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A STUDY OF EVIDENCES RELATED TO LDS CHURCH HISTORY AS REFLECTED IN VOLUMES I THROUGH XIII OF THE JOURNAL OF DISCOURSES

L-2

A Thesis

Presented to the

Department of Church History and Doctrine

Brigham Young University

In Partial Fulfillment

of the Requirements for the Degree

Master of Arts

by

Paul C. Richards

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This thesis, by Paul C. Richards, is accepted in its present form by the Department of Church History and Doctrine in the College of Religious Instruction of Brigham Young University as satisfying the thesis requirements for the degree of Master of Arts.

Russell R. Rich, Committee Chairman

Robert J. Matthews, Committee Member

July 14, 1972
Date

LaMar C. Berrett, Department Chairman

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Chapter 1

INTRODUCTION

Near the end of a sermon delivered at Salt Lake City in 1856, Brigham Young, president of The Church of Jesus Christ of Latter-day Saints, said, ". . . write that down brother George as the word of the Almighty."[1]

"Brother George" was George D. Watt, a stenographer who, between 1851 and 1869, wrote down verbatim many of the speeches of President Young and others. Watt was the first convert to the Church in England, having been baptized July 30, 1837.[2] After immigrating to the United States in 1842,[3] he learned phonography or shorthand and used his skill to record many of the public addresses given by Church leaders and others.

The work occupied much of his time and, in the early years, was done ". . . almost without fee or reward."[4] Therefore, President Young and his two counselors, Heber C. Kimball and Willard Richards, sanctioned a proposal ". . . to publish a Journal of these reports, in England, for the benefit of the Saints at large, and to obtain means to enable him

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[1]Brigham Young, address at Salt Lake City, February 17, 1856, Journal of Discourses (26 vols.; Liverpool, England, 1855-86), III, 210, hereafter cited as JD.

[2]Joseph Smith, History of The Church of Jesus Christ of Latter-day Saints, ed. B. H. Roberts, II (4th ed.; Salt Lake City: Deseret News, 1965), 503-04, hereafter cited as DHC.

[3]DHC, V, 185. [4]JD, I, v.

[Watt] to sustain his highly useful position of Reporter."[1] This ultimately led to the publication of the Journal of Discourses which, from 1853 to 1886, developed into a work of twenty-six volumes containing 9,774 pages of sermons and other public addresses.[2]

Although Watt stopped reporting after 1868,[3] he deserves credit for initiating the work and making the whole of the Journal of Discourses a reality.

The Journal of Discourses first appeared November 1, 1853, in Liverpool, England, as a semi-monthly, sixteen-page booklet.[4] After twenty-four issues were published, they were combined to form a volume of 376 pages plus eight pages of forematter. This format remained the same for all subsequent volumes. Volume I was published in 1855.[5]

Watt states in his introduction to Volume I, ". . . these Sermons will be most valuable, as a guage [sic] of doctrine, a rule of rectitude, and a square to life, furnishing at the same time an extensive repository of historical information."[6] Since the Journal of Discourses contains talks by such noted leaders as Brigham Young, John Taylor, and George A. Smith, all of whom were personally involved in Church developments from the beginning, the volumes certainly should contain ". . . an extensive repository of historical information." It seems, therefore, that a study which harvests and analyzes the historical

---

[1]Brigham Young et al., "Letter From The First Presidency," June 1, 1853, JD, I, v.

[2]JD, I-XXVI. [3]See JD, XII, for Watt's last reports.

[4]Andrew Jenson (comp.), Church Chronology (2d ed. rev.; Salt Lake City: Deseret News, 1899), p. 49.

[5]JD, I, i. [6]JD, I, vii, italics not in original.

information in the Journal of Discourses would be a valid work of value to historians.

THE PROBLEM

How much historical information pertaining to The Church of Jesus Christ of Latter-day Saints is contained in the Journal of Discourses? How and where can it be found amid the nearly ten thousand pages of printed matter, much of which is non-historical? How accurate is the historical information in the Journal of Discourses? These three questions pose the problem that this study is designed to handle.

Delimitations

This study deals with the area of religious history, specifically, history pertaining to The Church of Jesus Christ of Latter-day Saints. It is not a doctrinal study.

This work is limited to an examination of the Journal of Discourses to find, index, and check for accuracy the historical information contained therein. Due to the large mass of material in the complete set of the Journal of Discourses, this study is further limited to the first thirteen volumes or one-half of the set. Thus, information studied applies only to the period prior to and including November 20, 1870, when the speech with the latest date in Volume XIII of the Journal of Discourses was given.

DEFINITION OF TERMS

The Church of Jesus Christ of Latter-day Saints. This term applies to the church which was established April 6, 1830, in Fayette,

Seneca County, New York, by the Prophet Joseph Smith acting under Divine guidance. The Church is also known as the LDS Church and Mormon Church. The terms Church and the Church are sometimes used in this thesis in place of the full name of the Church.

Journal of Discourses. This is a twenty-six volume record of some of the sermons, speeches, lectures, discourses, and addresses given from 1839 to 1886 by leaders of the Church and others. The work was published by various Church officials in Liverpool, England, from 1853 to 1886. The word Discourses is often used in this thesis to mean Journal of Discourses.

Historical Index. This means the alphabetical, card file index which was formulated as a part of this study as a reference to historical information in the first thirteen volumes of the Discourses.

Index to Journal of Discourses. This is a 249-page, general index published in 1959 by the Brigham Young University Library as a reference tool for all twenty-six volumes of the Discourses. The term BYU Index is used in this thesis to denote this work.

STRUCTURE OF THE STUDY

This study involved reading the first thirteen volumes of the Discourses, comprising 4,886 pages, to search out historical material. As historical items were found, they were individually recorded in a cross-referenced, alphabetized, card file system which ultimately grew to about 3,275 entries. Each item was identified by as many elements as possible, such as names of people, places, buildings, events, and

general headings like "Agriculture," "Commerce," "Humor," "Word of Wisdom," and so forth. The resulting Historical Index solves the problem of how and where to find historical information in Volumes I through XIII of the Discourses.

Although no word or paragraph count of historical material was made, the size of the Historical Index alone is an indication that there is indeed an extensive repository of historical information in the Discourses. The Historical Index, then, serves as a means to answering the question, "How much historical information pertaining to The Church of Jesus Christ of Latter-day Saints is contained in the Journal of Discourses?"

Another question with which this study deals is, "How accurate is the historical information in the Journal of Discourses?" This question is considered in subsequent chapters.

Conclusions in this thesis are drawn from information presented on the following topics:

The Historical Index and Its Uses

The Speakers in the Journal of Discourses

The Settings for the Speeches

The Reporters

Two Major Types of History in the Journal of Discourses--Reminiscences and Statements of Contemporary Facts

Selected Examples of History in the Journal of Discourses, Including Some Comparisons with Other Historical Sources

Chapter 2

THE HISTORICAL INDEX AND ITS USES

The Historical Index compiled for this study was designed specifically as a detailed reference guide to historical material in the first thirteen volumes of the Journal of Discourses. It does not contain references to doctrinal materials other than in cases where such items relate to history.

The Historical Index is not a replacement for the Index to Journal of Discourses.[1] Rather, it is a supplement, providing more detailed references to historical information. For instance, the BYU Index, which covers all twenty-six volumes of the Discourses, lists only two references on information pertaining to George D. Watt.[2] The Historical Index, on the other hand, contains nine references including the two already mentioned. The difference is understandable since the BYU Index is a comprehensive work designed to be ". . . a key to what the compilers considered to be the more important subjects discussed by the speakers."[3] The information on Watt which was not referenced in the BYU Index is admittedly insignificant compared with other, more important subjects, but nevertheless, it gives interesting, historical background on this man who was the first convert to the Church in England.

---

[1]Index to Journal of Discourses (Provo, Utah: Brigham Young University Library, 1959), hereafter cited as BYU Index.

[2]BYU Index, p. 225. [3]BYU Index, p. iii, italics not original.

The following quotes are presented to give a feel for some of the information that is available on Watt--information which would remain largely obscure if it were not for a detailed historical index.

> Twenty years ago, I was labouring in England; I baptized brother G. D. Watt, twenty years ago last month, (July,) in 1837.[1]

> When I was in England, brother Geo. D. Watt was the first man baptized, and his mother was baptized directly after he was. The night previous to my going forward to baptize brother Watt and eight others, I had a vision . . . "of the infernal world."[2]

> Here sits brother George D. Watt, our reporter, who was the first man to receive the gospel in a foreign land; there had not been a word spoken to him about gathering to America; but he prophesied that the land of America was the land of Zion, and that the Lord would gather His people to that land in the last days, ...[3]

> About ten days after I had baptized brother George D. Watt, he came to me, his face shining like that of an angel, and, said he, just as sure as the Lord lives the Saints will gather to America.[4]

Other examples of information made readily accessible through the Historical Index are presented throughout this thesis. The reader is left to judge the value of such an index.

How the Historical Index Was Compiled

The Historical Index for this study was compiled over a period of about two years involving the equivalent of approximately two months of full-time work. The writer made a page-by-page search of the first

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[1]Heber C. Kimball, address at Salt Lake City, August 23, 1857, Journal of Discourses (26 vols.; Liverpool, England, 1855-86), V, 171, hereafter cited as JD.

[2]Kimball, address at Salt Lake City, March 2, 1856, JD, III, 229.

[3]Brigham Young, address at Salt Lake City, June 18, 1865, JD, XI, 125.

[4]Kimball, address at Salt Lake City, July 19, 1863, JD, X, 245.

thirteen volumes of the Discourses to find as many items of historical interest as possible. The material was read and marked, one speech at a time. After each speech, all of the marked items were recorded individually on four-by-six-inch index cards. Each item of historical information was cross-referenced, according to the number of different elements and topics it contained. Separate entries were made for names of people, places, buildings, events, and subjects such as "Agriculture," "Anti-Mormons," "Clothing," "Economy," "Government," "Indians," "Humor," "Reformation," "Tithing," "Weather," and so forth. Rather than try to follow an established set of general headings; such headings were incorporated into the Historical Index as they appeared during the reading.

About 3,275 cards containing more than that number of individual references are contained in the Historical Index. The entries are filed alphabetically according to, "Basic Filing Rules--B.Y.U. Library."[1]

The Fifth Reprint 1967 of the Discourses was used in this work. However, the Historical Index applies to the original edition of the Discourses and all reprints which contain the words, "Photo Lithographic Reprint of Exact Original Edition."[2]

Entries in the Historical Index follow the same basic format used in other index systems, i.e., key word or words listed first followed by modifiers.

Each card contains essential information in a somewhat coded form. The topic is listed first, then the volume and page or pages,

---

[1]"Basic Filing Rules--B.Y.U. Library" (Provo, Utah: BYU Library, [n.d.]), (ditto reproduced.).

[2]JD, I, ii.

followed by a reference to identify the speaker and the date of the speech. A sample of a typical entry is presented below.

Missouri, House burnings in, attributed to gentile owners 1:40, 41
by jul 11 52

Figure 1

Sample Card from Historical Index

The entry at the top of the card is self explanatory as far as the subject is concerned. The numbers at the right mean Volume I, pages 40 and 41 of the Discourses. The information at the left below the main entry means: "Brigham Young, July 11, 1852," i.e., the speaker and the date of the speech. Name abbreviations established in the BYU Index are used in this study.[1]

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[1]BYU Index, p. v.

The Historical Index in Card Form

It is hoped that the remaining thirteen volumes of the Discourses can be historically indexed sometime in the future. Until then, it would seem impractical to put the existing Historical Index into print. The Historical Index, as it now stands, would occupy approximately 120 pages of single-spaced entries. Such a compilation would have to be discarded and a new one printed when the complete set of the Discourses is indexed. Therefore, the present index will remain in card form until the rest of the historical indexing is completed.

Chapter 3

THE SPEAKERS IN THE JOURNAL OF DISCOURSES

Volumes I through XIII of the Journal of Discourses contain 824 addresses delivered by thirty-two men and no women. It is apparent from Table 1 that the men who gave the most addresses were leaders in the highest echelons of the Church. Almost all had joined the Church within three years after it was organized and some had a part in the events that led to the founding of the Church. Most of these men personally experienced the hardships that the members went through during the persecutions in Ohio, Missouri, and Illinois, and virtually all of them suffered under the difficulties of migrating to the West and settling what is now the state of Utah.

These men not only were a part of Church history, in many cases, they made Church history. They are primary sources for historical information about the Church. It is conceded that, as with any primary source, these men probably presented biased views of past events since they were emotionally involved in them. Nevertheless, their views are essential as part of the whole picture.

As this writer read through the first thirteen volumes of the Discourses, he was able to glean some amount of historical information from almost every speaker. But the men who provided the most and best histories, in this writer's opinion, were Brigham Young, George A. Smith, and John Taylor.

Brigham Young characteristically interspersed pieces of

Table 1

Speakers in Volumes I-XIII of the Journal of Discourses
Listed in Order of Number of Addresses Given

Speaker	Number of Talks[a]	Year Baptized[b]	Position in Church[c]
Brigham Young	325	1832	President of the Church
Heber C. Kimball	110	1832	First Counselor to President
George A. Smith	60	1832	Quorum of the Twelve Apostles, Historian, Counselor
John Taylor	45	1836	Quorum of the Twelve
Orson Pratt	42	1830	Quorum of the Twelve
Orson Hyde	40	1831	President of the Quorum of the Twelve
Daniel H. Wells	36	1831	Apostle,[d] Counselor
Wilford Woodruff	27	1833	Quorum of the Twelve
Jedediah M. Grant	20	1833	Apostle,[d] Counselor
George Q. Cannon	19	1840	Quorum of the Twelve
Amasa M. Lyman	16	1832	Quorum of the Twelve
Parley P. Pratt	15	1830	Quorum of the Twelve
Ezra T. Benson	13	1840	Quorum of the Twelve
Lorenzo Snow	10	1836	Quorum of the Twelve
Erastus Snow	9	1833	Quorum of the Twelve
Charles C. Rich	5	1832	Quorum of the Twelve
Franklin D. Richards	4	1838	Quorum of the Twelve
Joseph F. Smith	4	1850	Quorum of the Twelve
John Young	4	1852	Apostle[d]
Joseph Young	4	1832	Seven Presidents of Seventy
Joseph Smith	3	1829	President of the Church
Lorenzo D. Young	3	n.d.	Bishop, 18th Ward
Alfred Cordon	1	1839	Bishop, Willard Ward
Edward Hunter	1	1840	Presiding Bishop of Church
Thomas B. Marsh	1	1830	Former member of Quorum of the Twelve
Isaac Morley	1	1830	Stake Patriarch
Willard Richards	1	1836	Quorum of the Twelve, Counselor
Elias Smith	1	1835	President of High Priests
Z. Snow	1	1832	Missionary
Daniel Spencer	1	1840	President, Salt Lake Stake
George B. Wallace	1	1842	High Priest
Brigham Young, Jr.	1	1840	Quorum of the Twelve

[a]Information taken from indexes of Journal of Discourses.

[b]Andrew Jenson, Latter-day Saint Biographical Encyclopedia (4 vols.; Salt Lake City: Western Epics, 1971).

[c]Jenson. Pertains to positions during period 1839-70.

[d]Apostles are not always members of the Quorum of the Twelve.

historical information in his talks, and since his addresses represent about forty per cent of all those recorded in the first thirteen volumes of the Discourses, the total amount of historical information available in them is considerable.

