhood, then a town, then a county, then a State, and the people of the United States; and by and by other nations will be just as bitter towards us...as many of the people of our own nation now are." (Journal of Discourses 18:361: 1877).

There was never any indication that things would improve: "The enemies of God and truth do not love us any better this year than they did last year, nor will their love for us increase in the year that is to come." (J.D. 10:59: 1862).

The enemy was within and without: "...it was pro-slavery men that pointed the bayonet to me and my brethren in Missouri, and said, 'Damn you, we will kill you'." (J.D. 10:111:1855) and yet "Our difficulties and persecutions have always arisen from men right in our midst," (B. Y. Hist., March 7, 1844).

After the death of the Prophet Joseph Smith all their hatred and virulence was concentrated against Brigham Young. It is no exaggeration when he says in 1860, "All the army with its teamsters, hanger-ons, and followers, with the judges and nearly all the rest of the civil

officers, amounting to some 17,000 men have been searching diligently for three years to bring one act to light that would incriminate me..." (J.D. 8:143).

THE HELPLESS ENEMY

Faced with such terrifying hostility on all sides, with preachers and editors in all the land calling for his blood, what was Brigham to do? Answer: He put his faith in God and smilingly went on his way; he absolutely refused to be in any way alarmed or upset no matter what the enemy was up to: "As to the struggle that is going on between the Latterday Saints and the world, have we any struggle with them? No. Have we any contention? No, not in the least.. Have we battle to fight? No, none at all. Are we to marshal our armies and to contend against them? No. Here are the words of truth; we go forth and declare them to the ends of the earth it is our mission and all we have to do. They may war against us, they may marshal their forces and their armies. God rules, I fear them not. If I preserve myself in the truth, I am all right." (J.D. 18:360:1877). In 1858 when crickets, Indians, drought, and the U. S. Army were threatening the Saints at once, President Young told the people: "With some the question arises, Are we in danger from our enemies? No; Have we been? No. Shall we be? No, we shall not." (J.D. 7:56:1858). Two years later, after a series of terrible tensions and crises, he could say, "...let our worst wish toward our worst enemies be that we may see the time when they will be obliged to do right." (8:156:1860). And later: "I love my friends, and as for my enemies, I pray for them daily; and, if they do not believe I would do them good, let them call at my house, when they are hungry, and I will feed them." (J.D. 11:111:1856).

How could the man be so coolly sure of himself in the face of appalling dangers? It was not a pose--no one knew better than Brother Brigham how real and intimate the dangers were. The event, contrary to all expectation, fully justified his prophetic certitude: he knew all along where the real danger lay and where it did NOT lie: "They can do us no harm--they can do nothing against the truth. The Lord will make the wicked and the ungodly and their acts accomplish His design..." (11:267:1866). "The wicked cannot do anything against the truth. Every move they make to crush the kingdom of God will be attended with the singular blessings of the Almighty for its further extension and

fulfilling his mission manfully..." If we only let him alone it is he who is the dupe: "I have often thought of the foolishness of the devil, notwithstanding all his cunning; yet he is much of a gentleman, when compared with many that serve him." (J.D.10:304:64). The ultimate in damnation is to fall under his miserable fraudulent power: "What Joseph means by being damned was that people will go into the spirit world.. under the power of Satan, and will have to be redeemed, or else they will be forever under his power." (J.D.17:159:1874). In the end all the power he has is what we concede to him: "A person to become an angel of the Devil, has first to be a good Saint, and then deny the Lord who bought him," (i.e. refuse redemption when it is offered him (J.D.8:179:1860). "Has the devil the power to afflict, and cast the spirit into torment? No!" (J.D.3:95:1852). His control is strictly through the flesh. Say, how then does it work? By striking the flesh where it is most vulnerable, by threatening its very existence, by withholding its means of subsistence and survival. "You take my life" said Shylock, "when you do take the means by which I live"--he being a notoriously greedy and unscrupulous money-lender. Well, as "the Prince of the world" Satan commands the treasures of the earth, and with them his is able to carry on his rule of blood and terror.

THE FATAL FLAW

Brigham Young and Joseph Smith constantly reiterated warnings against what they considered to be the two really dangerous weaknesses in the Mormon character, the damaged spots in the wall through which Satan could always enter most readily: these two were Covetousness and self-righteousness.

COVETOUSNESS THE NUMBER ONE WEAPON

Covetousness takes the lead; it is the most formidable obstacle to the progress of the Saints and furnishes Satan with the most effective weapon in his arsenal. When the Church was only a year old, the Prophet Joseph said "that God had often sealed up the heavens because of covetousness in the Church." (Teachings of J.S. p.9, 1831.) What is covetousness? Simply wanting to get rich--for millions the American (and the Greek and the Roman and the Babylonian and the Spanish, etc.) dream, "Brethren," said Joseph Smith, "we are gathered to this beautiful land to build up Zion...But since I have been here I have perceived the spirit of selfishness. Covetousness exists in the hearts of the Saints...Here are those who begin to spread out buying up all the land they are able to, to the exclusion of the poor ones who are not so much blessed with the world's goods, thinking to lay foundations for themselves, only looking to their individual families and those who are to follow them. Now I want to tell you that Zion cannot be built up in such a way...I see signs put out, beer signs and speculative schemes are being introduced. This is the way of the world, Babylon indeed, and I tell you in the name of the God of Israel, if there is not repentance...and a turning from ungodliness, covetousness, and self-will, you will be broken up and scattered from this land to the four winds of heaven." (Ed. Stevenson, Autobiog., pp. 40-41). In due time they

