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BRIGHAM YOUNG'S PHILOSOPHY OF HISTORY

A Thesis Submitted to the
Department of History
Brigham Young University
Provo, Utah

In Partial Fulfillment
of the Requirements for the Degree of
Master of Science

by

H. Carleton Marlow

July 1959

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INTRODUCTION

The subject of this thesis, Brigham Young's Philosophy of History, is an outgrowth of one of the interests of the author in the area of intellectual history of western America. This area of western intellectual history has had very little work done in it, thus it is an area which promises fructification. The usual approach to western intellectual history is to relate the impact of eastern ideas upon the western environment or some modification of the Turner thesis. A definite position in relation to these theories has been taken by the author, which position is, that there appears to be a need for a reinterpretation or elucidations of the impact of the intellectual forces, their significance, and what changes, if any, they have made in the transformation of the west. The subject of this thesis is one work of a series wherein the author plans to acquire a degree of competency concerning the interplay of economic, religious, social, and political forces at work producing a western culture and people.

The prodigious intellect of Brigham Young is clearly revealed in his works, which have survived him, when and if one of some mild intelligence undertakes a systematic coverage of this ambulatory Mormon theologian's ideas concerning the history of this earth, or other earths, and of the realm designated as the supernatural. Since the first day he joined the Church of Jesus Christ

of Latter-day Saints, peripateticness characterized his life. As he pragmatically manipulated the problems he faced while a mortal man, he lacked sufficient time to study the great philosophers and theologians or to gain the wisdom which the learned men of the earth had to offer. Nor had he the time to organize his ideology into a systematic composition. Therefore, when a person attempts to systematize the thoughts of Brigham Young, he must glean these thoughts and ideas from Brigham Young's sundry works.

The philosophy of history held by Brigham Young pervaded a large area and influenced a sizeable number of people, "Mormon" and "Gentile," in the intermountain area, not to mention its promulgation in the newspapers, by the missionaries, and by other means in the United States and other nations. In the west, Brigham Young presented his ideas rhetorically as he travelled to Mormon settlement after Mormon settlement. Nearly thirty years of his life were consumed in this elocutionary art. The lingering effects of his efficacy are evident today among many Mormons.

The "Lion of the Lord," as Brigham Young was sometimes called, has been the topic of numerous research projects in the form of biographies and political, economic, and theological ideas. The accounts run the gauntlet from pro-prejudiced to con-biased, but no researcher has yet produced Brigham Young's philosophy of history. This thesis is, therefore, dedicated to such a task.

As the first premise of an uncompleted syllogism, the statement, "every writer has his bias," receives laudations from nearly every person. The special bias or interest maintained in

writing the philosophy of history of Brigham Young is undifferentiated objectivity, even at the expense of placing all other bias in a non-consequential category.

The source material for this thesis has been limited to the works of Brigham Young published in the Journal of Discourses which is the major source material on his ideas since 1850. The view of history maintained by Brigham in these volumes will be described in an objective, factual account rather than to determine which of the environmental influences possibly influenced him and which of these were the more forceful influences in the formation of his views. After the "ground work" has been completed, others may wish to attempt to trace the roots, a highly specialized task, of his ideas.

This thesis is an expository work rather than a critical analysis of Brigham Young's philosophical and theological position. The ultimate conclusions which might or might not be suggested by his philosophical and theological statements and ideas will be either mentioned in a footnote and/or an appendix or left to the finite thinking of the many and diverse speculators such as the present-day theologians and philosophers.

The "narrator point of view" which characterizes this thesis, with the exception of the first chapter on method, is either the first-person narrator, the dramatic narrator, or a combination of the two types. The desire to relate to the reader the forcefulness of Brigham Young and his ideas suggested the first-person

narrator. This form of narration allows the narrator (Brigham Young) to be "the principle character who describes with unchallenged authority his own sensations and ideas."¹ In order to achieve the first-person narrator effect, the author of this thesis has used the dramatic narration which allows the main character, who is Brigham Young, to present his ideas with little or no comment by the author. The advantage of the dramatic narration helps to attain the effect of impersonal objectivity which "appeals to the scientific temper of our times,"² and fortifies the author's attempt to maintain his bias of undifferentiated objectivity.

Following this introduction in which the problem has been defined, limited, and the sources to be used elucidated, the examination of Brigham Young's philosophy of history will begin with an analysis of Brigham Young's logic or method of reasoning whereby he arrived at his profundity. When "what truth is" has been clarified, and the means used by Brigham Young to formulate his conclusions have been described accurately and concisely, the philosophy of history of Brigham Young will be more easily understood.

Allied with the careful analysis and synthesis of the thinking processes of Brigham Young will be his ideas concerning the psychic processes of man's mind.

¹K. L. Knickerbocker and H. Willard Beninger, Interpreting Literature (New York: Henry Holt and Company, 1957), p. 115.

²Ibid., p. 116.

The next section of the thesis will be devoted to a discussion of Brigham Young's idea about the governing law, composition. The law of composition, as the law of progression, is the force of regularity which governs, controls, and guides all things which are independent in their sphere. The overall law of composition and its antithesis, decrease, form the basic bi-directional course of every individuated object which is in constant flux. The law of polygyny and the Priesthood are mere expressions of this law as it operates among objects of form.

Following the description of composition, man will be central in the discussion of the philosophy of history of Brigham Young. Man in his mortal state is the focus of attention of the law increase and its antithesis, decrease. From his birth as a spirit, and from his birth in mortality, all things in his background or immediate foreground are to convince him of the value of increase and to gain his loyalty to this eternal principle.

According to Brigham Young, a God's life is one eternal round. As a God who is faithful to the principle of increase, He with His wife procreates spiritual bodies containing intelligences. When they mature, the parents come to an organized earth and prepare tabernacles for these spirit children. The God's concern that each child learns the value of increase is seen as the God helps shape the political, social, economic, and religious environment of people, nationally and individually.

The concluding chapter will illustrate the use to which

Brigham Young put his philosophy of history. The impact of his philosophy of history was measurably greater because he applied his basic principles to the contemporary events. The Declaration of Independence, the Restoration of the fullness of the Gospel, prophets, and priesthood, polygyny, slavery and the Indians are a few of the many items of his day to which he pointed as having eternal significance and which proved the hand of God working in the history of man according to the established eternal laws. With the termination of the preceding introduction, this thesis proceeds with Brigham Young's Philosophy of History.

CHAPTER I

THE REASONING PROCESSES OF BRIGHAM YOUNG AND HIS VIEWS OF MAN'S MENTAL PROCESSES

Brigham Young accepted a body of absolute truth or laws which ruled the heavens, the Gods, men and the lower spheres of the hierarchy of matter.¹ The governing power inherent in this body of laws ruled all the physical particles as well as the psychological realms of all thinking and volitional creatures; phenomenal and noumenal areas each were governed by set particular laws.² The maintenance and sustenance of all particles of matter in a regularity, a conformity, and a constancy betrayed the nature of the sovereignty of the heavens. It was science or rigid law! the laws were not mere apparitions but were as exact and real as the mathematical laws which applied to motion, time and place, and to quantity.³ Eternal knowledge of everything came by enlightened

¹Brigham Young, Journal of Discourses (Liverpool, England: Horace S. Eldredge, 1871), XIII, 281. Hereafter referred to by volume and page number.

XI, pp. 43, 122.

I, p. 1.

XIV, pp. 280-281.

IX, p. 330.

X, p. 333.

²XI, p. 122.

³XIII, pp. 305-307.
See appendix I.

understanding about the law which governed it. The principles were supreme, the only valid fountain of truth.

The sphere immediately below the laws was the realm of the Gods, who were independent and perfected in their individuated and animated form. As scientific beings, they lived by science and law and were made what they were by law. By the law they were, and would remain to all eternity because of their faithful adherence to law.¹ Although the Gods were governed by the absolute laws, they had free access to the sphere of law whereas man was once removed from a direct, clear, concise, and accurate knowledge of the eternal cosmic system. Any knowledge of this constant normalcy which had or would be had by man came from God, the Father of that particular man, by revelation or inspiration.² Law governed the intellectual intercourse between God and Man. Even though man was in a state of intellectual depravity, he had, by law, received a capacious mind, but its function, while in the mortal state, would be such so as to prevent it from comprehending eternity or of fathoming the First Cause.³

¹XIII, p. 307.

²VIII, p. 205.
 II, pp. 2-3, 300-301.
 XIII, pp. 148, 305-307.
 XI, p. 123.
 IV, p. 266.

³VII, p. 284.

Once man recognized that the source of truth was in a realm of absolute laws and that he was intellectually depraved, then he would understand that his approach to truth, knowledge, principle or law was through a mediator, his Father-God. All knowledge which man ever had or would receive was relayed through the Deity. He was indebted to God for his idea of an apron made of fig leaves, for the steamboat, the sewing machine, and the plow, for instances, for there was nothing original with man.¹ Law bound God to communicate with man. If man responded properly, he transformed his position as patient to one of an agent; and the effect, in this cause and effect relationship, was more enlightenment from God by the minister of God, the Holy Ghost, who dispersed His influence through all God's works.² The Holy Ghost was the minister of God and Christ "to bring truth to our remembrance, to reveal new truths to us, and teach, guide, and direct the course of every mind."³ In

¹XIII, pp. 305-307.
II, pp. 300-301.

"If we could perceive and fully understand that all the ability and knowledge we have, every good we possess, every bright idea, every pure affection, and every good vision of mind from our infancy to the present time, are all the free gift of the Lord, and that we of ourselves have nothing original, we should be much better prepared and far more ready to act faithfully and wisely under all circumstances."

²I, pp. 50-51.
VI, pp. 95-98.
VII, p. 285.

³VI, p. 98.

its operation, the Holy Ghost, used perceptual (inductive approach) techniques and/or touched the rational faculties (deductive approach) when he quickened and vivified the understanding of man concerning principles and their operations past, present, and future.¹

The places of deposit for many of the eternal laws divulged to man by his Mediator, according to Brigham Young, were the Bible, the Book of Mormon, the Pearl of Great Price, and the Doctrine and Covenants.² Yet these seemingly self-explanatory truths were engulfed in a form of ambiguity which only was clarified by the expurgating power of the Spirit of God.³ After an extensive perusal of these books, man deduced many principles such as God working in the history of the earth, the setting up of His kingdom in the last days, which explained the history of this earth.⁴

Inductively, man obtained other principles which were not in these volumes, with the help of the Holy Ghost, as did Brigham Young, by a careful observation of the happenings to man. One such example was the traditional rational argument to prove God.

¹II, p. 22.
XIII, pp. 305-307.
XII, pp. 111-112.

²XIV, p. 70.

³III, pp. 335-336.

⁴I, pp. 243-245.

Basically the main premises were: (1) there is something (or I actually exist, and I am aware that I exist), (2) man never comes from nothing; therefore, he must be produced from something, (3) nothing can produce man from something; therefore, there must be something to produce man; or the conclusion may be altered by saying that thinking things never come from non-thinking things; therefore, there were thinking things which produced man. The traditional rational approach to prove the existence of Deity is a syllogistic polarity. The negative position in this particular type of syllogistical reasoning is a "non-existent" in the philosophy of Brigham Young, yet it is consistent with his basic position on opposition.¹

Brigham Young felt that man was consciously aware that he existed, that he was alive and possessed sensuous and psychic faculties. "Man thinks; therefore, man is"² summed up his belief that each man was consciously aware of his animation and feelings. Thus, something existed or man was aware that he existed.³ All space was filled with matter, consequently, there was no empty space nor any "nothing." Thus man came from something rather than nothing. The third argument, i.e., "thinking things do not come

¹"Nothing" does not have existence. It is a "straw man" to oppose something.

²II, p. 135.

³VII, p. 284.

from non-thinking things," was stated by Brigham Young as one of his natural principles:¹ All men were of the same species. When a genealogical trace was compiled from son to father to grandfather and so on until Adam was reached, all of those observed were of one species. "Like begets like," or the sexual procreation process was the only means whereby men obtained a mortal existence. Thus, God, a thinking being, fathered Adam and Eve, thinking beings, and consequently all the rational entities upon the earth called men.² By use of the personification argument, a deductive conclusion already concluded was inductively proved; or a conclusion was reached inductively of an anthropomorphic Deity.³

¹IV, pp. 202-203.

A natural principle is a scientific law according to Brigham Young.

²XII, pp. 111-113, 284.

VIII, pp. 6-7.

IV, pp. 216-217, 271.

³Another example of this mode of reasoning may be found in Volume VIII, pp. 156-157. Brigham Young claimed that history showed that since the days of Enoch, Noah, and on down through the patriarchs and prophets, and Christ and since the time of Christ when the nations had turned their attention to the manufacture of instruments of death, they had used these instruments in war. The United States, England, France, Germany, Austria, Italy and others had used their inventive skill to create these weapons.

"From the authority of all history, the deadly weapons now stored up and being manufactured will be used until the people are wasted away and there is no help for it. The spirit of revolution goes on through the nations: it never goes back."

This is a form of inducto-deduction. First events were inductively observed from a deductively obtained source, then current events were observed, and finally the principle was arrived at rationally. The method was deductive in that the conclusion was

The above discussed inductive and deductive methods were not the rigid scientific methods or formal logic known and used in the twentieth century. Rather the inductive was more similar to the Aristotelian approach to truth, i.e., after a few observations, abstract the principle; while the deductive approach was more of a simple process of applying a revealed law to explain historical happenings rather than to build a complex, self-containing, self-supporting scholastic system.

The acquisition of knowledge was mostly an individual thing because man was also hampered by his language or particular vernacular. Its inadequacy made it possible for him to divulge only a little of the knowledge revealed to him by the Holy Ghost or to divulge what he saw in the Spirit when the vision of the Spirit was upon him.¹ The corruptness of man's language was great enough that not only was he unable to relate with a degree of competency the simple truths around him to the understanding of others, but his language prevented him from understanding and conveying all the truths that existed.²

forced to conform to the established cosmic laws revealed by the Holy Ghost. This revealed one of the predicaments of a cause and effect system in which one thing had a bearing upon another (IV, p. 203), which is, that some conclusions were precluded for the person who accepted this type of system, even before he had fully explored the extent of his world position.

¹I, pp. 115-117.

²Ibid.
VIII, pp. 227, 260.

V, p. 256.

The language problem will be solved in the celestial

Epistemologically the structure of the mind was complimented by the principle of opposites. It could be said that Brigham Young believed that cognate to the mind were two categories in which it operated or functioned rather than the twelve categories of Kant.¹ The mind, once it was consciously aware of its surrounding environment, found itself emerged in this mortality by an "almost" endless combination of opposites which it fit into one of the two categories. This natural structure and function of the mind placed in an environment of opposites provided man with experience and information necessary for his eternal progression. And "those who are enlightened by the spirit of truth, have no difficulty in seeing the propriety and the benefit to us of this state of things."² The very cognate structure of the mind and the environment of opposites were to prepare man for an eternal appreciation of the good eternally contrasted with the evil. Now as he understood all facts on earth and in heaven by contrast, so would all the glory,

kingdom. The Gods possess a pure language as well as a "system of intelligence." Perception is extended to other faculties than the eyes. In such a system, the Gods see before and behind without moving their heads. Their system of intelligence is such that knowledge is attracted "as light cleaves to light, intelligence to intelligence, and truth to truth." I, pp. 70-71. Conversations are engaged in without audible sound.

¹Theodore Meyer Greene (ed.), Kant Selections (New York: Charles Scribner's Sons, 1929), p. 66.

