

We could talk about something with a glamorous title, but then as Brigham Young told us yesterday, the last thing we said, how do you I'm telling you the truth, how do you know that I'm not deceiving you, how do you know I'm not pulling your leg, how do you know I'm not deceiving myself? What do I know about what happened thousands and thousands of years ago? The best way for me to stay in business is to avoid situations where my real knowledge might be put to the test, and some of us become extremely skillful at that. We're going to talk about Brigham Young today. [ This is the B.Y.U. after all, and the one thing we have to be proud of is the name of Brigham Young, isn't it? The best way we can honor that name is not with bronze statues and plaques and the usual felour and victorian brick o'brack, status symbols for the dead, but to heed his sayings, to heed his teachings. He gave them as eternal teachings, based on eternal principles. ] 'Very practical, very up-to-date. Just to show how timeless they are, you can judge for yourself just how up-to-date they are. First of all, Brigham Young the leader was Brigham Young the statesman, because what had he done? He'd led his people out away all by themselves, they were entirely independent; they had to govern themselves. He had to know all about government, because he was in charge. And so here we have a man, whether he would or not, in charge of a state. You may judge whether there has been a labor upon me, he says, when you reflect that I realize that God holds me responsible, for the salvation and safety of this people. You hold me responsible--everyone of you--as standing between you and God to guide you safely, to dictate and direct the affairs of this Church and kingdom. And then you may judge whether my mind labors or not. My mind becomes tired, and so do your minds. So are the saints. 'Why I have to work.

Well, he says, the thing that'll get them through is using their brains, not using their voices or their muscles, necessarily. He says, it's the man who works hard, who sweats over the rock and goes to the canyons for lumber--that I count more worthy of good food and dress than I am. I do not eye labor? Yes, with my mind. Can any man tell what labor there is upon me? Of course, the labor, the real burden of responsibility, of administration. It is a terrible thing when you have all the responsibility and take it. No man can begin to tell what I feel for the Latter-Day Saints in this territory, throughout the mountains and the world. What I feel for their salvation and their preservation. They have looked to me; they have to be looked after and cared for. And all this particularly rests on me. My brotheren love to share with me all that the Lord puts upon them, but the day of trouble they look to me to secure them and point the way to their escape.

He had to know about government, and you see, his leadership goes over into government. When God calls a man to preside, for example, he built his first assembly house and it was too small. He says, all-right, I am responsible. He gives him wisdom to preside, so heap the blame on me; I was the designer of that hall and I am ashamed of it. It's too small. To do credit to this body of men let me build a hall that will contain 15,000 persons--so he started on the tabernacle that very month. He is the noble character; you see the noblemen seeking the benefit of all around him, trying to bring, we will say, his servants, if you please, his tenants to his knowledge. To like blessings, that he enjoys, to dispense his wisdom and talents among them, and to make them equal with himself. This is the person--the great political leader. This is very much, of course, like the discourse of Pericles. "As old as I am now, (he says when he was 73), I expect that I should see a wagon in the mud, my shoulder would be first to the wheel to lift

it out". And that was true. He was always helping; he was always right in there.

The correspondents from the New York newspapers went up to the Fourth of July picnic, you see, up at Alta--it was Brighton in those days--in '56 and '57, and he gives a very moving description. When the show was all over, when some three thousand wagons had gone down the canyon on the specially-made road, and the dust had settled, late in the evening there was one figure still left in the camp, going around with a bucket dowsing all the campfires--and that was Brigham Young. The last man left, to make sure that all the fires were out. This is this careful man, who doesn't want to waste, doesn't want to destroy, wants to preserve, see that everything is done right. He was always in everything. 'Marvelous figure, wasn't he.

Well, now after all, these people had broken with the civilization in which they lived; they'd been pushed out, and the Lord required that of them. It was necessary, but they were very much aware of the fact of having been cut-off, and being by themselves. And Brigham had led them out, he'd led them out of the world. This meant that their attitude to politics, especially national politics, would be conditioned by this feeling of aloofness--they had no real part in it, one way or the other. But we'll see how. The world is bound in the dim light of kingcraft, moneycraft, and serfneminess. And, he says, "our life is tame and uninteresting to those who dwell amid the whirl of mental and physical energies, constantly teased to the utmost tension, and the selfish, unsatisfying, and frenzied quest of worldly emolument, fame, and power, and maddening drafts of the siren cup of pleasure". What style the man has! As I say, 'never wrote a note, never following anything at all, just strictly from the cuff. And, as we'll see tomorrow, he spent eleven days at school--the only education he ever had. Yet he has one of the

vigorous, terse, powerful prose styles of any American. And also he could be very eloquent. "We are remote from the high erotic excitement; and little prone to deem mere rank prosperity, rank, titles, and office the highest prizes of human effort". We don't take those things seriously anymore. We are out of that rat-race and we are glad of it. How easy it is for the love of the world to take possession of the hearts of the human family; how easy it is for their minds to become darkened by the God of this world, and become like the eyes of the fool which are in the ends of earth, seeking for gold, and silver, and the riches, grandeur, popularity, and titles of this world. All the things that people look for. You notice how up-to-date these things are too. When I see them grovelling in the dust, craving, desiring, contending for the things of this life, I think oh foolish men, to set your hearts on the things of this life. Today they are seeking after the honors and glories of the world, and by the time the sun is hidden by the western mountains the breath has gone out of their nostrils and they sink into the mother earth. Well what a lesson this is for us now.

So he'd taken them out and, as we said yesterday, when he saw the Nauvoo temple burning he said "good, the best thing that could happen; take it, Father, it's yours. I'm glad of it". He never looked back. Five times his own house was taken from him, and his farm and everything he'd built up. He said he never thought of it; "finest thing in the world", he says. 'Out for more. Now there are certain principles therefore, certain attitudes. He regards the state as a necessary evil, he says. "Necessary, but evil". He says, "every system of civil property invented by men, like religious creeds, has proved by experiment, wholly inadequate to check the downward tendency of the human race". He certainly takes a dim view, then, doesn't he! They are certainly necessary. And so this is his advice. "As for politics, we care nothing about them

one way or the other, although we are a political people, when it is for the right". "It is the kingdom of God or nothing with us". You see they were now isolated where they wouldn't have to make this choice, and think in the unified sense, just of the kingdom of God, as not being identified with one party or another. And he hammers at that all the time.

This is a general epistle he sends to all the missionaries: "Amid all the revolutions that are taking place among the nations, the Elders will ever pursue an undeviating course in being subject to the governments wherever they may be; be subject to the government, respect the government wherever you are. Sustain them by all their precepts, through the saints, having nothing to do with political questions which engender strife,"remembering that weapons of their warfare are not carnal but spiritual, and that the Gospel which they preach is not of man but of heaven. Keep this aloofness, keep out of this, don't get down into that business, is what he's telling them. 'How they're spreading the Gospel. "Where ever you live, however," as he tells them, "you must be subject to the government where ever you may be". And so, he says, revenue laws should embrace a penalty. Because a collector dislikes to enforce his collections, should cease to be an excuse. See, tax collectors in Utah didn't want to, so they were being lax. The people are abundantly able to pay their taxes, and if they fail or neglect to do so the law should be enforced against them. See, we're still bound to live by it--it's the only way we can get along. Then he explains here; politics is not our primary concern because of its partisan nature. Primarily, we do not send these Elders forth for political purposes. We have nothing to do with the political world. Had Joseph Smith made political capital of his religion and calling, and raised-up a political party, he doubtless would have become celebrated and renowned in the world as a great man and a great leader. But he didn't do that. Are

there any Democrats, and Whigs, any Methodists, and Baptists, or anything like the parties and sects of the day among us? No; what is there? Well, he could still say that in 1857; nobody wanted to be out here then when the heat was on. Those who want to do the will of their Father in Heaven. And when they can know His will, and their faith is one, their hope is one, they are one in all things. The world complains of us. They say why don't you take sides? And inquire, are there any Democrats here? Are there any Republicans here? We do not care who rules; we are satisfied with God, who setteth up one man and casteth down another. And Brother Babbitt they had to send to Congress to do business for them, but he did that reluctantly; he didn't like the idea of Babbitt being there, and he says to Babbitt in conference, "if we could keep him here for a few ~~years~~ months, and in our councils a few years, I think he would despise litigation as he would the gates of hell. If we had him here, we could wrap him up in the spirit and power of God, and send him to preach glad tidings to the nations of the earth, instead of his being engaged in the low and beggarly business of petty-fogging". (Which was Brigham's idea of Congress).