Following is an historical excerpt from an eleven-page discourse delivered by Brigham Young in 1870. In this particular speech, there are four separate items of historical interest totaling fifteen per cent of the whole address. The item quoted here represents about three per cent of the total discourse.

> . . . I recollect the Sunday morning on which I was baptized, in my own little mill stream; I was ordained to the office of an Elder before my clothes were dry upon me. I passed the day in meeting, and one week from that day I had the pleasure of meeting with and preaching to a large congregation. I think there were present on that occasion four experienced Elders, formerly of the Methodist and Baptist persuasions, who had received the Gospel and had been numbered with us. I expected to hear them address the people on the principles that we had just received through the servants of the Lord. They said that the Spirit of the Lord was not upon them to speak to the people, yet they had been preachers for years. I was but a child, so far as public speaking and a knowledge of the world was concerned; but the Spirit of the Lord was upon me, and I felt as though my bones would consume within me unless I spoke to the people and told them what I had seen, heard and learned--what I had experienced and rejoiced in; and the first discourse I ever delivered I occupied over an hour. I opened my mouth and the Lord filled it; and from that time, wherever we travelled and preached, the people heard, received and rejoiced in the Gospel, and we baptized our thousands upon thousands.[1]

After this, Brigham Young shifted to reminiscences about his mission to England and then he returned to doctrinal matters.

George A. Smith, whose talks represent seven per cent of the matter in the first thirteen volumes of the Discourses, and John Taylor, whose talks represent about six per cent, delivered whole discourses on

---

[1]Brigham Young, address at Salt Lake City, July 17, 1870, Journal of Discourses (26 vols.; Liverpool, England, 1855-86), XIII, 211, hereafter cited as JD.

historical reminiscences. For instance, Elder Taylor devoted about seventy-five per cent of a twelve-and-a-half-page discourse delivered in Salt Lake City on August 22, 1852, to a report on his mission to Europe from which he had just returned.[1]

Of all the speakers in the first thirteen volumes of the Discourses, perhaps George A. Smith is the most interesting, humorous, and enlightening as far as Church history is concerned. Elder Smith served as Church historian and recorder for seventeen years from 1845 to 1871.[2] As historian, he should have been familiar with the details of Church history. Concerning Elder Smith's activities and abilities as historian, Andrew Jenson wrote:

> At the general conference of the Church, in April, 1854, he [Smith] was elected Historian and General Church Recorder, and immediately went to work compiling the documentary history of Joseph Smith.[3]

While in this office, Elder Smith, with four assistants,

> . . .compiled and recorded, in large records, the history of Joseph Smith from Feb. 20, 1843, until his martyrdom in June, 1844. He also supplied, from memory and otherwise, blanks in the history and records compiled by President Willard Richards, his predecessor in the Historian's Office . . . .[4]

It is proposed by this writer that the background and experience of the men who gave the addresses recorded in the first thirteen

---

[1]John Taylor, address at Salt Lake City, August 22, 1852, JD, I, 16-28.

[2]Andrew Jenson, (comp.), Church Chronology (2d ed. rev.; Salt Lake City: Deseret News, 1899), p. xx.

[3]Andrew Jenson, Latter-day Saint Biographical Encyclopedia (4 vols.; Salt Lake City: Western Epics, 1971), I, 41.

[4]Jenson, Encyclopedia, I, 41.

volumes of the Discourses qualify them as primary sources of Church historical material. Their reminiscences were made between 1851 and 1870--a relatively short period of time after the actual events took place. Many of the speakers were on-the-scene participants in the early movements of the Church, and whatever remembrances they had of these events should certainly be taken into account in any of the pre-1870 historical considerations of the Church.

Of special consideration are the reminiscences of Church Historian George A. Smith, who supplied a wealth of historical information in his addresses in the Discourses. Some of his contributions are considered and evaluated in following portions of this thesis, along with the contributions of other speakers.

Chapter 4

THE SETTINGS FOR THE SPEECHES

Except for three addresses delivered by the Prophet Joseph Smith in Illinois,[1] the rest of the speeches recorded in the first thirteen volumes of the Journal of Discourses were given in Utah Territory.[2]

Most of the addresses in Utah were delivered on Temple Square in Great Salt Lake City. Occasionally, one of the recorders traveled with Church leaders to report talks given at such places as Big Cottonwood Canyon,[3] Kaysville,[4] Logan,[5] and Provo.[6] A few of the speeches in Salt Lake City were given in the Territorial House,[7] the Council House,[8] and the Social Hall,[9] while all the rest were given on Temple Square in the Bowery,[10] the Old Tabernacle,[11] the North Bowery,[12] and New Tabernacle.[13]

---

[1]Joseph Smith, address at Commerce, Illinois, June 2, 1839, Journal of Discourses (26 vols.; Liverpool, England, 1855-86), VI, 237-40, hereafter cited as JD; Smith, address at Nauvoo, Illinois, June 30, 1843, JD, II, 163-69; Smith, address at Nauvoo, Illinois, April 6, 1844, JD, VI, 1-11.

[2]Headings of speeches, JD, Vols. I-XIII.

[3]JD, IV, 7. [4]JD, III, 213. [5]JD, IX, 109. [6]JD, III, 264.
[7]JD, I, 28. [8]JD, II, 368. [9]JD, III, 7.

[10]The second bowery built on Temple Square, used from 1849 to 1852, Stewart L. Grow, "A Historical Study of the Construction of the Salt Lake Tabernacle" (unpublished Master's thesis, Brigham Young University, 1947), pp. 30-32.

[11]Used 1852 to 1869, Grow, pp. 35-47, 59.

[12]Used 1854 to 1869, Grow, p. 53. [13]Opened 1867, Grow, p. 59.

Conditions were somewhat less than ideal, according to modern standards, for holding large meetings in the 1851-through-1870 era. Even after the New Tabernacle was built, the lack of a public address system made it difficult to hear the speakers, as evidenced by the remarks of George A. Smith.

> The acoustic properties of the Tabernacle are evidently improved by the erection of the gallery, and if all who attend Conference will leave their coughing at home, sit still while here and omit shuffling their feet, they may have an opportunity of hearing pretty much everything that may be said. It will certainly require, even when all these conditions are complied with, considerable effort to fill so large a house with one voice, and that effort must be met by a corresponding effort on the part of the audience to preserve perfect stillness.[1]

On another occasion in the New Tabernacle, Elder Smith said;

> It is a difficult undertaking to address this emmense audience. If a man commences speaking loud, in a short time his voice gives out; whereas, if he commence rather low, he may raise his voice by degrees, and be able to sustain himself in speaking some length of time. But with children crying, a few persons whispering, and some shuffling their feet, it is indeed a difficult task to make an audience of ten thousand persons hear.[2]

Such were the conditions in the New Tabernacle which is famous for its acoustic qualities. Making a crowd of ten thousand persons hear was indeed a difficult task, but it was no less difficult with the smaller crowds that used to fill the Bowery, the Old Tabernacle and the North Bowery. Speakers in the Discourses repeatedly interjected comments about meeting conditions, yet through it all, Church members continued to throng to conferences and other large meetings regularly. As the following quotes are presented to give a feeling for the

---

[1]George A. Smith, address at Salt Lake City in the New Tabernacle, May 5, 1870, JD, XIII, 345.

[2]Smith, address at Salt Lake City in the New Tabernacle, October 8, 1869, JD, XIII, 37.

difficulties encountered in meetings, the reader should keep in mind what effect these difficulties might have on the speakers and their ability to accurately recall historical information. It should be remembered that some of the meetings were long ("We have now held our meeting for three hours and a half, and after singing we will dismiss for one hour,")[1] and uncharted.

> Some may suppose that I have the business of the Conference prearranged, but such is not the case. I seldom take thought for to-morrow upon such subjects. When morning comes, I try and be prepared for the business the Lord manifests should be done. I came here in that mind this morning, and knew no more about the manner in which this Conference will be conducted, with regard to its details, than you do, until I came here.[2]
>
> Whether we shall continue our Conference longer than to-morrow, I do not know. We shall continue it until we finish the business to be transacted and fully answer our feelings, and then we will close.[3]

Another fact to be considered is that Brigham Young's addresses were extemporaneous. "For my part, as far as my public speaking is concerned, I do not know that I ever troubled myself to take thought beforehand of what I should say."[4] It might be assumed that almost all of the speeches in the Discourses were delivered extemporaneously, due to the way in which the meetings were conducted and because the speeches were recorded by stenographers. If the speakers had prepared and written

---

[1]Brigham Young, address at Salt Lake City, October 8, 1855, JD III, 123.

[2]Young, address at Salt Lake City, April 6, 1860, JD, VIII, 34.

[3]Young, address at Salt Lake City, October 6, 1860, JD, VIII, 315.

[4]Young, address at Salt Lake City, July 24, 1870, JD, XIII, 269.

down their remarks in advance, there would have been no need to have recorders go through the labor of writing down the speeches again. This does not mean that the speakers spoke without advance preparation, and perhaps some used notes, but one gets the feeling, as he reads the addresses, that most were delivered without notes or script. As will be pointed out later, such addresses may fail slightly in historical accuracy. But now, concerning the difficulties of the meetings and the strain on the speakers, the following is presented.

The North Bowery held about eight thousand persons,[1] and it was often used rather than the Old Tabernacle because of its capacity.

> We on the present occasion have the pleasure of sitting out of doors, . . . without being crowded, from the fact that we have Father's big kitchen to meet in, and in this capacious Bowery we can enjoy a great deal of comfort, instead of being jammed into our large Tabernacle, those of us who could get in, and the balance being obliged to go home.[2]

But with all its advantages, the North Bowery had its faults, especially when it came to addressing seven or eight thousand persons.

> I see quite a number of comfortable seats have been brought here, which will in a great degree dispense with the occasional breaking of temporary seats, disturbing the congregation.[3]

> I wish the strict attention of the congregation, which is so large and widely spread under this low bowery that I fear it will be with difficulty that I can make myself heard by all.[4]

---

[1]Heber C. Kimball, address at Salt Lake City, July 5, 1857, JD, V, 8.

[2]Smith, address at Salt Lake City, August 12, 1855, JD, III, 23.

[3]Smith, address at Salt Lake City, September 23, 1855, JD, III, 28.

[4]Young, address at Salt Lake City, June 18, 1865, JD, XI, 119.

Since the North Bowery was open on the sides, the elements were often a bother.

> Brethren and sisters, I perceive that the wind is blowing so very strong that it will be very difficult for the loudest speakers to make you all hear, and, therefore, I shall have to depend upon the stillness of the congregation.[1]

As in modern times, the most disturbing element in a meeting was the congregation itself. Brigham Young had some strong and, to present-day readers, seemingly humorous remarks concerning the conduct of the audience in the North Bowery. The following quote is lengthy but is of benefit to show how congregations bothered President Young.

> I shall require the people to be perfectly still, while they are here and we are trying to speak to them. Let there be no talking, whispering, nor shuffling of feet. It would be beneficial for mothers who have small children here that will cry, to leave the bowery, if they cannot keep their children still. I make this suggestion, in consequence of what has passed.
>
> I will say, in regard to the sisters who bring children here to make a noise, they have never yet sufficiently thought, nor sufficiently considered their own place in this world, nor the place of others, to know that there is any other person living on the earth but themselves; and they think, when they hear people talk, that it is a noise through a dark veil. I cannot say much for the education, based on good feeling, that such persons have. Were I to describe it in a plain way, I should say that they are people of no breeding, that they were never bred but came up; that is about as good a character as I can afford to give to any mother that will keep a squalling child in a meeting. I have never said to the congregation, look and see who they are, for you may distinguish by your ears, without looking, the mothers that have had good teaching and been brought up in a civilized society.
>
> So it is with some men; and to the disgrace of some of our police [ushers], I will state that in Conference times, and when we have unusually large assemblies, they will converse right in the congregation, and just on the outside, disturbing the meeting. I would that we had a police that understood good breeding. If the police want to know how to manage to keep order, notwithstanding I have frequently told them, I will now tell them again. Instead of shouting "silence," go and touch the unruly person.
>
> Were I a policeman I would follow a practice of my father's; it

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[1]Kimball, address at Salt Lake City, April 6, 1863, JD, X, 163.

used to be a word and a blow, with him, but the blow came first. I should act upon that plan, when persons are holding caucus meetings in or about our congregations; and if they would not desist, I would rap them hard enough for them to take the hint without my speaking.

I make these remarks, because I wish the brethren who will speak to you to-day, the Elders who have lately returned, to be heard. Those who speak in large assemblies understand that they often have to raise their voices as though they were giving commands to a large army, but we expect our Elders will speak as they have been in the habit of doing. If they can raise their voices above the crying of children and the talking and whispering of the people, so that all can hear, it will be well; but this we cannot expect.[1]

On another occasion, Brigham Young said:

. . . when I have met such congregations as we have here, in former years, and they were a little noisy, with babies crying, I have said "cry on, I can talk louder than you can cry," but I cannot do so now.[2]

Preaching to large congregations without the aid of a public address system was hard on the speakers. The following comments by Brigham Young are typical of the feelings of other speakers in the Discourses:

I preach a great deal to the people; but the exertion of addressing such large congregations as assemble here in the city bears a little too much on my stomach and lungs, especially when laboring under a severe cold as I am at present.[3]

Such were the problems of public speakers in the pre-1870 period of Church history. The congregations were often large, there were no public address systems, the accommodations were often uncomfortable and subject to disturbances by the elements, and the congregations were apparently unruly at times. Such conditions are

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[1]Young, address at Salt Lake City, October 5, 1856, JD, IV, 112-13.

[2]Young, address at Salt Lake City, July 17, 1864, JD, X, 314.

[3]Young, address at Salt Lake City, November 14, 1869, JD, XIII, 150.

certainly distracting to a speaker, and it is conceivable that these distractions could adversely affect a speaker's presentation, especially in an extemporaneous talk.

Perhaps it is understandable, then, that on two different occasions, Brigham Young gave two different figures for the number of times Joseph Smith was taken to court. On July 11, 1852, he said, "I know for myself that Joseph Smith was the subject of forty-eight law-suits, and the most of them I witnessed with my own eyes. . . ."[1] On March 5, 1860, almost eight years later, he said, "He [Joseph Smith] passed through forty-seven lawsuits, and in the most of them I was with him."[2]

George A. Smith did something similar. On March 18, 1855, he stated, "Forty-seven times he [Joseph Smith] was arraigned before the tribunals of law, and had to sustain all the expense of defending himself . . . ."[3] Then on October 8, 1868, Elder Smith said, "This system of persecution continued, especially in the shape of vexatious law suits, numbering some fifty in all . . . ."[4]

Such discrepancies, though understandable when considered in light of the settings and times in which the information was given, should alert researchers to the necessity to check historical material

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[1]Young, address at Salt Lake City, July 11, 1852, JD, I, 40, italics not in original.

[2]Young, address at Salt Lake City, March 5, 1860, JD, VIII, 16, italics not in original.

[3]Smith, address at Salt Lake City, March 18, 1855, JD, II, 213, italics not in original.

[4]Smith, address at Salt Lake City, October 8, 1868, JD, XIII, 104, italics not in original.

contained in the Discourses. Since the material was presented largely in a reminiscent vein in public gatherings, it can easily contain inaccuracies. Nevertheless, it is still valuable, because the recollections of anyone who personally witnessed most of Joseph Smith's law suits, no matter how many there were, are recollections that must be taken into account in considerations of Church history.