²XI, p. 42.

happiness, enjoyment and bliss be known by their opposites.¹ "This is the decree, this is the way the heavens are, the way they were, and the way they will continue to be forever, and forever."² Truth in the realms of man could only be fully manifest by its opposite.³

Brigham Young's mind sometimes transmigrated, as could every man's mind, from the mundane to a glimpse of the macrocosm. Above all the differentiated material objects, lay the sublime laws which were in tune with the physical phenomenon and all noumenal activities.⁴ Immediately below the inanimate laws, the Gods dwelt, then came the angels,⁵ and man was just a little lower than the angels.⁶ The animal, vegetable, and mineral kingdoms stretched out

¹XVIII, p. 258.
II, pp. 6-7.
IV, p. 373.
XI, pp. 42-43.

²XVIII, p. 258.

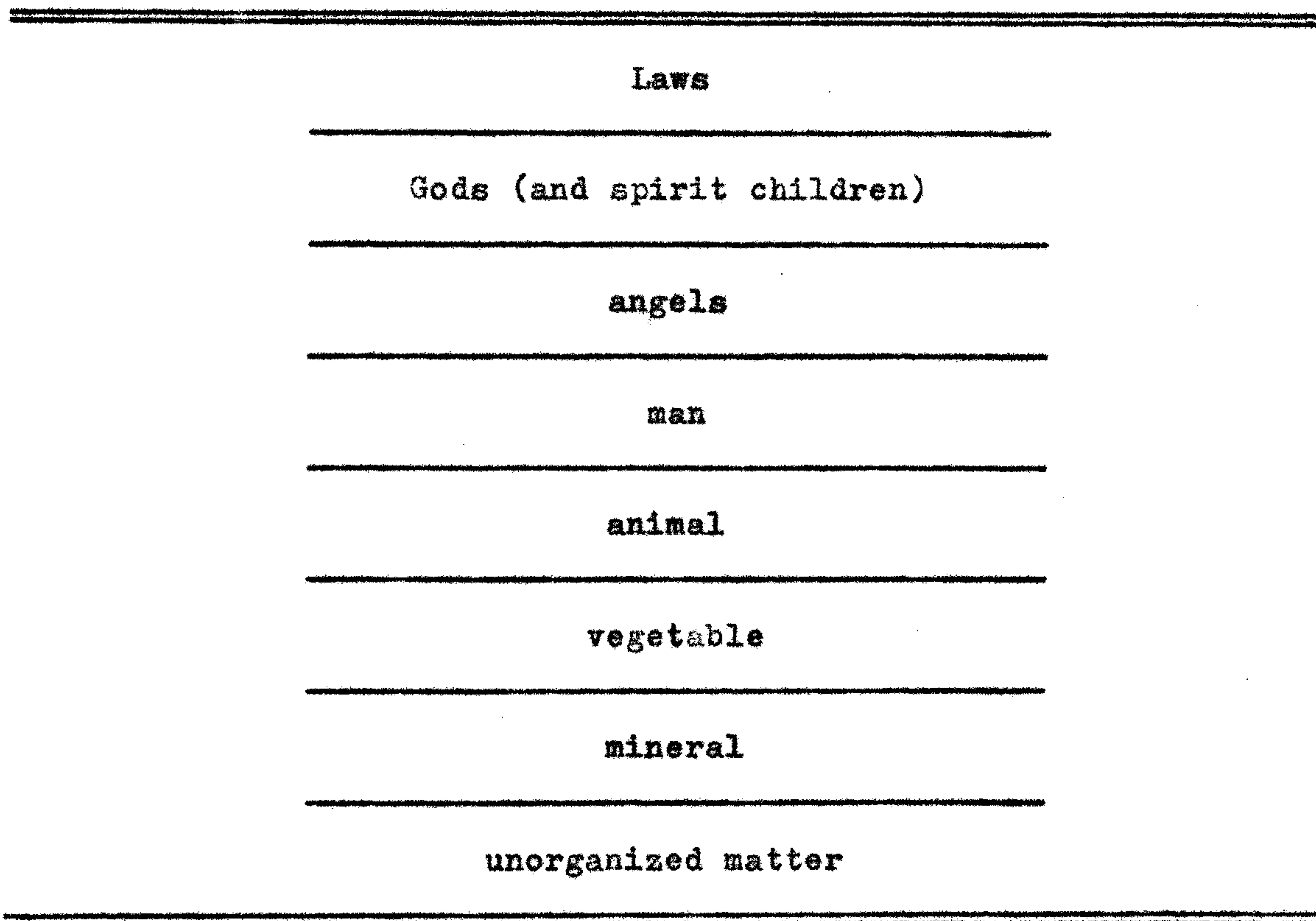
³II, p. 301.

⁴X, p. 333.
I, pp. 117-118, 119-120.
XIII, pp. 281, 306.
XI, p. 43.
IV, p. 54.

⁵XIV, pp. 280-281.
I, p. 93.

⁶XI, p. 122.
I, p. 1.
II, pp. 130, 133, 314.
X, p. 5.
III, pp. 267, 316-317.

ILLUSTRATION I
HIERARCHY OF BRIGHAM YOUNG



below the sphere of man.¹ The final and lowest level was unorganized matter.

Man, then, with the aid of the Holy Ghost, which he employed by his righteous living, could extend his intellectual knowledge until he comprehended all things "under the aspect of eternity." The longevity of all the principles and Gods would be apparent and

¹XI, pp. 120, 122.
I, pp. 50, 93.
VIII, p. 8.

the achievement of the "intellectual love" of principle greatly furthered.¹

The progression between the levels of the hierarchy could only be found from man to the Gods while anyone in these three levels could experience a degression until he reached unorganized matter. In such a decomposition, he would not pass into and through the lower kingdoms, but rather he would disintegrate into particles of elements. The second type of movement upward was the organization of individuated objects from unorganized matter. Such an organization of the material of matter was not an evolving process or a genetic evolutionary process, but rather it was a procreational type of progression. Each of the six spheres were organized to be independent and perfect in their spheres, but as noted above, there was movement from man to the Gods. Such a hierarchy could have been created by a logical extension of the principle of progression. Thus, man should think in eternal absolutes. And by a logical

¹John Wild, (ed.), Spinoza Selections (New York: Charles Scribner's Sons, 1930), pp. 363-400.

Spinoza uses the two terms, "under the aspect of eternity" and "intellectual love," as the ultimate knowledge to which man could and should attain. In Brigham Young, the ultimate knowledge is gained when a man understands the eternal duration of principles or laws ("under the aspect of eternity"). Man's devotion and loyalty to eternal principles of righteousness was equivalent to "intellectual love" of principle by Spinoza. Brigham Young and Spinoza had some similarities in their logic (mathematical reasoning), and their metaphysics (determinism), but their differences in logic, metaphysics, axiology, and epistemology far outweigh their similarities.

extension of known absolute principles, he would arrive at $2 + 2 = 4$ rather than encourage an evolutionary genetic type of inquiry.

Much of Brigham Young's thinking had the exactness of mathematics, which was required to understand the cause and effect world or machine.¹ In his mental actions as well as in the mental actions of man, there was a form of ratiocination.² Basically, ratiocination was computation or addition and subtraction, i.e., by

¹II, p. 91.
IV, pp. 202-203.
XIII, p. 171.

²Frederick J. E. Woodbridge, (ed.), Hobbes Selections (New York: Charles Scribner's Sons, 1930), pp. 1-2, 3-12, 42-67.

This ratiocination is that mode of thinking explained by Thomas Hobbes in "Elements of Philosophy concerning Body," and illustrated in "Leviathan." The illustration from Leviathan was used in the text, therefore, the explanation from "Elements of Philosophy concerning the Body" follows:

"But how by the ratiocination of our mind, we add and subtract in our silent thoughts, without the use of words, it will be necessary for me to make intelligible by an example or two. If therefore a man see something afar off and obscurely, although no appellation had yet been given to anything, he will, notwithstanding, have the same idea of that thing for which, now, by imposing a name on it, we call it body. Again, when, by coming nearer, he sees the same thing thus and thus, now in one place and now in another, he will have a new idea thereof, namely, that for which we now call such a thing animated. Thirdly, when standing nearer, he perceives the figure, hears the voice, and sees other things which are signs of a rational mind, he has a third idea, though it have yet no appellation, namely, that for which we now call anything rational. Lastly, when, by looking fully and distinctly upon it, he conceives all that he has seen as one thing, the idea he has is compounded of his former ideas, which are put together in the mind in the same order in which these three single names, body, animated, rational, are in speech compounded into this one name, body-animated-rational, or man." Selections, p. 4.

"Again, whosoever sees a man standing near him conceives the

the mathematical manipulation of numbers or words, one will arrive at the abstract level of super-ideas. Hobbes illustrated this mathematical word manipulation in Leviathan thusly: Man was in a state of warfare in nature. In this state of savagery, each man had claim to all things, the right to use all the means necessary to defend himself, and he feared every other man. If a belief were added to the convictions of each man in this state of warfare that he should seek peace; and the means, contracts and covenants, were provided by addition, then a greater power would be produced. The sum would be the Leviathan or artificial man, or a commonwealth, which through the process of addition of absolute laws to man and the subtraction of some of his rights, had turned the state of nature or natural warfare into peace and trust.¹ An illustration of the ratiocination of Brigham Young focused upon the principle of increase in reference to man. Man was composed of eternal elements

whole idea of that man; and if, as he goes away, he follow him with his eyes only, he will lose the idea of those things which were signs of his being rational, whilst, nevertheless, the idea of a body-animated remains still before his eyes, so that the idea of rational is substracted from the whole idea of man, that is to say, of body-animated-rational, and there remains that of body-animated; and a while after, at a greater distance, the idea of animated will be lost, and that of body only will remain; so that at last, when nothing at all can be seen, the whole idea will vanish out of sight. By which examples, I think, it is manifest enough what is the internal ratiocination of the mind without words." Selections, p. 5.

¹Ibid., pp. 249-329.

designed to endure eternally.¹ If eternal laws that would foster increase were added, a man would develop a belief and faith strong enough to stimulate him to active loyalty to the eternal laws.² If more laws were added, man would have more knowledge, power, glory, and wisdom. When enough laws were added, man would leave his mortal state and attain Godhood. The addition of procreation, to this man who had attained Godhood, would allow him to have spirit progeny, which would be an embryo kingdom. And if eternal loyalty were added, then, a God in full stature would eventually rule over kingdoms without end.³ It was possible to reason by subtraction until a body and spirit were returned to their native elements.

In conclusion, man's earthly environment and the heavens in which he will abide were characterized by the principles of opposites. The two major categories of thought or descriptiveness in man corresponded to the principles of opposites. Despite the cognativeness of his mind, man could not know the truth or separate the good from the bad without the aid of a mediator, the Holy Ghost, who inductively and/or deductively aided the mind of man. A body

¹III, p. 356.

²I, pp. 5, 46, 93, 113-114, 119-120.
X, p. 5.
VI, p. 149.
XIII, p. 281.

³II, p. 90.
XI, p. 262.
III, p. 266.

of the absolute truth deposited on the earth, which was known as the four Standard Works to Brigham Young, helped man understand and explain much of the history of the earth deductively. On the other hand, man's mind, again with the aid of the Holy Ghost, could inductively arrive at some eternal principles, which were deductive in nature, such as the existence of God. An example of this was the traditional rational argument to prove the ontology of God. The intellect of man operated best when deducing everything from an expansiveness in progression rather than an originality or genetic evolutionary progression. Finally, the capriciousness of man's intellect, aided by the Holy Ghost, could grasp his being and existence and some of the eternal laws "under the aspect of eternity" and develop the ultimate in psychological subordination, the "intellectual love" of principles.

CHAPTER II

THE GOVERNING LAW: COMPOSITION

The earth, on which homo sapiens abide, as well as the vast eternal realms of God, is always in a state of constant flux and change. All things are continuous recipients of either growth or decay. The principle of separation or disorganization is as much a truth, is as much an eternal principle as that of organization.¹ Both of these principles have always existed and will always exist, and their actions of composition and decomposition obey the principle of the conservation of matter. The principle of annihilation, i.e., the striking out of existence of something that has being so that there is empty space, is false. "There is no such principle in all the eternities."²

¹VII, p. 274.

II, p. 124.

I, pp. 219, 319.

Brigham Young is not clear as to whether there is a static realm of forms or ideas; nor whether disorganization and organization are mere terms describing two powers. Therefore, the terms of disorganization and organization are used synonymously as power. There need be no separation of the two.

²I, p. 116.

It may be said that the use of "the principle of annihilation" is improper. Annihilation is a term, and as a term, implies a power capable of creating empty space by a total destruction of some matter. When principle prefaces "annihilation," it tends to give "annihilation" an objective reality. "The principle of annihilation" is a "straw man," a means of contrast used to aid the understanding.

God and Satan are symbols and advocates of composition and decomposition respectfully. Representing the right position of this polarity is increase and God, its advocate. The Lord operates on this principle by continuing to organize, to add to, to gather up, to bring forth, to increase and spread abroad.¹ The principle of improvement is the first cause of all things and the stimulus behind the true order of the works of the Framer of the Universe.²

On the antithesis, sits decomposition and its disciple, Satan. He, like God, is subjected to principle or law. But the devil performs on the principle of destruction, dissolution and decomposition. Although he seeks to annihilate and abolish, the principle of decomposition limits his action to disintegrate and disorganize. Even though Satan and his helpers are in a state of decomposition, they have received some grace to stay this decay for a time.³ These spirits cannot increase and compose as they were originated to do because they lack a physical body; therefore, they seek to gain and control the mortal bodies of any animated being. This body, ". . . which although a borrowed one, yet increases his power, so long as he can wield it to suit his purposes; and if he fails in this, and in enticing unto evil, then his object is to decompose, to destroy, that the good power, the good influence, may,

¹I, p. 117.

²II, p. 91.

³III, p. 256.

like himself, become bereft of the power pertaining to an embodied spirit."¹

The elements of which this earth is composed, even with this dichotomous background, operate with a degree of autonomy. The elements, which are every moment either composing or decomposing, commence to grow or compose until they reach the zenith of their perfection. When this apex of perfection is reached, decay sets in; and they begin to dissolve and decompose.

The elements which were used to organize this earth, concomitantly grow inwardly while they may be composing with other elements. "Gold and silver grow, and so does every other kind of metal, the same as the hair upon my head, or the wheat in the field. . . ." ² The regular growth, maturity, decay and decomposition cycle explains the physical history of this earth. Why are the monuments, towers, and pyramids in Egypt erected in the days of Joseph standing today while there are not any stone columns erected in those days still standing? The former were constructed of adobies, clay mixed with straw, i.e., a material still striving to reach its perfection. The stone used for construction had reached its apex of perfection; decomposition set in, and it had all decayed by the nineteenth century.

Here we have actual proof that the matter which is the furthest advanced to a state of perfection, is the first to decompose,

¹I, p. 116.

²I, p. 219.

and go back into its native element, at which point it begins to be organized again, it begins to congeal, petrify, and harden into rock, which grows like a tree, but not so perceptibly.¹

Adobies, rather than decaying marble, San Pete stone, limestone, or red sand stone should have been used in the nineteenth century for construction purposes. Within five hundred years the adobies would harden into solid rock ". . . while the other materials I have mentioned will have decomposed, and gone back to their native elements."²

All of man's realm, i.e., physical and psychological, are controlled by composition and decomposition. The principle of improvement, which is the first principle, is the mainspring of all the actions of man. In fact, "all ideas, cogitations, and labors of man are circumscribed by and incorporated in this great principle of life."³ It is the grand moving principle and cause of all the actions of the children of men as well as embracing all the power necessary to perform the duties of life. All labors, works, and avocations, if they are to increase and grow, must be founded upon this principle, which is the starting point in this existence

¹I, p. 219.

²Ibid.
See Appendix II.

³II, p. 91.
I, p. 275. This eternal principle is working in human history and will disorganize all things evil.

towards an endless progression.