Clubs, now remember what Congress is behaving like, and it's just not an exemplary picture. Clubs, societies, or firms are apt to clash ~~and~~ more or less, and run into sectional differences and sectional feelings. This we do not want. When we say we will do a good thing, I want the whole community to be of one heart and one mind in that matter. There's a great bone of contention with regard to political affairs. He says, "this world's safe; why do not these Latter-Day Saints get up their mass meetings and sustain this or that or the other man, and be like other people in the political point of view? Why do we not sustain those advocates who are now in the field, and join ~~and~~ be one with some one or the other of the political parties of the country? We have no de-

sire to do so; that is the reason". Well, this was, of course, when he was old that he said that. See it was a unique and peculiar people, and they were separated from these things. But they had reason; it was very wise to keep out of this because what was happening? As soon as the saints were driven off, then the terrible mobs and so forth, "bleeding Kansas and Missouri", and all the issues arose; and then this mounting partisanship, this fierce party politics, and this savage loss of self-control crystalizing around the issue of slavery--this was a good thing to be out of. And he says in '45, before they'd come to Utah ( and Brigham Young had taken over after the death of Joseph Smith) he says, "a crisis of extraordinary and thrilling interest is arrived. The ranklings of violence and intolerance, of subtle vengeance and blood guiltiness can no longer be suppressed." These were the feelings. After all, "bloody Kansas", and the "bushwackers" and the "jayhawkers" of Missouri were far worse in their depredations after the saints left. There was far more mobbing and burning of each other than they ever did to the saints. And this went on for twenty-five years after. 'Terrible thing. Subtle vengeance and blood guiltiness can no longer be suppressed. Every sensible man in the nation has felt the dreadful vortex into which partisan ambition (you see, people exploiting interest for their own purpose), partisan ambition, contempt of the poor, and trampling down the justice things of naught were fast leading the nation. Then, he says (this is his theory now), he says "there has been a progressive revolution since the close of the revolutionary war"(this had been going on) "but not in virtue, justice, uprightness, and truth. It has become quite a custom, and by custom it is ~~for one to~~ the force of law for one party to mob another; to tear-down Catholic churches, drive citizens from ballot boxes, and persecute, plunder, drive from their possessions, and kill the great people. Revolution in the United States is progressing,"

(this is in '54), "but to the true spirit of democracy and the science of government, the revolution ~~to-which~~ I refer is strictly opposed". It's go- in the wrong way; this is nothing for us to get mixed-up in. Very closely allied to this party spirit is the national feeling, and he said that we should avoid that. "Since the time of Nimrod, physical force, ~~and-oppression~~ conquest, and oppression have been the characteristic of every period of the world's history". Well, he's right. And, this feeling, this attitude of aloofness, added to the other peculiarities of the moment, really in sense deepen the common charge of treason among them. He says, "do you blame the wicked for being mad?". He says "I don't blame them; they look at us in our peculiar position and you can hardly expect any other reaction! No, they desire to rule, to hold the reigns of government on this earth. They have held them a great while. I do not blame them for being suspicious of us; men in high standing are suspicious of us. Hence the frequent cry 'treason, treason, we are going to have trouble with the people in Utah'". He has a lot to say about that. But his theory of government is that all earthly government is imperfect, because all earthly things are imperfect. Since the fall, what do you expect? "Don't get carried away by them--~~they~~ are not eternal". Necessary, yes, but every government is make-shift. "Every government in the world has the seeds of its own destruction within itself", he says, and he means that. It can be a good thing and a necessary thing, but it is all tending toward one end. It's like the human system itself. There are remedies, there are various ways of life, there are various regimes you can follow to enjoy life and be healthy, but this isn't your eternal life. We haven't been resurrected yet. We're all tending toward one end. And it's so with governments. "Why are they thus lead to sow the seeds of their own destruction?", he says. Because the kingdoms of this earth are not designed to stand! "Every government lays the foundation of its own downfall",



he says, "and so far from believing that any government on earth has constitutions and laws that are perfect that I do not believe that ~~eh~~ there is a single revelation among the many that God has given to the Church that is perfect in its fullness. Don't expect governments to be perfect", he says; "even our revelations are not perfect". "The revelations of God contain correct doctrine and principles so far as they go, but it's impossible for the poor, weak, low, grovelling, sinful inhabitants of the earth to receive a revelation from the Almighty in all its perfection. And how would you expect such poor, weak, low, grovelling, and sinful inhabitants of the earth to set up for themselves a model government that would last forever?" "You're not going to get it", he says, "so don't fool yourselves". "With all the excellency and all the carefulness and correctness exhibited in the formations of constitutions and laws, they have the seeds of destruction within themselves. In the laws of every government now on this earth there are certain principles in their constitutions that will ere long sack the foundations of their existence". Well, it wasn't many years, you see, before we had the great Civil War, because of certain defects in the Constitution itself, which allowed all sorts of conflicts and interpretations. "And it was with Israel; was it good for Israel to have a king? Yes, it was, because that is what they were for. It was the Lord's choice that they should have an earthly king? No, it was not His mind and will, but it was the will of the people. Consequently, He brought about circumstances to give them ~~a~~ kings and rulers according to ~~the-desire---~~, and their desire, and to bring judgements upon them. If we must have an organization after the order of those who are ignorant of the things of God, we must have political and municipal organizations. We've just got to have them", he says, "so don't try to get rid of them." "Kingdoms are organized to suit the conditions of the people, whether the government is that of the people, in the hands of a few

individuals, or centered in one." So this is his attitude to government in general. Don't put your trust in it, and don't look to it for salvation. He says, "our experience has demonstrated the simple fact" (and this is a corollary growing out of that) "that in enacting laws, they fewer they are, when well-executed, the better they are for the people". "Multiplying laws would not add to our peace or union. If we did not know how to govern and control ourselves <sup>they would</sup> ~~would~~ be a broken reed to lean upon". 'Principle of leadership. 'Controlling ourselves. So he gives some general principles of correct government. "The priesthood of the Son of God"(well, is the world ready for that? No) "which we have ~~among-us~~ in our midst is a perfect order and system of government. And this alone can deliver the human family from <sup>the</sup> ~~the~~ evils which now inflict its members and insure them happiness and felicity hereafter. I do not know that we should want any sheriffs, marshalls, constables, magistrates, jurors, judges, or governors." And this was established because the ~~world-of~~ word of God would govern and control every person as an individual. "That kingdom grows out of the Church of Jesus Christ of Latter-Day Saints". "But it is not the Church," (talking about the kingdom of God) "for a man may be a legislator in that body, which will issue laws to sustain the inhabitants of the earth in their individual rights, and still not belong to the Church of Jesus Christ at all". He was talking about a model plan of government. Well, "the trouble is we are not perfect." Isn't that a sad thing. "I have not yet attained to perfect confidence in myself in all circumstances. Neither has God in me, for were such the case, He would answer every request I made of Him; every wish of mine would be answered to the letter. There are a thousand circumstances I cannot help or control, that are thrown around me without any action or choice of mine". You see, he admits that he is at the mercy of circumstances, and so are the rulers of the world.