Chapter 5

THE REPORTERS

Eleven men served as reporters for the first thirteen volumes of the Journal of Discourses. George D. Watt, whose proposal gave birth to the Discourses, recorded more speeches than any other reporter in those volumes. The extent of his involvement in the Discourses compared with other reporters is shown in Table 2.

Table 2

Reporters in Volumes I-XIII of the Journal of Discourses and Volumes in which Their Work Appears

Recorder	Volume												
	I	II	III	IV	V	VI	VII	VIII	IX	X	XI	XII	XIII
G. D. Watt	X	X	X	X	X	X	X	X	X	X	X	X	
J. V. Long				X	X	X	X	X	X	X			
D. W. Evans											X	X	X
E. L. Sloan											X	X	
J. B. Milner							X						
Wm. Thurbood												X	
John Grimshaw													X
Willard Richards		X				X							
Wilford Woodruff		X				X							
T. Bullock						X							
W. Clayton						X							

Those reporters whose names appear on the title pages of the volumes are G. D. Watt, J. V. Long, D. W. Evans, E. L. Sloan, and John Grimshaw. These, then, were the major reporters for the period 1851 through 1870. The other recorders, whose names appeared in the headings of the speeches they reported but not on the title pages of the volumes containing those speeches, recorded only one or two addresses each. In some cases, four worked together to produce a record. Such was the case when Willard Richards, Wilford Woodruff, Thomas Bullock, and William Clayton together recorded Joseph Smith's King Follett Sermon in Nauvoo, Illinois, on April 6, 1844.[1] Richards and Woodruff collaborated earlier to report Joseph Smith's address on June 30, 1843, also in Nauvoo.[2] These two speeches, by the way, and another one given by Joseph Smith on June 2, 1839, in Commerce, Illinois,[3] are the only addresses of the Prophet's recorded in the Discourses, volumes I-XIII.

The standard historical works of the Church do not have much to say about the major reporters. There are, however, enough references on Watt to show that he was a qualified stenographer. He was active as a reporter in the Church as early as 1845. The minutes of a special conference at Nauvoo April 6th of that year state:

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[1]Joseph Smith, "Character and Being of God," Journal of Discourses (26 vols.; Liverpool, England, 1855-86), VI, 1-11, hereafter cited as JD; see also Joseph Smith, History of The Church of Jesus Christ of Latter-day Saints, ed. B. H. Roberts (2d ed.; Salt Lake City: Deseret Book Co., 1965), VI, 302-17, hereafter cited as DHC.

[2]JD, II, 163-69; see also DHC, V, 465-73.

[3]JD, VI, 237-40; see also DHC, III, 385-92, n., no recorders are listed for this address.

> Elder George D. Watt, whose valuable services to this church as Professor of Phonography, are highly appreciated; has taken down the speeches delivered on this occasion, and they will appear from time to time as circumstances will allow.[1]

Other references in regard to his activities as a stenographer are as follows:

> In company with Brothers Heber C. Kimball, George A. Smith, Amasa M. Lyman, and others I [Brigham Young] attended Brother George D. Watt's phonographic class from nine a.m. till noon.[2]

> Friday, 30 [May, 1845] . . . . The jury at Carthage brought in a verdict of acquittal in favor of Levi Williams, Thomas C. Sharp, Mark Aldrich, Jacob C. Davis and William N. Grover--as we had anticipated: . . . . Brother George D. Watt attended the trial and took lengthy minutes from which the following is extracted: . . . .[3]

> Saturday, 31.--Brother George D. Watt returned from Carthage. Threats were made that his minutes should never go to Nauvoo, but he succeeded in passing them out of the court room about every hour.[4]

> . . . Voted that the Trustees give George D. Watt a quarter of a lot and build him a house [in Nauvoo] and employ him as reporter for the church and let his labors go towards paying for his house and lot.[5]

After Watt migrated to Utah Territory, he was chosen in January, 1856, as reporter for Brigham Young's "B. Y. Express and Carrying Company," or "Y. X. Company," which was established as a daily express and passenger communication between the western states and California.[6] He served on a University of Deseret committee with Parley P. Pratt and Heber C. Kimball to prepare the Deseret Alphabet, a proposed system to simplify the orthography and reading of English.[7]

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[1]DHC, VII, 394. [2]DHC, VII, 404. [3]DHC, VII, 421.

[4]DHC, VII, 423. [5]DHC, VII, 425.

[6]B. H. Roberts, A Comprehensive History of The Church of Jesus Christ of Latter-day Saints (Provo, Utah: Brigham Young University Press, 1965), IV, 209, hereafter cited as CHC.

[7]CHC, V, 78-9.

Watt ceased reporting for the Discourses in 1868,[1] and he died October 24, 1881.[2]

In the Discourses themselves, there are more references to him than to any other reporter. In fact, only one other reporter is named in any of the talks in the first thirteen volumes, he being J. V. Long.[3] In one of those references, Orson Hyde names the two men together in a talk given March 25, 1860. ". . . I know that there are heavenly messengers that are now near me, as near as brothers Watt and Long, who are taking notes as faithfully as they are, and more so."[4] This excerpt is interesting because it shows that the recorders sat very close to the speakers, undoubtedly to facilitate getting the message down clearly. There is also an indication here that the two reporters might have been writing down the address together, thus giving them a double check when they transcribed their shorthand notes. Such an arrangement, if actually used, would enhance the accuracy of the recording process and thus increase the worth of any historical items presented.

The recorders must have sat up front near the speakers because on two occasions, Brigham Young made casual reference to Watt. He said, "Here is our reporter, brother George D. Watt, ..."[5] and "Here sits brother George D. Watt, our reporter, ..."[6]

Perhaps the best reference for Watt's worth and ability as a recorder is the letter of the First Presidency which was written June 1,

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[1] JD, XII. [2] CHC, VI, 103.

[3] JD, IV, iii; V, 219; VI, 136; VIII, 24, 141.

[4] JD, VIII, 24. [5] JD, X, 325. [6] JD, XI, 125.

1853, as an endorsement of the Discourses. The letter is reproduced here in full.

> Great Salt Lake City, Utah Territory, June 1, 1853[1]
>
> Elder Samuel W. Richards, and the Saints abroad.
>
> Dear Brethren--It is well known to many of you, that Elder George D. Watt, by our counsel, spent much time in the midst of poverty and hardships to acquire the art of reporting in Phonography, which he has faithfully and fully accomplished; and he has been reporting the public Sermons, Discourses, Lectures, &c., delivered by the Presidency, the Twelve, and others in this city, for nearly two years, almost without fee or reward. Elder Watt now proposes to publish a Journal of these Reports, in England, for the benefit of the Saints at large, and to obtain means to enable him to sustain his highly useful position of Reporter. You will perceive at once that this will be a work of mutual benefit, and we cheerfully and warmly request your co-operation in the purchase and sale of the above-named Journal, and wish all the profits arising therefrom to be under the control of Elder Watt.
>
> Brigham Young
> Heber C. Kimball
> Willard Richards
>
> First Presidency of the Church of Jesus Christ of Latter-day Saints.

Certainly a man who was chosen by Church leaders to record talks, a man who had had years of experience in phonography, a man who taught phonography, would be a man who could accurately report information as he heard it. Such a man was George D. Watt. It should also be noted that a man who had the responsibility of reporting the addresses of the leaders of his church, addresses which were to be published abroad, would be a man who would take pride in his work. He also would likely insist on quality work from those who helped him. Thus, it is probable that the reports in the Discourses can be accepted as accurate representations of what the Church leaders said.

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[1] JD, I, v.

J. V. Long, the second-most active reporter in the Discourses, also had the ability to report in detail. At least Heber C. Kimball had confidence in his ability as evidenced by the following: ". . . I am perfectly willing that brother Long should write every word of it. . . ."[1]

None of the other reporters is mentioned in the addresses of the Church leaders, and, as stated before, very little is said about any of the reporters in the general history books of the Church. However, a little information is given in the Comprehensive History of the Church about Edward L. Sloan. He was editor of the Salt Lake Daily Telegraph until the paper was moved to Ogden in 1870, and he was a co-founder of the Salt Lake Daily Herald which started publication June 5, 1870.[2] On November 4, 1866, Sloan was named as secretary for the newly organized Parent Sunday School Union, a Church organization which later became known as the Deseret Sunday School Union.[3] The type of work that Sloan did in professional life and in the Church indicates that he had ability in handling the English language. He therefore was probably proficient as a reporter for the speeches in the Discourses.

Another consideration in the reliability of the reporters is that their works were published by official representatives of the Church. Ten men, most of whom were mission presidents presiding over the European Mission, served as publishers for the first thirteen volumes of the Discourses. These men were well founded in the Church and likely would have been hesitant to publish anything that was not accurate.

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[1] JD, V, 219. [2] CHC, V, 306. [3] CHC, V, 479.

The title pages of the Discourses list the publishers. Almost all of the following men were mission presidents.[1] They are listed together with the volumes they published.

F. D. Richards	I, II	George Q. Cannon	VIII, IX
Orson Pratt	III	Daniel H. Wells	X
S. W. Richards	IV	Brigham Young, Jr.	XI
Asa Calkin	V, VI	Albert Carrington	XII
Amasa Lyman	VII	Horace S. Eldredge	XIII

With all these different publishers and with different reporters working on the Discourses, there are, quite naturally, variations in style and format over the years. The first editions of the Discourses did not carry the name of the reporter above each address, but later, as other reporters came into the picture, their names were sometimes listed with the speeches. However, since they were not always listed, it is difficult to determine, in some cases, who actually did the reporting.

Over the years, the speeches were given various titles by the reporters and/or publishers, according to the occasion of the speech and the personal preference of the writer. A survey of the speeches reveals that the following titles were used: Address, Charge, Discourse, Funeral Sermon, Lecture, Oration, Plea, Prayer, Remarks, Report, Sermon, and Speech.

There are three speeches in the first thirteen volumes of the Discourses which were repeated. This is understandable since so many different men were publishers, and there were probably many different

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[1]Andrew Jenson, Latter-day Saint Biographical Encyclopedia (Salt Lake City: Western Epics, 1971).

editors. A comparison of the duplicated speeches shows that the headings were supplied by the editors rather than by the reporters. For instance, an address given May 15, 1864, by Brigham Young is listed with the following title in Volume X of the Discourses:

> The Intended Trip North.--The Causes of the Scarcity of Breadstuff.--The Sufferings of the Ungodly in the United States.--The Popularity of the Gospel Undesirable.[1]

In Volume XI, the title reads simply:

> Duties of the Saints,--Obedience to Counsel, Etc.[2]

The date on the first address is Sunday, May 15, 1864. On the second, it is Sunday, May 15, 1865. The second is in error since Sunday did not fall on May 15 in 1865.

Other than these variations, the two addresses are identical in content. An examination of the copy shows that the type was set twice, thus precluding the possibility that the printer inadvertently picked up a galley of type that had been used before. The same circumstance holds true for the other two pairs of repeats.

Although it is easy to understand that a speech could be mistakenly used twice over a period of a year, it is a bit more difficult to understand the repetition of a speech in the same year in the same volume. Such is the case with an address delivered by John Taylor given May 19, 1867. The address is reproduced twice in Volume XII of the Discourses.[3] The content in each reproduction is the same except that an editor had deleted thirty-eight lines from the second one.

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[1] JD, X, 289. [2] JD, XI, 101.

[3] JD, XII, 47, 129.

The third repetition is an address delivered by Orson Hyde, December 18, 1864, in Salt Lake City.[1]

These repetitions tend to make one lose confidence in the editors of the Discourses, but at the same time, they show that the content of the addresses was taken from the same source, and the errors of editors probably had little effect on the accuracy of the reporters' works. This is evident because the repeated talks were reproduced identically in each case, except for an editor's deletion of a portion of one of the talks as already explained. It should be remembered, too, that when handling such a mass of material as appears in each volume of the Discourses, it is easy to make errors.

All in all, it appears that the reporters recorded accurately the speeches of the Church leaders, and except for allowance for human error, the addresses are recorded accurately in the Discourses.

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[1] JD, X, 373-76; XI, 35-39.

Chapter 6

TWO MAJOR TYPES OF HISTORY IN THE JOURNAL OF DISCOURSES--REMINISCENCES AND STATEMENTS OF CONTEMPORARY FACTS

The reader of the Journal of Discourses finds two main types of history in the addresses. First, there are the speakers' reminiscences of events which took place years before. Second, there are the accounts of current events.

The story-telling nature of the reminiscences makes them, by far, the most interesting of the two types of history to read. But by the same token, they must be more critically analyzed for historical accuracy because the speakers were recalling things from the past.

On the other hand, the current-event type accounts are less interesting but more accurate. For instance, when Heber C. Kimball said, ". . . flour is now selling at $3 per hundred, and wheat at 75 cents per bushel . . . ,"[1] he was presenting some hard facts about the economy. Such facts can be obtained from newspapers of that day.

A reminiscence from the same speaker gives the reader much more of a feel for the man, even though the facts in the account might not be as dependable.

> . . . the first mission I took, after I was ordained one of the Twelve, was through New England and into Nova Scotia, 1500 miles travel on foot with my valise on my back. . . .

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[1]Heber C. Kimball, address at Salt Lake City, September 2, 1860, Journal of Discourses (26 vols.; Liverpool, England, 1853-86), VIII, 213, hereafter cited as JD.

> I began to study the Scriptures, as brother McArthur did, and I had so little knowledge that the exercise of study began to swell my head and open my pores insomuch that the hairs dropped out; and if you will let your minds expand as mine did you will have no hair on your heads . . . .[1]

Such accounts are more subjective than are the statements of current happenings, but they are valuable in helping historians perceive the feelings, humor, and personalities of the speakers. Heber C. Kimball's feelings toward Almon W. Babbitt are obvious in the following quote, taken from a speech given February 17, 1861, in Salt Lake City:

> In the following February we left [Nauvoo]. My house was sold for seventeen hundred dollars, intended to be used to help gather the Saints; but Almon W. Babbitt put it in his pocket, I suppose.[2]

It should be noted that in the contemporary history category, the headings of the speeches in the Discourses are evidence in themselves that certain men were in certain places on certain dates. This information could be of value in some historical considerations.

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[1] JD, IV, 107. [2] JD, VIII, 350.

Chapter 7

SELECTED EXAMPLES OF HISTORY IN THE JOURNAL OF DISCOURSES, INCLUDING SOME COMPARISONS WITH OTHER HISTORICAL SOURCES

This chapter amounts to what might be called, "Selected Readings in Church History from the Journal of Discourses." In a few cases, selections from the Discourses are compared with information in the History of The Church of Jesus Christ of Latter-day Saints[1] and A Comprehensive History of The Church of Jesus Christ of Latter-day Saints.[2] These are recognized as important works in Church history.

In other cases, material is presented for interest sake only, without making comparisons.

In either situation, it is hoped that the examples here presented will give the reader some appreciation for the historical information in the Discourses. These excerpts are only a small portion of what is available.

This chapter is divided into two main sections, namely:

General History Arranged Topically

Biographical Sketch of Brigham Young as Compiled from His Addresses in the Journal of Discourses

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[1]Joseph Smith, History of The Church of Jesus Christ of Latter-day Saints, ed. B. H. Roberts (2d ed.; Salt Lake City: Deseret Book Co., 1965), hereafter cited as DHC.

[2]B. H. Roberts, A Comprehensive History of The Church of Jesus Christ of Latter-day Saints (Provo, Utah: Brigham Young University Press, 1965), hereafter cited as CHC.