Man, because he innately possesses an instinct to follow this principle of increase or improvement, has an irresistible urge to attain the fruits of improvement or to become independent, to become God, and to perform and achieve that which he does not understand. Although man is organized for an independent existence and to be self-sufficient in his sphere, he must, in order to occupy and control all things in that sphere, be operated upon by good and evil while in his mortal probation.¹ Man falls into error and ultimately under the persuasion of decrease when he allows this compulsive inner urge of increase to prompt him to actions which are beyond his personal contemporary understanding. Adjustment of man's noumenal realm to the principle of increase is a rational operation of the mind, i.e., learn the limits of ones knowledge and understanding, then limit the urges of improvement to these areas. And to avoid falling under the power of decomposition when something new is undertaken, knowledge should be obtained from the predecessors who have already performed the thing.

What should men do to enjoy increase? They should love eternal principles.

Men should act upon the principle of righteousness, because it is right, and is a principle which they love to cherish and see practiced by all men. They should love mercy, and because of its benevolence, charity, love, clemency, and of all its lovely

¹III, p. 316.

attributes, and be inspired thereby to deal justly, fairly, honorably, meting out to others their just deservings.¹

Should a man or a God be prompted by selfishness to embrace the truth, in order to give him either more power or authority, then they have been tricked by the devil. A man or a God who loves eternal truth, knowledge, wisdom, and increase think it will make them a ruler or a Lord

because they are all powerful, and by the aid of this power they could send devils to hell, torment the people of the earth, exercise sovereignty over them, and make them miserable at their pleasure; they would cease to be Gods; and as fast as they adopted and acted upon such principles, they would become devils, and be thrust down in the twinkling of an eye; the extension of their kingdom would cease, and their God-head come to an end.²

Is there a more specific illustration of this principle of increase and decrease in the daily decisions of man? Yes! Suppose a saint of the latter days would give up his religion in order to go and seek after the things of the world, to obtain riches, to seek after gold in California, Australia or elsewhere, he would cease to increase. The opposite principle would seize the man and cause him to decrease, lessen, decay, diminish, and waste away in quantity and quality. This man's physical organization begins its return to his mother earth; he begins to descend into hell. In the final step, after Christ returns at the close of the millenium, this man's spirit, along with "the rebellious will be thrown back into

¹I, p. 119.

²I, p. 117.

their native element, there to remain myriads of years before their dust will again be revived, before they will be re-organized."¹ ✓

Thus, man's whole duty is to adapt and conform his mental and physical life to the eternal principle of increase. God designed man's intelligence to adjust to this eternal principle when He "endowed it with capacities to grow, spread abroad, accumulate, and endeavor to enjoy greater happiness, glory, and honor, and continue to expand wider and wider, until eternity is comprehended by it. . . ."²

To choose life is to choose those principles, which are in the Gospel repository, that will lead to an eternal increase. Nothing short of these will retain life for man in an individuated state of being.³ Or, in other words, life is to choose an eternal existence in an organized capacity with the accumulation of every property, and the principles that are designed to ennoble, enrich, enlarge, and increase the dominion of man; to increase in endless knowledge, wisdom, power, and every gift of God.⁴

Morality is loyalty to or love of eternal principles rather than satisfying the lusts of the flesh. The term morality

¹I, p. 118.

²II, p. 124.

³I, p. 352.

⁴I, p. 349.

distinguishes the righteous and the sinner in reference to their basic adherence to either increase or decrease.¹ While morality or to increase and immorality or to decrease form a bi-directional existence, man may adhere to only one of the two alternatives. His agency or birthright, which is limited and cannot infringe upon that law of increase, is lost or disposed of, as did Esau of old, only once.² Morality, as it is a cause and effect relationship, means dynamic progression or active change towards higher spheres of existence. Man has within himself the power to and must follow either the organizing flux or disorganizing flux. He cannot stand still and refuse to participate in either direction of the change.³

The death of physical entities is decomposition while death

¹III, p. 367.
See Appendix III.

²Ibid.

³It is not clear whether composition is a mechanical law or a law possessing some consciousness.

There is a strong possibility that it is an all-pervasive conscious force so in tune with psychic actions that the moment a man or God lets something besides love of principle enter his thinking when making decisions, it withdraws that being's power. This calls for a God who is personal in the realm of principle, and yet mechanical in operation.

A second alternative, equal in persuasive force, is the mechanistic view. "truth cleaves unto truth" and evil unto evil. Man continues as a self-conscious being only as long as he "cleaves" unto truth in an unselfish-selfless manner. These are the "senseless," determining truths which control all rational, self-conscious beings, i.e., either sending them on to eternal expansion and increase or to be dissolved and disorganized and placed back into their native elements to be re-organized after "myriads" of years, without any affinity for man. These are rules and principles that man cannot manipulate but which manipulate him.

in reference to man is separation of the body and spirit and decomposition. When a man or a tree dies there is another condition of life that operates upon the body of man, upon animals, upon vegetation and upon mineral. The example of the death of man will illustrate this definition of death. Once the spirit has departed, life, which principle of life is inherent in the native elements of which the body is composed, still remains in every particle of the untenanted body which causes it to decay. This life in the untenanted body is in a different way and produces different effects than those observed while the spirit was in it. "There is not a particle of element which is not filled with life, and all space is filled with element. . . ." ¹ Death for physical bodies is merely these bodies passing through another system of life.

The death of the spirit is to also refuse an eternal life of increase and extension in an organized capacity, but rather to accept and be content to decompose, and return again to native element. ²

These, then, are the principles of growth and decay, composition, and decomposition, organization and disorganization expressed on the level of eternal law, the level of the supernatural, the level of the physical creation, the level of morality in man

¹III, p. 277.

²I, pp. 118, 349.
IV, p. 54.
VIII, p. 287.

and the Gods, and in the death of all things. These, then are the principles upon which all things exist. This, then, is the expression of the earth as part of eternity and the eternal processes.

Time is a certain portion of eternity allotted to the existence of these mortal bodies, which are to be dissolved, to be decomposed, or disorganized, preparatory to entering into a more exalted state of being. It is a portion of eternity allotted to this world, and can only be known by the changes we see in the composition and decomposition of the elements of which it is composed.¹

¹II, p. 8.
See Appendix IV.

CHAPTER III

THE FOUNDATION OF WORLDS: ETERNAL POLYGYNY¹

Eternal plural marriage is another of the eternal laws that encompasses the entire history of man, his world, and his salvation. It not only "lays the foundation for worlds, for angels, for Gods; for intelligent beings to be crowned with glory, immortality, and eternal lives,"² but it also lays the foundation upon which every kingdom is built. The Gods possess and rule over many kingdoms which consist of their own progeny, and

every man who is faithful and gets a salvation and glory, and becomes a King of kings and Lord of lords, or a father of fathers, it will be by the increase of his own progeny. Our Father and God rules over his own children. Whenever there is a God in all the eternities possessing a kingdom and glory and power it is by means of his own progeny.³

Polygyny or plurality of wives has been and is the principle governing the marriage relationships among the Gods and upon all the worlds. The sporadic sexual union of one male personage with several female personages cosmically bound to him is the only means of procreation sanctioned by the Gods for the mortal state and the

¹Brigham Young's definition of polygamy is closer to polygyny rather than polygamy; therefore, the term polygyny is used. His definition of the term monogamy suggested the use of monogyny.

²II, p. 90.

³XI, p. 262.

realm of the Gods.

Polygyny rather than monogyny and polygamy, the creations of man, was the institution governing matrimony initiated on the earth. Polygyny first appeared when Adam came to the earth with Eve, one of his wives.¹ It has characterized most of the periods of history.² Adam, Enoch, Noah, Abraham, Isaac, Jacob, Moses, David, Solomon, and the Prophets down to the days of the apostles practiced polygyny³ as well as the Latter-day Saints. Especially Abraham, as a Biblical referent, stands out as a landmark in polygyny. He, when he was afraid he would not increase on the earth,⁴ became a polygynist. Although Kings David and Solomon practiced polygyny, it was the Law of the great Patriarch Abraham that the Jews at the time of Christ cited to justify their polygynous practices. The Jews still had retained the knowledge that before they could lay just claim and receive the blessings of of Abraham and be of Abraham's seed and an heir according to the promise, they had to emulate Abraham's mode of procreation.⁵

¹I, pp. 50-51.
XI, p. 128.

²II, pp. 88-89.

³IX, p. 321.
XI, p. 328.

⁴II, p. 301.

⁵IX, p. 322.

Monogyny, which has no part in the economy of heaven, was the exception rather than the rule before the Roman empire.¹ The wandering, womenless "brigands," who founded Rome, introduced women, whom they stole from their near neighbors, the Sabines, into their "body politic" in hopes of attaining and maintaining through procreation a balance of power against their neighbors. Their laws favored monogyny rather than polygyny as a means to more equally distribute the scarcity of women among their large unmarried male population. Monogyny spread, as the Romans introduced it wherever they extended their boundaries; thus, Rome was called the mistress of the world. "Thus this monogamic order of marriage, so esteemed by modern Christianity as a holy sacrament and divine institution, is nothing but a system established by a set of robbers."² Monogyny as instituted by the Romans has stimulated the growth of prostitution and whoredom in the Christian monogynic cities of the old and new world. The extent of corruption is such that Christian institutions, both nationally and religiously, stand precariously on their rotten and decayed foundation.³

Despite the acceptance of monogyny and its sanction by the

¹XI, p. 128.

Although in volume IX, p. 322, Brigham Young clearly states that monogamy was established by the Romans, his broader view is accepted rather than the narrower view in volume IX.

²IX, p. 322.

³XI, p. 128.

force of law, the Protestant Reformers approved of Biblical polygyny. As early as 1522 Martin Luther argued for polygyny as a means to reform the marriage institution. The effecting of polygyny, although on a small scale, did not receive official recognition until 1539. It was in this year that Martin Luther and the other major reformers consented to Philip, Landgrave of Hesse, taking a second wife.¹

Plurality of wives as well as the ordinance to form eternal marriage bonds between a man and his wives was again officially introduced to the Saints by the Lord in a revelation given to Joseph Smith.² It was that principle which has always been practiced by the servants of God, that principle which if obeyed allows its practitioners to be the seed of Abraham and lay claim to the blessings of Abraham according to the promise, that principle which is "popular" in heaven reinstated on the earth. It was that institution which perpetuates and preserves life as against monogamy which tends to destroy life;³ that institution which was and is established by God and thus does not break any constitutional law

¹XI, p. 127.
See Appendix V.

²IX, p. 322.
XIV, p. 43.
XVI, p. 45.

³XIV, p. 43.

of the United States.¹

Polygyny is that way of life in which only those who enter, can become Gods.² This patriarchal order of marriage, which is an holy order and law for the Latter-day Saints, can only be entered into by the faithful, the honorable priesthood bearers, not the ungodly. It is by this marriage system, then, that men have a definite connection and conscious awareness that the earth is only a part of eternity, that he is in eternity even while on the earth. First, he is aware of his connection with the spirit world by his duty to prepare tabernacles for those holy and pure spirits who are waiting to come to the earth, so they will not be forced into families of the wicked. These spirits clamor so anxiously to come to the earth that they will take the lowest fleshly covering, rather than do without, and will say, "let me have a tabernacle, that I may have a chance to be perfected."³ Secondly, a polygynist is participating in the future by actualizing heavenly marriage on the earth; the system which if properly followed by man makes him King of kings, Lord of lords, Father of fathers, Prince of princes. It is the beginning of his increase; the evidence of his allegiance to the principle of composition, the beginning of his kingdom, his

¹XVI, p. 45.

²XI, p. 269.
See Appendix VI.

³III, p. 264.
IV, p. 56.

exaltation.

Along side the cosmic nature of the law and the eternality of the law, its application and shaping of history, and the direct command of the Lord for the Latter-day Saints to reactivate the principle, it was reinstated to raise up a royal priesthood upon the earth to the Lord, to teach the people to live by principle rather than lust if they expect to gain perfection, to produce children who would add honor and glory to their parents, and, finally, to help the sisters to be mothers of holy men and women ". . . to receive and conceive in the name and by the power of the Holy Ghost--to bring forth their fruits to the praise and honour of the God of Heaven."¹

All those who abuse the blessings of polygyny, as did David, will be thrown down to hell.² Those such as the Congress of the United States who fight against the Almighty and attempt to dictate to the Almighty by their recent laws (1862),³ serve the Devil, the advocate of decrease and decomposition. It is the reintroduction of this cosmic marriage law that has caused the Opposition to use all his means to destroy it or make it ineffectual.

This, then, is the eternal principle of plurality of wives

¹IX, pp. 36-37.
III, pp. 264-365.

²IX, p. 269.

³IX, p. 322.

in its idealogical form expressed in history, especially before the Roman empire and among the Latter-day Saints. It is the expression of physical, intellectual, and moral increase. It is the sign of the true believers, the true road to Godhood, the correct earthly institution. It is the test of a people: to obey and live by principles rather than lust, to exalt law rather than avid desires of the flesh. This, then, is God who is bound by law, the law of polygamy, actively shaping this earth's history by teaching his offspring from polygynous relationships the correct mode of matrimony, the pathway to Godhood, and Satan's, that great decomposer, attempts in history to destroy human life on this earth and also to decompose the progeny of God to their native elements by monogyny.

CHAPTER IV

PRIESTHOOD: THE PERFECT SYSTEM OF LAWS

The realm of the supernatural designated as Heaven, is governed by a heavenly institution, the Priesthood of the Son of God, which is in opposition to the realm of the supernatural ruled over by the devil.¹ These two priesthoods diametrically oppose each other. On the one hand the Priesthood of the Son of God

. . . forms a perfect chain, the links of which cannot be separated; one has perfect order, laws, rules, regulations, organization; it forms, fashions, makes, creates, produces, protects, and holds in existence the inhabitants of the earth in a pure and holy form of government, preparatory to their entering the kingdom of Heaven.²

On the other hand, the priesthood of Satan is a rope of sand which is calculated disjointed jargon, confusion and discord.³ The former is the higher order of spiritualism, i.e., to be led by the law of heaven that governs and controls the Gods and angels, while the latter is the lower form of spiritualism. The former is the law by which all beings in heaven live; the law by which they were sanctified, purified, and glorified before they could abide in heaven. The latter is without law. The former is the power and authority

¹IX, p. 330.

²XIII, p. 281.

³Ibid.

by which God not only governs but which He gives to His children on the earth. It is by the power of His eternal Priesthood that the Father and God of this earth disperses all truth, which dwells in His bosom, to His children.¹

The Priesthood of the Son of God is the only means that can satisfy the deepest longings in man. Man was organized upon principles which pleased his Organizer. These principles within man, which crave to be released from their uneasiness can only be satisfied by man when he obeys certain laws. The spirit or intelligence, which God has placed in man, is that innate frustration seeking for something which he, man does not understand or possess, the principles or laws which will place in his possession what he is seeking. The power of this innate desire or search for imperishables is enough that "had we worlds to command and dictate in our finite state, with the authority and power we now possess, it would not satisfy the mind."²

The inherent nature of man can only be satisfied, then, by obtaining those principles which will preserve to each man his identity throughout eternity; his ability to increase in wisdom, knowledge, perfection, and power. Man can only be happy if and when

¹IX, p. 330.
XIII, pp. 280-281.