Thousands of circumstances...I cannot help them, I can't control them. "They are thrown around me without any action or choice of mine". "Do you think that I would've let my brother die if I'd have had the power the power the Lord has?" "Would I have let Jedediah gone beyond the veil had I the power? No, though in that I might've gone contrary to the wishes of the Almighty. For want of the knowledge which the Lord has, if I had the power I might bring injury upon myself and this people. If I power without the Lord's knowledge", you see, "I would bring injury upon myself and this people, so it's good that I don't have it!" "Could I in flesh become as perfect as God in Spirit? I could not stay on the earth with my friends to hold close communion with them and speak to them face to face as man speak to each other. If I were perfect, the Lord would take me to paradise quicker than you would be willing to have me go there. I want to stay with you; I expect to be just as perfect enough to lead you, to still know a little more than you know." That's all he expects, but, don't look for perfection in human government or the things of this world. So what follows from this? "Compassion and long-suffering must be the rule", he says, "it behooves us not to judge, first of all". "It's no more natural for your lungs to expand and contract in breathing than it is for you to wish others to be like yourselves". And this is the thing you've got to get over with. "All these classes act according to their faith and traditions, and each one of them says, if you were not as I as you are not right. It is just as natural as it is to breathe vital air. I wish this trait in the saints to be done-away. I want the Elders of Israel to learn to take people as they are". One of his principles of leadership, you notice. "Just as soon as our eyes are turned away from watching ourselves, to see whether we do right, we begin to see the faults in our neighbors. This is a great difficulty, and our minds become more and more blinded until we become entirely dark-

ened." "It matters not what your neighbors do; look to God with all your hearts instead of watching your neighbors and there will be no danger for you leaving the true path". This is a powerful thing; he said this on a number of occasions; "the eagerness to accuse is from the devil". So don't accuse--never accuse, he says. "People cannot judge themselves as they can others, nor look upon their own conduct as they do the conduct of others. Cease looking at others; cease to judge each other." Yes, "but they, through their traditions, can judge every person but themselves. they way every person in their scale of justice, but they never think of trying themselves. There is one principle I wish to urge upon the saints, in a way that it may remain with them, and that is to understand men and women as they are, not to understand them as you are. Judge not each other rashly , for you will find that 99 wrongs out of a hundred committed by man are done more in ignorance than from a design to do wrong." So all this suspicion and judging and so forth--very basic things--he keeps at these all the time. "Do not be so full of religion as to look upon every little overt act as others may committ as being the unpardonable sin that would place them beyond the reach of redemption and the favors of our God. As I say compassion and long-suffering must be the rule." Here's a very good psychological insight; this is typical Brigham Young. He knows the answer here. He says,"You may see, or think you see, a thousand faults in your brethren, yet they are organized as you are, they are flesh as your flesh, bone of your bone, they are of your father who is is heaven, we are all His children and should be satisfied with each other as far as possible. The main difficulty in the hearts of those who are dissatisfied is they are not satisfied with themselves". See, when you start attributing your ~~wickedness-to-the-mis~~fortune misfortune to the wickedness of others, that's your subconscious at work. This Brigham Young's a marvelous psycholo-

gist; you could write a whole book about that part of it. [ If anyone gets so excited about someone else's wickedness, he's not satisfied with himself. He's fallen short. ]

"Let compassion reign in our bosom; try to comprehend how weak we are; how we are organized, how the spirit and the flesh are constantly at war; be as kind to all as our Father in Heaven is kind. He sends His rain upon the just and the unjust, and gives the sun to shine upon the evil and the good, so let our goodness extend to all the works of his hands, where we can, but do not yield to the spirit and influence of evil. How often it is said that such-and-such a person has done wrong; he cannot be a saint, or he would not do so. How do you know? We hear some swear and lie, they trample upon the rights of their neighbor, they break the sabbath by staying away from meeting--riding about the city, hunting horses and cattle, or working in the canyons. Do not judge such persons, for you do not know the design of the Lord concerning them! Therefore, do not say that they are not saints! What shall we do with them? Bear with them, that's all. May the Lord God almighty bless the saints, and everyone will permit His blessing to come upon them. I am under the same obligations to bless the sinner as I am to bless the saint; they will receive my blessings. Do we despise them? No, we pity them. Pity them? Yes, pity them." He's talking about the people that were persecuting them. "They are flesh of your flesh, bone of your bone, God hath made of one blood all the nations of men for to dwell upon the face of the earth. Forgive them not only seven times but seventy times seven in a day if their hearts are as fully set to do right. Let us make it a point to pass over their weaknesses and say 'God bless you, and try to be better in time to come', and act as wise stewards in the Kingdom of God."

Well, "do not throw away any man or woman, old or young; do you

expect to see a perfect man? You won't see him while you stay here! Much of Joseph's policy in temporal things was different than from my ideas, the way I manage. I never manage things the way Joseph would." See, he was a businessman; Joseph wasn't. "He did the best he could; I do the best I can. We must always give them the benefit of the doubt" he says; "we are not capacitated to receive in one day nor in one year the knowledge and experience calculated to make us perfect saints. But we learn from time to time, from day to day. Consequently we have to have compassion upon one another; to look upon each other as we ~~sjpi~~ should 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. Oh fools, not to understand that those you condemn are the workmanship of God, as well as yourselves. God overlooks their weaknesses; insofar as they do good they are as acceptable as we are." So this, I say, is our Brigham Young again, running true to form. "It's not our calling to accuse or punish the wicked"; you remember what Mormon says the same thing. "Surely, the justice of God will overtake the wicked, and it is by the wicked that the wicked are punished. Would you like to empty these piles upon the heads of the nations -and take vengeance upon those who have so cruelly persecuted you?", he says. "Do you delight in the sufferings of your fellow beings?" "Jesus died for those very beings. Have you ever realized that the blood of Jesus, the Son of God, was voluntarily shed for those very characters, as well as for us? Do you not think He has feelings for them? Yes, His mercy yearns over the nation that has striven for a score of years to rid the earth of the priesthood of the Son of God, and to destroy the last saint. He has mercy on them, He bears with them, He pleads with them by His spirit, and occasionally sends His angels to administer to them. Marvel not, then, that I pray for every soul that can be saved. Are they yet upon saving

ground? Many of them yet can be saved, if they will turn to the Lord."

Now, as you know, they were cast out; but what were their ties to the country? This great strife, this ~~political~~ great political partisanship, these terrible fights going on, this mounting crisis back home; what were the guiding stars of Brigham Young's policy here? Well, first the Constitution. Accept that. "I do not lift my voice against the great and glorious government guaranteed to every citizen by our Constitution, but against those corrupt administrators who trample the Constitution and just laws under their feet. Do we wish to be free from the United States' Constitution? No, there's not a word in it but what we can subscribe to with all our hearts. Do we wish to be free from the laws of the United States? No, they are as good laws as we can ask for. Neither do we wish any better laws than most of those enacted in Missouri and Illinois". They had wonderful laws in Missouri and Illinois too. What, then, was the difficulty with the people? Magistrates, sheriffs, constables, military officers walked those laws under their feet. "The signers of the Declaration of Independence and the framers of the Constitution were inspired men from on high to do that work. But was that which was given to them perfect? Not admitting of any addition whatever? No, they laid the foundations. It was for after generations to rear the superstructure upon it. It is a progressive, a gradual work. If the framers of the Constitution and the inhabitants of the United States had walked humbly before God, the nation would now have been free from a multitude of place-hunters who live upon its vitals". And so forth. If they had, you notice there hadn't been a consistent growth; as he said, the revolution had been downwards instead. And here's the famous passage--he refers to it often--about the Constitution being rescued. "I expect to see the day when the Elders of Israel will protect civil and religious liberty, and every Constitutional right bequeathed us by

our fathers. And spread those rights abroad, in connection with the Gospel, for the salvation of all nations. I shall see this whether I live or die."