GENERAL HISTORY ARRANGED TOPICALLY

Historical information in the first thirteen volumes of the Discourses can be classified under a number of different topics or subject headings. The following headings are taken from the Historical Index. They do not represent all of the general topics contained in the Index.

Agriculture

When the members of the Church first entered the Great Salt Lake Valley in 1847, their prospects for raising crops were not encouraging, as evidenced by what Brigham Young said.

> When we first approached this valley, there was not a man upon the face of the earth who ever had beheld these valleys of the mountains, or knew anything of the Great Basin, who knew that corn, or any other kind of grain could be raised here. . . . We came here and planted our garden seeds of various kinds, five years ago this day; they grew, but they did not ripen, though the buck-wheat would have ripened, perhaps, had it been properly taken care of; some other grains also would have come to maturity, so as to have assisted a small colony to live here . . . .[1]

Heber C. Kimball, in his typical preaching style, had this to say about crop raising:

> . . . dedicate the earth, and nourish it when it springs forth, especially in a cold soil; and do not say that it cannot be quickened, for I say it can. There can be substances such as bones, ashes, lime, old hats, and old boots and shoes, and everything that you can get into it will tend to quicken it.
>
> . . . . . .
>
> There never was an ear of corn raised here till we came, and nobody would believe that we could raise any. Bridger offered brother Brigham a thousand dollars for an ear of corn raised in the valley. The mountaineers had not confidence enough in God to put

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[1]Brigham Young, address at Salt Lake City, July 24, 1852, Journal of Discourses (26 vols.; Liverpool, England, 1855-86), I, 144-45, hereafter cited as JD.

> the seed into the earth; but we have almost produced anything that we have tried, and there has been cotton raised up north in this valley.[1]

Historian B. H. Roberts wrote that Bridger offered Brigham Young $1,000 for a bushel of corn instead of an ear of corn. He gave further indication that Erastus Snow, who claimed it was an ear of corn, might have been in error.[2] Yet in the above quote, Heber C. Kimball said it was $1,000 for an ear of corn, and the same is stated in the following two quotations from Brigham Young.

> Bridger said to me, "Mr. Young, I would give a thousand dollars, if I knew that an ear of corn could be ripened in these mountains. I have been here twenty years, and have tried in vain, over and over again." I told him if he would wait a year or two we would show him what could be done.[3]

> We had to have faith to come here. When we met Mr. Bridger on the Big Sandy River, said he, "Mr. Young, I would give a thousand dollars if I knew an ear of corn could be ripened in the Great Basin." Said I, "Wait eighteen months and I will show you many of them."[4]

These two statements were made ten years apart, yet their wording is remarkably similar. It seems there was no doubt in Brigham Young's mind that Bridger was talking about an ear of corn, not a bushel of corn.

On another occasion, President Young recalled the doubts many had concerning agricultural successes in Utah.

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[1]Heber C. Kimball, address at Salt Lake City, December 27, 1857, JD, VI, 187.

[2]CHC, III, 201.

[3]Young, address at Wellsville, Cache Valley, June 7, 1860, JD, VIII, 288, italics not in original.

[4]Young, address at Salt Lake City, May 29, 1870, JD, XIII, 173, italics not in original.

> When we came here no man knew that we could raise an ear of corn, and a great many believed that we could not. How many contended against our setting out fruit trees? Said they, "You never can raise an apple, plum, or pear, and you certainly can never aise [sic] a peach or an apricot. We told them we should set out trees and trust in the Lord; and although when we came here everything was freezing to death, yet now, . . . the Saints in every settlement are raising beautiful grains and fruits . . . .[1]

> In Salt Lake City there are a few who have been waked up to diligence, and the result is that they have got a nice variety of apricots, peaches, plums, apples, strawberries, currants, gooseberries, and some have got cherries and pears.[2]

George A. Smith gave another example of what the Church members were able to accomplish in spite of the difficulties facing them.

> Colonel [John C.] Fremont was in the Bear River Valley in August, 1843, when the mercury stood at 29 degrees, showing conclusively that grain could not be ripened here. People in the States would pick up that report and say, "Everything will freeze to death there." A few years passed away, and you find eight or nine hundred families of Saints in Cache Valley, and they can raise the finest wheat, flax, and wool. I saw yesterday as fine a specimen of tobacco as can be raised in Virginia.[3]

Although Roberts makes frequent mention of Fremont and his two Utah expeditions, this writer could find no reference in the CHC to the low temperature that Fremont apparently experienced in Utah. Two quotes on this page and one on page thirty-six indicate that the Pioneers were plagued by cool weather, and that their crops suffered because of it. This is an aspect of Church history that is not well known, in this writer's opinion. On the other hand, the story about the crickets destroying the Saints' crops and the resulting rescue by seagulls is well known in Church history. It is interesting that this event

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[1]Young, address at Salt Lake City, April 17, 1870, JD, XIII, 317.

[2]Kimball, address at Provo, Utah, June 27, 1863, JD, X, 237.

[3]George A. Smith, address at Logan, Cache County, September 10, 1861, JD, IX, 112.

received only a few tellings in the first thirteen volumes of the Discourses, whereas the lesser known accounts of the grasshopper plagues are mentioned many times. The story of the cricket plague was told by Church Historian George A. Smith.

> The first year of our settlement here the crops were greatly injured by crickets, and many of the people gave up all hope, and it seemed as if actual starvation was inevitable for the whole colony. God sent gulls from the Lake, and they came and devoured the crickets. It seemed as if they were heavenly messengers sent to stay the famine. They would eat until they were filled, and would then disgorge; and so they continued eating and vomiting until the fields were cleared, and the colony saved: Praise the Lord! During the time of scarcity, when there was a short allowance of bread, the people were remarkably healthy, more so than they were afterwards when food became more plentiful.[1]

The cricket war was past history by the time the Discourses speeches were being given. Perhaps that is why it was mentioned only a few times while the grasshopper plagues, which were contemporary with many of the speeches, were talked about many times, as can be seen from the following excerpts:

> Last season when the grasshoppers came on my crops, I said, "Nibble away, I may as well feed you as to have my neighbors do it; I have sown plenty, and you have not raised any yourselves." And when harvest came you would not have known that there had been a grasshopper there; the yield was as good as I expected at the planting and sowing.[2]

> We are first-rate, and the grasshoppers are doing first-rate too . . . .[3]

> We have had a prosperous and pleasant journey, have met with the Saints . . . . Quite a number of the brethren proposed going with us, as we passed through the settlements, for the grasshoppers had taken all their crops, and as they had no farming to see to, they

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[1]Smith, address at Salt Lake City, October 8 and 9, 1868, JD, XIII, 121; see also JD, XIII, 83.

[2]Young, address at Salt Lake City, May 6, 1855, JD, III, 159.

[3]Ezra T. Benson, address at Salt Lake City, May 13, 1855, JD, III, 78.

wished to go with us and take a ride.[1]

You now see one of His armies passing through here, sweeping everything before them. Has He nothing to do with these grasshoppers that are destroying our crops? Yes, as He has with every thing else on the earth.[2]

. . . perhaps some may think we are being chastened now by the drought and insects. I am willing to take it as a chastisement, and to learn that wisdom and knowledge which I had not before it happened.[3]

Perhaps many feel a little sober because our bread is cut off, but I am glad of it, because it will be a warning to us, and teach us to lay it up in future, as we have been told. . . . When we first came to these valleys our President told us to lay up stores of all kinds of grain, that the earth might rest once in seven years. The earth is determined to rest, and it is right that it should. It only requires a few grasshoppers to make the earth rest, they can soon clear it. This is the seventh year, did you ever think of it?[4]

If we are chastened a little, do not worry about it. We think we are chastened, this season, in the failing of our crops, but I receive this as one of the greatest blessings that could be bestowed upon us.[5]

Will the people still take a course to feed strangers, and let their brethren starve? They will not. I say to every man who has wheat, set the poor to building your houses, to making fences, opening farms, or doing something, and hand out your grain to them. And if those who wish to speculate in grain, in consequence of the scarcity through drought and the ravages of the grasshoppers, come and offer you money for your grain, do not sell a bushel . . . .[6]

The grasshopper wars were talked about six more times in the 1855-56 period. As devastating as they were, they were considered by

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[1]Young, address at Salt Lake City, May 27, 1855, JD, II, 279.

[2]Young, address at Salt Lake City, June 3, 1855, JD, II, 308.

[3]Young, address at Provo, Utah, July 13, 1855, JD, III, 54.

[4]Kimball, address at Provo, July 13, 1855, JD, III, 57.

[5]Young, address at Salt Lake City, October 8, 1855, JD, III, 117.

[6]Young, address at Salt Lake City, October 8, 1855, JD, III, 122.

Church authorities as a blessing because they made the members more aware of their duty to store food. Again in 1867 and 1868, the grasshoppers struck.

> . . . I am afraid that few men in Israel, even among those who have raised breadstuffs and have had the power to control considerable quantities of it, had three years' bread laid aside when the grasshoppers made their descent this season and swept off half the grains, vegetables, and fruit raised in the Territory.[1]
>
> We are frightened at seeing the grasshoppers coming and destroying our crops. . . . We got along very well in the first part of the season, and our crops looked beautiful. But how has it been for the last few days? I can understand your feelings by my own. A week ago yesterday I went through here on my way to Provo, and everything looked promising. Yesterday when I returned, fields were stripped, young orchards were stripped of the leaves, and the evidences of destruction were to be seen around.[2]

The grasshopper wars were obviously a recurring thing and apparently rather devastating. They were a major consideration in the agricultural history of the Saints.

While still on the subject of agriculture, the following items are presented to show the types of information available in the Discourses on this topic. These are bits and pieces of information scattered throughout the Discourses. Each by itself is insignificant, but such items might be of value and should be made available to persons studying this topic.

> There are not inhabitants enough in the city to cultivate the land in it, as it should be. Look around and see the hundreds of acres that have not been cultivated at all; one bushel to ten has not been raised, that might have been, on the lots that the people have pretended to cultivate.[3]

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[1]Smith, address at Salt Lake City, October 9, 1867, JD, XII, 141.

[2]Young, address at Mill Creek Ward, July 25, 1868, JD, XII, 240.

[3]Young, address at Salt Lake City, September 11, 1853, JD, I, 7%

They [the Pioneers] arrived here on the 24th of July, 1847. They had some potatoes which they had brought from Missouri; they planted them not far from where the City Hall now stands. . . . They built a dam and made irrigation ditches.

. . . . . .

During the winter they prepared a systematic plan for the irrigation of the land, for they knew nothing about it previously. . . . During the next spring many hundred acres of land were planted. There was, however, a pest here that they had never seen anywhere else. After the nursery of twenty thousand fruit trees had come up and the fields were green and there was a good prospect of grain being raised, there came down from the mountains myriads of large black crickets, and they were awfully hungry. The nurseryman went home to dinner, and when he returned he found only three trees left; the crickets had devoured them.

. . . . . .

The early settlers did not know how to irrigate the crops properly and the result was that their wheat, the first year, was most of it very short, so short that it had to be pulled up by the roots; but singularly enough there was considerable grain in the ear, and they raised enough to encourage them to persevere in their experiments, for their labors were only experiments at that early day and also enabled them to diffuse information on the subject, which proved of general benefit.[1]

Now the harvest is upon us, I wish to say a few words concerning it. I desire you to tell your neighbors, and wish them to tell their neighbors, and thus let it go to the several counties around--now is the time for women and children to assist in the harvest fields, the same as they do in other countries. I never asked this of them before; I do not now ask it as a general thing, . . . rather than suffer the grain to waste, let the women get in the harvest, and put it where the Indians cannot steal it.[2]

Why not plant the mulberry? President Young imported the seed, and he has on hand a half million of trees for sale.[3]

We have been gratified very much with the efforts and exertions made by our brethren who were sent on missions to our cotton region in opening and enlarging the settlements there. They have met with many difficulties of which their northern brethren have very little conception. The soil along their streams in many places is composed of such loose material that it is almost impossible to carry a water ditch through it for irrigation, the soil of the banks disolving in the water like sugar in coffee; dams are washed away by frequent

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[1]Smith, address at Salt Lake City, June 20, 1869, JD, XIII, 82-84.

[2]Young, address at Salt Lake City, July 31, 1853, JD, I, 167.

[3]Smith, address at Salt Lake City, October 9, 1867, JD, XII, 143.

bursting of clouds. You may take the best fields in the vicinity of St. George, and the annual expense of keeping up their canals and dams for irrigation has been 15 dollars per acre, and yet the courage, energy, perseverance, and dilligence of the brethren have not failed, but they continue to construct dams, and contend with the natural obstacles that lie in their way to the permanent improvement of the country. . . .

There is much land that can be cultivated in wheat with flood water that cannot be made to produce cotton, in consequence of drouth later in the season . . . .two-thirds of breadstuff necessary has been produced to supply the inhabitants, the other third must be brought from the north. . . . Nearly three-fourths of all the fruit trees planted in St. George have been unsuccessful, yet the place is looking like the Garden of Eden . . . .[1]

Apostates

Although the subjects of apostates and apostasy are not pleasant to deal with, Historian George A. Smith had a way of telling about apostates that was interesting and sometimes humorous. Brigham Young also had quite a few things to say about apostates, but, as can be seen from the following selections, he treated the subject with more gravity and with direct warnings to apostates. Quotes from other speakers are included here, but President Young and Elder Smith had, by far, the most to say about apostates.

. . . I do not know of one single persecution, of any magnitude, that brought trouble and general distress upon the people of God in this age, that was not brought about directly by means of those that went out from ourselves, who professed to be of us, if I may except the first trouble in Jackson County, Missouri. I lived there at that time, and I do not personally know, that apostates, or unlawful conduct on the part of those professing to be Saints, was the particular agent of bringing about that persecution.[2]

We have helped men, women and children from England, to over the amount of $30,000. Except one individual, and that is a man by the name of Thomas Green, who lives in Utah, and one young woman, who

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[1]Smith, address at Salt Lake City, October 7, 1865, JD, XI, 156-57.

[2]P. P. Pratt, address at Salt Lake City, March 27, 1853, JD, I, 85.

came from England, there has never been a single person who has paid one dime towards cancelling a debt amounting to over $30,000, besides the other notes, accounts, and obligations which we hold.

. . . But as far as I am concerned, before we came into this Valley, with the exception of one man and woman, no person has offered to pay us one dime, and eight-tenths of them have turned away from the Church, and a number of them joined the mob, and sought to dye their hands in our blood.[1]

Think how many have come into this church, from the commencement of it until now, and apostatized. Will our present population equal them in number? No, it would be like a drop in a bucket, compared with them.[2]

I feel inclined now to give some of you a gentle touch on the left side. Brethren, how glad I am to see you; how pleased I am to see you; where have you been these few years back? Where have you been living? Where did you go after you left Missouri? "Why I stayed there." I say, there was not a man who would say that Jospeh Smith was a Prophet, could stay there; they had all to leave the State; and you will now show yourselves at this late day, and try to have us believe you are first-rate Latter-day Saints. My thoughts are, "You Poor Devils!"[3]

Now think a moment, reflect, and ask yourselves what do we see here? I am coming nearer home, I am coming to this place; what do we see here? Do we see disaffected spirits here? We do. Do we see apostates? We do. Do we see men that are following after false and delusive spirits? Yes. When a man comes right out, as an independent devil, and says, "Damn Mormonism, and all the Mormons," and is off with himself, not to Texas, but to California, (you know it used to be Texas), I say he is a gentleman, by the side of a nasty sneaking apostate who is opposed to nothing but Christianity. I say to the former, Go in peace, sir, go and prosper if you can. But we have got a set of spirits here worse than such a character. When I went from meeting, last Sabbath, my ears were saluted with an apostate crying in the streets here.