²VII, p. 202.

he finds and abides by these laws.¹

Eternal existence for man depends solely upon his acceptance and active integration of the Holy Priesthood into his life. Only the Priesthood is that system of perfect laws, principles, and governments, which if adhered to by the intelligent man, will preserve his tabernacle in its identity forever, not dissolve it back into its native element. Only the Priesthood enables man to know which laws and principles tend toward eternal life and those which tend to dissolve man back into his native element.²

This inherent principle, i.e., of worship, reverence, seeking after something superior to what he possesses, has been among the nations from the beginning. It is because of this principle that all people have been driven to seek for that something not in their possession.³

This innate desire spurred Adam, Seth, Enoch, and all the holy men of God. Concomitant with this desire of Adam, Seth, Enoch, Abraham, Lot and many others down to the days of the Prophets, who were rejected by the people, was the Holy Priesthood, which could preserve every personal identity throughout eternity. It was the blessings of the Priesthood which only a few of the Jews were able to share at the time of Jesus Christ. It is the same power and

¹VII, p. 202.

²Ibid.

³VII, p. 201.

knowledge given to man again in the last dispensation.¹

In the Garden of Eden, Satan revealed his Priesthood which pretended to satisfy the deep longings in man. This antithesis has been the major source of confusion in man when he has tried to find the eternal principles to maintain his personal identity.²

Adam taught the same principles and laws of the Priesthood to his children that Enoch used in preparing his people to be translated. Abraham overthrew the idols of his father to obtain the Priesthood of the Son of God, and a promise that his seed would increase without end.³ Abraham passed the Priesthood on to his son Isaac, who in turn passed it on to Jacob, and Jacob to the twelve Patriarchs.

The "true power" of the Priesthood has always been opposed by the "bogus power" of Satan. Especially is this evident in Egypt when Moses appeared before Pharaoh. These ancients understood in a measure how to command the elements, and they understood enough of the keys and powers of the Priesthood to compete against Moses before Pharaoh. The magicians of Egypt caused frogs to come upon the land, turned the waters of Egypt into blood, and many other ways attempted to deceive Pharaoh as to the "true coin" or power. But

¹IX, p. 87.

²XIII, p. 280.

³XI, p. 118.
VIII, p. 290.

there was one thing they could not do. When they turned their staffs into serpents before the King, their staffs were unable to swallow Aaron's staff.¹

The prophets between Moses and Christ enjoyed this Priesthood, but the people enjoyed the blessings of it only in part. The Saviour possessed the Priesthood. By it he was able to command the elements, i.e., speak unpreceived by his Apostles and the multitude to the elements around Him, to create bread and fish to feed the multitude. He understood the elements. He possessed the keys and powers of commanding the elements. The same process turned the water into wine at the wedding in Canaan. Jesus understood by the powers of the Priesthood, as did the people from the beginning, the difference between the principles of life and death, true riches and false riches, composition and decomposition.²

This same Priesthood, which was revealed to Joseph Smith, laid the foundation of the Latter-day Saint religion in the nineteenth century.³ By this same power, the Latter-day Saints, if they obeyed the proper laws, could gain enough power of the Priesthood that they could speak to the elements and create their food stuffs and material objects rather than go through the long process

¹I, pp. 270, 275.
III, p. 158.

²I, pp. 270, 274-275.

³X, p. 320.
XI, p. 126.

of plowing, planting and harvesting; or manufacturing.¹ By this same power, the kingdom of God, as established on the earth in the nineteenth century, will spread and subdue the earth, save and exalt the obedient Latter-day Saints.²

Satan has revealed his priesthood also. Mesmerism, a truth inverted by Satan, which includes among its varied forms astrology, vase dancing, table rapping, and reproduction of handwriting by mysterious means, became popular among so-called "saints." But its most acceptable form consists in healing the sick. Animal magnetism is being perverted by evil men to further the purposes of the devil.³

Possibly the most powerful weapon used by Satan is false revelation. When the Holy Priesthood is returned to the earth, the Lord also allows the evil spirits to communicate with men again. While the saints receive revelations from heaven, the world receives revelations from every foul spirit which has left his body in this life. These foul spirits "are floating around here, and searching and seeking whom they can destroy; for they are the servants of the devil and they are permitted to come now to reveal to

¹I, pp. 271-276.
IX, pp. 31-32.

²IX, p. 330.

³III, pp. 156, 157, 370.

the people."¹ Should the United States refuse the revelations from God, then they would receive enough false revelations to damn the nation until they hearkened to the voice of God.²

These evil spirits, which are numerous around each man, are continually seeking to encourage the slightest evil disposition in each man.³ The saints, having the Priesthood, have more power and right to rebuke them than the world; and they also have the power to discern between true or false revelation, and the workings of a good or evil spirit. Besides the aid of the Priesthood, there are innumerable angels around men taking cognizance of their every act, as individuals and as nations. By these two means, the Lord brings more perfection and absolute deliverance to those who trust Him and are ready to receive the same.⁴

The Priesthood has always set up the kingdom of God and the plan of salvation on the earth. Only by revelation, which comes only through the Priesthood, can man understand this interference in his affairs.⁵ The Priesthood and its keys, when properly understood can unlock the mysteries of heaven to the fullest satisfaction of

¹XIII, p. 281.

²XIII, pp. 280-281.

³XII, p. 128.

⁴XI, p. 14.

⁵IX, p. 279.

any man, and it will redeem the earth. The saints must make the fathers and children perfect by welding them together in a Holy Priesthood, i.e., a chain from Adam to the last generation on the earth.¹ Thus, the Priesthood causes temples to be built in the tops of the mountains as they did in Kirtland and Nauvoo, and it restores certain ordinances to man which are necessary to create this chain of Priesthood.

The Priesthood and kingdom of God have been on the earth from time to time in varying degrees. But this dispensation has the fullness of the Gospel for the last time. The Priesthood has been sent to regenerate the world, to send wisdom, light and intelligence out from Zion to purify the world, to remain on the earth and determine its final course:

I can tell you something more, brethren and sisters, and friends, and the United States, and all the world; the Lord Almighty will not suffer His Priesthood to be again driven from the earth, even should He permit the wicked to kill and destroy this people. The Government of the United States and all the kings of the world may go to war with us, but God will preserve a portion of the meek and humble of this people to bear off the Kingdom to the inhabitants of the earth, and will defend His Priesthood; for it is the last time, the last gathering time, and He will not suffer the Priesthood to be again driven from the earth. They may massacre men, women, and children; but the Lord will not suffer them to destroy the Priesthood; and I say to the Saints, that if they will truly practise their religion, they will live, and not be cut off.²

By the power of the Priesthood, Joseph Smith was called and

¹XIII, p. 280.

²II, p. 183.

ordained to lead this last dispensation. On the earth and in the heavens, he is directing this work by the power of this Priesthood, and all, from the time the Priesthood was taken from the earth until it winds up, cannot enter the Celestial kingdom without his permission.¹

The Priesthood bearers have power over the first and second death. While the followers of Satan will degenerate and dissolve back into their native element, the Priesthood bearers will increase, grow, produce, compose, progress, and extend forever. As this power lets them commence increasing on the earth by binding or loosing whatsoever they please, it will also place them above the second death; free from it, they shall be its master.² They will have learned and practiced the eternal principles in the Priesthood.³ Their personal identity will have been maintained, and they will know how the powers of the Priesthood have influenced and shaped the destiny of the world and its inhabitants and how the destiny of future worlds will be shaped. It will be clear, then, how God has followed the principles of increase, that is, how he has tried to compose and extend by attempting to save and exalt every man. Thus, these men would give their loyalty to increasing, and fight unorganization and chaos.

¹VII, p. 289.

²XIII, p. 282.

³VI, pp. 203-204.

CHAPTER V

MAN

Matter was organized and brought forth into intelligences by God in accordance with those principles which governed the creation of intelligences from matter.¹ Obeying the eternal principles of procreation, some of the intelligences were begotten, born, or fathered by celestial parents possessing celestial bodies. Each set of celestial parents begot these spirit children for their own particular world as were the spirits for this particular earth, who were sired and damed by one set of celestial parents: God, the great Eloheim of this earth and his wife.²

In this first estate the spirits destined for this earth with their great variety of capacities and nobilities began their first experiences. For ages they were educated in the celestial world; they became "acquainted with every nook and corner, with the palaces, walks, and gardens. . . ."³

¹VII, pp. 2-3.

²XVIII, p. 258.
IV, pp. 216-218.
XI, p. 123.
IX, p. 139.

³IV, p. 268.
XVIII, p. 258.

A crises came to a head as many of the spirits in pre-existence reached the height of their growth, development and purposeful activity. A council of Gods and the noble spirits was convened to determine the course these spirits should take on their progression toward Godhood. Two plans received recognition, i.e., the forceful determinism or compulsory salvation supported by Satan, and the free agency plan supported by Christ which followed the established eternal plan or principles. A short war of ideologies commenced, but it ended in a fiasco for Satan, a brilliant and influential character who claimed the privilege of having control of this earth,¹ and his followers. Christ and His disciples cast the recalcitrant one-third of the spirits out of heaven. While the one-third was doomed to decompose after their work of persuasion should continue on the earth until its end, the other two-thirds were to be born on the earth to parents, and further, they were to follow the road to Godhood and composition.

Eloheim, "Yahova," and Michael or Adam, who organized the earth from the eternal raw materials which float in the immensity of space,² gave form, motion, and life to this material world. They arranged the mineral kingdom in its sphere of life as well as the animal kingdom, which was brought from another planet to this earth.

¹V, p. 55.

²XI, p. 120.
VII, p. 285.
XVIII, p. 232.

The vegetable kingdom on this earth likewise was adapted from another planet; in fact, Adam brought all the variety of seeds from another planet and planted them in the soil of this earth. The great governing law of existence, i.e., everything is placed in its sphere and order rather than biological evolution, governed the creation.¹ When the telestial machine was prepared, or governed by law, and set in motion,² a garden, the Garden of Eden, was prepared on the American continent for man.

The first history of man upon the earth began with the first man, Adam.

When our father Adam came into the garden of Eden, he came into it with a celestial body, and brought Eve, one of his wives, with him. He helped to make and organize this world. He is MICHAEL, the Archangel, the ANCIENT OF DAYS! about whom holy men have written and spoken--He is our FATHER and our GOD, and the only God with whom WE have to do.³

This first man, irregardless of what was written in the Bible, was not created from the dust of the earth, but his tabernacle was begotten by his Father in Heaven. Adam nor the beasts were not constructed as adobies are constructed because there is no such principle in the eternities where the Gods dwell. But had God created Adam out of clay as bricks are formed and breathed life into him "and left him in that state of supposed perfection, he would

¹I, p. 93.

²XIII, p. 171.

³I, p. 50.

have been adobie to this day. He would not have known anything."¹
 The first man and woman, Adam and Eve, who appeared on the earth were brought here from another planet as the offspring of parents. Adam, the God of this earth, and Eve, his wife, entered the earth in the Garden of Eden in celestial bodies which became mortal only when they had eaten enough of the coarse materials and forbidden fruit that it became diffused throughout their bodies.² Consequently, their children, whom they were then permitted to have,³ would have mortal tabernacles.

Evil and sin, as having reality, not just mere ignorance or the absence of good, were introduced to the human family by the

¹II, p. 6.

²I, p. 50.
 III, p. 365.
 IV, pp. 217-218.
 XI, p. 42.
 VIII, p. 285.

"After men have got their exaltations and their crowns--have become Gods, even the sons of God--are made Kings of kings and Lords of lords, they have the power then of propagating their species in spirit; and that is the first of their operations with regard to organizing a world. Power is then given to them to organize the elements, and then commence the organization of tabernacles. How can they do it? Have they to go to that earth? Yes, an Adam will have to go there, and he cannot do without Eve; he must have Eve to commence the work of generation; and they will go into the garden and continue to eat and drink of the fruits of the corporeal world, until this grosser matter is diffused sufficiently through their celestial bodies to enable them, according to the established laws, to produce mortal tabernacles for their spiritual children."
 VI, p. 275.

³XVIII, p. 258.

transgression of Adam and Eve. This transgression occurred when the devil, who had, with his followers, preceeded Adam and Eve to the earth,¹ temptatiously deceived Eve. The introduction of sin opened the door to Godhood. Because ". . . no intelligent being could be exalted with the Gods without being subjected to the temptation of sin, that he might know and understand the power of the adversary, the opposite to goodness . . ." ² Had this evil not been introduced, and had Adam and his posterity continued on the earth, they would have been like machines and could never have reached the level of enjoyment of the brute and probably not the level enjoyed by the vegetable kingdom.³ Thus the fall of Adam introduced mortality with its concomitant "sin, temptation, weakness, trials, and ultimately 'death by sin.'" ⁴ Mortality provided the necessary probation for man to test his worthiness for Exaltation.

The pattern was now formed, the dye set. The cause and

¹III, p. 369.

²VI, p. 144.

³"It is my fullest belief, it was the design of the Lord that Adam should partake of the forbidden fruit, and I believe that Adam knew all about it before he came to this earth. I believe there was no other way leading to thrones and dominions only for him to transgress, or take that position which transgression alone could place man in, to descend below all things, that they might ascend to thrones, principalities, and powers; for they could not ascend to that eminence without first descending nor upon any other principle." II, pp. 301-302.

⁴IX, p. 103.

effect relationships were evident as was the modified determinism¹ operating upon man. The written history of every man since Adam, to be accurate, must be written to show the forces of good and evil working on and in him; it must begin at a birth and end at a death. This history must see each man as a house divided against itself, a house surrounded by multitudes of evil spirits and angels who are both attempting to gain the loyalty of man. Here then was the struggle between the two opposing supernatural forces, evil and good, which is extended to the realm of man.

What was the background against which man was organized? What capacities and abilities were his? What eternal laws made him free to a certain extent from each force working on him in mortality? What, then was the relationship between his spirit and his tabernacle and his environment?

Pan-materialistic-lifism focused the metaphysical background against which man made his first debut on the earth. Every particle of element which fills all space around man was full of life.

There is life in all matter, throughout the vast extent of all the eternities; it is in the rock, the sand, the dust, in water, air, the gases, and in short, in every description and organization of matter, whether it be solid, liquid, or gaseous, particle operating with particle.²

It was from these elements that man's body, as well as the earth and

¹Occasionally a word or short phrase which possibly would not be in Brigham Young's vocabulary, is necessary to condense the ideas of Brigham Young from several paragraphs.

²III, p. 277.

its appurtenances, received its substance; but from man's spirit, his body received its continuance. Once the body was disjointed from the spirit, its (the body's) elements continued to have life, or a principle of life operated in the untenanted tabernacle. The air man inhaled while animated in his mortal tabernacle was the greatest source of life and nourishment, even greater than the solid foods and was "full of life and vitality, and its volume fills immensity."¹ The life in man, although individuated, was a part of an eternity of life organized into a spirit. Man, by obtaining his mortal tabernacle of eternal matter, came into a conscious mortal existence surrounded by an ephemeral organization of eternal elements. What he beheld in organized form once was chaos. What he understood as growth in his body and in all growing vegetation was element acting on element.

Man was organized for the express purpose of becoming independent in and of himself,² to be as perfect in his sphere as angels and Gods were and are in their spheres.³ God organized and designed

¹VII, p. 284.

Speaking of air, Brigham Young continued:
 "The relative terms height, depth, length, and breadth do not apply to it. Could you pass with the velocity of the electric fluid over telegraphic wires, during the continuation of more years than you can comprehend, you would still be surrounded by it and in the bosom of eternity as much as you are now; and it is filled with the spirit of life which emanates from God."

See Appendix VII.

²II, pp. 130, 133.