"Protect and sustain ~~religious-and-civil-liberty-~~ civil and religious liberty, and every Constitutional right"; how long will it be before the words of the Prophet Joseph will be fulfilled? He said, "if the Constitution of the United States were saved at all it must be done by this people". "When the Constitution hangs, as it were, upon a single thread, they will have to call for the Mormon Elders to save it from utter destruction, and they will step forth and do it." Will the Constitution be destroyed? No. It will be held ~~inviolable~~ <sup>inviolable</sup> by this people, and as Joseph Smith said, "the time will come when the destiny of the nation will hang upon a single thread". See, this is the original quotation of Joseph Smith which does not mention the Constitution. This was it: "the time will come when the destiny of this nation will hang upon a single thread, and at that critical juncture this people will step forth and save it from the threatened destruction. It will be so".

"Well, the present Constitution, with a few alterations of a trifling nature, is <sup>just</sup> as good as we want. If it is sustained, on this land of Joseph, it will be done by us and our posterity. Our national brethren do not know how to do it. And supports the federal government with it"; you see, "the American government is second to none, in the world of influence and power--far beyond all others--in liberal and free institutions. It was this government, formed by inspired men of God, although at the time they knew it not. We love the Constitution of our country; it is all we could ask. We love the federal government, and the laws of Congress. To accuse us of being unfriendly to the government," (and, of course, this was the constant charge) "is to accuse us of hostility to our religion, for no item of inspiration is held more



sacred with us, than the Constitution under which she acts. The general Constitution of our country is good, and a wholesome government could be framed on it, for it is dictated by the invisible operations of the Almighty; He moved upon Columbus to launch forth upon the trackless deep. We have no difficulties with our government; we never have had any difficulties with any government under which we have lived. The Latter-day Saints live, and always have lived, the law of the land. If they have transgressed the law, shame on the community, like the people that live under the government of the United States to persecute them instead of prosecuting them. If they've broken the law they could be prosecuted," you see. But that wasn't the way it was done. To persecute them instead of prosecuting them--it was perfectly legal in all right for them to be prosecuted. "An instance cannot be found upon ~~any-court~~ the records of any court in the United States where the leaders of this people have been legally convicted of a breach of law and order". Not one instance. There's not another nation under heaven than this in whose midst the Book of Mormon could have been brought forth; the Lord has been operating for centuries to prepare the way for the coming forth of the contents of that book from the bowels of the earth. See, it would've had an easier time in other countries, but it would've been against--see, there were laws in any country, they could've suppressed it by law; in this country it could not be suppressed by law, no law could've possibly suppressed it. Persecution, yes; mobs, yes; but that wasn't the government, that wasn't the country; it was the way people were misbehaving. And this was the thing the Mormons always had to deal with. They never had any trouble with laws, government, or anything like that; everything ran beautifully. ~~Well,--he-says~~

Well, he says, "this is my country, I'm a native = born American citizen. My father fought for liberty we ought to have enjoyed in the

States. And we shall yet see the day when we shall enjoy it." But what do you do when the whole country's turned against you? For religious reasons, the Declaration of 1890 was purely for religious reasons (remember when all the churches signed that declaration--why they couldn't fellowship with the Mormons. They say and not for social reasons--we think their social plan is wonderful, their organization, and so forth, their progress, their economy--all that is marvelous. We have nothing to hold against them--it is their doctrine. First of all, their degrading belief in revelation, the belief they have prophets, the belief degrading doctrine of God, accepting the Book of Mormon, believing in angels--all those things the reasons the churches of America refused to allow their members to fellowship, as they put it, with the Mormons were purely doctrinal reasons, and had nothing to do with anything else. That's the way they put it. That was the declaration that was signed by other religious leaders in America, and was officially accepted--it was first begun by the Congregationalists and then the Methodists took it over, then the Baptists took it over, then the Episcopalians--they all took it; and that was it, see, for religious reasons). Now, we left the United States with the intention of planting our feet in the Great Basin, which then belonged to Mexico. Before we left Nauvoo we wrote to the governors of every State ~~in the~~ and Territory in the Union, requesting them to give us an assylam within their boarders. We received five answers, and these refused to listen to our petition. I have now in my possession copies of those letters. So they refused to let them stay. I like they wanted to go, but next... Before we left Nauvoo, not less than two U.S. Senators came to receive a pledge from us that we would leave the United States. And then, while we were doing our best to leave their borders, the poor, low, degraded curses sent a requisition for 500 of our men to go and fight their battles. It was

President Polk, and he is now weltering in hell with old Zachary Taylor, where the present administrators will soon be if they do not repent. First they refused to let them stay, ordered them out, then they refused to let them depart in peace! 'Let them go. Well, once they had departed and made it against all expectations, "we were obliged to maintain our rights for every black-leg, horse thief, counterfeiter, and abominable character united with highling priests and lying editors and wicked leaders of our government to falsely accuse the Mormons with a view to our destruction." They refused to let them enjoy their hard-bought isolation. First they refused to ~~th~~ let them stay, then they refused to let them go, and then, in peace, when they finally got out and settled ~~then~~ they refused to let them alone. They were gonna' follow them right out and follow it up. Setting up gambling shops and drinking and carousing, stirring up stife, ~~and~~ hatching up law suits, hunting out disaffected spirits, and then lecturing the people on morality, wishing them to become like other communities. This is the way they would operate. After they had done everything they could, you see, and the Mormons had done nothing to oppose, they finally got themselves out to where they would be let alone--no; now they try to involve them in all sorts of intrigues, and this is a typical case. Well, they send ~~the~~ a governor. And then some miserable scamp gets into a fuss with the indians and gets killed. They the governor orders out the militia, to kill-off the indians. Well, the brethren, naturally, are required to come, but knowing the aggresors as the white men do not want to turn out, and like General Harney kill the squads. And they say we shall not go. Then the governor would say, 'ah, they've committed treason!', and then he would send an army here and shoot and hang. "Our enemies are determined to bring us into collision with the government" , you see he says he has no argument at all, he thinks the government is marvelous--the perfect government, the very government they would ask for. Constitution--nothing

better for this life, you are not going to find anything better to go by, he says. But, this is the situation. "Always trying to put us in bad with them--always trying to get us in trouble here, with tricks like this. Our enemies are determined to bring us into collision with the government, so they can kill us. But they shall not come here."

Joseph Smith, in 47 prosecutions, was never proven guilty of one violation of the laws of his country. They accused him of treason because he would not fellowship with their wickedness. "Now, as we are accused of secession, my counsel is for this congregation to secede. What from? From the Constitution of the United States? No; from the institutions of our country? No. Well, what from? From sin and the practice thereof. That is my counsel to this congregation and to the whole world."

And so it goes; we have got to be called traitors by our enemies. Joseph was taken up six times, if I remember rightly, on charges of treason. Once he was brought into court by some enemies who thought they could prove he'd committed adultery, and they termed it treason. Another time my brethren wanted to vote in Davies County, Missouri, and they said they would cast their votes and have their rights with other citizens. Thereupon Joseph was taken up for treason. Another time he was taken on a charge of treason, and when it came before the jury his enemies wanted to prove that he had more than one wife, asserting that that was treason! Anything to get them in trouble, you see. Well, this sort of thing has been going on all along, he says. And so, they are faced with this problem of security. See, they've not been listened to. They are always reminded of the fact that ~~the press was out to get~~ people are after them or out to get them, the press was never quiet, always these stirrings going on, and "I have been frequently asked",--he says, "what's going to be the result of all these troubles?", he says in '53. "The result will be good. He will not suffer the priesthood again to be driven from the earth. They didn't ask our men, women, and

children, but the Lord will not suffer them to destroy the Priesthood. Up to this time we have carried the world upon our backs; Joseph did it in his day, beside carrying this whole people, and now ~~this~~ all this is upon my back, with my family to provide for at the same time. And we will carry it all and bear off the kingdom of God. This is my confidence in my God; I am no more concerned about this people suffering unto death than I am concerned about the sun's falling out of its orbit, and ceasing to shine on the earth again. I am aware", (sounds like Demosthenes? here) "I am aware that you will want to know what will be the result of the present movement against us?" This is Johnson's Army--it's '57 here. "Mormonism will take an almighty stride into influence and power while our enemies will sink and become weaker and weaker and be no more. I know it just as well now as I shall five years hence." And a year after this he stood up in conference and said "I thank God for the United States Army--I'm two million dollars richer, than one year ago". This, but it looked like they'd be destroyed. He got in his buggy with his old colored servant Abel, and they whipped the horses and came down to Provo as fast as they could. He held a conference, he says the Army's coming in, they're gonna' camp down here, you just double the price of everything. Charge what you can get for your eggs; if they want to raise their own chickens and <sup>their own</sup> vegetables, fine, they're welcome to do so. Meanwhile, put on the screws. And they did! And so the Army...the Army paid through the nose for the luxury of conquering Utah.