were indeed driven out and many years later Brigham Young explained why, as he often did: "I hope to God that we never will have the privilege of stopping and making ourselves rich, while we grind the face of the poor; but let us be driven from State to State until we can take what we have got and dispose of it according to the dictation of the spirit of revelation from the Lord." (J.D.15:4:1852). Was it as bad as that? It was: "The covetousness of some of this people has grieved me, and it has caused my spirit to weep and mourn to observe their greediness, their cheating and lying, also their scheming in every possible way to wring a pittance out of this man or that woman. I can put my finger upon owners of little shops in this city, who will lie to you for half an hour on a stretch, who will, if you send a child to their shops to buy a yard of ribbon that is worth ten cents, charge the child fifteen or twenty cents for it..." (J.D. 3:118:1855). The sermons of Brigham Young are full of such observations: all were guilty, the farmers as well as the merchants "I see some men so greedy after the things of the world, that they will take their grain from the mouths of innocent, helpless women and children who are suffering for food, and sell it to gentile merchants to speculate upon." (J.D. 3:117:1855). "The poor are filled with idolatry as well as the rich, and covet the means of those who have helped them; the rich, also, have the same spirit of idolatry, and stick to what they have." (J.D. 3:6:1855). The vile practice of stealing cattle and other property... has been encouraged by covetous, selfish men, who have refused to use their property for their own good, or the community's." (J.D.1:225:1853). So after these words of wrath and warning, drought, crickets, Indians, and the U.S. Army struck all at once, and every house in the valley was prepared for burning: Then it was that Brigham declared: "If we love our improvements and property better than we love the lives of our brethren, the Lord will lead us in a way to waste us instead of our property. Can you understand that it is better to lose property than the lives of men, women, and children? But if we are so wedded to our property that we would rather fight for it than sacrifice it, if required, for our religion, then we are in a condition to be wasted, and our property would go into the hands of our enemies." (J.D.7:46:1858).

At the height of danger, with the Army actually descending on the valley, the Prophet declared: "I am more afraid of covetousness in our Elders than I am of the hordes of hell. Have we men out of that class? I believe so. I am afraid of such spirits, for they are more powerful and injurious to this people than all hell outside of our borders. All our enemies in the United States or in the world, and all hell marshalled against us, could not do us the injury that covetousness in the hearts of this people could do, for it is idolatry." (J.D. 5:353:57). So there was a real danger--the only thing that Brigham really feared. "Could our brethren say in Jackson County Missouri? No, no. Shy? They had not learned 'a' concerning Zion, And we have been travelling now forty-two years, and have we learned our a.b.c?...I will say, scarcely. Have we seen it as a people? How long shall we travel, how long shall we live, how long shall God wait for us to sanctify our--"

THE YOUNG DEMOCRAT

BRIGHAM YOUNG and the ENEMY

by Dr. Hugh Nibley

FIGHTING FIRE WITH NON-FIRE

In dealing with this particular enemy, the Enemy of all Righteousness, the first rule is never to use his methods, for if we do he has already won. He does not care which "side" we are on as long as we act like devils, just as God does not care which side we are on if we keep the Great Commandments: he held up as the shining example that of a Samaritan who was not a member of the Church, was not even of Israel, and contrasted his behavior ("go thou and do likewise!") to that of two devout and active churchmen who wanted nothing to do with a drunken bum lying unconscious in the gutter.

"We are never going to destroy the enemies of God by the evil passions that are in us-- never, no never. When those who profess to be Saints contend against the enemies of God through passion or selfwill, it is then man against man, evil against evil, the powers of darkness against the power of darkness." (J.D. 8:324:1861.) We do not fight fire with fire or match hate with hate. "No man or people possessing wisdom will give vent to wrath, for that is calculated to weaken, to destroy, to blot out of existence. When the Supreme Ruler of the universe wishes to destroy a nation, he takes away their wisdom... and they are filled with wrath: they give way to anger, and thus lay the foundation of their own destruction." (Millen. Star 16:723:1854.) "If we are permitted to rule, govern, and control, in subjection to us." (J.D. 8:324:1861.) As a stimulant anger has no long-term value: "The Lord said, 'Hold on'. He can fight our battles far better than we can. Anger towards them (the enemy) is a poor, miserable feeling; and I am trying to get rid of it." (J.D. 8:357:1861.) Brigham Young was a forceful and formidable man who was often provoked and knew what anger was--but he also knew it was wrong: "I will say, there is not a man in this house who has a more indomitable and unyielding temper than myself. But there is not a man in the world who cannot overcome his passion, if he will struggle earnestly to do so. If you find passion coming on you, go off to some place where you cannot be heard...struggle till it leaves you; and pray for strength to overcome." (J.D. 11:290:1867.) "When evil arises within me let me throw a cloak over it, subdue it instead of acting it out upon the false