³I, p. 93.

man to receive the principles of eternity in their fullness because when man had received this fullness, he would be a God.¹ He then had to receive, to learn, and to manipulate the laws in order to ascend from the low estate of manhood until he, by increasing in wisdom, knowledge, truth, and intelligence, was capable of creating worlds. Composed of elements, he was to control the other elements, "or organizing and disorganizing, or ruling over kingdoms, principalities, and powers. . . ." ² Man was organized and designed to endure eternally.³

The endless variety and inequality which existed in the pre-existence among the spirits carried over to the mortal existence. The variety of endowments as far as intellectual capacity and nobility was greater in some than in others. "Yet they are of the same parentage, of one Father, one God, to say nothing of who He is . . . though their [sic] is a difference in their capacities and nobility, and each one will be called to fill the station for which he is organized, and which he can fill."⁴ There were no two humans alike in disposition, temperament, physiognomy, or the organization

¹II, p. 314.

²III, pp. 93, 313-314, 357.

³III, p. 356.
I, pp. 113-114.

⁴IV, pp. 216-217, 268, 280.
III, p. 365.

of their bodies with their spirits. "Where can you find two who are so operated upon precisely alike by a superior power that their lives, their actions, their feelings, and all pertaining to human life are alike?"¹ This endless variety was also found among the mineral, vegetable, and animal kingdoms on the earth. God, the creator of this endless variety of things, has designed them to endure throughout eternity.²

Yet, with all this wonderous variety, each spirit when it took its mortal tabernacle was prepared "to receive knowledge, wisdom, and instruction, and to be taught while in the flesh."³ Every son and daughter of Adam came prepared to add to their grace, means, callings, and wisdoms. Thus, every man was capable of fulfilling his proper station with honor and dignity to himself.⁴

When God placed the spirit in the body and organized them together, He gave man the ability to reflect.⁵ The spirit was the intelligent part of man, i.e., the thinking part was the immortal or invisible part of man. It performed the mental labor expressed

¹IV, p. 268.

²VIII, p. 8.
XI, p. 328.

³IV, p. 268.

⁴IV, p. 130.

⁵IX, p. 31.

in the motion and behavior of the body.¹ The origin of thought and reflection, which was in man, was planted in his organization at the beginning of his individual being. Man thought because he was, and was influenced by external things, and felt his relation to external things. "Thus thoughts of revenge, and thoughts of blessings will arise in the same mind, as it is influenced by external circumstances."² The power to think was one of the many abilities placed in man.

God also placed the principle of intelligence or the "force of the mind" or spirit in man. It was by the use of the unlimited intellectual capacity that man was able "to take the rude elements, and to convert them in everything required for their life, health, adornment, wealth, comfort, and consolation."³ This force of mind was not the conscience; although conscience, which was a plastic principle in man, determined right and wrong, it could be the result of man's education, traditions, or teachers and parents. Therefore, each man was given the divine capacity and responsibility to keep his mind "like a sheet of white paper" in order that the Lord by the

¹III, pp. 347-348.

²II, p. 135.

³VII, p. 285.

"'I put into you intelligence,' saith the Lord, 'that you may know how to govern and control yourselves, and make yourselves comfortable and happy on the earth; and give unto you certain privileges to act upon as independently in your sphere as I do in the government of the heaven.'" II, p. 139.

Spirit of inspiration could write the duty of man to man on such a well regulated conscience.¹

Man, a rational creature who had the power of considering his way before acting, had a portion of the Supreme Being's intelligence in him. This intelligence was not had independently by man, and it was not in him until God placed it in man. It gave man a foundation to improve by adding "knowledge to knowledge, wisdom to wisdom, light to light, and intelligence to intelligence" until he knew for himself.² All the knowledge and wisdom man had or obtained came from God. "There is no ingenious mind that has ever invented anything beneficial to the human family but what he obtained it from that One Source, whether he knows or believes it or not."³ For example, Professor Morse and Mr. Fulton were taught by that invisible influence or intelligence which comes from God. Wisdom came to these two men as to all men when the inspiration of the Spirit of God gave understanding to the spirit in man.⁴

God limited the intelligence in man by a veil of darkness of ignorance. Man was unable to fathom the First Cause. "The life

¹XIV, p. 161.
III, p. 88.

²XIII, p. 172.

³XIII, p. 148.
IV, p. 266.
XI, p. 123.

⁴XIII, p. 172.

that is within us is a part of an eternity of life, and is organized spirit, which is clothed upon by tabernacles . . ." or "there is an eternity of life, from which we are composed by the wisdom and skill of superior beings,"¹ was incomprehensible to man. Man could not comprehend eternity! Instead of bruising himself over the unknowable First Cause, man should seek a superior power for information about man's purpose on the earth, and by careful study of the best books.

Just as the conflict between those who kept their first estate and those who did not keep their first estate carried down to the earth so were the principles of increase and decrease, the struggle between the two opposing supernatural conscious beings, God or Christ, and Satan, and the struggle to gain man's loyalty transplanted upon the earth. Man, with his varied abilities, capacities, intelligence, and will, which were made possible by man's innate agency, i.e., power of choice, was endowed with a trait of the character of the Gods and of the intelligence--free agency. This principle was inherent in the very organization of man.² This then, was the foundation of rights of man: that as "the Lord Almighty has organized man for the express purpose of becoming an independent being like unto himself, and has given him his individual

¹VII, pp. 285, 284.

²IX, pp. 105-106, 213.
VIII, p. 33.

agency"¹ and made man to be independent in his own sphere, and organized him as an independent being to a certain extent, then man, to achieve the purpose of his destiny, required a portion of freedom and independence. Man was endowed, as are all intelligent beings "with certain inalienable rights, privileges, and powers inherent" in him.²

Man's intellectual capacity was governed by the will or volition (the disposition, the power of willing or determining). Volition, the power given to man to dispose of his intelligence at his pleasure in doing good or evil, in man was as independent as in the angels and Gods. When man exercised his will, he determined whether he would fulfill his purpose on the earth, or serve God of himself, or whether he would follow increase and decrease. By the right choices, man would know that his spirit would be purified, sanctified, cleansed, and made holy in the body; and his tabernacle, which suffered from consequences of the fall and was calculated to decompose and return to mother earth, would be cleansed in the grave.³

Man was independent of the Gods in choice-making, or was sovereign over his own actions. Although there was room for divine

¹II, p. 313.

²VI, p. 146.

³VII, p. 287.
 XI, p. 272.
 See Appendix VIII.

intervention, the ultimate decision which affected the destiny of the individual had to be left up to him. By law, it was contrary for God, or God's laws, government and character to compel man in his actions any further than man preferred.¹ But, even with the choice-option each person possessed, "the Lord will rule the acts of the children of men, and bring out the results of those acts, but will not dictate them in their acts contrary to their own wishes."² "The consent of the creature must be obtained before the Creator can rule perfectly."³ Each man's independence, whether he had the priesthood or not, had to be preserved inviolate for each spirit who came upon the earth even if all men were to go in the depths of wickedness.⁴

A perfect knowledge of the pre-existence would prevent man from properly exercising his powers of choice and thus prevent him from being subject to a state of probation, a test of faith and good and evil, and thus he would not attain to a state of perfection and independence. A state of forgetfulness engulfed every man at birth

¹I, p. 49.
XV, p. 134.

²VIII, p. 292.

³XV, p. 134.

⁴VIII, p. 352.
II, p. 139.
XV, pp. 6-7.

allowing him to experience the realm of chaos-organization, dark-light, passion-ascetism, ignorance-knowledge, and misery-joy.¹

From birth to death, man fought against his forgetfulness which had taken his previous divine knowledge from him and cast him under the spell of his peculiar environment. The circumstances peculiar to each person in his location, station, and situation in life partly controlled him while he partly controlled these environmental influences whether they were physical or psychological. By a conscious attempt to partly alter his surroundings, which was within the power of man, he could lay the foundation of chosen circumstances to surround his rising generation. Although man was conditioned by his environment, traditions, customs, laws, both supernatural powers and law, he could lose his agency by choosing the principles of decomposition. The first man, and likewise all the succeeding men who came to the earth, were subjected to a modified deterministic existence.²

The spirit of man, when once in the body, began a two-dimensional existence; and the one-way struggle, with its bi-directional possibilities, began the exploration of all the glories of its sublime and mysterious strategy. The pure, innocent child of God, having lost its former wisdom and direction, experienced

¹I, p. 351.

²III, pp. 80-96, 258, 267.
IX, p. 314.
II, pp. 131-132.

passion--that all-alluring over-powerant--and lust in the many jaded forms of hedonism; but in the height of its physical reverberation and emotional emulation, an innate divinity swelled up inside casting the entity in shame and guilt and a longing to make restitution.

Every child born of woman received a mortal tabernacle which was devilish, sensuous, and evil, in antagonism to the spirit that was pure, holy and clean, which enlivens it. Man's two-dimensional existence pulls him in opposite directions--life and death. The body, which suffers from the consequences of the fall, had a fire kindled in it which, if not controlled by the spirit, would consume both body and spirit in an utter and irretrievable destruction.¹ Although the body was carnal and devilish, it, with the spirit, was necessary for man to gain salvation and exaltation. The body man possessed was as valuable to him as God's body was to God. If man were to lose this recalcitrant member, he would begin to decompose or burn in hell.²

¹IX, p. 267.

²IX, p. 286.
VII, p. 287.

The evil and wicked will go to hell, not to suffer everlasting burnings, but "will stay there until the anger of the Almighty consumes them and they become disorganized, as the elements of the fuel we burn are disorganized by the action of fire and thrown back again to their native element." I, p. 118.

See also IV, p. 54.
I, pp. 118, 349.

Satan, the ruler of the earth, gained great power over the body by the transgression of Adam. Because of the weaknesses and infirmities natural to the body, the power of sin was strong enough over the body that the body did sin easier than performed righteousness.¹ Thus, Satan could only influence the spirit in man through the body.²

The continual warfare between the body and spirit had to be won by the spirit which naturally loved truth, light and intelligence, for it was by the supremacy of the spirit that light and knowledge entered into man.

. . . But being so closely united with the flesh their sympathies are blended and their union being necessary to the possession of a fulness of joy to both, the spirit is indeed subject to be influenced by the sin that is in the mortal body, and to be overcome by it and by the power of the devil, unless it is constantly enlightened by that spirit which enlighteneth every man that cometh into the world. . . .³

As the body became superior in this miniature supernatural struggle, the spirit became evil. But on the other end of the polarity, as the spirit, by exerting all its efforts and power, gained the ascendancy or subdued the flesh until man lived without transgression, then "the spirit of God unites with his spirit, they become congenial companions, and the mind and will of the Creator is thus

¹VII, p. 203.

²III, p. 247.

³XI, p. 237.

transmitted to the creature."¹

Moving from the ambivalence in man's constitution to his external environment, it may be found that man, with his spark of divinity, was surrounded by mortal elements under the control of Lucifer.² Because man's organization was such that it was subject to many evil spirits and influences in the world, each mortal was surrounded by numerous evil spirits which were abroad in the world. Even the first man, Adam, was surrounded by concords of evil spirits who were working zealously to encourage even his least dispositions towards evil, to give him false revelations, and to teach him new ways of hedonism.³ The power of the Gods also surrounded each man. Mingling and fighting against the legions of evil spirits around each man were numerous angels and the power of many laws. One illustration of the force of these laws will suffice. If the law of righteousness "reigns predominant, then the spirit that is within them [the parents] controls, to a certain extent, the flesh in their posterity."⁴

When man started his colorful life out of the Garden, a

¹ IX, p. 287.
XVIII, p. 258.

² III, pp. 223, 277.
II, pp. 254-256.

³ II, pp. 121, 128.
III, pp. 44, 128, 354.

⁴ III, p. 365.

new historical force--the Gospel--was introduced to him and to the history of his progeny. Behind this divisive force lay the battle between the Gods and Evil on the earth and in the eternities, and still further lay the eternally active principles of increase and decrease. The Gospel was calculated to divide the sinner from the saint, to cause a continuous segregation among all of the children of Adam on the earth, i.e., to cause the saints to withdraw from the world into groups.¹

The spirit in man possessed a number of innate capacities and abilities. Likewise his body contained some innate dispositions. Only two will be mentioned. Man mourned for his dead. Why? Man had darkness, weakness, ignorance, a lack of eternal knowledge, and lethargy with which he was clothed in the flesh that caused him to weep. "Mourning for the righteous dead springs from the ignorance and weakness that are planted within the mortal tabernacles. . . ."² Secondly, man tended to remember evil rather than good. The memory of man had a greater affinity to retain injury and evil longer and more strongly than help or good. The fallen nature of man, the power Satan had over man, the effects of mortality, and the evil principles that filled the earth explained the malfunction of man's mind. Environmentally, "the whole world is contaminated with a

¹I, pp. 188-190, 236.

²IV, pp. 130, 131-132.

spirit to remember evil and forget good."¹

The peopling of the earth followed a divine cosmic scheme rather than a haphazard biological determinism.² The vast number of spirits pressing to take their next steps towards Godhood were each assigned to the time and place they were to appear on the earth. Although God foreknew (knew the acts that would transpire without decreeing them) the righteous and foreordained them, and foreknew the wicked and foreordained them,³ He sent the Gospel, which was designed to save all, to the earth. Even among these pre-deluvian men, who took their mortal tabernacles as their turns appeared, God had certain foreordained men, such as Noah who was a chosen vessel to build the ark and save a remnant from the flood. God knew these specially selected noble leaders and had His eye upon them in the pre-existence as well as in the earth.⁴ As with these early inhabitants of eternity on the earth, so with all the succeeding, the law

¹III, p. 356.

²I, p. 336.
III, p. 153.

³X, p. 5.
XI, p. 253.
VIII, p. 160.

The word "predestination" is used by Brigham Young in one place. But in light of his views on foreordination, it is reasonable to assume that when he used "predestination," he used it in the exact sense he used foreordination.

⁴VII, p. 290.
VIII, p. 229.

of foreordination was not absolute but always decreed upon certain conditions. Should one be foreordained to salvation, that person could not be forced into salvation against his will. "All rational beings have an agency of their own; and according to their own choice they will be saved or damned."¹

The history of man begins with the appearance of man in the Garden of Eden, his fall, the expulsion and the dichotomous world he found to be his mortal habitat. Caught between the persuasive forces of this high idealism, man began his career of free choice as a semi-independent eternal being. He was endowed with a body, innate powers and dispositions, both good and evil, mental capacities, and will which allowed him to pledge his loyalty to only one of the two combatants. Engulfed in an invisible world of evil spirits and angels who continually attempted to act upon him, man was also a subject of environment, social and physical, with their varying shades of influence. In a depraved state, yet not a total depravity, man was designed with a greater power to naturally do good rather than to love evil. While his spirit had an affinity to the spirit of God, Satan had power over his body.² Probably the strongest drive or force behind man's behavior was his irresistible

¹VI, p. 97.
X, pp. 105, 324.

²III, p. 246.
IX, p. 305.

desire to preserve his personal identity in his foreordained station on the earth and in eternity.

Once Adam and Eve were cast from the Garden, they were taught the Gospel which included among its major principles, the Priesthood, the law of sacrifice, and the hope for atonement from the effects of their transgression. As agents and patients in the cosmic cause and effect pattern, they introduced children to the earth; thus all nations sprang from one blood.¹ The most noted of these early children were probably Cain and Abel.

Cain, when he killed Abel, rejected the power of the Holy Priesthood and the law of God. Cain received a curse, an outward sign, the flat nose and black skin, and an inward sign, lack of Priesthood and blessings given to the other children of Adam. The second major curse upon the seed of Cain came after the flood when they were pronounced the "servants of servants." Slavery, a divine decree, entered man's history at this early pre-deluvian era.²

Three years following his last great discourse to Seth, Enos, Cainan, Mahalalee, Jared, Enoch, and Methuselah, who were high priests, and to the residue of his righteous posterity in the valley of Adam-ondi-Ahman, Adam died.³ His few faithful sons followed the

¹VII, p. 290.