Now, he says, "the ways of civilization, to use their own figure, will then surge right up against the walls of barbarism, in which we are entrenched, and wash them down. We as a religion can then be wiped out, and no longer offend the fastidious tastes ~~of the priests~~ and senses of the priests and politicians of this enlightened age. Well", he says,

"we shall see". "Now they are seeking again to break up this people; God will hold them in derision(?)". This was in '70. Again and again the plots, and we often forget that the most dangerous plots were hatched in the '70's. Well, he had one formula for survival. "If this people will learn to serve Him with all their might, mind, and strength they'll have nothing to fear from this time henceforth and forever", he tells them in '53. "In doing this, no power under the heavens can disturb this people. If we will only practice what we preach profess I tell you we are at the defiance of all hell, and now I prophesy that if this people will live their religion, the God of heaven will fight their battles, bring them off victorious over all their enemies, and give to them the kingdom. I will prophesy a little" (in '57 again) "and I will say that my word shall be as true as any word ever spoken from the heavens; if this people, called Latter-day Saints, will live the truth, the threat of oppression, which is cut, will never be united again". And it never has been since then. We'd better live up to it now. "As the Lord lives, if this people will be faithful in the performance of every duty," (this is ten years after that) "they will never come upon <sup>a</sup> ~~the~~ field of battle to fight their enemies. If we stand up against men and women of God the yoke shall never be placed upon our necks again." What is the warfare of the saints? With some the question arises, 'are we in danger from our enemies?' (the year after Johnson's Army, as we said). "No, there's no danger ; only in our neglecting our duties as a saint". "Are we in danger now?" "No. Have we been? No. Shall we be? No, we shall not. It has been written that many shall be slain for the testimony of Jesus, and in my humble opinion there have already been enough slain to fulfill that prophecy." "Now brethren, can we fight against and subdue ourselves? That is the greatest difficulty we have ever encountered, and the most arduous warfare we are ever en-

*Abraham Lincoln*

gaged in. In this probation we have evil to contend with, and we must overcome it in ourselves, or we shall never overcome it anywhere else. As to being afflicted, never fear that. Only fear that you are not living as well as you might, and then there is no danger. We are never going to destroy the enemies of God by evil passions that are in us; no, never, never. When those who profess to be saints contend against the enemy of God through passion or self-will, then it is man against man, evil against evil, the powers of darkness against the powers of darkness. But when men who are sanctified, purified do anything, they will do it with a coolness as if conversing at their fireside with each other. And you'll be whipped until you have the spirit of the Lord Jesus Christ sufficiently to love you brothers and sister freely; men, women, and children. Until you can live at peace with yourselves, with every family around you, until you can treat every child" (this was during Walker's War) "every child as though it were the tender offspring of your own body; when every man is your brother and every woman is your sister, until the young persons treat the old with respect that respect that is due them". "Alright; that is victory. Let's go down into the cabin and do our praying in fair weather", he says; "that is what Mormonism teaches me. And when it is as dark as midnight darkness, when there is not one particle of feeling in my heart to pray, shall I say I will not pray?" (This is Brigham, the leader, you see) "No, but get down knees, bend yourselves on the floor, and mouth open, tongue speak, and we will see what will come forth. And you shall worship the Lord God of Israel, even when you feel you could not say a word in His favor! That is the victory we have to gain; that is the warfare we have to wage. It is between the spirit and the body; they are inseparably connected. So, who is the enemy? As to the struggle that is going on between the Latter-day Saints and the world, have we any struggle with

them? No. Any contention? No, not in the least. Have we any battle to fight? No, none at all. Are we to marshall our armies 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 marshall their forces and their armies. God rules--I fear them not. If I preserve myself in truth, I am alright. Who hinders you from being happy? From praying and serving the Lord as much as you please? Who hinders you from doing all the good in your power to do? Who is there here to mar in any way the peace of any saint ~~who lives~~ that lives in these peaceful valleys? No one; it is for us to keep our own gardens clean, and see we do not ~~harvest~~ <sup>harbor</sup> evil in our hearts. Well, how do we deal with them then? One of the nicest things in the world is to let an enemy alone entirely, and it mortifies ~~them~~ <sup>him</sup> to death", he says. 'Talking about the ones up in the bench there. "Woe unto those that fight against us. What will we do to them? Nothing at all, but preach the Gospel. They may lie about us as they please. If we will faithfully mind our own concerns, live our own religion, do good to all men, preach the Gospel to the nations of the earth, gather up the honest in heart, build up and establish Zion in the earth, send the Gospel to the house of Israel, and live and serve God in all things, all will be well with us, we have no cause for fear in the least. If there are any hearts or spirits in this city or elsewhere that are fearfully wondering whether or not we are going to be destroyed, I will say to all such trembling souls; you need to entertain no such fears. You need have only one fear, and that is with regard to yourselves." And so he goes. "If I do not enjoy all ~~that~~ I anticipated, if my happiness is not as complete as I anticipated, if the light of the Holy Spirit is not in my heart to that degree which I expected it would be" (many of the saints being disappointed); "if I



had not obtained all that I anticipated when I was down in yonder world mingling with the wicked, the cause is in myself" (he has that underlined here); "it is my own heart, in my own disposition, in the weakness of human nature; it is my own will that prevents me from enjoying what I anticipated and more". So, with malice toward none here. "As for the weakness of human nature, we have plenty of them. Weaknesses and sin are with us constantly. They are sown in the mortal body and extend from the crown of the head to the soles of the feet. We need not go to our neighbors for sin to palliate all our crimes, for we ourselves have plenty of it. We need not crave weakness from our fellow man. We have our own share of it. It's for us to trust in the Lord and endeavor to deliver ourselves from the effects of sin. Plead with every person to take the same course, ~~and plan, and~~ and propose and plan every possible means to become friends of God, ~~so~~ that we may thereby become friends of sinners and receive a great reward in the day to come." Sense no retaliation here? He doesn't like retaliation to arms; you can imagine that from Brigham Young. "I sometimes felt, before the move, like taking up 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. We could wipe the few enemies ~~that~~ now in our borders out of existence in a very short time, if I would but give the word to do so. We could circumscribe their camps and kill every man, woman, and child. This is what others have done, and if we were to do it what better are we than the wicked and the ungodly? The cause of human improvement is not in the least advanced by the dreadful war which now convulses our unhappy country" (this was '63). "War is instigated by wickedness; it is the consequence of the nation's sin. Never try to destroy a man; it is our mission to save the people, not to destroy them. At least the most inferior spirit now upon the earth in our capa-

*Historical sources*

city is worth worlds. We do not want to stand here and talk about war", he says when Johnson's Army was entering, "there is nothing so repugnant to my feelings as to injure or destroy. What is upon us? Nothing; only another manifestation of the opposition of the devil to the kingdom of God. War has been declared against the saints over 27 years, and our enemies have only fallen back so as to gain strength and pretexts for making another attack. Will that spirit increase? If it does, and we love our religion, let me tell you that we will increase faster than our enemies will. But", he says, "all war can do is destroy.. Let a few incendiaries go through a city and put the torch here and there and the city is destroyed. The labor of years, perhaps of centuries, is wasted. Does this make great men of them? Perhaps they think so, if they can destroy a city or a nation they think they will gain a great name. Well, they will not. "