presumption that I am honest and no hypocrite. Let not thy tongue give utterance to the evil that is in thine heart...So far I believe in being a hypocrite." (J.D. 11:225.) The trouble with feeding and yielding to anger is that it is altogether too easy: "Cast all bitterness out of your own hearts--all anger, wrath, strife, covetousness, and lust, and sanctify the Lord God in your hearts, that you may enjoy the Holy Ghost... (J.D. 8:33:1860.) That is the real victory, as the Prophet Joseph put it; "...we shall go from victory to victory, and from conquest to conquest; our evil passions will be subdued, our prejudices depart; we shall find no room in our bosoms for hatred." (Teachings of J. S., p. 179, 1840.) In this it is ourself we fight all the time, and no one else: "...it is natural for me to contend, and if I am opposed in return, and if a sharp word is spoken to me to give a sharp word back, I have done so but rarely. It is wrong, and we must subdue the inclination." (J.D. 14:149:1871.) As one of the great leaders of all time Brigham Young understood why this was so: "No man ever did, or ever will rule judiciously on this earth, with honor to himself and glory to his God, unless he first learned to rule and control himself." (J.D. 3:256:1856.)

If you want to meet the Enemy head-on here he is, "This is what I call resisting the devil, and he flees from me. I strive to not speak evil, to not feel evil, and if I do, to keep it to myself until it is gone from me, and not let it pass my lips..." (Had I better not let it out than to keep it rankling within me? No. I will keep bad feelings under and actually smother them to death, then they are gone." (J.D. 3:195:1856.) They do not fester in the subconscious, because they simply vanish: hatred is vanquished only when it turns to love. Must the battle always be within ourselves? Where else? "With all the power I possess, I cannot prevent a man from cursing and swearing if he is disposed to do so..." (J.D. 10:191:1863.) Whom can he command? Himself. "If I did not feel like praying...I should say, Brigham, get down here, on your knees, bow your body down before the throne of Him who rules in the heavens, and stay there until you can feel to supplicate at the throne of grace erected for sinners." (J.D. 16:28:1873.) "If you feel that you are tempted not to open your mouth to the Lord,

Prophet Joseph in a dream, with the repeated instruction to "Call the brethren to get the spirit of the Lord," "They shall call the Spirit of the Lord," It was explained, "from all other spirits; it will whisper peace and joy to their souls; it will take malice, hatred, strife and all evil from their hearts..." (BY Hist. Feb. 23, 1847, p. 57). And this was at the very culmination of mob violence. Just before his death the Prophet Joseph had prophesied that though wars would come "it will not be by sword or gun that this kingdom will roll on," (Teachings, p. 366, 1844), and he reassured the Saints: "So long as men are under the law of God, they have no fears--they do not care themselves." (ib. p. 373).

In a declaration of Feb. 27, 1845 (BY Hist.) the followers of Emmett were invited "to stand forth with the servants of God and in the majesty and strength and greatness of the everlasting Priesthood rescue the earth from violence, oppression and wickedness." This is not done by force of arm, even in the face of Johnson's Army: "But, says the Lord, 'I want to fight.' Do all such persons know that they are not right? If they will examine their hearts, they will find a wicked anger and a malice there; and they cannot get into the kingdom of God with those feelings." (5:229:1857). No man was ever threatened with firearms more constantly than Joseph Smith, yet he would not carry a weapon: "He that arms himself with gun, sword, or pistol, except in the defense of truth, will sometimes be sorry for it. I never carry any weapon with me bigger than my pen-knife. When I was dragged before the cannon and muskets in Missouri, I was unarmed. God will always protect me until my mission is fulfilled." (Teachings of J.S., p. 365, 1844). "I sometimes felt," Brigham confesses, "before the mobs, like taking the sword and slaying my enemies, until they were wasted away. But the Lord did not design this, and we have remained in peace and quietness." (8:150:1860). "Had we the power, would we hold the wicked down and whip them? No; for, except in self-defense, it is our duty to plead with them and offer them the terms of life and salvation--to give them all the opportunity God has designed them to have." (8:279:1860). "Are we prepared to receive the blessings, and let the fighting alone?" he asked the next year, "I do not believe much in fighting, and my faith is to escape such a calamity as to war and fight with either friends or enemies." (8:325:1861).