. . . . . .

. . . We have known Gladden Bishop for more than twenty years, and know him to be a poor, dirty curse. . . . I say again, you Gladdenites, do not court persecution, or you will get more than you want, and it will come quicker than you want it. I say to you Bishops, do not allow them to preach in your wards. Who broke the roads to these valleys? Did this little nasty Smith, and his wife?

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[1]Young, address at Salt Lake City, October 6, 1853, JD, I, 325-26.

[2]Young, address at Salt Lake City, March 8, 1857, JD, IV, 272.

[3]Young, address at Salt Lake City, October 23, 1853, JD, II, 6.

No, they staid in St. Louis while we did it, peddling ribbons, and kissing the Gentiles. I know what they have done here--they have asked exorbitant prices for their nasty stinking ribbons. [Voices, "that's true."] We broke the roads to this country. Now, you Gladdenites, keep your tongues still, lest sudden destruction come upon you.[1]

. . . As to this man, or rather "thing," called Gladden Bishop, and his pretended visions and revelations, I know him of old. I knew him in Ohio, some eighteen or twenty years ago. I remember his name. My memory is poor in names, many of you know; but when there is something associated with a name, that stamps it strongly on my mind, I am not apt to forget it.

. . . . . .

. . . yet we are called upon to prove--what? Whether an egg that was known to be rotten fifteen years ago, has really improved by reason of age!!

"You are going to be destroyed," say they, "destruction awaits this City!" Well! What if we are? We are as able to be destroyed as any people living.[2]

When some went away last spring, I told them to go in peace, and they did so. What are they doing now? Many of them are struggling to get back, and the rest are wishing that they had never left here. It is a kind of dear business to apostatize every year. I would rather stick to the old ship Zion.[3]

. . . some of you will be off to California, perhaps, with the words--"To Cache or Carson, we don't care a d--- which," on your waggon-covers, as they were on the waggon-covers of some who started for Carson last spring.[4]

Joseph H. Wakefield, who baptized me, after having apostatized from the Church, announced to the astonished world the fact that, while he was a guest in the house of Joseph Smith, he had absolutely seen the Prophet come down from the room where he was engaged in translating the word of God, and actually go to playing with the children! This convinced him that the Prophet was not a man of God, and that the work was false, which, to me and hundreds of others, he had testified that he knew came from God. He afterwards headed a mob meeting, and took the lead in bringing about a persecution

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[1]Young, address at Salt Lake City, March 27, 1853, JD, I, 82-83, brackets in original.

[2]Pratt, address at Salt Lake City, March 27, 1853, JD, I, 86-87, italics in original.

[3]Young, address at Salt Lake City, September 13, 1857, JD, V, 230.

[4]Young, address at Salt Lake City, September 2, 1860, JD, VIII, 163.

against the Saints in Kirtland and the regions round about.[1]

George A. Smith relates the following concerning the time that the Kirtland Temple was dedicated:

> Some nine hundred and sixty could be seated, and there would be room for a few to stand, the congregation was swelled to a little over a thousand persons at the time of the dedication. . . . The congregation was so large that we could not all get in; and when the house was full, then, of course, the doors were closed, and no more admitted. This caused Elder Frazier Eaton, who had paid seven hundred dollars towards building the house, to apostatize, because he did not get there early enough to the meeting. When the dedication prayer was read by Joseph, it was read from a printed copy. This was a great trial of faith to many. "How can it be that the prophet should read a prayer?"[2]

For a time in the Church, there were so many who had fallen away, claiming to be acting under Divine direction, that, as George A. Smith said, "prophets, for awhile were at a discount."[3]

He said immorality was a major cause of apostasy.

> I have been conversant with early Elders, and I am satisfied that a large number of them fell from their positions in the kingdom of God because they yielded to the spirit of adultery; this was the cause of their destruction. There was an Elder named John Smith who lived in Indiana, who was quite popular in that part of the country as a preacher. He apostatized, but he did not know it. In talking about his faith and how firm it was, he said, I have proven the revelation given to Joseph Smith untrue, which says if a man shall commit adultery he shall lose the spirit of God, and deny the faith. I have proven that not to be true, for I have violated that commandment and have not denied the faith.[4]

> Another prophet arose by the name of Hoton, he had his head quarters at the forge in Kirtland. He was the president, and a man named Montague was appointed Bishop. They resolved to live

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[1]Smith, address at Salt Lake City, January 10, 1858, JD, VII, 112.

[2]Smith, address at Ogden, Utah, November 15, 1864, JD, XI, 9.

[3]Smith, address at Salt Lake City, January 10, 1858, JD, VII, 117.

[4]Smith, address at Ogden, November 15, 1864, JD, XI, 10-11.

> precisely in accordance with the principles, as they understood them, spoken of soon after the day of Pentecost, for they had all things common. Their number increased to ten, and they called themselves "the independent Church." Persons who had apostatized from the Latter-day Saints could be admitted into their party upon the terms of entering the room, shaking hands with every member and consecrating their property. This church lasted some two or three months, when a difficulty occurred between the President and the Bishop. The Bishop accused the President of being too familiar with his meat barrel; the President, in trun, accused the Bishop of being too intimate with his sheets. The result was, a split took place between the two chief authorities, and the organization ceased to exist.[1]

Warren Parrish, for a while, was an active figure in the Church in Kirtland, Ohio. He later joined with others in a move to renounce the Book of Mormon and Joseph Smith, but the effort failed. George A. Smith had this to say about Parrish:

> What success did this great apostacy meet with? Brother Kimball, when on a mission in 1844, (this apostacy took place in 1837-8,) while crossing Fox River on the ferry, encountered Warren Parrish. He was a grave-looking man--a straight-jacketed fellow, dressed in black, with a white handkerchief around his neck. Says he, "Elder Kimball, will you have the goodness not to say to the people here that I ever was a Mormon. I am a Baptist minister. I am preaching at that meetinghouse for a salary of $500 a year. If they find out I have been a Mormon, it would hurt my influence very much indeed."
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> . . . . . .
>
> I recollect waking up late one evening when I was quite a young man, and hearing my father and one of the brethren talk. Being a little disposed to listen, I learned that there had been considerable of a difficulty between Parrish and one of the brethren. This was when he was in good standing in the Church. He had been too kind with the brother's wife. Then I learned the commencement of his apostacy.[2]

There are other accounts concerning apostates which are quite interesting. The reader is referred to Discourses, VII, 111-17; XI, 1-12; and XIII, 77-87, 103-24. Since Elder Smith was Church Historian, his historical discourses are quite informative.

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[1]Smith, address at Ogden, November 15, 1864, JD, XI, 6-7.

[2]Smith, address at Salt Lake City, January 10, 1858, JD, VII, 115.

Baptism for the Dead

> . . . How did we feel when we first heard the living could be baptized for the dead? We all went to work at it as fast as we had an opportunity, and were baptized for everybody we could think of, without respect to sex. I went and was baptized for all my friends, grandmothers, and aunts, as those of the male sex; but how was it? Why, by-and-by, it was revealed, through the servants of the Lord, that females should be baptized for females, and males for males; but the full particulars of this order was not revealed till after the days of Joseph . . . .[1]

Bishop-President System

In 1862, some of the branches were presided over by both a bishop and a president, but the system did not work too well, as evidenced by the following:

> It has been found that where there has been a President, and Bishop in a Branch, it has been a cause of difficulty, and it was considered by Elder Hyde and others that this practice ought to be abolished.[2]
>
> . . . I have thought in the present state of our limited knowledge it would be better to dispense with the office of President in the country settlements. I am happy to inform you that I have never heard of any feeling of difficulty between the President and Bishop at Spanish Fork. Brother Young did not know of a single exception to the rule, but I am informed by all parties that these brethren have never conflicted.[3]

Clothing

> I remarked to brother Lorenzo, a few days ago, when it was tremendously muddy, and a woman was walking through the mud, with her dress whopping over, and then stretching out, and then whopping over on the other side. You follow that woman home, and you will find that she has muddied her foot clear up to her legs. I am

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[1]Wilford Woodruff, address at Salt Lake City, April 9, 1857, JD, V, 85.

[2]Daniel H. Wells, address at Salt Lake City, April 7, 1862, JD, IX, 299.

[3]Orson Hyde, address at Salt Lake City, April 7, 1862, JD, X, 31.

> talking about the ridiculousness of such things; and if I can get you so ashamed that you will not come to meeting again with such long dresses, I shall be glad.[1]
>
> How many women are here to-day who walked to this Tabernacle without throwing dirt every step they took, not only on themselves but upon those who walked near them? I shun them; when I see them coming I try to make my way in some other direction in order to avoid their dust. I can get enough of it without receiving it from them. If there is a nuisance in the path, they are sure to wipe up a portion of it with their dress, and then trail it on to their carpet or into the bedrooms and distribute it through the house. This is a disgrace to them. It is not the duty of my brethren to buy cloth to be dragged through these streets, and the wife or daughter who will not cease dragging her dress through them, ought to have it cut shorter. I have borne it and so have my brethren until duty demands that we put a stop to it. I have politely expostulated with my wives and daughters on this subject. I have asked them if they think it looks nice, and have been told that it did, their reason for thinking so being that somebody else wore it so. That is all the argument that can be brought in its favor. There is no reason in the world why a dress looks well trailing through the streets.
>
> On the other hand I will say, ladies, if we ask you to make your dresses a little shorter, do not be extravagant and cut them so short that we can see the tops of your stockings. Bring them down to the top of your shoes, and have them so that you can walk and clear the dust, and do not expose your persons.[2]
>
> I am opposed to your nasty fashions and everything you wear for the sake of fashion. Did you ever see me with hermaphrodite pantaloons on? [Voice: "Fornication pantaloons."][3]

It seems that styles change, but the battle over what should or should not be worn never ends. Extravagance in clothing was a problem back in the 1870s as it is in modern times. Brigham Young lamented that it used to take only six yards of calico to make a dress, "then it got up to seven since my recollection, then to eight, then to nine, then to

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[1]Kimball, address at Salt Lake City, December 20, 1857, JD, VI, 135.

[2]Young, address at Salt Lake City, October 8, 1868, JD, XII, 299.

[3]Kimball, address at Salt Lake City, December 27, 1857, JD, VI, 191, brackets in original.

eleven, and I have been called upon to buy. . . eighteen yards. . . ."[1]

Deseret News

> . . . I will make a few remarks touching the Deseret News. Is it not a good paper? and are not the people edified and profited by it? How do they pay for it? There is not enough received on subscription to sustain the hands who publish it . . . . Subscriptions are paid in everything except provisions and money, and other valuable articles requisite in publishing a paper.
>
> Aside from that, there are not one-fourth as many papers subscribed for as there should be, and then paid for in good available means, at least so far as each one might be able. About 4,000 papers are now issued, and certainly 12,000 should be.[2]

Home Manufacturing

In the 1850s and 60s, there was a push to have the Saints make their own goods, rather than buy them from outside interests. Heber C. Kimball was an active advocate of home manufacturing.

> Now, you women, go to work, as far as it is in your power to do it, and do not be constantly teasing your husbands to dispose of their grain. What better are you than I? I came here with good home-made calf-skin boots on, and why can't you be contented with home-made clothes as well as I? You are no better than I am, and I know you can do these things.[3]
>
> Why, this last year my family have made over eight hundred yards of cloth, and that will clothe a great many people. . . .[4]

Humor

There are numerous instances of humor in the Discourses. In some cases, the humor was not apparent to the listeners, but it is

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[1]Young, address at Ogden, November 13, 1870, JD, XIII, 303.

[2]Wells, address at Salt Lake City, March 9, 1856, JD, VII, 94.

[3]Kimball, address at Salt Lake City, Spetember 11, 1859, JD, VII, 171.

[4]Kimball, address at Salt Lake City, February 9, 1862, JD, IX, 375.

to modern-day readers. In other cases, the humor was obvious to the listeners as well as being apparent to today's readers. George A. Smith was possibly the most humorous of all the speakers.

> I suppose that my brethren and sisters are acquainted with George A.; and whenever he presents himself in the presence of the Saints, and attempts to entertain them or amuse them with his chin-music, they expect that he will say something funny.[1]

During one of his speeches, a piece of furniture fell and interrupted him.

> [At this point of the speaker's remarks, a small round table, that had been brought for the Honourable Judge Kinney to lay his papers upon, fell from the stand upon which the speakers were sitting, and was broken by the fall.] So, the end cometh suddenly, the day of corruption is short, and its downfall is sure. [Great laughter.][2]

Elder Smith had a way of telling history that made it both interesting and amusing, as can be seen from the following item:

> In the history of our persecutions there have arisen a great many anecdotes; but one will perhaps serve to illustrate the condition in which I wish to see every man that raises in these mountains the hand of oppression upon the innocent. I wish to see such men rigged out with the same honors and comforts as was the honorable Samuel C. Owen, Commander-in-Chief of the Jackson County mob. [Samuel C. Owens, not Owen.[3]] He, with eleven men, was engaged at a mass meeting, to raise a mob to drive the Saints from Clay County. This was in the year 1834, in the month of June. [June 16, 1834[4]] They had made speeches, and done everything to raise the indignation of the people against the Saints. In the evening, himself, James Campbell, and nine others, commenced to cross the Missouri river on their way home again;[5] and the Lord, or some accident, knocked a hole in the bottom of the boat. When they discovered it, says Commander Owen to the company on the ferry boat,

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[1]Smith, address at Salt Lake City, August 2, 1857, JD, V, 101.

[2]Smith, address at Salt Lake City, July 4, 1855, JD, VII, 72, brackets in original.

[3]See DHC, I, 376. [4]See DHC, II, 96.

[5]In this account, Smith tells of twelve men at first but then changes the number to eleven. In DHC, II, 100, the number is twelve.

"We must strip to the bone, or we shall all perish." Mr. Campbell replied, "I will go to hell before I will land naked." He had his choice, and went to the bottom. Owen stripped himself of every article of clothing, and commenced floating down the river. After making several attempts he finally landed on the Jackson side of the river, after a swim of about fourteen miles.[1] He rested some time, being perfectly exhausted, and then started into the nettles, which grow very thick and to a great height, in the Missouri bottoms, and which was his only possible chance in making from the river to the settlements. He had to walk four miles through the nettles, which took him the remainder of the night, and when he got through the nettles, he came to a road, and saw a young lady approaching on horseback, who was the belle of Jackson County. In this miserable condition he laid himself behind a log, so that she could not see him. When she arrived opposite the log, he says, "Madam, I am Samuel C. Owen, the Commander-in-Chief of the mob against the Mormons; I wish you to send some men from the next house with clothing, for I am naked." The lady in her philanthropy dismounted, and left him a light shawl and a certain unmentionable under garment, and passed on. So His Excellency Samuel C. Owen, who was afterwards killed in Mexico by foolishly exposing himself, contrary to orders, took up his line of march for the town, in the shawl and petticoat uniform, after his expedition against the "Mormons."

My young friends, have the goodness to use every man so, who comes into your country to mob and oppress the innocent; and LADIES, DON'T LEND HIM ANY CLOTHING.[2]

At this point, it is interesting to quote what the DHC recorded concerning Owens.