He talks about the futility of it. "A large share" (and this is very up-to-date, isn't it) "a large share of the ingenuity of the world is taxed when (...) weapons of war. What a set of fools. There is a spirit that prompts the nations ~~of-the-world~~ to prepare for war, desolation, and bloodshed; to waste each other away. Do they realize it? No. According to my definition of the word there is not a strictly and fully civilized community now upon the earth. Is there murder by wholesale to be found in a strictly and fully civilized community? Will a community of civilized nations rise up one against another? Nation against nation, kingdom against kingdom? Using against each other every destructive invention that can be brought to bear in their wars? Much of the skill, ingenuity, and ability of the Christian nations ~~is~~ <sup>are</sup> now devoted to the manufacture of instruments of death". (And of course it's truer today than it was then!) "May we be saved from the effects of them. I often tell you, if we ~~wa~~ are faithful, the Lord will fight our battles much better than we can ourselves. When nations have for years

turned much" (of course this was in '60, and this is just before the six weeks, <sup>was</sup> broke out--wasn't it between Prussia and Denmark, and then between Prussia and Austria) "when the nations have for years turned much of their attention to manufacturing instruments of death, they have sooner or later used those instruments. Our nation, England, France, Germany, Austria, <sup>(Italy)</sup> and others, <sup>(Prussia)</sup> have for years excersized their inventive skill and expended much means in inventing and fabricating instruments of death" (little did he realize what was coming!). "From the authority of all history, the deadly weapons now stored-up and being manufactured will be used, until the people are wasted away, and there is no help for it. The spirit of revolution goes on through the nations; it never goes back. ~~It~~ Does it justify the slaying of men, women, and children that otherwise would've remained at home in peace because a great army is doing the work? No, the guilty will be damned for it. Some Christian nations lately went to war with each other" (he is '59--it's the Crimean War he's talking about); "what for? Pride" (of course it was pride, too). "To please a selfish, worldly, carnal, wicked heart; and the priests and the majority of them being of the same faith on both sides of the line of battle prayed to the same God for success in slaying the opposing army. The destruction of property and life during the war have been enormous" (he says after the Civil War) "but I am satisfied with the destruction of ~~the~~ love of virtue, the love of every exalted principle of honer and political and social government has been greater, comparatively, than the destruction of property and life" (there's what really suffers the casualty). "Religious socities abound in the nation, although it never was more wicked than at the present time. It is strange to say that it never was more religious in profession". Well, he talks more about the futility of armaments and things like that...Napoleon. But here's his policy, and he really applied it too. It seems rather demanding. "Whenever the time

comes that you hate an object or thing, try to heap blessings on the object and it will be well for you. For it will take away those feelings, When I see a man, committing faults in his weakness, am I to stretch forth my hand to destroy that man? No, I will pull him out of the put if I can. Why do you not say, 'if you have a mind to abuse, abuse away'; let every heart be firm and let every one say I will never contend ~~against~~ anymore with a man for property. I will not be cruel to my fellow creature, but I will do all the good I can and as little evil as possible. Now where would be the wrong in taking such a course? You will find it ever unwise to quarrel with your neighbor for differences of opinion, or for his course of conduct, but simply be concerned to always do right, and rest assured that each one ~~in~~ the world <sup>over</sup> will obtain precisely that amount of intelligence, happiness, and glory--or the reverse, which he has lived for."

Well, how about a policy of non-resistance then. He says, "when men are oppressed it is in their own hearts and feelings. It is not because their oppression comes from any other quarter, than that they are dissatisfied, they are not satisfied with themselves." That is the trouble; and of course that is the psychology of it when you ~~are-de~~ feel oppressed. You see, during the worst times of the persecution, in Nauvoo and so forth, the saints were never so happy, we're told. The authority of everyone who went through with it. They never felt better, he says. "Our enemies are unrelenting in their labors and vigilance, and with a zeal worthy of a better cause. It is interesting to watch the fruitlessness of their labors", he says. Interesting to watch... they get nowhere. Non-resistance. "But these things" (he's talking about the ~~army-of~~ excesses of the army of occupation in '59; they were pretty bad) "these are most excellent tests of the patience and forbearance of the saints, and are such as would not quietly be endured by

any other people. They talk about overthrowing us, and obliterating our peculiarities, which are so obnoxious to them. They have schemed, planned, and devised mischief against us in secret, and done everything against us that they could" (and he knew a great deal <sup>of</sup> what was going on too) "notwithstanding all this, have they been able to rob us of the enjoyment of our religion and our peace? The Vidette(?)" (that's the newspaper that had just changed hands, that was printed at Fort Douglas) "has been unusually bitter of late, since the change of editors. Too bitter to hold out ~~for-ver~~ very long. If we would quarrel with them or notice them they would be encouraged, but it's very annoying that they cannot cause us to even express the most trifling anger or vexation". (And that settles it). "I must be patient with them as the Lord is merciful to me. I will be merciful to others, as He continues to be merciful to me. Consequently I must continue in long-suffering, to be merciful to others, patiently ~~await~~ waiting with all diligence until the people will believe."

Now, on the Jews, since they are front-line news, he had some interesting prophecies here. We should read them here. "Let me say a word to the Jews", he says--this is a interesting story because...I've heard my grandmother tell about this many times, this particular conference; "we do not want you to believe our doctrine. If any ~~propheasing~~ professing to be Jews should do so, if approved that they are not Jews. A Jew cannot now believe in Jesus Christ. Brother Niber"(?) (who was sitting on the stand then) "who thinks he is a Jew is a good Latter-day ~~Saint~~. He has not any of the blood of Judah in his veins." Well, Grandpa Niber came home that day, stormed in the house, threw down his hat, and said, "Brigham doesn't know everything!". I guess he was very proud of being a Jew, see. "The degree has gone forth from the Almighty that they cannot have the benefit of the atonement until they gather to Jerusalem, for they said 'let His blood be upon us and upon our children';

consequently, they cannot believe in Him until the second coming. We have a great desire for their welfare, and are looking to the time--soon to come--when they will gather to Jerusalem, build up the city and the land of Palestine, and prepare for the coming of the Messiah. When He comes again He will not come again as He did when the Jews rejected Him, neither will He appear first at Jerusalem. When He makes His second appearance on the earth, He will ~~commence-His-work-where~~ appear first in the land where He commenced His work in the beginning, and planted the Garden of Eden that was done in the land of America. When the Savior visits Jerusalem, and the Jews look upon Him and see the wounds in hand, and in His sides, and His feet, they will then know that they have persecuted and put to death the true Messiah, and they will acknowledge Him--but not until then. They have confounded His first and second coming, expecting His first coming to be as a mighty prince instead of as a servant. They will go back, by and by, to Jerusalem, and own our Lord and Master; we have no feelings against them--I wish they were all gentlemen, ~~and~~ men of heart and brain, and knew precisely how the Lord looks upon them. Jerusalem is not to be redeemed by the soft, still voice of the preacher of the Gospel of Peace." This is interesting too, because this was ...everything he says here is diametrically opposed to what the whole ~~rest-~~ Christian world was preaching about the restoration of Jerusalem. I wrote a long article in a Jewish encyclopaedia on this particular subject. And, all the Christian churches were climbing all over each other in their eagerness to get back to Jerusalem and establish the Jews, and all this sort, but they wanted to do it; the Mormons would take no part in that because that's the Jews' show--that's not ours. 'The position we've taken. Jerusalem is not, and moreover they didn't think it was to be redeemed by evangelism or anything like that; it would have to be by the shedding of blood and all sorts of things like that.