What then? "I have asked the Lord to mete out justice to those who have oppressed us, and the Lord will take his own time and way for doing this. It is in His hands, and not in mine, and I am glad of it, for I could not deal with the wicked as they should be dealt with." (10:197:1864). This is not to say that great and strenuous efforts are not demanded of us: "...we have got to take the ground by force. Yes, by the mental force or faith, and by good works...until the nations of the earth will feel that Jesus has the right to rule King of nations as he does King of Saints." (14:226:1871). But that is the hard way, the other is easier. Some of the Elders would much rather fight for their beliefs than live it. If anyone thinks to get into the kingdom by fighting...they will find themselves mistaken." (Mil. Star. 33:433:1871). "The devil and his associates: are going in due time to be "driven from the earth, and he and his clan are bound and thrust down to hell and a seal

put upon them." How is that to be done? Not by us, of course, though we prepare the way for it by overcoming every sin in ourselves so that God can "bring forth righteousness, salvation, and deliverance to the house of Israel." (2:276-1:1855). In the last year of his life Pres. Young delivered a dire threat against the enemies of Zion: "...woe to those who fight against it. What will we do to them? Nothing at all, but preach the Gospel. They may lie about us as they please. If we faithfully mind our own concerns, live our religion, do good to all men...we have no cause for fear in the least." (19:5:1877).

These are the last days, the days of wickedness and vengeance, when war becomes the order of the day: "Some may have cried peace, but the Saints and the world will have little peace from henceforth. Every man who is afraid, covetous, will be taken by a snare." Thus Joseph Smith in 1839 (Teachings of J.S., p. 160). And still earlier the issue was made clear by the voice of prophecy: "Destruction to the eye of the spiritual beholder, seems to be written by the finger of an invisible hand, in large capitals, upon almost everything we behold." (ib. p. 16, 1833). No one has described the world situation better than Brigham Young, whose words would not be out of place in today's newspaper. "Great improvements are making in the art of killing folks," he commented away back in 1847, "and it is getting to be a popular idea, that it is better to load guns with cotton than powder." After a satirical comment on the beauty and convenience of the new killing device, he concludes with a stinger: "It may be joyful news to those who have plenty of cotton." (BY Hist. Jan 27, 1847, p. 37). The danger of growing ornaments was one on which he frequently commented: "A large share of the ingenuity of the world is taxed to invent weapons of war. What a set of fools!" (8:324:1861) Today by far the greater part of our vast military budget is spent on research. Brigham does not approve of this sort of thing: "Much of the skill, ingenuity, and ability of the Christian nations are now devoted to manufacturing instruments of death. May we be saved from the effects of death. May we be saved from the effects of them! As I often tell you, if we are faithful, the Lord will fight our battles much better than we can ourselves." (8:325:1861). In the midst of the mobs he told the Saints, "One plow share will do more to drive off the mob than two guns." (BY Hist. Aug. 18, 1844). The hardest thing is not to take to weapons when we feel threatened: "Imagined danger always produced the most trouble," he reflected from long experience with the mobs (1:105:53); counter-action is no solution to violence: "I should have more fear in consequence of the ignorant and foolish audacity of the Elders, than of their being afraid. I should fear they would rush into danger like an unthinking horse into battle. So I will not find fault with regard to their courage. At that point I am a coward myself, and if people would do as I tell them, I would not only save my own life, but theirs likewise." (1:165:1853). As he saw the great Civil war approaching, he observed, "It is a remarkable fact, that the flames of civil war are kindled in that portion of the United States from which the Saints were first driven by a reckless mob. That same spirit...by the tacit consent of the nation, has diffused itself through the land, and sealed the doom of that mighty

treat him like an enemy. Nothing could be more drastic than a policy of kindness towards a clever, tough, tricky, scrupulous and determined enemy. This is not the place to discuss it, a few quotations will do. Even before the Saints came to the valley, "I felt that it was wrong to indulge in feelings of hostility and bloodshed toward the Indians, the descendants of Israel, who might kill a cow, an ox or even a horse; to them the deer, the buffalo, the cherry and plum tree or strawberry bed were free. It was their mode of living to kill and eat...I realized there were more among us who would steal who knew better, whose traditions and earliest teachings were all against it. Yet such would find fellowship with those who would shoot an Indian for stealing." (BY Hist. March 26, 1847, p. 74).

1850: To the people in Salt Lake: "As to fighting with and killing the Indians, there was no necessity for it, if the brethren acted wisely in their intercourse with them; and I warned the brethren that if they killed Indians for stealing they would have to answer for it. I also proposed for their condition the following question: 'Why should men have a disposition to kill a destitute naked Indian, who may steal a shirt or a horse and thinks it no harm when they never think of meting out a like retribution to a white man who steals, although he has been told better from infancy?'" (BY Hist. January 1850, p. 1).

1854: "I am sorry that some of our brethren have been killed by the Indians, but I am more sorry that some of the Indians have been slain by the brethren. I have often said, and I say again if any person is to be killed for stealing, that one be a white man, and not an Indian, for white men know better, while Indians do not; and you must lay aside your angry feeling toward them and cease wishing to kill them." (Mil Star 16:188:1854).

1855: Demands of the Indians "should be met with a spirit of liberality on the part of the General Government...I have uniformly pursued a friendly course of policy towards them, feeling convinced, that independent of the question of exercising humanity towards a degraded and ignorant race of people, it was manifestly more economical and less expensive to feed and clothe them, than to fight them." (Mil Star: 17:261).