²Ibid.
 II, pp. 172-174, 184.
 IV, p. 39.
 X, pp. 110-111, 250.
 XI, pp. 272, 328.

³X, p. 355.

life pattern set down by their father.

Enoch, of all Adam's early sons, probably achieved the most outstanding phenomenon--the translation of a city of people. Enoch received the Gospel and Priesthood from Adam. The people who gathered around Enoch had not only walked and talked with Adam, but they were still of one language and one tradition which they had received from Adam. Even with these advantages, Enoch was unable to prepare his people to enter into their rest until three hundred and sixty years had passed in his closed city, i.e., all egress and ingress were forbidden. Although he had learned how to handle the elements, he did not receive the power to translate "himself and his people, with the region they inhabited, their houses, gardens, fields, cattle, and all their possessions," until the three hundred and sixty years had been consumed in preparation.¹

This early pre-deluge period falls short of an adventure replete with strange episodes because little has been retained of the books of remembrance and other written volumes, and less has been said of the era than written. The story of man's appearance on the earth, the beginning of the black race and slavery, and the sublimity of Enoch all seem to build up towards an apex or probably the most dramatic tale of woe, with the exception of the death of Jesus Christ. This epic began when Noah's spirit received its earthly

¹III, p. 420.

tabernacle. From Methuselah, Noah received the Gospel and Priesthood, which the people in the days of Noah generally refused. The result was the immersion of the earth in water for the remission of sins. The flood divided the earth, and the Lord took His people from the American continent to another part of the earth.¹ The pre-deluvian era came to a close, and man entered a new and different era of romance.

¹VIII, p. 195.
I, p. 274.

"The Lord said, 'I will deluge (or immerse) the earth in water for the remission of the sins of the people . . .'; 'to kill all the vermin that were nitting, and bleeding, and polluting its body; it was cleansed of its filthiness. . . .'" "What filthiness has gone forth out of her? You and I, and all the inhabitants of the earth; the human body, and all earthly bodies, both animal and vegetable. . . ."

CHAPTER VI

THE GODS AND EVIL

The cosmic law, which existed in a realm independent of the Gods who existed in what was called the heavens, could only be invoked to sustain a God (or man) by his obedience to the set principles. It was by obedience to the eternal law(s) that the Gods, when they were mortal, successfully passed through all the calamity and ordeal which was appointed for intelligent beings to pass through before they could gain their glory and exaltation. They thus gained their supremacy, power, wealth, posterity, glory, knowledge, thrones, kingdoms, and ceaseless duration by the terms upon which these things were offered.¹ They had accepted the higher order of spiritualism which was

to be led, governed, and controlled by law, and that, too, the law of heaven that governs and controls the Gods and angels. There is no being in heaven that could endure there, that could abide the heavens unless he is sanctified, purified and glorified by law and lives by law.²

It was also because of the determining force of the sovereign, absolute law, that there were things the Gods never attempted and would never attempt, such as exalting a spirit to immortality before

¹X, p. 5.
VIII, p. 149.

²XIII, p. 281.

it had obtained a mortal body and passed through a probationary state.¹

Each God was required to organize a world or probationary state for His children. The responsibility to oversee the affairs of this earth, thus, became the obligation of one God.² He lived on another planet in another state of existence imperceptible to man through the power of his natural eyes.³ The power possessed by man's Father-God was such that He was the maker and upholder of all things in heaven and on the earth or the controller of the earth. By His influence through His government, spirit and power, He filled the immensity of space, was around about all things, through all things, in all things, beneath all things, above all things, and was present with all His creations; but He, Himself, was a personage of tabernacle.⁴ He was able to be everywhere present by the power of His Spirit--His minister the Holy Ghost, which "diffuses His influence through all the works of the Almighty."⁵

¹XI, p. 43.

²XI, p. 122.

³XI, pp. 122, 249.

⁴X, p. 319.
 XI, p. 41.
 I, pp. 39-40, 49.
 XII, p. 53.

⁵XI, p. 41.
 VI, p. 95.

The God of this earth, who abides far above the impeachable power and influence of sin and who holds the destiny of all in His hands, once was a man who possessed a body as man occupies. While in His mortal state, He accepted the Priesthood, abode by truth, and gave His allegiance to the principle of increase during his probationary period. He obtained a mortal body, which had learned to be obedient to His spirit and to eternal principle. During the resurrection, the elements of His body, which responded to the power of the Priesthood exercised by His spirit, were gathered from their dispersion and reformed into their previous bodily symmetry. By the eternal laws governing immortalization, God received immortality, the power of procreation, and eternal personal identity.¹

In the heavens, God, now an exalted, glorified, and perfected man, retained His loyalty to the Priesthood, to eternal law, and continued to operate "upon the principles of continuing to organize, of adding to, gathering up, bringing forth, increasing and spreading abroad. . . ." ² or the creation of kingdoms upon kingdoms. The basic necessity of a kingdom was progeny; therefore, God, with a wife, begot spirit children. Following a war in Heaven concerning the destiny of their spirit children, God and His wife came

¹VII, p. 209.
IX, pp. 286-287, 330.
IV, pp. 217-218.
XI, p. 42.

²I, p. 117.

to the earth, partook of the crude elements of this earth until their bodies were diffused with the material. A few of their spiritual offspring received a second birth by their parents, but the second inception differed from the first genesis in that the Spirit was enclosed in a mortal tabernacle. Through procreation, the image of the parents, physically and psychologically, was inherited by man. Man belonged to one species. To these progeny God introduced the Gospel and the Priesthood or the means whereby they could possess with God the same glory, power, immortality, and eternal life.¹ The Father of this earth and its inhabitants produced His creations in accordance with eternal laws. He was personally connected and concerned with the physical, social, and psychological events which happened upon the earth, for it was here that kingdoms upon kingdoms emerged to give their labors to either growth or decay, increase or decrease.

The principle of evil had always existed. Although the evil upon the earth was to be destroyed, the principle of evil would exist elsewhere. While everything which was good, right, perfect, and lovely to look upon and enjoy came from God, it was "absurd" that God should be the author of sin and iniquity. "Whence comes

¹IX, pp. 286, 321, 330.
XI, p. 41.
XII, p. 324.
IV, pp. 54, 218.
XIII, p. 146.

evil? It comes when we [any intelligent being] make an evil of a good."¹ Any good principle, good word, good act, and good idea of Lucifer's came from God, the source of all intelligence in saints, angels, and spirits as well as devils. Therefore, because there was no evil per se, Lucifer and his followers, in order to give their allegiance to decomposition, first received a truth from God; then their perversion of that truth made evil.²

How was the principle of evil activated upon this earth or in heaven? Among the spirit progeny were a number of spirits with innate dispositions to prefer evil and to aggressively oppose law and its champion, God, in heaven as well as on the earth. Lucifer, the chief spirit of these evilly disposed spirits, was a liar from the beginning; he loved lies, those who loved lies, and to lie. He arose in opposition to God, his Father, and was thrust down to the earth.³ Here he received a portion of grace which stayed the process of decomposition until he had provided the necessary opposition for the children of God on the earth.⁴

To all appearances, the devil in the sphere of this terra

¹VIII, p. 341.

²VIII, p. 205.
XI, p. 239.

³VIII, pp. 160, 279.
IV, p. 268.

⁴III, p. 256.

firma was a great preacher and a gentleman, which was the example his co-workers strived to emulate. Suaveness characterized Lucifer's works and attempts to imitate the truth and all true organization by which he exerted all his force to lead astray or destroy all who loved truth. When and if this imitation failed, Satan and his helpers prompted the nations to war, desolation, and bloodshed to destroy or throw all of man's institutions into chaos and confusion. All the misery and deformity which came upon the inhabitants of the earth were caused by these evil spirits.¹

There was an impulse in the heart of man which separated his interest from that of his God and Father who dwelled in heaven. It was this innate spirit of opposition in the heart of man which Satan struggled to encourage in Pharoah who persecuted Moses and the Jews who convicted Christ. Such was the power of Satan in "high places" that he convinced the political and religious societies and civilizations in every age of the earth that their rights were going to be infringed upon and they would suffer death from the saints of God.² Such was the situation after the death of Christ that caused Paul to exclaim:

Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against

¹XI, pp. 240, 251.
VIII, p. 174.
X, p. 304.

²XI, pp. 237, 250.
IV, p. 27.

flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.¹

The political and religious worlds were raised against Joseph Smith by Satan encouraging the spirit of opposition in men of influence and power during the time of Joseph Smith. Also, many good men wished to embrace the gospel when it was brought to them, but their worldly interests which conflicted too much with the ways of God prevented them from embracing the truth. The spirit was receptive to the truth, but the reasoning of the flesh directed the behavior of men.²

The power of Satan was not only extended to the realm of the psychic and social interaction but to disturbances of the physical body. The cause of many diseases which afflicted the human body as well as the disbelief, skepticism, and lack of faith in every man, was evil spirits.³

Concomitant with the evil designs of Lucifer, God the Father consciously busied Himself in the affairs of men. The sentence pronounced upon Cain and his seed, the splendid work of Enoch and Noah proceeded from the hand of God. Abraham received his title and a promise of eternal increase from God. These men as well as Joseph who was sold into Egypt were foreordained to perform peculiar tasks,

¹XI, p. 237. As quoted by Brigham Young.

²Ibid.

³IV, pp. 133, 198.

each in their own times. Joseph received a commission to be the temporal savior of his father's house. This labor Joseph fulfilled. A receipt blessing fell upon Joseph, i.e., that after his seed had mixed itself with all the seed of man upon the earth, they would be gathered, and they would become the spiritual and temporal saviors of the House of Israel in the latter days.¹

In the days of Moses, the Father again interfered in the natural course of human history. The return of the Priesthood for each man and the return of the Gospel followed the removal from Egyptian captivity. The carnal law replaced these higher laws. From Moses to Jesus Christ, the Father sent prophets to the children of Israel and restored the temple ceremonies to the temple which He had commanded to be constructed for His earthly abode.²

God extended His influence to the unbelieving nations. Nebuchadnezzar was a classic example. As he proudly stood boasting about his work, a voice from heaven interrupted him to inform him that the kingdom had departed from him. The king remained in his state of punishment until he learned and was satisfied "that he could not possess power, wealth, majesty and earthly glory only as the King of kings gave it to him."³

¹VII, p. 290.

²II, pp. 29-31.

³X, p. 267.

The closing of the Patriarchial and Mosaic era heralded in another significant phase of the eternal pattern by which this earth was governed.¹ The messianic era, often referred to as the meridian of times, was necessitated by the transgression of Adam and Eve. This transgression of Adam and Eve "contracted a debt"² between the children and their Father-God.³ The reconciliation of the divine debt between God and men was beyond the capacity of man to effect. The "contracted debt" required a savior to atone for the sins of man. Such a savior, Jesus Christ, had been foreordained before the world was "to come to this world and redeem it, with mankind upon it and all things pertaining to it."⁴

When the time came that the Savior should come into the world and take a mortal tabernacle, which would be subjected to sin, temptation, and to weaknesses,⁵ God, the Father of mankind, came to

¹XIV, pp. 71-72.

"Consequently every earth has its redeemer, and every earth has its tempter; and every earth, and the people thereof, in their turn and time, receive all that we receive, and pass through all the ordeals that we are passing through." Earlier Brigham Young stated the pattern of sin, redemption by a redeemer, and the same changes which the earth has undergone and will undergo is the pattern followed by all the earths.

I, p. 334.

²Brigham Young's phrase or wording.

³XIV, p. 71.

⁴XI, p. 253.

⁵XI, p. 42.

the earth to prepare His Son's tabernacle. Obeying the irrevocable law of procreation, Mary, the wife of Joseph, cohabitated with God, her other husband.¹ Christ was born as a result of this intimate relationship or coition. The infidel, in reference to his own marriage customs, have called Christ a "bastard." But "this is merely a human opinion upon one of the inscrutable doings of the Almighty."²

It was imperative for Christ to descend below all things if He were to ascend above all things. Therefore, as He had been appointed to ascend above all things, His Father through "the handiwork of His Providence, [caused] that He [Christ] was actually accounted, in his birth and in his life, below all things."³ As a child, Jesus Christ was probably one of the weakest of children that was ever born; in fact, he was so helpless at birth that it might have been supposed that he would not live.⁴ Even after he had attained manhood and had begun His foreordained mission (which was recorded in the New Testament), there was no question that the Jews

¹XI, p. 268.

"The man Joseph, the husband of Mary, did not, that we know of, have more than one wife, but Mary the wife of Joseph had another husband."

See also IV, p. 218.

²XI, p. 268.

³III, p. 365.

⁴III, p. 366.
VII, p. 286.

saw a great many defects in the Savior.¹

Near the end of Christ's existence in mortality, He was left to Himself, as every man was left to himself by his heavenly Father, to test His integrity and faithfulness in a dark and cloudy hour. Christ did not falter in His darkest hour, but overcame.² Then the career of the Savior reached its climax in his passion and death on the cross to pay the divine debt. By experiencing death which closed the mission of every man who had been ordained to perform certain important missions,³ Christ redeemed every particle and thing of this earth.⁴

After the death of Jesus Christ, the apostles were given the responsibilities of spreading the Gospel and the administration of the Church organization. The Apostles, notwithstanding their commission, the possession of the Priesthood and the Gospel,

¹XIV, p. 131.

The views of Brigham Young were similar to the passages attributed to Isaiah in Chapter 53, verses 1-3:

"Who hath believed our report? and to whom is the arm of the LORD revealed: For he shall grow up before him as a tender plant, and as a root out of dry ground: he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him. He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not.

²XII, p. 174.

³IV, p. 285.

⁴III, pp. 80-81.
II, p. 317.
XIV, p. 72.

entertained some mistaken ideas. The Apostles had a mistaken idea concerning the immediacy of the second coming of Christ. In common their beliefs agreed that the end of the earth was "much nearer than it really was. . . ." ¹ They thought they had the truth, authority, and were so established that they could fulfill Jesus's wish, i.e., that the church would be united in all things temporal. But their attempt to make the people of one heart and one mind in all temporal things failed, and after the deaths of Ananias and Sapphira, the people became fearful and dispersed. There is no record in history that they ever assembled in a like capacity afterwards.

The time of the Apostles was a time of dispersion and scattering of the saints who believed in Christ. Their commission from Christ was to preach to all nations that all would receive the benefit of the Gospel. "In those days the command was 'Go to the nations of the earth . . . ' while the command to ' . . . come from the nations of the earth'" ² or to gather Israel would come in the nineteenth century.

In regards to the beliefs and doctrines of the early Christian Church there was a great deal of speculation among the laity as well as the Apostles. From the dissemination of these conjectures, originated the schisms and sectarianism among the

¹XII, pp. 64-65.

" . . . and they might have made mistakes in other respects."

²XII, p. 67.

church leaders as well as the laity.¹ Out of the schismatic struggles, which were caused by the weaknesses in the lives of the Apostles and that caused them to err, evolved, among other things, the Seven Churches.²

The divergence of dogmas or the schisms and divisions in the days of the Apostles was introduced into the Christian world. By the time of the Council of "Nice" (Nicea) which was called to determine what would be correct and what was scripture, "the sure word of prophecy which Jesus had shed forth into the hearts of those who believed on Him seemed to be so mixed and interwoven with darkness and unbelief, that they could not come to an understanding and receive the full testimony of truth."³

Thus, the Christian world strayed from the pathway of truth and lost the Priesthood. By the weaknesses of man, which introduced the sundry schisms into the body of the saints, the Church "went from the Priesthood," transgressed the laws, exchanged the ordinances of the kingdom of God for the laws and ordinances of men, and broke the everlasting covenant which, in the early ages, God had made with His offspring. The Priesthood was not taken from the Church; it (the Church) left the Priesthood.⁴ With the loss of the

¹XII, p. 64.