*American Standard*

Well, see the way things have gone. "Jerusalem is not to be redeemed by the soft, still voice of the preacher of Gospel of Peace. Why? Because they were once blessed of the Lord, the chosen of the Lord, the promised seed. Jerusalem is not to be redeemed by our going there and preaching to the inhabitants as every other Christian church; that's what that Crimean War was about, you know the holy places, the French and the Russians claimed the right to protect them, and send their missionaries-- the Franciscans, and so forth. But, every other church thought that, but not the Latter-day Saints. "Jerusalem is not to be redeemed by our going there and preaching to the inhabitants; it will be redeemed by the high hand of the Almighty. It will be given into the possession of the ancient Israelites by the power of God, and by the pouring-out of His judgements. The people who are most ready to hear the Gospel are those who have lived without it from the days of Noah to this time". They've never heard it--not the Jews, you see. "But the Jews, they will be the last of all the children of Abraham to have the privilege of receiving the new and everlasting covenant. You may hand out to them gold, you may feed and clothe them, but it is impossible to convert the Jews until the Lord God Almighty does it. By and by the Jews will be gathered to the land of their fathers, and the ten tribes who wandered into the North will be gathered home. And the blood of Ephraim, the second son of Joseph who was sold into Egypt, which is to be found in every kingdom and nation under heaven, will be gathered from among the Gentiles. And the Gentiles..." From among the Gentiles; notice the blood of Ephraim here. It's largely us, you see. "And the Gentiles, who will receive and ~~hear-the~~ adhere to the principles of the Gospel will be adopted and initiated into the family of father Abraham, receive the covenant by adoption, and Jesus will reign over His own and Satan will reign over his own. This will be the result. Build up Zion, redeem the House of

Israel, and perhaps assist--though I do not think there will be any need for it--to gather the Jews to Jerusalem and prepare for the coming of the Son of Man." (The Jews can take care of themselves). "God has removed the kingdom of Jerusalem again to Zion, and here He will wind up the scene. The American continent shall be Zion, for it is so spoken of by the Prophets. Jerusalem will be re-built, and will be a place of gathering. The tribe of Judah will gather there, but this continent of America is the land of Zion." ('Makes it very clear, you see.) "Here are the Lamanites, another example. Their wickedness was not so great as those who slew the Son of God. Still, the curse will be removed from them before it will be removed from the children of Judah. They will become a white and delightsome people." So there are interesting things to happen. But how things have followed this pattern and not that predicted by the whole Christian world, in its wisdom. Well, his indian problems...remember, his main problems were with the indians, and this is very important as it involves an excellent measure of his statesmanship. It applies to any international or cultural conflict.

"I certainly believe that the present affliction that has come upon us from the 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 at the present time, to convince us that we have to overcome the vindictive feelings which we have harbored toward that poor, down-trodden branch of the House of Israel." He says the indians definitely have a case. "And when the indians make war on us," (he says in '53 in Walker's War) he says "the mob ~~will~~ only had power to drive the saints to do their duty, and to remember the Lord their God. And that is all the indians can do. This people are worldly minded; they want to get rich in earthly substance, and are apt to forget their God. They pit from which they were dug and the rock from which they were hewn, every man



turning to ~~h~~ his own way. See, the Lord is chastening us until we return to His will. There will always be indians or somebody else to chasten you." He says 'there will be always be more cats coming out of the bag', talking about polygamy. He says 'you'll get rid of polygamy', but that will cease to be an issue, but he says 'there will always be cats coming out of the bag to scandalize the world', and of course it's the negro question today. It will always be something like that. Expect it.

"There will always be indians or somebody else to chastize you until you come to that spot and say 'amen' to the ~~indian~~-- present indian trouble, for it is all right. I'm just as willing...the rebellious of this people should be kicked and cut and mobbed and hunted by the indians as not, for I preach ~~unto~~ them until I'm tired." "Don't do as they do", he says.

"People do not realize what they have done by driving us into the midst of the Lamanites; it's the best thing that could happen for both of us", he says. "Shall we do as the Lamanites do? No, I forbid it in the name of the Lord Jesus Christ. I forbid any Elder or any member in this church slaying an innocent Lamanite, any more than he would slay an innocent white man. 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 feelings toward them, so long they will be our enemies and the Lord will suffer them to afflict us. By now, their game is gone, and they are left to starve. It is our duty to feed them. They Lord has given us the ability to cultivate the ground and reap bountiful harvests. We have an abundance of food for ourselves and for the stranger; it is our duty to feed these poor, ignorant indians. We are living on their possessions, and at their homes, so what else can we expect? Do we wish to do right? You answer 'yes'; then let the Lamanities come back to their homes where they were born and brought-up. This is the land that they and

their fathers have walked over and called their own, and they have just as good a right to call it theirs today as any people have to call any land their own. The indians are far oftener, if not always, when differences of education and habits are included, more sinned against than sinners. Take these wild indians; we call them savages, we call them heathens. Let ourselves be divested of prejudice, let our minds be open to the vision ~~of-the~~ before the Almighty, seeing things as they are, and you will find that very few people know just as much about the Lord as anybody else. The 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 toward them, feeling convinced that ~~any~~ independent of the question of exercising humanity toward degraded and ignorant races of people, it was manifesting more economical and less offensive to feed and clothe them than to fight them. Doubtless a vast deal of patience and forbearance would be required to carry out the policy, even if the indians should consent to try it."

Well, he says "toward the indians, continue to exercise patience, charity, and forbearance; pray for them, and teach them also. We exhort you to feed and clothe them as heretofore, but never lose an opportunity of teaching them to work. Let us impart freely of such as have received. I am sorry that some of our brethren have been killed by indians, But I am more sorry that some of the indians have been killed by our brethren!" (Imagine that!) "I have often said, and I say it again; if any person is to be killed for stealing, let that one be a white man and not an indian, for the white men know better, while indians do not. And you must lay aside your angry feeling toward them and stop wishing to kill them. Any man who cheats a Lamanite should be dealt with more severely than for cheating a white man."

"The last few days the emissaries of darkness have been exalting in

the creation of another indian outbreak" (they would always raise these outbreaks and then blame them on the Mormons, you know. 'Another indian outbreak.') "incident, of course, by the Mormons. This time the plot was laid at Deep Creek. Our brethren, the Lamanites, had nothing to do with it. Thusfar it has resulted in dispatching troops from California; Camp Douglas and other points to the seat of war. This shows how the ring in Salt Lake works to stir up.." (they actually had a ring, they had a regular...they had it very carefully worked out, and they never missed a chance. This of the opposition, think of the fighting. Tremendous power behind that opposition.) Well, I see our time's up now, but he goes on...the indian policy. How did he deal with a military minority? He says, "I have saved the government hundreds of thousands of dollars by keeping the indians peaceable in Utah. Hundreds of miles the indians have traveled to see me, to know whether they might use up the immigrants, saying they have killed many of us, they damn you, they damn us; shall we stand it? I have always told them to hold on; stop sheading blood, to live in peace. It is more than I can do to keep the indians still under such outrageous treatment", he says. "There has been much prejudice raised against us on account of indian depredations, notwithstanding the great trouble and expense to which we have been subjected in preventing them, without which no person could've traveled across these mountains and plains. 'If we hadn't held the indians down", he says. "What is the reasons the indians have acted so badly? Because of the practice of many immigrants of killing the indians wherever they could find them. 'Strange thing", he says. He says, "In this sense, there is one man in the United States who I think agrees with me. And if it's nobody else, that one is General Sam Huston." (He was a great friend of Brigham Young's). "He has had experience, he has had good sense. You will find as fine natural talent among these indians as among any people,

and often when one of them who has a kind heart and a good appearance as need be, walks into an immigrant <sup>camp</sup> with kindly feelings he's shot down. "What a fine way to receive people...how can you expect them?", he says. "Has there been one there been one treaty with the indians fulfilled in good faith by the government? If there is one, I wish you would let me know. I am satisfied that among the redmen of the mountains and forests you can find as many good and honest persons as among the Anglo-Saxons." So he goes on this way.