1857: "...to reflect their angry words and acts, and kill them for every trivial offense, as is the usual course pursued towards them by the whites...will drive them to the opposite extreme. Therefore let us exhibit a superior understanding, a larger comprehension of right and forbearance and honor. Be just, brethren in your dealings with them; no matter what course they may pursue towards you, never retaliate a wrong." (Mil. Star:19:248). This forbearance works both ways, of course: "Hundreds of miles have the Indians travelled to see me, to know whether they might use up the emigrants, saying 'They have killed many of us; and they damn you and damn us, and shall we stand it?' I have always told them to hold on, to stop shedding blood, and to live in peace." (5:236).

1860: The reality of the Indian danger must never be forgotten: "If we make no efforts to guard out ourselves, our families, our cities, our wives and children, will the Lord guard them for us? He will not? I do not know that there is one person in the Territory who would refuse to perform military duty," (11:131). But this in no wise justifies any aggressive or vengeful action.

1866: "I wish to impress them with the necessity of

treating the Indians with kindness, and to refrain from harboring that revengeful, vindictive feeling that many indulge in. I am convinced that as long as we harbor in us such feelings towards them, so long they will be our enemies, and the Lord will suffer them to afflict us." (11:163). It is the old Book of Mormon theme: one can never hope to get rid of his enemies by destroying them: "I certainly believe that the present affliction, which has come upon us from Indians, is a consequence of the wickedness which dwells in the hearts of some of our brethren... I believe that the Lord permits them to chasten us...to convince us that we have to overcome the vindictive feelings which we have harbored towards that poor, down-trodden branch of the House of Israel." (11:162).

LOCATING THE ENEMY

There is An Enemy, the Enemy of ALL Righteousness—but he is a disembodied spirit. How do we come to grips with him, according to Brigham Young? Very intimately and immediately; he enters, or seeks to enter, right into us individually—there we can meet him hand to hand and eye to eye, within our own minds and bodies. But we can NOT engage him by attacking other human beings, no matter how full of the devil they may be. The futility of trying to combat Satan in the persons of those whom we deem to be his human representatives is rendered complete by the circumstance that there is evil as well as good in all of us, and while every man can know for himself what is good and evil in himself, he cannot possibly distinguish with any accuracy what is good and evil in others. "Pray always, that you may come off conqueror," the Lord told Joseph Smith, "yea, that you may conquer Satan, and that you may escape the hands of the servants of Satan..." (D & C 5:5). We can conquer Satan, and whom we know in ourselves but the best we can hope for is to escape his servants, whoever they are: "...Satan has great hold upon their hearts; he stirreth them up to iniquity against that which is good." (v. 20). But who are they? The Lord continues: "But as you cannot always judge the righteous, or as you cannot always tell the wicked from the righteous, therefore I say unto you, hold your peace until I shall see fit to make all things known unto the world concerning the matter." (v. 37). If our greatest prophet, with his admittedly uncanny knowledge of human nature (his worse enemies grant him that) could not always tell the wicked from the righteous, who are we to set up human targets? Being full of evil ourselves, we are in no position to judge: "Where is the man that is free from vanity?" said the Prophet Joseph, "None were perfect, but Jesus Christ." (Teachings, p. 187, 1841). We are called ignorant," said Brother Brigham, "so we are; but what of it? Are not all ignorant? I rather think so." (13:271:1870). Before the Church was a year old Joseph admonished the brethren to "be patient as they had a considerable distance to go...Until we have perfect love we are liable to fall." (Teachings, p. 9183). This awareness of our universal weakness is basic to an understanding of how to deal with the enemy: "There are no persons without evil passions to embitter their lives. Mankind are revengeful, passionate, hateful, and devilish in their dispositions. This we inherit through the

my religion, because there are those who do evil." (132:1860). "There are many who swear occasionally; others get drunk, etc. Do you not know it? O fools and slow of heart to understand your own existence! But many indulge in such practices, and some will stumble here and there; and we must keep pulling them out of the mire and washing them all the time. Will they be consigned to eternal damnation for such conduct?...They are the workmanship of God's hands--brothers to Jesus." (6:347-8). And here is an extreme case: "I see men before me, in this house that have no right to be here. They are as corrupt in their hearts as they can be, and we take them by the hand and call them brother." (18:305:1877). Why such concessions to wickedness? "We are as yet obliged to have devils in our community we could not build up the kingdom without them...We must have those amongst us who will steal our fence poles, who will go and steal hay from their neighbor's hay stack...It is essentially necessary to have such characters here." (3:50:1855). "We are under obligation, through the filial feeling and ties of humanity, to more or less fellowship those who do evil. We must endure this until the Lord shall see fit to separate the wheat from the chaff. (8:128:1860). "I am under the same obligations to bless sinners as I am to bless Saints, if they will receive my blessings." (8:261:1860). But we had better gather nine that are unworthy than to neglect the tenth if he is worthy. If they come here, apostatize and turn our enemies, they are in the hands of ~~the Lord~~ and what they do will be to their everlasting life or everlasting condemnation." (15:18:1872). But neither the life nor the condemnation are our's to give.