Owens saved his life only, after floating four miles down the stream, where he lodged upon an island, "swam off naked about day light, borrowed a mantle to hide his shame, and slipped home rather shy of the vengeance of God."[3]

Elder Smith's account is a delightful addition to the DHC account, but it appears he may have embellished the facts a bit.

Brigham Young often used humor in a chiding way to try to change the conduct of some of the Saints. He may have hurt some people's feelings, but he was one to speak his mind, and the ones who were not

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[1]DHC, II, 100, says four miles.

[2]Smith, address at Salt Lake City, July 24, 1854, JD, II, 24, capitals in original.

[3]DHC, II, 100.

being chided probably enjoyed the fun making.

> I think we called about one hundred and seventy-five one year ago to go on the Southern mission. Of those who responded to that call and went south, twelve or fifteen stayed; the rest have returned, I do not know whether to see their mothers or not.[1]

In an address in the Ogden Tabernacle, President Young commented on the noise from children crying and people whispering. As a result of the disturbance from the children, he said:

> I am very happy to hear the children crying when it is really necessary and they cannot be kept from it. One thing is certain, wherever we go there is a proof that the people are keeping the commandments of the Lord, especially the first one--to multiply and replenish the earth.[2]

He chided the missionaries for bringing expensive articles home with them as mementos. He told them to forget the riches of the world, and:

> If you cannot by such a course come home with shoes, come with moccassins; and if you are obliged to come barefooted, tar the bottoms of your feet: the sand sticking in the tar will form a sole; and thank God that you have arrived here in that way rather than in carriages.[3]

President Young was irked by the petty matters that members brought to him for arbitration. He told them to go to their bishops. If they knew the place of their bishops,

> . . . Brethren would not run to me about things as simple as "So-and-so has been building a fence on the line between us, and has put his polls wrong end foremost. Will you not counsel him to turn them?" And sisters are running to me about things as simple as, "Sister So-and-so's hens have laid on my premises, and they do not lay with their heads in the right direction." Does such conduct

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[1]Young, address at Salt Lake City, October 8, 1868, JD, XII, 297.

[2]Young, address at Ogden, November 13, 1870, JD, XIII, 300.

[3]Young, address at Salt Lake City, April 7, 1860, JD, VII, 230.

proceed from true knowledge among the Latter-day Saints? No.[1]

Mail

When we came to this valley, for instance, even so late as that, we had to depend upon ox teams to bring our mails and to convey intelligence from the East, and I have known it to be four, five, and sometimes as long as six months before we knew what President was elected.[2]

Manufacturing

. . . I brought a carding machine with me. It was the only one in the Territory for years, and it carded up a great deal of wool. We made up this wool into cloth and wore it.[3]

. . . We have attempted to make powder, and with perseverance and skill I have no doubt a plentiful supply can be produced here.

We are now successfully making paper. You will soon receive the Deseret News printed on paper made here. You can aid and assist in this species of home production by saving carefully your rags for the paper manufactory. In the manufacture of paper we check the outward flow of one stream of gold that has heretofore gone to enrich the Gentiles.

We are also successfully making nails. Our machinery is of the most approved kind, and can produce them in great quantities.

We can also produce our linseed oil from the flax-seed. The oil made here is of fine quality.

President Young has imported several splendid carding machines for the carding of wool. He has taken no little pains in importing the most useful machinery to meet our present wants. Is it not better to spend our means in this way than to spend it for imported goods of an inferior quality?[4]

Martyrdom of Joseph Smith

. . . When they were about to cut off his head, behold, the power of the Almighty came down, and the men stood as it were like marble statues: they could not move, but stood there like Lot's wife

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[1]Young, address at Salt Lake City, October 7, 1859, JD, VII, 279.

[2]Taylor, address at Salt Lake City, May 6, 1870, JD, XIII, 222.

[3]Young, address at Bountiful, May 17, 1868, JD, XII, 231.

[4]Wells, address at Logan, September 10, 1861, JD, IX, 62.

--not pillars of salt, but pillars of petrified corruption. The power of the Almighty came down with the vivid glare of lightning's flash, and they had no power to take his head off.[1]

. . . The mob that collected at Carthage, Illinois, to commit that deed of blood contained a delegation representing every State in the Union.[2]

. . . Were they aware of it at the seat of Government? I have no doubt they as well knew of the plans for destroying the Prophet as did those in Carthage or in Warsaw, Illinois. It was planned by some of the leading men of the nation. I have said here once before, to the astonishment of many of our own countrymen, that there was a delegate from each State in the nation when Joseph was killed. These delegates held their council.[3]

Meetings

Church meetings in the 1800s were different than they are in modern times. There was more participation from the audience, both in actions and words. The Discourses contain repeated references to what went on in the meetings. Audiences rose to their feet to show they backed Church leaders,[4] the congregation often said, "Amen," during speeches,[5] there were questions from the congregation,[6] and the men on the stand interjected comments during speeches.[7] It was the custom for a speaker to stop when he became tired, rest while the sacrament was being passed, and then resume his speech.[8] Sometimes, the speaker would continue his discourse during the sacrament.[9]

In some ways, the meetings then were not so different than they

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[1]Hyde, address at Salt Lake City, January 3, 1858, JD, VI, 154.

[2]Young, address at Tooele, Utah, August 17, 1867, JD, XII, 121.

[3]Young, address at Salt Lake City, February 10, 1861, JD, VII, 321.

[4]JD, I, 49. [5]JD, IV, 177, 212; V, 32. [6]JD, IV, 258.

[7]JD, IV, 39. [8]JD, V, 347. [9]JD, XIII, 139.

are now. For instance, Salt Lake City area residents were requested to stay away from general conference meetings so that those from distant places could find seating when they arrived.[1] The Saints had to come two hours before meeting in order to acquire seats in the Tabernacle.[2]

Music

> . . . I might here mention Elder David O. Calder, who has successfully been teaching, in Great Salt Lake City, the "Tonic Sol Fa" method of singing. He teaches three distinct classes, altogether numbering five hundred scholars, twice a week.[3]

Nauvoo

> I was called upon by the Prophet in Nauvoo to engage in temporal knocking, and we knocked one grocery bottom side up, and away it went, grog, glasses, tobacco, snuff, the Devil, and all. (Voice in the stand: "And the Devil went with it.")[4]
>
> The Prophet Joseph has been referred to, and his prophecy that this people would leave Nauvoo and be planted in the midst of the Rocky Mountains. We see it fulfilled. This prophecy is not a new thing, it has not been hid in the dark, nor locked up in a drawer, but it was declared to the people long before we left Nauvoo.[5]
>
> . . . In the days of Joseph, men would come to me, men who are now in this Church, and some of whom are in this congregation, and say, "Brother Brigham, what do you think? I went down to brother Joseph's store, and I wanted to get a gallon of molasses, eight yards of calico, a little crockery, &c., and I could not have the articles without paying the money down. Do you think that is right?" . . . My reply to such questions was, should he not be paid for his goods as well as anybody else? But the reply is, "I can go to the store of an enemy, of a man who does not profess to be a Saint, much less a Prophet, and he will trust me, though I hate to go there and run into debt."
>
> So he goes with his money to the enemy's store and buys a dress

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[1]JD, IX, 1. [2]JD, IV, 295.

[3]Young, addresses at settlements, April, May, 1863, JD, X, 224.

[4]Benson, address at Salt Lake City, September 12, 1852, VI, 248, parentheses in original.

[5]Young, address at Salt Lake City, March 16, 1856, JD, III, 257-58.

pattern, a piece of factory, some tea, a set of cups and saucers, a dozen knives and forks, boots and shoes for his wives and children, and then turns round and says, "God bless you," and "well done." But of Joseph's store it was, "God Almighty curse you, because you would not allow me to carry off your goods without pay for them."[1]

. . . the Prophet and Patriarch of the Church were murdered, and other Elders severely wounded. Hundreds of houses were burned and every kind of outrage that could be imagined was committed on the Saints; and while building this Temple the brethren had to stand guard at night; and when working they were in a manner compelled to have their weapons of defence in one hand the their tools to work with in the other.[2]

Pioneers

When we first came here, and lived on thistle roots, segos, wolf skins, and like articles of food, we considered that we were doing well . . . .[3]

. . . I have seen the time when our brethren have had to eat beef-hides, wolves, dogs and skunks. You may smile, but I can tell you that it was no laughing matter at that time, for there were many who could not get even dogs to eat. Many of the brethren in those trying times were clothed in skins of wild animals.[4]

Reformation

It is your duty to keep clean. I have given the Teachers a new set of questions to ask the people. I say to them, ask the people whether they keep clean. Do you wash your bodies once in each week, when circumstances permit? Do you keep your dwellings, outhouses, and dooryards clean? The first work of the reformation with some, should be to clean away the filth about their premises. . . .

Many houses stink so bad, that a clean man could not live in them, nor hardly breathe in them.[5]

. . . I speak of this, that you may understand that your re-

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[1]Young, address at Salt Lake City, October 8, 1855, JD, III, 120.

[2]Smith, address at Salt Lake City, November 20, 1870, JD, XIII, 296.

[3]Kimball, address at Provo, July 13, 1855, JD, III, 58.

[4]Kimball, address at Salt Lake City, July 19, 1863, JD, X, 247.

[5]J. M. Grant, address at 17th Ward School-house, October 2, 1856, JD, IV, 188-89.

> baptisms must be agreeable to the order laid down. It is not simply a man's saying, "Having been commissioned by Jesus Christ, I baptise you for the renewal of your covenant and remission of your sins," but you must be subject to your brethren and fulfil the law of God.[1]

The words quoted here are apparently the words used in the rebaptism ceremonies during the Reformation. At this time in the history of the Church, all forms of amusement and entertainment, including dancing, were stopped,[2] and the sacrament was not to be taken until the people repented.[3]

Salt Lake City

> In the year 1853 the inhabitants found it necessary to encircle this city with a wall of earth, at a cost of $34,000, which they did for the poupose of preventing the Indians stealing their horses, and to enable the small police force to protect the city from their depredations.[4]

Word of Wisdom

> . . . I think I am as well acquainted with the circumstances which led to the giving of the Word of Wisdom as any man in the Church, although I was not present at the time to witness them. The first school of the prophets was held in a small room situated over the Prophet Joseph's kitchen, in a house which belonged to Bishop Whitney, and which was attached to his store, which store probably might be about fifteen feet square. In the rear of this building was a kitchen, probably ten by fourteen feet, containing rooms and pantries. Over this kitchen was situated the room in which the Prophet received revelations and in which he instructed his brethren. The brethren came to that place for hundreds of miles to attend school in a little room probably no larger than eleven by fourteen. When they assembled together in this room after breakfast, the first they did was to light their pipes, and while smoking, talk about the great things of the kingdom, and spit all over the room, and as soon as the pipe was out of their mouths a large chew of tobacco

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[1]Kimball, address at Salt Lake City, October 12, 1856, JD, V, 203.

[2]JD, V, 23; VI, 244. [3]JD, IV, 80, 146.

[4]Smith, address at Salt Lake City, June 20, 1869, JD, XIII, 85.

would then be taken. Often when the Prophet entered the room to give the school instructions he would find himself in a cloud of tobacco smoke. This, and the complaints of his wife at having to clean so filthy a floor, made the Prophet think upon the matter, and he inquired of the Lord relating to the conduct of the Elders in using tobacco, and the revelation known as the Word of Wisdom was the result of his inquiry. You know what it is, and can read it at your leisure.[1]

. . . Many try to excuse themselves because tea and coffee are not mentioned, arguing that it refers to hot drinks only. What did we drink hot when that Word of Wisdom was given? Tea and coffee. It definitely refers to that which we drink with our food.[2]

. . . I know persons who apostatized because they supposed they had reasons; for instance, a certain family, after having travelled a long journey, arrived in Kirtland, and the Prophet asked them to stop with him until they could find a place. Sister Emma, in the mean time, asked the old lady if she would have a cup of tea to refresh her after the fatigues of the journey, or a cup of coffee. This whole family apostatized because they were invited to take a cup of tea or coffee, after the Word of Wisdom was given.[3]

There is another subject I wish to refer to. Last Sabbath this front gallery, the gentleman's gallery, was very full. After meeting was dismissed I took a walk through it, and to see the floor that had been occupied by those professing to be gentlemen, and I do not know but brethren, you might have supposed that cattle had been there rolling and standing around, for here and there were great quids of tobacco, and places one or two feet square smeared with tobacco juice. I want to say to the doorkeepers that when you see gentlemen who cannot omit chewing and spitting while in this house, request them to leave; and if such persons refuse to leave, and continue their spitting, just take them and lead them out carefully and kindly. We do not want to have the house thus defiled. It is an imposition for gentlemen to spit tobacco juice around, or to leave their quids of tobacco on the floor; they dirty the house, and if a lady happen to besmear the bottom of her dress, which can hardly be avoided, it is highly offensive. We therefore request all gentlemen attending Conference to omit tobacco chewing while here. To the Elders of Israel who cannot and will not keep the Word of Wisdom, I say, omit tobacco chewing while here.[4]

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[1]Young, address at Provo, February 8, 1868, JD, XII, 158.

[2]Young, address at Tooele, August 17, 1867, JD, XII, 117.

[3]Smith, address at Salt Lake City, March 18, 1855, JD, II, 214.

[4]Young, address delivered in New Tabernacle, Salt Lake City, May 5, 1870, JD, XII, 343-44.

> . . . Go into East Temple-street (now commonly called "Whiskey-street"), and you will see all the wickedness you can reasonably wish to. . . . There are robbery, theft, drunkenness, lying, deceiving, gambling, whoring, and murder; and what evil is there lacking?[1]

> . . . We were very urgent, a year or two ago, with regard to the Word of Wisdom, and the influence then raised made an impression on the people which caused them to forsake the use of these unnecessary articles for the time being. It was our wish then, and is still, that the money generally paid out for tea and coffee, liquor tobacco, &c., be used to send for the poor Saints and bring them to a land where they can accumulate the common necessaries of life, instead of staying in their own land, and going down to an untimely grave for want of food.[2]

BIOGRAPHICAL SKETCH OF BRIGHAM YOUNG AS COMPILED FROM HIS ADDRESSES IN THE JOURNAL OF DISCOURSES

When a man gives a speech, he reveals many details about his background and personality. Such is the case with the men who gave the addresses recorded in the first thirteen volumes of the Journal of Discourses. When a leader such as Brigham Young delivers more than three hundred speeches, the reader of those speeches devolops a definite acquaintance with the man.

The purpose of this section of Chapter 7 is to show how much material can be gathered on a piecemeal basis and put together to form a biographical sketch of a speaker in the Journal of Discourses. This sketch is about Brigham Young, but similar sketches could be developed about other speakers also. However, sketches on other speakers would probably not be as long as this one since there is not as much material

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[1]Young, address at Salt Lake City, September 1, 1859, JD, VII, 242.

[2]Young, address at Salt Lake City, October 30, 1870, JD, XIII, 277.

on them as there is on Brigham Young.