²XII, p. 66.

³XII, p. 65.

⁴XVI, pp. 74-76.
XII, p. 69.

Priesthood went the loss of the true knowledge of God, and no succession of Apostleship was on the earth for over 1700 years. This was caused by the continuous perpetuation of the early schisms in the Church of Christ.¹

The Christian world struggled on, praying, and seeking for the knowledge of God until the Reformation. The importance of the Reformation was that it showed that there was a spirit prompting the reformers to react against the perversity of those ecclesiastics claiming to be Christians. The Reformation pointed to the restoration of the Gospel, for in this time many people believed that the Lord was going to do something for the people, but what this event would be they could not tell.²

As the Lord had governed the restoration of the truth and the Priesthood to men from time to time, he had also governed the other influences, i.e., political, social, and economic, besides religion in man's life.³ From the days of Adam to and including the nineteenth century, the whole affairs of the nations and the inhabitants and their situations have been managed by the Almighty. The hand of the Lord was felt among the ancient Egyptians, Israelites, Phillistines, Romans, and others to the extent that their rise to

¹XII, p. 65.

²XII, p. 70.

³XVI, p. 74.
II, p. 183.
III, p. 89.

power and final existence or decay was dictated by the Almighty.¹

. . . in short, all the powers that have been upon the earth, have been dictated, governed, controlled, and the final issue of their existence has been brought to pass, according to the wisdom of the Almighty.²

And "wars, commotions, tumults, strife, nation contending against nation, and people against people, have been governed and controlled by Him whose right it is to control such matters."³

When dealing with nations, the Almighty set up a kingdom here and pulled down a kingdom there at His pleasure. God controlled the circumstances to cause people to build up all the nations or kingdoms which ever were built up and prospered. Every nation was brought to destruction by circumstances controlled by the Almighty or the invisible workings of Providence which caused the wicked to destroy themselves.

When the Supreme Ruler of the universe wishes to destroy a nation, he takes away their wisdom in the first place, and they become insensible to their own interests, and they are filled with wrath; they give way to their anger, and thus lay the foundation of their own destruction. To him who seeks to save, he gives wisdom, which enables any people, nation, or individual to lay the foundation for strength, increase and power.⁴

¹I, pp. 162-163.
II, p. 255.
III, p. 257.

²I, p. 163.

³Ibid.

⁴VII, pp. 10-11.

Brigham Young felt that when the people received such treatment from God, it was because they first rejected His covenants and laws. Thus, they reaped the reward of having broken the laws.

III, pp. 160, 257, 191.
IV, p. 27.

When a nation transgressed wholesome laws, opposed its citizens or other nations until its cup was filled with iniquity through acts which were under its control, the Lord cast those in authority down and raised the poor and ignorant nation to power.¹

As it was with a nation so it was with each individual. God manipulated the circumstances which placed the king upon the throne or dethroned him, which elevated a man to be a governor or a mayor. Thus, all people and all that happened to men were in the ordinary providences of God.²

Thus, the Gods, who once were mortal men, subjected themselves to eternal laws to gain their exaltation. Once in Godhood each God continued to pay His homage to the eternal law of increase by continuing to build kingdoms upon kingdoms of progeny. The principle of evil was activated among each group of progeny by some of the spirit children themselves. Although each new man, a potential God in embryo, had the divine unalterable privilege of selecting his own destiny, his Father-God controlled the circumstances of each man's milieu and thus the results of his choice. The transcendental God not only condescended to interfere with individual results but also controlled the destinies of all tribes, kingdoms, and nations from the days of Adam until the winding-up

¹VI, p. 146.

²I, p. 340.
 II, pp. 255-257, 183.
 III, p. 89.

scene. It was God who from time to time returned the truth and Priesthood to the earth, and it was the weaknesses of man that caused His children to leave the truth and the Priesthood.

CHAPTER VII

THE NINETEENTH CENTURY AS VIEWED BY BRIGHAM YOUNG

The conjunction of the sundry contingent¹ economic, political, social, and religious events, which stirred the old world during the Renaissance and Reformation eras, produced as one of the eventualities the discovery of the new world. The circumstances causing the settlement of the English colonies, their consanguineous struggle for independence, and their final victory, as well as the unprecedented prosperity of the United States up to the visitation of the Father and Son to Joseph Smith, were under the guidance and direction of God. "The Lord has dictated and directed the whole of this, for the bringing forth, and establishing of his Kingdom in the last days."²

The manipulation by God of physical, psychic, and social phenomena throughout the centuries failed to be recognized by the inhabitants of this terra firma. By the nineteenth century, the modus operandi of God through the long ages culminated in a grand finale, i.e., the visitation to Joseph Smith by the Father and Son

¹In order to avoid verbosity, the words "conjunction" and "contingent" are necessary departures from the vocabulary of Brigham Young.

²XI, p. 17.
XII, p. 282.
II, pp. 170-172.
VII, pp. 13-15.

and the beginning of the Dispensation of the Fullness of Times. Conjoined with this visitation was God's hope that He might show the people of the earth that He still lived, that He would fulfill His promise to Abraham by gathering His elect, the children of Abraham, from the four corners of the earth, and that He would soon turn the earlier prophecies into reality concerning the restoration of the fullness of the Gospel and the Book of Mormon.¹ As to the land, territory, and location, the Lord commenced to fulfill His promises on the ancient land of Zion, the promised inheritance of the children of Joseph.² The land of Zion, North and South America, where the work of the Lord commenced upon the earth, would be where the culminating phase of the telestial existence of this planet would take place.

In conformity to the dispensation pattern and when the proper time had arrived, God conversed with Joseph Smith, the prophet who had been foreordained to this great calling prior to the existence of the worlds. A divine decree, which was declared long before the foundations of the earth were laid, foreordained Joseph Smith to be the head of the last dispensation and to receive the fullness of the keys and powers of the Priesthood of God.³

¹XII, p. 282.
XI, p. 17.

²II, p. 253.
VIII, p. 195.

³VIII, p. 229.
VII, pp. 289, 290.

The Lord had his eye upon him, and upon his father, and upon his father's father, and upon their progenitors clear back to Abraham, and from Abraham to the flood, and from the flood to Enoch, and from Enoch to Adam. He has watched that family and that blood as it has circulated from its foundation to the birth of that man. He was foreordained in eternity to preside over this last dispensation, as much so as Pharaoh was fore-ordained sic to be a wicked man, or as Jesus to be the Saviour of the world because he was the oldest son in the family.¹

The talents and abilities of the Prophet Joseph Smith did not necessarily exceed those of his contemporaries. Any of the latter under God's direction would have consummated the work of the head of the last dispensation with the same height of efficiency as that of Joseph Smith. But the Lord was disposed to select Joseph Smith who "pleased him and that is sufficient."²

Subsequent to the heavenly experience, Joseph Smith translated the Book of Mormon by the power and gift of the Holy Ghost.³ Later, messengers in unison with the divine prearrangement bestowed the Aaronic and Melchizedek Priesthoods, along with the keys of the Priesthood of the Son of God, when they conferred the keys of the Dispensation of the Fullness of Time upon Joseph Smith.⁴ The Prophet then possessed the necessary keys to lead, guide and direct the affairs of the Kingdom of God on the earth. In juxtaposition to

¹VII, pp. 289-290.

²XI, p. 253.

³IV, p. 33.

⁴II, p. 177.
XII, p. 70.

the Prophet's capacities as a spiritual leader, i.e., to lay the foundation, to build and establish the Kingdom of God, lay his qualifications as a temporal leader or one who could, for instance, handle money, explain how to farm, and explain how to cut trees because God had inspired him to know these things.¹

The "surer word of prophecy,"² i.e., "that in the last days the Lord would gather Israel, build up Zion, and establish His kingdom upon the earth"³--a greater work to perform than that required of the Ancient Apostles--came from God via Joseph Smith to the world. The living oracles and Priesthood were bestowed upon other men by Joseph Smith, thus "giving authority to men in the nineteenth century as in the days of old."⁴ Other revelations were received from God by Joseph Smith for the people. The organization of the Church, the Order of Enoch, polygyny, and the temple ceremonies, which were necessary before a man could return to the presence of God, were a few of the more important instructions from God. The construction of the temples under the Prophet and the

¹I, pp. 74-76.
 III, p. 312.
 XII, p. 70.
 II, p. 127.

²Brigham Young claimed that the ancient apostles had the "sure word of prophecy" and that Joseph Smith had the "more surer word of prophecy."

³XII, p. 65.

⁴XII, p. 126.

subsequent temples in the Rocky Mountains, as well as the temples which had been built under Moses and Solomon, were the result of commandments from God. The Latter-day Saints were in the temple building tradition, which tradition God had always required of His people.¹

The crescendo of the introduction of the last dispensation consummated in the climatic death of the Prophet Joseph Smith. From the first day the prophet was called by God, the principle of revealing the people's faults, which caused the death of the prophets "from the days of Adam until now,"² forced Joseph Smith, as it had the Prophets of old who also lived in adulterous generations, to reveal the wickedness of the people. The enunciations of the Prophet against the iniquities of his generation stimulated the persecution which he had to undergo to be perfected and which eventually caused his death. But God protected Joseph Smith until the time arrived that his blood was to be shed by wicked men.³

Concomitant with the activities of God in the affairs of man in the nineteenth century was the accelerated activities of Satan, the great advocate of decrease. He not only tried to persuade Joseph Smith to cease from prayer in the sacred gove, but he

¹II, pp. 29-32.

²III, p. 48.

³I, pp. 40, 364.
II, p. 7.
III, p. 48.

was actively encouraging a host of diverse demonstrations, such as mesmerism, animal magnetism, vase jumping, false revelations, and table knocking,¹ in hopes that the people would not be able to distinguish the power of increase from the power of decrease.

When Satan failed to win the loyalty of the saints by persecution through argument, he aroused the masses and the people in high positions, who were in spiritual darkness, to legally persecute the saints physically. The other facet, which explained the persecution of the Latter-day Saints in Ohio, Missouri, and Illinois,² was another of the inscrutable ways of God, who supported these persecutions to achieve some of His purposes. God's persecution of the saints was governed by the eternal, true principle that the Lord chasteneth those (His sons) whom He loveth; those not chastened were "bastards" and not sons.³ Since the beginning of His church in the last dispensation, God used afflictions to punish His people when they departed from His ways until they returned, to give them experiences which they could receive in no other way, to teach them to live in peace with each other, to bring them to the test as Israel was brought to the test, and to prepare them to be gathered from Babylon.⁴

¹XIV, p. 72.

²I, pp. 83-84.

³III, pp. 54, 116.

⁴I, pp. 169, 336.
II, pp. 6, 19, 210, 279.

When the time was ready, it was the Lord, not the reasoning, intellect or leaders of the saints, who delivered the saints from the persecution and gathered them from civilization to the wilderness in the tops of the mountains.¹

Through His control of circumstances this people have been removed from civilization, and have been brought to inhabit these vales among the Rocky Mountains, to dwell in these desolate and barren plains where no other people, that we have knowledge of, would live one year, if they could get away. The providence of God has brought us here.²

The principle of the gathering was a stumbling block to Christianity because those who were Christians did not understand the imperative behind the necessity to gather from Babylon. The natural principles and sound reason for all the providences of the Almighty were lost to the world but not to His prophets.³ The people of the earth failed to comprehend that the ancient apostles lived in a time of dispersion and scattering, a time when the command was "'Go to the nations of the earth,'" whereas the nineteenth century was the time God had set aside to fulfill His promises to Abraham. The latter days was the era of gathering "up the House of Israel, and the fullness of the Gentiles, and bring-
[ing] them home to Zion, and to the lands of their fathers . . .," a

¹I, p. 41.
IX, p. 331.
XIV, p. 158.

²III, p. 258.

³Ibid.
II, p. 141.

time when God's command was, "'Come from the nations of the earth.'"¹

Although the historical force of the gathering had been described by John, it "rolled on" unperceived by the world which was in its spiritual darkness. The world little understood that the seed of Abraham was mixed with the seed of the rebellious throughout the whole world and that it was mainly those with the blood of Ephraim who were gathering to the place prepared for them by the Lord. Those with the blood of Ephraim were heeding the command, which John saw would go out, warning the righteous to flee from Babylon.²

The promulgation of the gospel, that great historical force calculated to separate or segregate the sinner from the saints, was accompanied by the Spirit of God, which forced the novice to cross the ocean and/or plains in order to disentangle himself from Babylon, to prepare himself for the second coming of Christ, and to receive his inheritance which God had promised Abraham that He would give. The new proselytes could not do anything else because God would not let them do anything else.³

¹XII, p. 67.

²XVI, p. 75.
II, p. 268.

³XII, pp. 167-168.
II, pp. 95, 305.
XVI, p. 75.
IV, pp. 70, 91, 111, 113.

According to Brigham Young, the main handcart disaster was caused by the people heeding their own desires rather than listening to the Spirit of God directing the gathering.

The missionaries, who preached the gospel to the Gentile nations, sought for those with the blood of the Patriarchs. A few with it were here and there blessing the nations as predicted.

Take a family of ten children for instances, and you may find nine of them purely of the Gentile stock, and one son or one daughter in that family who is purely of the blood of Ephraim. It was in the veins of the father or mother, and was reproduced in the son or daughter, where all the rest of the family are Gentiles. You may think that is singular, but it is true.¹

The missionaries found that some areas embraced the Gospel more readily than others. The more stubborn and rebellious were recalcitrant because when their ancient fathers rejected the Gospel, God had placed a curse upon them that they must gain their salvation by suffering, for the first shall be last and the last shall be first. When their iron bands were broken and they were set at liberty by the missionaries, few of them accepted the Gospel. The places which received the Gospel more readily were those in which the inhabitants' fathers of ancient times had not rejected the Gospel or whose ancestors had lived without the Gospel from the days of Noah until the advent of the missionaries.²

The first and subsequent saints who had gathered in the tops of the mountains found a barren wilderness. Unperceived were millions and millions of evil spirits around them in the valleys.³

¹II, p. 268.

²II, p. 141.

³IV, p. 133.

The devils were on hand to discourage the seed of Ephraim who had made their way to the valleys of the tops of the mountains to help establish the Kingdom of God. This concentrated opposition meant that the Lord was hurrying His work along. The opposition was necessary to build the kingdom of God.¹

The power of the evil spirits was great enough that by 1856 there were some

people with legions of evil spirits in and around them; there are men who walk our streets that have more than a hundred devils in them and round about them, prompting them to all manner of evil, and some too that profess to be Latter Day [sic] Saints, and if you were to take the devils out of them and from about them, you would leave them dead corpses; for I believe there would be nothing left of them.²

Furthermore the evil spirits carried the news of the recommencement on the temple from Maine to California to Mexico and all over the world. They spread the news that there was something devilish going on among the "mormons" and that the "mormons" should be killed.³ The evil forces were combined to thwart the building of the Kingdom of God in the tops of the mountains.

The crop failures, Johnston's Army, and the Indian wars also afflicted the saints because they failed to recognize "that the Lord God is with us, in our midst and around about us, by His angels, by

¹II, pp. 7-8.
III, p. 50.
I, pp. 33, 170.

²III, p. 369.

³III, p. 372.

His Spirit, and by His eye which searches and researches our hearts."¹
 The Lord hoped to teach the saints self-mastery, to give them superior blessings, and to train them until they recognized that He, God, was close by and that He walked in their midst daily.² The afflictions upon the saints were to help them in building the Kingdom of God upon the earth.³

The prophet receiving revelations and the saints in possession of the Priesthood and the keys of the Priesthood were the necessary prerequisites to begin to organize a society after the Order of Enoch. Had the saints constructed a society patterned after this order, they would have known how to organize the Kingdom of God. The saints, after passing the mortal ordeal and proving themselves faithful to God, would have been set free by God from whom they would receive crowns of glory, immortality, and eternal lives or eternal increase.