In this Brigham was following as usual in the footsteps of the first Prophet, his beloved Joseph, who said "We have thieves among us, adulterers, liars, hypocrites," (Teachings, p. 217), and observed, "I have learned in my travels that man is treacherous and selfish, but few excepted." (10:443-4). What do we do with such people? Nothing. Here is a remarkable reflection: Joseph Smith publicly stated that Sidney Rigdon's faults included "selfishness and independence of mind...But notwithstanding these things, he is a very great and good man." (DHC I, 443-4). How could such a defective creature be at the same time a very great and good man? We all, as it were, have a foot in both camps, and the moral of it all, for both the Prophets, is that we must have charity: "You may think you see a thousand faults in your brethren; yet they are organized as you are; they are flesh of your flesh, bone of your bone; they are of your Father who is in heaven: we are all his children, and should be satisfied with each other as far as possible." (8:287:1860). "There is one principle I wish to urge upon the Saints in a way that it may remain with them--that is, to understand men and women as they are, and not understand them as you are." (8:37:1860). "...if brethren and sisters are overtaken in fault, your hearts should be filled with kindness--with tenderly angelic feeling--to overlook their faults as far as possible." (8:128:1860). "...the doctrine which we have embraced takes away the stony hearts." (3:119:1855). "...we are to have compassion upon one another, to look upon each other as we would wish others to look upon us, and to remember that we are frail mortal beings, and that we can be changed for the better only by the Gospel of

salvation." (3:363:1855) It is for God to judge, condemn, punish, reward, give life and take it, but not for men he will forgive whom he will forgive, but of us he requires to forgive ALL men. "If others ought to do right, we more. Be full of love and compassion to your fellow beings, full of kindness, such as human beings can possess, for that is our business." (5:2290). "I am very thankful that it is NOT our province, in our present condition, to judge the world; if it were, we would ruin everything. We have not sufficient wisdom, our minds are not filled with the knowledge and power of God; the spirit needs to contend with the flesh a little more" (19:7-8:1877). "...we must...learn to bring the whole man--all the passions, sympathies, and feelings in subjection to the spirit. Our spirits are warring against the flesh, and the flesh against our spirits; and all we have to do is to let the spirits that have come from our Father in heaven reign triumphant." (8:118:1860). Meantime, "because of our weaknesses--we shall have to bear with one another until we become stronger and wiser." (8:181:1860). "All of us are in the hands of that God. We are all His children. We are His sons and daughters naturally, and by the principles of eternal life. We are brethren and sisters. (13:178:1870).

THE SLOUGH OF SELF-RIGHTEOUSNESS

These lessons have always been hard for the Latter-day Saints to learn, and it is clear from the words of Brigham Young that we still have a long way to go. There are a few absolute and categorical "Thou Shalt Nots" in the Scriptures which we are far from taking to heart: We have been told that under NO circumstances are we to contend, accuse, coerce, aspire or flatter. These practices will be readily recognized as standard procedure in Getting to the Top in our modern competitive society. What all of them have in common is a feeling of self-righteousness. Next to covetousness it was self-righteousness against which Joseph and Brigham most urgently warned the Saints. "Let not any man publish his own righteousness," said the Prophet Joseph--(not even, one might add, in Testimony meeting) (J.S. Teachings, p. 194). "Don't be limited in your views with regard to your neighbor's virtue, but beware of self-righteousness, and be limited in the estimate of your own virtues...You must enlarge your souls towards each other...As you increase in innocence and virtue, as you increase in goodness, let your hearts expand, let them be enlarged towards others... you must not be contracted, but you must be liberal in your feelings." (J.S. Teachings, 228, 1842). "Christ was condemned by the self-righteous Jews because He took sinners into His society." (ib. p. 240). "All the religious world is boasting of righteousness: it is the doctrine of the devil to retard the human mind, and hinder our progress, by filling us with self-righteousness...We are full of selfishness; the devil flatters us that we are very righteous, when we are feeding on the faults of others." (ib. 241). Here surely is the greatest threat of communism: it puts us to sleep and paralyzes our minds in the comforting assurance that we are the Good People and it is They and not We who need to repent. Brigham Young has much to say on each of the heads just mentioned. Taking them briefly in order:

ambitious men whose accomplishments have not equalled their ambitions. "...no person has a right to say to another, 'Why do you eat wheat bread, corn bread, or no bread at all? Why do you eat potatoes, or why do you not eat them? Why do you walk, or why do you sit down? Why do you read this or that book? or why do you go to the right or the left?'...If the Elders of Israel could understand this a little better we would like it, for the simple reason that if they had power given them now they manifest the same weaknesses in the exercise thereof as any other people." (14:94:1871). As to those who reject the gospel, "what will be their condemnation? Let the Lord judge." (14:111:1871). "Remember this O ye Elders of Israel, and do not apply the term 'Gentile' to a man because he is not baptized." (12:170:1868) "...there is one thing that we are too much guilty of, and that is, evil speaking of our neighbors." (14:16:1870). "Shall we speak evil of others? No. Why? Because the result or treatment towards us has made us better and greater than we could have been otherwise. Let us thank God, and speak evil of none." (14:40:1870). Beware of making anyone an offender for a word: "Our Christian brethren almost deny the existence of a God; but it is in word only; they do not feel it in their hearts, they do not mean any such thing," (14:40-41:1870). Atheists and Gentiles are none of our business, but what about those nearer to home? "The greatest trial this people are under the necessity of bearing is to hold fellowship with false brethren"--but hold it they must (8:150:1860). "I think it can be shown that the great majority of difficulties between brethren, arises from misunderstandings rather than from malice and a wicked heart, and instead of talking the matter over with each other in a saint-like spirit, they will contend with each other until a real fault is created and they have brought a sin upon themselves." (12:173:1868). "Let the Elders of this Church go forth and preach that every person who does not become as they are will have to suffer the wrath of God, and go down to hell... and I would not give the ashes of a rye-straw for all they will do. It is good for nothing: there is no life in it--there is no soul in it," (8:155:1860) It is Satan's game of accusing, and it is all negative. This was the spirit of those who came bursting with self-righteousness, to expose and correct the vices of the Utah Mormons: In 1851 Brigham Young wrote to President Fillmore: "Is it true that officers coming here by virtue of any appointment by the President, have private instructions to watch for iniquity, and make a man an offender for a word; to spy out our liberties, and, by manifold misrepresentations seek to prejudice the minds of the people against us?" (BY Hist. Sept. 29, 1851).

In the end, it is our own weakness and ignorance that makes the business of accusing so false and futile: "God has commenced His kingdom on the earth. How intricate it is, and how difficult for a man to understand if he be not enlightened by the Spirit of God!" (13:271:1870). "It requires all the atonement of Christ, the mercy of the Father, the pity of angels and the grace of the Lord Jesus Christ to be with us always, and then to do the very best we possibly can, to get rid of this sin within us..." (11:301). "It matters not, therefore, what your neighbors do, look to your God with all your heart, instead of

watching your neighbors, and there will be no danger of your leaving the true path."

COERSION has no place in the Gospel, where power is exercised only by persuasion," (D.C. 121:41). "These tribes of Indians...war with each other, and try to destroy each other; and why do they do it? Why, 'You are not as righteous as I am, and I want to bring you over to my holy faith.'" (3:87:1852). And the so-called civilized nations take up arms "to subdue you heathens, and bring you over to our more enlightened customs and religion." (3:88:1852). "Now, suppose we were to issue our edicts to the whole world of mankind for them to obey the Gospel we preach, and had the power to compel them to obey, could we do it according to the dictates of our religion? We could not. We could invite them, and could tell them how, but we could not say, and maintain the faith that we have embraced, you must bow down...and submit to the ordinances of the kingdom of God....But if we become God-like, we will be just as full of charity as He is. We would let pagans worship as they please, and to the Christians and Mohammedans, and all sects and parties in the world we would say, 'Do just as you please, for your volition is before the heavens. Our religion will not permit us to command or force any man or women to obey the Gospel we have embraced.'" (14:94:1871). "I have thought a great many times I was very thankful I was not the Lord Almighty. I should be consuming my enemies. How I should contend against those who hate me! I am glad I am not the Lord." (15:2:1872). "Do not you wish sometimes you had power to pinch their ears? Do not you wish you had power to stop them in their mad career? Let the Lord Almighty do this. You think his eye is upon the work of his hands? It is. His ears are open to the prayers of His children...and when we as a people possess the abundance of that patience, that long-suffering and forbearance that we need, to possess the privileges and the power that the Lord has in reserve for His people, we will receive to our utmost satisfaction. We shall not have it now. The Lord says, 'I cannot give it to you now.'" (15:2:72).

An ASPIRING SPIRIT is alien to any man who had the spirit of the Lord, and yet in the past has been very marked among leading Latter-day Saints. It was responsible, Joseph Smith maintained, for all the persecutions brought upon the Church. "President Smith continued by speaking of the difficulties he had to surmount ever since the commencement of the work, in consequence of aspiring men. 'Great big Elders', as he called them, who cause him much trouble... He said he had been trampled underfoot by aspiring Elders, for all were infected with that spirit... He said he had a subtle devil to deal with, and could only curb him by being humble." (Teachings of J.S. p. 225, 1842.) "Beware of pride, and not seek to excell one above another... Must the new ones begin to exalt themselves...as several of the quorum have done. It is an eternal principle...that man who rises up to condemn others...is in the high road to apostasy." It is the most natural thing in the world: "We have learned by sad experience that it is in the nature of almost all men, as soon as they get a little authority...to exercise unrighteous dominion," not realizing that

can find to look after it...but as for spending my own time in doing it, or letting my own mind dwell upon the affairs of this world, I will not do it. I have no heart to look after my individual advantage, I never have had; my heart is not upon the things of this world." (J.D. 11:279:1867.) This was no hollow rhetoric--five times Brigham Young had been stripped of all his property, and never so much as a backward look or sigh of regret. He convinced no words on the subject of false values: It is disgusting to me to see a person love this world in its present organization... Riches take the wings of the morning and fly away; it is beneath the heart of man who loves God and His spirit." (Millen. Star, 12:275:1850.) Oh fools, and slow of heart to understand the purposes of God and his handiwork among the people." (J.S. 8:63:1860.) "Go to the child and what does its joy consist in? Boys, we may call them...and so it is with our youth, our young boys and girls; they are thinking too much of this world; and the middle-aged are striving and struggling to obtain the good things of this life, and their hearts are too much upon them. So it is with the aged. Is not this the condition of the Latter-Day Saints? It is." (J.D. 18:237:1874.)