> My father and grandfather--my ancestors were some of the most strict religionists that lived upon the earth. You no doubt can say the same about yours. Of my mother--she that bore me--I can say, no better woman ever lived in the world than she was. . . .
>
> Would she countenance one of her children in the least act that was wrong according to her traditions? No, not in the least degree. I was brought up so strict, so firm in the faith of the Christian religion by my parents, that if I had said "Devil," I believed I had sworn very wickedly, no matter on what occasion or under what circumstances this might occur. If I used the name of Devil, I should have certainly been chastised, and that severely. Would my father or mother allow any of their children to say "Darn it?" Were they ever allowed to say "I vow?" No. If we had said either of these words, we should have been whipped for it. I don't say that we did not say such things when out of the sight of father and mother; but if by any means it came to their ears, we were sure to be chastised.
>
> Did I ever hear a man swear in my father's house? No, never in my life. I never heard my father or any person about his premises swear as much as to say "Darn it," or "Curse it," or "the Devil." So you see I was brought up pretty strictly. My mother, while she lived, taught her children all the time to honour the name of the Father and the Son, and to reverence the holy Book. She said, Read it, observe its precepts, and apply them to your lives as far as you can: do every thing that is good; do nothing that is evil; and if you see any persons in distress, administer to their wants: never suffer anger to arise in your bosoms; for, if you do, you may be overcome by evil. I do not know that I ever wronged my neighbour, even to the value of a pin. I was taught, when a child, not to take a pin from the door-yard of a neighbour, but to carry it into the house and give it to some of the family. Never did my mother or father countenance any of their children in anything to wrong their neighbour or fellow-being, even if they were injured by them. If they have injured me, says my father, let me return good for evil, and leave it in the hand of the Lord; he will bless me for doing right and curse them for doing wrong.[1]

> My father's name was John Young, and my mother's maiden name was Nabby How. I cannot help that. My father was a poor, honest, hard-working man; . . . He wanted to command all, and that too in righteousness. . . . When I was about twenty months old, my father moved from Vermont into the State of New York, where I lived with him until I became a man.[2]

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[1]Brigham Young, address at Salt Lake City, August 15, 1852, JD, VI, 290. Since all references from the JD in this section pertain to addresses by Brigham Young given between 1852 and 1870, only the volume and pages will be given on subsequent references.

[2]JD, IX, 109.

I do not know how to do without the liberty that my father fought for. He went into the Revolutionary army when he was fourteen years old, and stayed until the close of the war. . . .[1]

My mother died when I was fourteen years of age, and my father died a few weeks after I left the States for England, in 1839, After the driving from Missouri, he said that he did not want to live any longer.[2]

I have searched for the truth, though in my youth I was called an infidel, and I was an infidel. What to? This Bible? No, to false creeds, and to professing without possessing, as I am to-day.[3]

Brother Heber [C. Kimball] and I never went to school until we got into "Mormonism:" that was the first of our schooling. We never had the opportunity of letters in our youth, but we had the privilege of picking up brush, chopping down trees, rolling logs, and working amongst the roots, and of getting our shins, feet, and toes bruised. The uncle of brother Merrell, who now sits in the congregation, made me the first hat that my father ever bought for me; and I was then about eleven years of age. I did not go bareheaded previous to that time, neither did I call on my father to buy me a five-dollar hat every few months, as some of my boys do. My sisters would make me what was called a Jo. Johnson cap for winter, and in summer I wore a straw hat which I frequently braided for myself. I learned to make bread, wash the dishes, milk the cows, and make butter; and can make butter, and can beat the most of the women in this community at housekeeping. Those are about all the advantages I gained in my youth. I know how to economise, for my father had to do it.[4]

When I was sixteen years of age, my father said to me, "You can now have your time; go and provide for yourself;" and a year had not passed away before I stopped running, jumping, wrestling and the laying out of my strength for naught; but when I was seventeen years of age, I laid out my strength in planing a board, or in cultivating the ground to raise something from it to benefit myself. . . . I sought to use language on all occasions, that would be commendable, and to carry myself in society, in a way to gain for myself the respect of the moral and good among my neighbors. When I was invited to drink liquor, I said, as I would now say, "I am much obliged to you, but I do not use ardent spirits."[5]

I was a Bible reader before I came into this Church; and, so far as the letter of the book was concerned, I understood it. I professed to be a believer in the Bible so far as I knew how; but as for understanding by the Spirit of the Lord, I never did until I became a Latter-day Saint.[6]

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[1] JD, XIII, 317. [2] JD, VIII, 209. [3] JD, XIII, 215.
[4] JD, V, 97. [5] JD, X, 360. [6] JD, V, 73.

I was not disposed to attach myself to any Church, nor to make a profession of religion, though brought up from my youth amid those flaming, fiery revivals so customary with the Methodists, until I was twenty-three years of age, when I joined the Methodists. Priests had urged me to pray before I was eight years old. On this subject I had but one prevailing feeling in my mind--Lord, preserve me until I am old enough to have sound judgment, and a discreet mind ripened upon a good solid foundation of common sense. I patiently waited until I was twenty-three years old. I do not know that I had ever committed any crime, except it were in giving way to anger, and that I had not done more than two or three times. I never stole, lied, gambled, got drunk, or disobeyed my parents. I used to go to meetings--was well acquainted with the Episcopalians, Presbyterians, New Lights, Baptists, Freewill Baptists, Wesleyan and Reformed Methodists,--lived from my youth where I was acquainted with the Quakers as well as the other denominations, and was more or less acquainted with almost every other religious ism.[1]

When the book of Mormon was first printed, it came to my hands in two or three weeks afterwards. Did I believe, on the first intimation of it? The man that brought it to me, told me the same things; says he, "This is the Gospel of salvation; a revelation the Lord has brought forth for the redemption of Israel; it is the Gospel; and according to Jesus Christ, and his Apostles, you must be baptized for the remission of sins, or you will be damned." "Hold on," says I. . . . "Wait a little while; what is the doctrine of the book, and of the revelations the Lord has given? Let me apply my heart to them;" and after I had done this, I considered it to be my right to know for myself, as much as any man on earth.

I examined the matter studiously for two years before I made up my mind to receive that book, . . . I wished time sufficient to prove all things for myself.[2]

I came into this Church in the spring of 1832. Previous to my being baptized, I took a mission to Canada at my own expense; and from the time that I was baptized until the day of our sorrow and affliction, at the martyrdom of Joseph and Hyrum, no summer passed over my head but what I was traveling and preaching. . . .[3]

It is thirty years the 15th day of next April (though it has accidentally been recorded and printed the fourteenth) since I was baptized into this Church. . . .[4]

. . . I recollect the Sunday morning on which I was baptized, in

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[1]JD, VIII, 37-38. [2]JD, III, 91. [3]JD, IV, 34.

[4]JD, IX, 219. CHC, I, 288n, and DHC, I, 297n, both list this date as the 14th of April. However, in another quote (JD, XIII, 211), President Young says he was baptized on a Sunday. Reference to a calendar for 1832 shows that April 15 was a Sunday, not the 14th.

my own little mill stream; I was ordained to the office of an Elder before my clothes were dry upon me. I passed the day in meeting, and one week from that day I had the pleasure of meeting with and preaching to a large congregation.[1]

My father and step-mother embraced the plan of salvation as revealed through Joseph the Prophet; and four of my brothers, five sisters, and their children and their children's children, almost without exception, are in this Church . . . .[2]

After joining the Church, mission activities occupied much of Brigham Young's time.

I used to travel without purse or scrip, and many times I have walked till my feet were sore and the blood would run in my shoes and out of them, and fill my appointments--go into houses, ask for something to eat, sing and talk to them, and when they would commence questioning, answer them. Converse with them until they have given you what you want, bless them, and, if they wish, pray with them, and then leave, unless they wish you to stay longer.[3]

The second time I went to Canada, which was after I was baptized, myself and my brother Joseph travelled two hundred and fifty miles in snow a foot and a half deep, with a foot of mud under it. We travelled, preached, and baptized forty-five in the dead of winter. When we left there, the Saints gave us five York shillings with which to bear our expenses two hundred and fifty miles on foot, and one sister gave me a pair of woollen mittens, two-thirds worn out. I worked with my own hands and supported myself.[4]

Sister Vilate Kimball knows that I felt so when I buried Miriam, my first wife. Heber C. and Vilate Kimball were as kind to me at that time, when I was a stranger and penniless, as I have been to sister Fanny.[5]

You have frequently heard me refer to my poverty when I moved to Kirtland in the fall of 1833. Not a man ever gathered with the Saints, so far as I have known, but had more property than I had. When I came into the Church I distributed my substance and went to preaching, and when I gathered with the Saints I had nothing. I then said I would not work to build up a Gentile city. Other mechanics went from Kirtland to different cities to get employment. I said to them, I will work here, if I do not receive one farthing for my labour and have to beg my bread, and I will assist in building up this place, and will make many dollars to your one by so doing. I did; for when I started to the West, on the 5th of the following

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[1]JD, XIII, 211. [2]JD, IV, 281. [3]JD, XIII, 89.

[4]JD, VII, 229. [5]JD, VII, 175.

May, I could have bought what almost the whole of them had made during the winter. . . . I went to work for brother Cahoon, one of the Kirtland Temple Committee. He had little or no means, and only a shell of a house. I helped him, and the Lord threw things in his path, and he paid me for my labour.[1]

When I went to Kirtland, I had not a coat in the world, for previous to this I had given away everything I possessed, that I might be free to go forth and proclaim the plan of salvation to the inhabitants of the earth. Neither had I a shoe to my feet, and I had to borrow a pair of pants and a pair of boots. I staid there five years, and accumulated five thousand dollars.[2]

. . . Joseph said: "come up;" and I went up the best I could, hiring Brother Kimball to take my two little children and myself and carry us up to Kirtland. In those days provisions and clothing were as dear as they are now in this place; and a mechanic in that country who got a dollar a day and boarded himself was considered rather an extra man.

. . . . . .

I stayed in Kirtland from 1833 till 1837; I preached every summer. . . . When I left there for Missouri, I left property worth over five thousand dollars in gold, that I got comparatively nothing for.[3]

In 1834, brother Joseph Smith the Prophet, started with a company from the State of Ohio, picking up others as he passed through various States on his route until he arrived in Missouri. . . . On my return, many friends asked me what profit there was in calling men from their labor to go up to Missouri and then return, without apparently accomplishing anything. "Who has benefited?" asked they. . . . I told those brethren that I was well paid--paid with heavy interest--yea that my measure was filled to overflowing with the knowledge that I had received by travelling with the Prophet.[4]

Now will it cause some of you to marvel that I was not ordained a High Priest before I was ordained an Apostle? Brother Kimball and myself were never ordained High Priests.[5]

When I left the State of Missouri, I had a deed for five pieces of as good land as any in the State, and I expect to go back to it.[6]

I recollect when I left, to go to England, I was unable to walk twenty rods without assistance. I was helped to the edge of the river Mississippi and carried across. When brother Kimball and I started on our journey there was a struggle between us and the

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[1]JD, VIII, 277-78. [2]JD, II, 128. [3]JD, XI, 295.

[4]JD, X, 20. [5]JD, I, 136. [6]JD, IX, 142.

powers of earth and hell whether or not we should accomplish our mission. We were in the depths of poverty, caused by being driven from Missouri, where we had left all. I recollect that one of my own sisters pitied my condition and situation; she was sorry for me, and said, "Brother Brigham, what necessity is there for you to go to England while you are sick? Why not tarry here until you are well?" I said to her, as I started off one morning, "Sister Fanny, I never felt better in my life." She was a very eccentric woman and, looking at me, with tears in her eyes, she said, "You lie." I said nothing, but I was determined to go to England or to die trying. My firm resolve was that I would do what I was required to do in the Gospel of life and salvation, or I would die trying to do it. I am so to-day.

We landed upon the shores of England, and then I felt that the chains were broken, and the bands that were upon me were burst asunder. Twelve months and sixteen days a few of the Twelve and Seventies tarried in England. In these twelve months and sixteen days, under my supervision, between eight and nine thousand persons were baptized (though some apostatized) before we left, the Churches were organized, the emigration prepared, ships were chartered and companies sailed out. When I landed in Liverpool I had six bits, with which I purchased a hat. In twelve months and sixteen days one of the finest vessels in the harbor tied up eight days to carry myself and brethren across the water. The agents of the vessel said such a thing had never been done before, but they were urgent and anxious to oblige us, for we had chartered and fitted out several vessels, and as our emigration promised to be a large business they wanted to carry us home. In that twelve months we had printed five thousand copies of the Book of Mormon, three thousand hymn books, and commenced the Millennial Star; over sixty thousand tracts had been printed and sent by the hands of the Elders to many of the houses in the towns they visited or distributed in their meetings; . . . Besides doing what I have already mentioned in that twelve months I sustained several families while there, and preserved them from starvation and death. . . . I do not recollect of spending more than one penny, needlessly, while in England, and that was for a bunch of grapes while passing through Smithfield market, Manchester. When I took them in my hand I saw women passing through the market who, I knew, were suffering through hunger, and who probably perished and died. I felt that I ought to have given that penny to the poor. Whenever I went from my office, if I neglected to take my pocket full of coppers to give to the poor mendicants which are everywhere to be met with, I would return to the office and take a handful of coppers from the drawer, and as I walked along would give something to such objects of pity and distress as I met, and pass on without being hindered by them. We organized the Church, we ordained two patriarchs, and from that time we have been gathering the poor.[1]

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[1] JD, XIII, 211-12.

When brother Heber C. Kimball and I were on the way to England, and were left in a little place called Pleasant Garden, I know, as I know I live, that we had no more than thirteen dollars and fifty cents. This was all we had, that we knew anything about. In the course of the journey, we paid out just about eighty-six dollars, as near as I can recollect, for conveyance, food, and lodging, always finding just money enough in my trunk to pay each bill; and when we arrived at Kirtland Corners, we had just the York shilling left.[1]

When I went to England the brethren and sisters would not have me to shave on the Sabbath, they would pay any price to have me shave on Saturday. Said I, "I will shave on Sunday morning, if I have no time to do so on Saturday." I told them that I did not come there to learn their customs and traditions, but to teach the people the Gospel of salvation.[2]

I have frequently related a circumstance that transpired while I was in England. After I recovered from the sickness which distressed me during the voyage across the ocean, my appetite became unusually good. I was invited to what is known in that country as a tea-party. Fourteen of sat down at the table, which was about two and a half feet across; but not a knife, fork, plate or spoon could be seen, with the exception of the plate in the middle of the table, with some beautiful ham upon it, swimming in the gravy. I said to myself, "I would like a piece of that ham if I had any way to eat it; but I have no plate nor knife and fork." By and by a native elder set down his cup on one knee, his bread and butter on the other; and putting his hand in his pocket, pulled out his knife, opened it, and reaching over his bread and butter, took a piece of ham and slipped it on to his bread. I said to myself, "I can do that as well as you;" but I took out my knife before I put down my cup, reached over to the plate and took a fine piece of ham; although I was afraid I would get a little gravy on my clothes in doing so. If I had had a plate it would certainly have been much better; but I got along very well without even greasing my clothes. "Now," said I, "that is worth money to me; I have learned something."[3]

. . . when we arrived in London I preached in the first meeting we held after our arrival, and how many do you think there were present to hear me? Thirty had been baptized, but brothers Kimball, Woodruff, and Geo. A., the man who owned the small room that we had hired, and, I think, two other persons, comprised the congregation. I preached as well as I could, though it was pretty hard work to pump when there was no water in the well. Brother Kimball and I staid there eleven days, and when I left the little meeting-house was crowded to overflowing.

. . . . . .

I know that when I have travelled with some of the Twelve, and

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[1] JD, VIII, 337. [2] JD, III, 324. [3] JD, XIII, 154.

one of them has asked for breakfast, dinner, supper, or lodging, we have been refused dozens of times. Now, you may think that I am going to boast a little; I will brag a little of my own tact and talent. When others would ask, we would often be refused a morsel of something to eat, and so we would go from house to house; but when I had the privilege of asking, I never was turned away--no, not a single time.