The indian policy, then, was one of coexistence. 'Mentioned that. Of Chief Walker, he says: "How many times in the past week have I been asked what I intend to do with Chief Walker? I say, let him alone severely; I have not made war on the indians, nor am I calculating to do it. My policy is to give them presents, be kind to them; instead of being Walker's enemy I've sent him a great pile of tobacco to smoke while he's lonely in the mountains. He's now at war with the only friends he has on this earth, and I want him to have some tobacco to smoke". "Let the Lord extend the hand of benevolence to Brother Walker" (and he always called him 'Brother Walker') \*<sup>"</sup>and he will make you do it <sup>by</sup> in other means ~~given~~and exhortation given in mildness. This very same indian Walker has a mission upon him, and I do not blame him for doing what he's now doing. He is helping me ~~do~~ to the will of the Lord to this people. He is doing with a chastening rod what I have failed to accomplish with soft words. While I have been handing out my substance, feeding the hungry, comforting the sick...this has no effect upon this people at all. My counsel has not been heeded, so the Lord is making Brother Walker an instrument to help me. And perhaps that means he will have their do effect. I tell you, Brother Walker has not been the cause of the indian war, but the Lord will work out the salvation of His people if they will do as they are told. I tell the brethren that live out from this city

that the indians are friendly and wish to make treaties."

Well, as human beings the indians also have weaknesses. Now Brigham Young is not a sentimental fool, remember that. "We should neither under-estimate them nor imitate their weaknesses." He says, "the Elders of Israel are either so fluctuating in their feelings, or so unstable in their ways, or so ignorant of indian character, that the least mark of friendship manifested by these redmen will lull all their fears". He says "Don't let that happen. Remember, they play the game the same way you do. They're human beings too. Throw them entirely off their guard saying, 'it is alright.'" Boy, he says "wait a minute. The indians are very much as they say the whites are, that is, uncertain; not to be trusted, because they don't trust us. The whites may be uncertain, by I know the indians are", he says. "And so, I can't trust them too far, right now", he says, "so don't be completely disarmed; don't let your good will become sentimentality. When we first entered Utah," he says, "we were prepared to meet all the indians in these mountains and kill every soul of them if we were obliged to do so. Fortunately we didn't have to do any of that. This preparation secured us peace," for the time they needed it, he says. "I would rather take my chance today for good treatment among the indians than I would white men." He said "if the inhabitants of this territory have never condescended to reduce themselves to the practice of!..he says, "don't try to act like the indians; this is not your culture at all". This is a good thing; he recognized that there is a difference, he says, "and don't act like them. In that case, if they hadn't done that, so many of our people went off and tried to act like indians there would never have been any trouble between us and our red neighbors." "This is the key to the whole of it. To Walker, the chief whom all California and New Mexico dreaded, I said 'if you adopt our way of life it will kill you'; 'you're an indian'", he says. "It will just as

STUDIES

sure kill as the world, if you live as we live'. Said he, 'I want as good as Brigham, I want to eat as he does'. Said I, 'eat then, but it will kill you'. I told the same to Arapene(?), Walker's brother; if you adopt our diet and our way of life, you see. You're not for that", he says. "I am suspicious that this people do not possess the faith they should have; therefore, I calculate ~~that~~ to carry with me proper weapons of defense. It's a lamentable thing, regrettable, but if we lack the faith..." (it's the next best thing, you see ) "but lest you should not have faith we have caused it to be done, that which has been done, in having ~~to~~ this people prepared for any emergency that should arise. My advice is be on the watch all the time. Do not lie down and go to sleep and say 'all is well', lest in an hour you think not sudden destruction overtakes you". This, of course, was in the midst of an indian war. 'Over-confidence, the other extreme, you see. "You cannot without my consent go anyplace unless it is to a city that is or will be walled-in." He ordered the saints to...he recommended that they wall the cities, and we still have Cedar Fort out here, Lehi was a walled town--the last remnants of the wall still stand. Payson was the last one of the walled cities.

"You are so instructed," he says during '53, "to see if you will do as you are told. Let your dwelling house be a perfect fort. From the day I left from where Brother Joseph lived I have been fortified all the time, so as to resist twenty men, if they should come to my house in the night, with an intent to molest my family, assault my person.." (he'd had enough experience with Joseph Smith to know that you had to be ready for them). Well, we've run way over now, but what a remarkable man, again I say. "But there's no place for alarmism", he says; " I know that this people have suffered more by the contemplation of trouble than they have when actually passing through it. As they have magnified future trouble almost infinitely beyond its real dimension, so they've imagined to themselves a

greater heaven than they can find here in Zion in the present age. But you overdo it both ways. <sup>You</sup> ~~There~~ are a lot of manic depressives", he says. "You get panicky at the least sign of danger and you think that the millennium should be here when things start going well. You hear some of the brethren summarize that we're ~~gonna'-ahve-~~ going to have trouble; you need not expect ~~trouble~~ any trouble except you take a course to bring it on you. You need never ~~to~~ expect to see sorrow unless your own conduct, conversation, acts bring it on you. On the other hand, they no sooner have an indian and a hostile attitude, than the human cry is 'we shall all be murdered immediately '. We're just complaining; as soon as an indian starts behaving himself they immediately go off-guard and become all lovey-dovey", he says, and open ~~themselves~~ wide open to this man who still suspects them. He doesn't know how to deal with these strange, volatile people. Now, he says, "other the other hand, as soon as the indian ~~frowns~~, what happens, the human cries, 'we shall all be <sup>murdered</sup> immediately'. That is the kind of stability, the kind of unshaken self-command, the style of General-ship and wisdom manifested by the Elders of Israel". 'Same pattern. As I say, this was the kind of man to have for a leader. And then he goes into the race crisis, as you can imagine he believes so much in the brotherhood ~~of-man~~ and equality of man. It's a great thing with him, and it's all part of it because we're living in..in that third dimension which makes the Gospel. See, he lives in a third-dimensional world, and we here live in a two-dimensional world. That's why I think we can't represent the Gospel in part, very well; ~~because--~~ we'll always fail because our's is two-dimensional. [ The Gospel has another dimension that other religions don't have, you see, it has three-dimensions; and when you try to interpret things you cant interpret it to other people ~~untle-~~ unless they can see it. See, you have to see it in stereo. Well, Brigham Young saw the world, the cosmos, in stereo; he saw that other dim-

Autograph Studio

ension that leaders of the world today don't see, that we don't see ourselves. It's very rare, but when you see it it's a real image, it's a real thing. But you live in that, and things look all different, everything looks different. He seems to be a man from another planet; ] a strange man that could do and say these things, you see. He seemed to be equal to anything, he seemed to walk off and carry it off so easily; 'course the fact that he had a tremendous physique may have helped too. But he was so calm; when he was fifteen years older than I am he didn't have a gray hair. He died at the age of 77 of a ruptured appendix, a thing that could be easily prevented today, you see taken care of today, but they didn't know what to do about it then. And, they had nothing for mountain fever, they had nothing for the various diseases and plagues which they had, and he had them again and again and yet he survived and took everything with his sweet, calm nature.

We always get this picture of Brigham Young, the hard driver, because we can't consider a person accomplishing what he did without being a bulldozer. He was anything but a bulldozer. He was the kindest gentleman...I know this from his wives, his daughters, his grand-daughters, I've heard it again and again from my grandmother, about Brigham Young coming into the house there...big feast for the President, and so forth. Brigham Young wanted bread and milk, his favorite dish, and he settled for that, and everybody else had the banquet. Everybody else had a good time, and then he would dance until 3:00 in the morning. They said he was the last figure dowsing the campfire, but ~~whenthe-~~ when they first went up there, you see, he welcomed them all there, and some character appeared with a bugle and a list of events; and he charged him, well, Brigham said they could blow the bugle all they wanted to but he'd do what he wanted to, and so they started dancing and at 10:00 the bugle blew and Brigham said, well, I'm going to go on dancing, and so they all went on



**Ancient Studies**

dancing until 3:00 in the morning. He didn't like this regimentation and stuff like that. As we say yesterday, he liked variety, he liked differentness, everybody being themselves. What a marvelous man.

Well, on the subject of education he says some rather touchy things. We'd better step softly tomorrow, then.