and what has all this to do with the enemy? A great deal, for it sets forth with great clarity his plan of attack, his strategy and tactics. We must never forget that THE DEVIL HAS MORE THAN ONE ARROW in his quiver, and when one does not work he will try another. But the one that works by far the best among all classes of people and in all periods of time is money: he has announced in no uncertain terms that this is his world, and that no one can have anything in it for money. The claims are fraudulent, of course: "Satan never owned the earth; he never made a particle of it; his labor is not to create, but to destroy. (J.D. 10:320:1864), but then he always works by deception: "...the wicked ruled over all the earth so long that they think they are the rightful heirs and inherit it from the Father." (J.D. 11:302:1867), and so we have in the world of material things a completely inverted scale of values: "It has been supposed that wealth gives power. In a depraved state of society, in certain sense it does, in opening a wide field for unrighteous monopolies, by which the poor are robbed and oppressed and the wealthy are more enriched, is power. In a depraved state of society, money can buy positions and titles (See Joe McGinniss, The Selling of the President, 1968), can cover up a multitude of incapacities, can open wide the gates of fashionable society to the lowest and most depraved of human beings; it divides society into castes without any reference to goodness, virtue or truth. It is made to pander to the wholesome law of God and man, and to trample down every sacred bond that should tie society together in a national, municipal, domestic and every other relationship." (J.D. 10:3:1862.) This apostrophe on money, delivered as it was in Brigham Young's sermons all were, impromptu, is worthy to stand beside that of Shakespeare's Pimon of Athens on the same subject.

THEREFORE:

Does the Communist world pose a threat to the peace and security of the human race? Of course

it does; the danger cannot be exaggerated. There indeed is an enemy and an extremely dangerous one. The question is not whether the danger exists, but how to deal with it. I spent a couple of years in military headquarters at various echelons, and if nothing else, I kept my eyes and ears open. There was nearly always complete agreement among the command as to who the enemy was and what our own

objectives were, since both matters had been settled by orders from above. But on the question of just how we were to accomplish our objectives there was very little agreement: every general had his own solution to the problem, and nothing is easier than for one general to say of another (especially if both were bucking for the next promotion), "His plan is insane; it plays right into the hands of the enemy; it gives aid and comfort to the enemy; in fact it is just what the enemy wants us to do." In other words, since my plan is the only one that will work, all others amount to treason.

How then do we deal with the enemy? Brigham Young, who knew as much about as large a variety of enemies as any man who ever lived, has laid it on the line: If we show our Heavenly Father that we trust Him to the point of putting aside all feelings of malice and revenge towards our fellow men, no matter who they may be or how they feel toward us, He will see to it that "the wicked shall destroy the wicked." That is a promise that has never failed of fulfillment. The alternative to this is the other game, the most dangerous, futile and foolish game in the world, the age-old Asiatic game of world conquest, the mad-men's chess-match as old as history. It is a game of power and the rules only exist as tricks to trap ones opponent, and words and courtesies serve only to obfuscate and deceive. The game is endemic to the steppes of Asia, and the Asiatics are better at it than we can ever hope to be: for us to play the game and play it their way is simply suicide. But this vision of world power, of massive armies and machines engulfing the surface of the earth as they grind all opposition to powder is an intoxicating one, the ultimate dream that I have many times heard generals talking about among themselves and to their staff. After all, say these realists, it is power that wins in this world--God is on the side of the big battalions. If we are going to be realists, let us face the facts. The August 1969 issue of the Scientific American was largely devoted to the theme of "Military Technology and National Security," and the leading article, by Herbert F. York, concluded with the words: "There is no technological solution to the dilemma of the steady decrease in our national security that has for more than twenty years accompanied the steady increase in our military power." A perfect commentary on the repeated assurance of the Scriptures that there is no security in the arm of flesh. If there is no technological solution to our dilemma, there is a spiritual one, and Brigham has told us what it is.

THE YOUNG BROTHERHOOD is published periodically by the Brigham Young University Young Generals for its members, interested faculty and students. The opinions expressed in The Year are those of the individual contributors and do not necessarily reflect the views of the Brigham Young University Young Generals. Faculty members, University administrators, Board of Trustees, and the Church of Jesus Christ of Latter-day Saints. Articles may be submitted to the 405, 4th Floor, F.W. Bell, Room, Utah Contributions will be accepted at the same address.

OFFICERS: PRESIDENT: BRUCE W. WILSON
 VICE PRESIDENT: GARY W. GIBSON
 SECRETARY: GARY W. GIBSON
 TREASURER: GARY W. GIBSON

THE YOUNG BROTHERHOOD ADVISORS:
 GARY W. GIBSON
 GARY W. GIBSON
 GARY W. GIBSON

Editor: Melvyn
 Editor: Frank
 Editor: Curtis
 Editor: Curtis