Would I go into the house and say to them, "I am a 'Mormon' Elder; will you feed me?" It was none of their business who I was. But when I asked, "Will you give me something to eat?" the reply was, invariably, "Yes." And we would sit, and talk, and sing, and make ourselves familiar and agreeable; and before our departure, after they had learned who we were, they would frequently ask, "Will you not stay and preach for us?" and proffer to gather in the members of their family and their neighbours; and the feeling would be, "Well, if this is 'Mormonism,' I will feed all the 'Mormon' Elders that come."[1]

I returned again in two years, and found that I had spent hundreds of dollars, which I had accumulated on my mission, to help the brethren to emigrate to Nauvoo, and had but one sovereign left. I said I would buy a barrel of flour with that, and sit down and eat it with my wife and children, and I determined I would not ask anybody for work, until I had eaten it all up. Brother Joseph asked me how I intended to live. I said, "I will go to work and get a living." I tarried in Nauvoo from the year 1841 to 1846, the year we left. In that time I had accumulated much property, for the Lord multiplied everything in my hands, and blessed all my undertakings.[2]

I swore in Nauvoo, when my enemies were looking me in the face, that I would send them to hell across lots, if they meddled with me; and I ask no more odds of all hell to-day. If they kill me, it is all right; but they will not until the time comes; and I think that I shall die a natural death; at least I expect to.[3]

At the death of Joseph, when the Twelve returned to Nauvoo, to use a comparison, the horses were all harnessed and the people were in the big carriage, and where were they going? They did not know. Who would gather up the lines and guide the team? No man would step forward, until I did. There was not one of the Twelve with me when I went to meet Sidney Rigdon on the meeting ground. I went alone, and was ready alone to face and drive the dogs from the flock.[4]

When I met Sidney Rigdon, east of the temple in Nauvoo, I knew then what I now know concerning the organization of the Church, though I had told no man of it. I revealed it to no living being, until the pioneers to this valley were returning to Winter Quarters.[5]

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[1] JD, IV, 304-05. [2] JD, II, 19. [3] JD, V, 78.

[4] JD, VIII, 317. [5] JD, VIII, 197.

Brother Carrinton's testimony proves to you that men's eyes are liable to be deceived. It may appear strange to some that he could not tell me from Joseph Smith, when I was speaking in the stand in Nauvoo during the October Conference of 1844.[1]

I feel to-day as I did in Nauvoo, when Sidney Rigdon and others intended to ride the Church into hell. I told them that I would take my hat and the few that would go with me and build up the kingdom of God, asking no odds of them.[2]

In the year 1845 I addressed letters to all the Governors of States and Territories in the Union, asking them for an asylum, within their borders, for the Latter-day Saints. We were refused such privilege, either by silent contempt or a flat denial in every instance.[3]

Some of us worked in the Temple in Nauvoo until about five days before we left, which gave us but little opportunity for outfitting, though many were crossing the river before that time.

If I remembered rightly, I then owned one span of horses and a buggy that brother Daniel Spencer gave me. I traded for waggons, other things that I needed, and for an old horse. I then had three horses and three waggons. . . . Suffice it to say, we left our houses and lands and thousands and thousands of bushels of grain.[4]

I had accumulated thousands of dollars' worth of property, and had to leave it in the hands of the mob, and, said I, "Eat it up, destroy it, or burn it down, as quick as you please, for 'the earth is the Lord's and the fulness thereof.'"[5]

When I came into this valley [Utah] I owed for my outfit; I had but little; I do not think that one-third of my family had shoes to their feet, and I had no leather from which to make shoes.

We came with what we had, and I borrowed oxen from one man, and horses from another, which I have since paid for, besides paying thousands of dollars for my poor brethren who could not pay.[6]

To me, as an individual, it is no matter whether you build a temple [in Utah] or not; I and my brethren have received our endowments, keys, blessings--all the tokens, signs, and every preparatory ordinance, that can be given to man, for his entrance into the celestial gate. [This was stated in 1853.][7]

Five years ago I told them that I should be Governor as long as the Lord wanted me to be, and that all hell could not remove me.

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[1] JD, V, 57-58. [2] JD, IX, 289. [3] JD, XI, 18.

[4] JD, V, 337. [5] JD, II, 20. [6] JD, III, 331.

[7] JD, I, 278.

They have tried during those five years to remove me, and I have had to appoint a Secretary for this Territory three times in that period; for the ones appointed by the President absconded from the Territory. [This in 1857.][1]

Allow me here to say to the Saints, that I have accumulated a great amount of wealth in my time; and I call upon all who are acquainted with me, to bear witness, if they can, that I have ever distressed a man for what he owes me, or crowded any person in the least. . . . Have I ever taken a brother by the throat and said--"Pay me that thou owest me?" No. But I have stacks of notes against them, amounting to over thirty thousand dollars.[2]

I have fed fifty Indians almost day by day for months together. I always give them something, but I never forget to treat them like Indians; and they are always mannerly and kind, and look upon me as their superior.[3]

Two weeks ago this day, we met with the people in the city of St. George, situated in what is called "Mormon Dixie."

. . . . . .

Suffice it to say that in the short space of thirty days we travelled some eight hundred and fifty miles and held thirty-nine meetings. I spoke in all the meetings except one . . . .[4]

I am a great coward myself, I do not wish to rush into danger imprudently.

. . . . . .

. . . therefore I calculate to carry with me proper weapons of defence, that if a man should aim a blow at my person to take away my life, before he is aware, he himself is numbered with the dead. I have always been thus prepared for years.[5]

Much of Joseph's policy in temporal things was different from my ideas of the way to manage them. . . . He passed through forty-seven lawsuits . . . .

I do not employ lawyers, unless they are my brethren; and I seldom have occasion for employing them.[6]

If I borrowed one hundred dollars, or fifty, or if I had five dollars, it almost universally went into the hands of brother Joseph, to pay lawyers' fees and to liberate him from the power of his enemies, so far as it would go. Hundreds and hundreds of dollars that I have managed to get, to borrow and trade for, I have handed over to Joseph when I came home. That is the way I got help, and it was good for me, it learned me a great deal, though I had learned, before I heard of "Mormonism," to take care of number one.[7]

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[1] JD, V, 128-29. [2] JD, I, 340. [3] JD, VI, 329. [4] JD, X, 170.

[5] JD, I, 105-06. [6] JD, VIII, 16. [7] JD, IV, 34.

I had the promise, years ago, that I never should apostatize and bring an evil upon this people. God revealed that through Joseph, long before he died . . . .[1]

I have been driven, and had to leave my home five times on account of my faith in the Gospel of our Saviour . . . .[2]

. . . I never went to school but eleven days in my life, and that until I commenced to preach the Gospel I had to work hard every day for my bread, I have made some improvement.[3]

I do not profess to be extensively versed in historical lore, still I expect to be able to relate a small portion of my own history to you this morning . . . .[4]

But I am proud to say of my religion, I have studied it faithfully for twenty-two years, day and night, at home and abroad, upon the rivers, and upon the lakes, when travelling by sea and by land; have studied it in the pulpit; from morning till night; whatsoever might be my pursuit, I have studied it with as close an application as any college student ever did any subject he wished to commit to memory; and I can say I have only just got into the A B C of it; it leads the vision of my mind into eternity.[5]

. . . I have never professed to be a very religious man; . . . but I will not ask my Father in heaven to deal any more kindly with me than I deal with my brethren.[6]

I am decidedly in favour of practical religion--of every-day useful life.[7]

Among various other occupations I have been a carpenter, painter, and glazier, and when I learned my trades and worked, both as journeyman and master, if I took a job of painting and glazing, say to the amount of one pound sterling, or five dollars, and through my own carelessness in any manner injured the work or material, I considered it my duty to repair the injury at my own expense.[8]

In my young days I had to quit the business of painting purely because I had either to be dishonest or quit; and I quit.[9]

I am not a visionary character nor subject to excitement in my feelings. My life, you know, is an even continuation; and I hope it will be until I lay down this tabernacle.[10]

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[1] JD, IX, 142. [2] JD, V, 5. [3] JD, XIII, 149-50.

[4] JD, I, 103. [5] JD, I, 39. [6] JD, III, 330.

[7] JD, V, 3. [8] JD, III, 323. [9] JD, IX, 29.

[10] JD, V, 353.

. . . I have trained myself to go to sleep when I get ready, and when I am in good health, as a general thing, in about one minute I can be fast asleep.[1]

I am not a good walker, though I have walked a great deal in the course of my life, but it is not natural to me to be a great walker. I have walked much during my missions to preach the Gospel . . . .

When I was in England I found that I was poor at walking, in comparison with the females there. . . .

In England I could walk comfortably with the men, but if the women undertook, they could easily out do me in walking.[2]

How I have had the headache, when I had ideas to lay before the people, and not words to express them; but I was so gritty that I always tried my best.[3]

. . . never, in the days of my life, have I hurt a man with the palm of my hand. I never have hurt any person any other way except with this unruly member, my tongue.[4]

But I have not yet attained to perfect confidence in myself in all circumstances, neither has God in me . . . .[5]

. . . if guilt before my God and my brethren rests upon me in the least, it is in this one thing--that I have revealed too much concerning God and his kingdom, and the designs of our Father in heaven.[6]

If I had the influence that the wicked accuse me of, I would straighten up the perverse among this people, and bring that Zion we see in vision.[7]

Plurality of wives is not designed to afflict you nor me, but is purposed for our exaltation in the kingdoms of God. . . .

Some of these my brethren know what my feelings were at the time Joseph revealed the doctrine; I was not desirous of shrinking from any duty, nor of failing in the least to do as I was commanded, but it was the first time in my life that I had desired the grave, and I could hardly get over it for a long time.[8]

A great many men and women have an irrepressible curiosity to know how many wives Brigham Young has. I am now going to gratify that curiosity by saying, ladies and gentlemen, I have sixteen wives. If I have any more hereafter it will be my good luck and the

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[1] JD, III, 249. [2] JD, IV, 102. [3] JD, V, 96.
[4] JD, I, 108. [5] JD, IV, 284. [6] JD, VIII, 58.
[7] JD, VII, 338. [8] JD, III, 266.

blessing of God. "How many children have you, President Young?" I have forty-nine living children, and I hope to have a great many more. Now put that down. I impart this information to gratify the curiosity of the curious.[1]

I have a large family of children, many of them small, and yet I do not think that you ever saw even four children in one family live together with so little contention. . . . I seldom give a child a cross word; I seldom give a wife a cross word; and I tell my wives never to give a child cause to doubt their word.[2]

I have plenty on hand, and shall have plenty, if I keep giving away. More than two hundred persons eat from my provisions every day, besides my own family and those who work for me.[3]

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[1] JD, XIII, 173. [2] JD, VIII, 74. [3] JD, III, 332.

Chapter 8

SUMMARY

The twenty-six volumes of the Journal of Discourses have been used for about one hundred years now as sources for doctrinal and historical information pertaining the The Church of Jesus Christ of Latter-day Saints. During that time, there has been apparently no determination made of just how much historical information there is in the Discourses and how accurate such information is. Although a general index to the Discourses was compiled by the Brigham Young University Library in 1959,[1] there was no index that dealt specifically with history in those volumes.

The purpose of this study was to find historical information in the Discourses, index it to make it easily retrievable, and evaluate it for accuracy. This is purely a historical study, and it does not deal with doctrinal matters.

Due to the mass of material contained in the complete set of the Discourses (about 10,000 pages of addresses and sermons), this study was limited to the first thirteen volumes of that work.

The Discourses were read, page by page, to find both large and small items of historical significance. The items were indexed in an alphabetical, cross-referenced card file which grew to more than 3,000

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[1] Index to Journal of Discourses (Provo, Utah: Brigham Young University Library, 1959).

entries. Information was filed according to names of people, places, events, and general subject headings.

In the first thirteen volumes of the Discourses, 824 addresses are recorded. They were delivered by thirty-two men, most of whom were prominent leaders in the Church and who had had extensive personal contact with events in early Church history. In indexing historical information from these speakers, it was found they had considerable to say about Church events. The information is generally accurate except it contains some discrepancies because the speakers gave it as reminiscences of earlier happenings. Also, the addresses were given extemporaneously, thereby adding to the margin of error.

It was not anticipated, when this study was begun, that anything startlingly new would be uncovered. After all, the Discourses have been around for about one century now, and they have been read by thousands of Church members and historians. As anticipated, nothing of great moment was discovered. Indeed, some of the items that were indexed have already been extracted and used by various authors and historians in their works. Much was uncovered in the way of small items which were seemingly so insignificant that they have never been indexed before. When put together, these small items, along with the larger ones, form more complete pictures of various historical events. In some cases, the items in the Discourses serve to straighten out information which is erroneously given elsewhere. Such is the case with the baptism date of Brigham Young which is listed as April 14, 1832, in the History of The Church of Jesus Christ of Latter-day Saints and in A Comprehensive History of The Church of Jesus Christ of Latter-day Saints. In the Discourses, Brigham Young states that the date was April

15 and that it had erroneously been recorded elsewhere as the 14th.[1] He further states that he was baptized on a Sunday, and a check of an 1832 calendar shows that April 15 was indeed a Sunday, thereby indicating that the April 15 date is indeed correct.

The conclusions drawn from this study are:

1. There is a wealth of historical information contained in the first thirteen volumes of the Journal of Discourses as evidenced by the more than 3,000 entries in the card file system which was generated as a result of this study.

2. The historical information is, by and large, accurate but must be evaluated in light of certain factors such as background of the speakers, length of time from historical event to the actual speeches, and the extemporaneous nature of the speeches.

3. The historical information can be found through the use of an index such as the one resulting from this study. The remaining thirteen volumes of the Discourses should be indexed in like manner to provide a complete historical reference to all of the volumes of the Discourses.

It is hoped that an historical index to the Discourses may sometime be printed, but until the remaining thirteen volumes are dealt with, the historical index for the first thirteen will not be printed.

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[1]Brigham Young, address at Salt Lake City, February 16, 1862, Journal of Discourses (26 vols.; Liverpool, England, 1855-86), IX, 219; compare with, Joseph Smith, History of The Church of Jesus Christ of Latter-day Saints, ed. B. H. Roberts (2d ed.; Salt Lake City: Deseret Book Co., 1965), I, 297n; and B. H. Roberts, A Comprehensive History of The Church of Jesus Christ of Latter-day Saints (Provo, Utah: Brigham Young University Press, 1965), I, 288n.

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A STUDY OF EVIDENCES RELATED TO LDS CHURCH HISTORY AS REFLECTED IN VOLUMES I THROUGH XIII OF THE JOURNAL OF DISCOURSES

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ABSTRACT

The Journal of Discourses has been generally accepted for about one hundred years as a source for miscellaneous doctrinal and historical information pertaining to The Church of Jesus Christ of Latter-day Saints. Although a comprehensive index has been published, there apparently has been no work done to determine how much historical information is available in the Discourses or how accurate such information is. This study was designed to provide information in these areas for the first thirteen volumes of the Discourses.

The volumes were searched for historical items, and everything found was indexed in an alphabetical card file which grew to more than 3,000 entries. This is an indication of how much historical information is in those volumes. A random comparison with standard Church histories revealed that the information in the Discourses is generally accurate and, in many cases, provides additional light on historical events. The information is not without error since it was presented in speeches given extemporaneously, often many years after the fact. Nevertheless, it is information to which all Church historians should have access.

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