. . . and there is no other path that we can walk in, no other system, no other laws or ordinances by which we can gain exaltation, only by submitting ourselves perfectly to the requirements of heaven.⁴

They would have gained liberty by following the established pattern,

¹III, pp. 222, 368.

²IV, p. 26.
 III, pp. 116, 205.
 I, pp. 169-171.

³II, p. 137.

⁴XV, pp. 220-221.

i.e., perfect submission to all the rules and regulations required of heaven. Furthermore, such a society would have provided the necessary economic, political and social milieu in which a full exercise of blood atonement, polygyny, stewardship, and the powers of the Priesthood could be maintained.¹

The institutional structure of the Kingdom of God that would have been set up by the perfect system of laws and ordinances was needed in the world for "the principle of correct government seems to be lost to the world, seems to be taken from the nations."² The loss of personal self-government, a prime prerequisite for perfect rule, left few men who knew how to govern judiciously the temporal things, the feelings of the people, and the power of the various man-made kingdoms. Finally the divine system of government was the only means to gain peace upon the earth. The Kingdom of God, being built by the saints, would spread over the earth subduing all the antipathy to it, for the Kingdom of God and the kingdom of Satan could not co-exist in peace.³

The exigency of the utopian politic body was heightened by the principle that all man-made kingdoms were not designed to endure.

¹I, p, 376.
 II, p. 300.
 III, p. 245.
 IV, pp. 54, 219-220.

²III, p. 256.

³I, pp. 188-190.
 II, pp. 189, 310, 316.

All governments of earthly origin followed the pattern of birth, growth, maturity, and decay.¹ These political bodies contained their own seeds of destruction because even when the framers of the constitutions of the man-made kingdoms exercised the summit of their fastidious intelligence, they were unable to purge the combustive elements or those certain principles from the constitutions that did and would sap the foundations of their existence. The Kingdom of God under construction by the Latter-day Saints would eventually revolutionize the antiquated mundane governments which were designed to decompose or disintegrate.²

The volition of the individual would not subordinate to absolutism. Instead, when the Kingdom of God had gained pre-eminence over all ruling bodies, it would legislate laws that would guarrantee each man his rights as well as laws that would protect him in the exercise of these rights, irregardless of his religion. A degree of autonomy would be given to the nations and their people "in the enjoyment of all their rights, no matter what they believe, what they profess, or what they worship."³

¹IV, pp. 267-268.
I, pp. 162-163, 340.
II, pp. 255-257, 183.
III, pp. 89, 257.
VI, p. 146.

²IV, p. 267.
XI, pp. 41, 190.

³II, pp. 189, 310, 316.

The law of heaven (was and) would provide only one tradition, one custom for the Kingdom of God. It (was and) would teach those gathered in Utah the Celestial tradition which would gradually spread throughout the world. Unanimity, i.e., "except ye are one ye are not mine," or "I am in my Father and ye in me, and I in you,"¹ rather than separation or decomposition was a grand principle which governed and controlled the intelligences, which dwelled in the Father and Son, would ultimately waste away and destroy the refuge of lies and every city, nation, and government which did not serve God or heed the eternal principles.²

While the Kingdom of God, physically and ideologically, was evolving into the divine economic, political, religious, and social edifices, Babylon continued toward destruction. The apostacy guided the world into another dark age by the nineteenth century.³

". . . I do not know of a darker period in the history of the world, than that of the nineteenth century, apart from the light of the new and everlasting covenant."⁴ The eternal principles, which were calculated to endure and exalt people and upon which the people

¹ III, p. 355.

² II, p. 178.
III, pp. 154, 323-324, 327.

³ IV, p. 216.
XIX, p. 95.
X, pp. 255-256.

⁴ II, p. 318.

should place their affections, were lost in the abyss of spiritual darkness. "True riches" were confused with "false riches" by the world. The light of the Spirit was foreign to the world. Therefore, they mistook error for truth and the display of miracle-power by the devil for that of God. Because the masses of mankind were nearly destitute for true knowledge, they were, by their askew customs and traditions, preparing themselves unaware for the day of calamity and slaughter.¹

The world was strangled by its customs. The laws, governments, religions and prejudices of the whole world were merely tradition, without a single exception. These rights and wrongs, which were perpetuated by the force of education, displaced the righteousness, the lines drawn out, and the laws given to the people by God. With these acquired, prepossessed feelings, the people differed one from another in feelings, principles, objects, and pursuits, as well as customs, religions, laws, and domestic affairs. Each nation under heaven considered themselves to be the best people, the most righteous, the most intelligent, the nearest to the thing required of them by the Lord Almighty, and that they had the best men for their priests and rulers. All nations upon this earth entertained these sentiments; their perpetuators stepped into a train of ideas and ordinances peculiar to the prejudices of their

¹III, pp. 92, 155, 273, 343.

education.¹ The feeling of being right stimulated many nations to war against others. This feeling of nationalism was a force behind such nations as Great Britain who conquered India in order to bring their more enlightened customs and religion to these people.²

The force of rectitude, as well as the persecution of the saints, was a cause of the Civil War. The Lord Almighty cursed Cain and his seed with a "sin of blackness," and to be the "servants of servants." The Civil War was uncalled for because America could not remove the curse on the Negro. The spiritually blind abolitionists did not understand that they could not alter that decree.³

The Civil War, a punishment from God upon the United States for persecuting the saints, was one event in the many events taking the United States to the brink of ruin. The approaching destruction was similar in all the nations of the world. The United States and also all the other nations were living "upon fiction, delight[ing] in shadow, run[ning] after error, greedily drink[ing] down falsehood, and hate[ing] true."⁴ The Lord God was operating with the United

¹III, pp. 86-87.

²III, p. 88.

³X, pp. 110-111, 250.
 II, p. 184.
 IV, p. 39.
 VII, pp. 290-291.
 XI, pp. 272, 328.
 XIX, p. 95.
 X, pp. 255-256, 295-296.

⁴VIII, p. 156.

States and other nations, "taking away their wisdom, until by-and-by they will get mad and rush to certain destruction."¹

Among the various tribes and groups of the aborigines, the sentiments and feelings, which grew from the feeling of being right or of being the favored ones, sent tribe against tribe and nation against nation. Each belligerent party felt that they were following the dictates of God in their attempts to destroy the other tribe, the epitome of evil.²

These Lamanites, who lived upon North and South America, were the seed of Joseph who was sold into Egypt. The Lord gave this land, Zion, to Jacob who bequeathed it to Joseph and his posterity. The Lamanites received covenants and promises from God. They transgressed the laws, ordinances, and covenants of God; therefore, in proportion to the degree of light they sinned against "so were they reduced by the curse of God, which had been visited upon their children for many generations."³ Although they belonged to the household of God and would ultimately become a white and delightful people, God afflicted them in this world, and even though they might go into hell, God would save them in the hereafter.⁴

¹VII, p. 15.

²III, p. 87.

³I, p. 160.
II, p. 253.

⁴VII, p. 336.

The knowledge the Indians had concerning God was as great as anyone else, but like "the rest of mankind, they step into a train of ideas and ordinances, peculiar to the prejudices of their education."¹ In short, all people were conscious of a Supreme Being whom they saw (or His power) in the rocks, planets, natural forces or storms. All nations, tribes, and communities worshipped something because they had within them a crude and undefined impression of a Supreme and Universal Ruler to whom they attempted to give form and individuation in their idols. Because of their ignorance of God, they thought that by reverence, rites, special incantations, and sacrifices to the idols, they would appease the anger of their idolized god whom they believed they saw manifest in the deviations of nature, in the reverses of war, and in death. By custom and tradition, the special ritualism and ceremonialism needed to gain the power and favor of God were perpetuated from generation to generation.²

Thus the history of this earth was a great Gospel discourse, too long to be delivered in its entirety to finite beings in one short life. This sermon began with the principles of salvation and would conclude "at the final consummation of all things that have been from the commencement of the creation of the world, and the peopling of it unto the lastest [sic] generation of Adam and

¹III, p. 87.

²XI, pp. 120-121.

Eve. . . ." ¹ As the culmination of the winding-up scene, such a Gospel discourse would be preached by the Savior before the throne of God. Then it would be covered in its entirety. ²

¹III, p. 80.

²III, p. 81.

EPILOGUE

EVALUATIONS AND RECOMMENDATIONS

The entire realm of evaluation is harassed with sundry difficulties, of which the most unruly of the problems is that of attaining a non-relative or ageless criterion and procedure of criticism. Such has been the plague of the modern and contemporary age. The mathematicians of the period of Copernicus, Galileo, and Newton developed a new metaphysical and epistemological criterion which enabled them to discard many of the ancient, christian, and medieval works. From these determinists through the rationalists, romanticists, pragmatists, fundamentalists and modernists, scientific minded, and several others, runs the continual thin thread of tolerant intolerance or the searching mind of man seeking the "one and only" criterion and critique to arrive at eternal veracity. Concomitant with the agnosticism which allowed many who continually held in reserve all previous forms of evaluation or criteria as they searched for new criteria were the peculiar type of egotism which villainized many people's intelligence. The latter contained many criticasters who selected a criterion-cross to bear their entire lives. Little did such individuals, who believed they had the corner on truth, comprehend that as they went about colloquializing the thoughts and actions of others that their supposed avenue to truth was, in reality, closer to a precious bane. Brigham Young as a man and what he said has undergone the assault of pro-criticasters

and con-criticasters and has also received grace from those who possess that agnosticism. Such critiques if they were placed in an arbitrary schematic order would lie between "mormon" and "non-mormon," between a psycho-analysis of Brigham Young and biographies which in reality are more nearly posthumous panegyrics intended to glorify Brigham Young. As casuistic as the supposed critiques have been, it is hoped that each person who undertakes an evaluation of Brigham Young's philosophy of history will be aware of his personal bias and avoid the past fruits of the operations of villainized intelligence. Therefore, any critique of Brigham Young's philosophy of history will bear the most fruit or reward for the intellectually curious if they enliven the evaluation with a variegation of criteria. The remainder of the epilogue will be concerned more with suggesting a non-comprehensive list of approaches to evaluate Brigham Young's philosophy of history.

The philosophical evaluation of Brigham Young's philosophy of history places it in the school of determinism. Although man lived in a dualistic world, the thesis and antithesis as well as matter and every particle of the elements in every stage of existence were subjects of law. The laws which supported and supplimented each other in their interlacedness and interrelatedness, formed a complex whole. Thus, matter acted upon matter in a cause and effect relationship, or, as Brigham Young described the interrelationship of agent and patient, "to a person who thoroughly understands the reasons of all things, and can trace from their effects to their

true causes, mystery does not exist,"¹ or, "in the providences of God when understood, you will see that one thing has a bearing upon another."² Knowledge was gained by understanding the cause of effects or the effects of causes or the law governing the particular event.

There are similarities between Brigham Young and many of the mathematical and rational philosophers of the seventeenth, eighteenth and nineteenth centuries. Each comparative discussed his ultimate law or force rather extensively while the major and minor laws were handled rather lightly. Each comparative released himself from the arduous, if not impossible, task of unraveling the mystery of how his comprehensive principles gave order and unison to the surface hubbub and confusion, and still maintained the underlying unity which the principles first were formulated to explain, begged the question. While Locke, Hobbes, and Spinoza, to mention a few, begged the question with the statement, "Check your own experience, and you'll find proof to support what I say," Brigham Young mentioned several reasons. The ignorance which covered the world, in a measure, covered the Latter-day Saints' minds so that they were able to receive only part of the eternal laws. Second, the very fashion of man's intellect was a hinderance. The human intelligence was created to learn a little here and a little there,

¹II, p. 91.

²IV, p. 203.

line upon line and precept upon precept. Therefore, there was not a man who came upon the earth who could receive, at first impulse, a thing in its entire perfection.¹ Third, the ability to discover the eternal laws was possessed by each person. Thus a certain amount of investigation and comprehension of the eternal laws was the responsibility of each person. To gain the proof of what he, Brigham Young, had said, as well as to gain a better insight into the eternities hinged upon the hearer living in accordance with the revealed laws of God. Brigham Young claimed that these saints were not allowed to reveal the confidences of God. Also the way was still open and always would be open to these secrets for the faithful saints.

Another approach would be to evaluate Brigham Young's theory of history in light of the sociological theory of the birth, growth or evolution of institutions. Simultaneously the reviewer might find it fruitful if he compared the affinity between man and matter evident in Brigham Young's theory of pan-materialistic-lifism with the emotional attachment held by the modern physical scientist. He might also wish to place Brigham Young's ideas concerning the elements and the "machine" in a comparative chart against those ideas of modern physics, geology, chemistry, and the like.

Also there is another avenue to pursue by which to gain another view of Brigham Young's view of history. There is enough of

¹VII, p. 14.

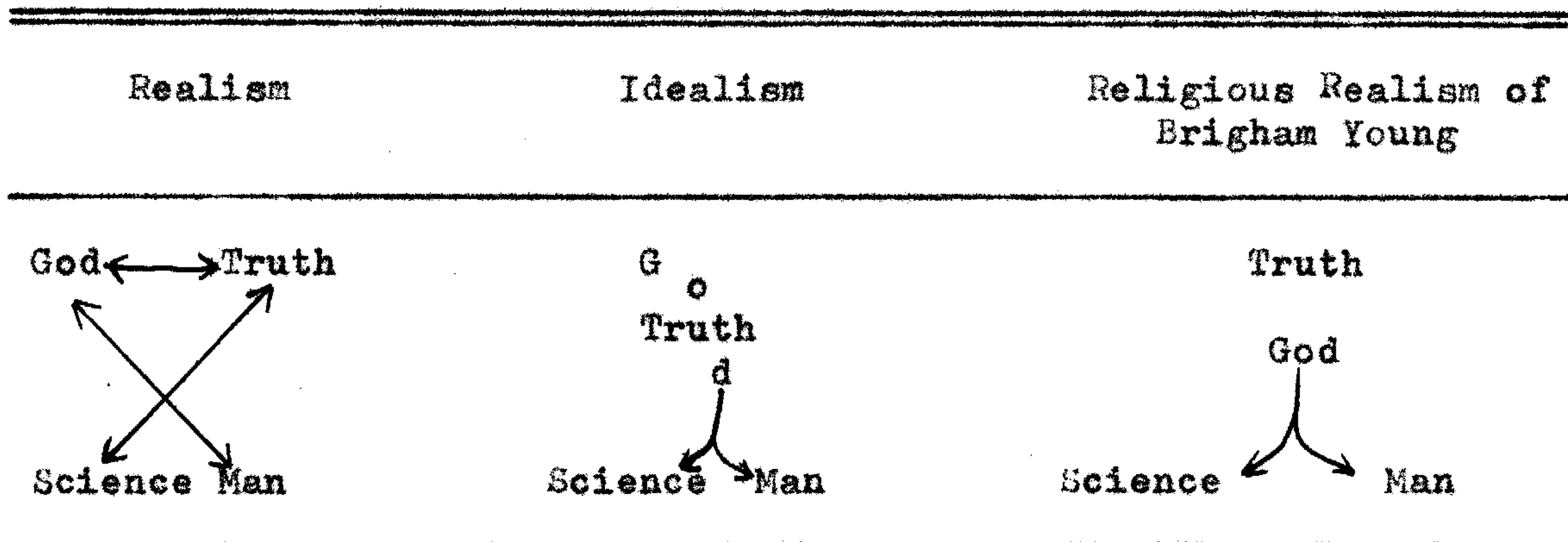
Brigham Young's views on man to make it worth one's energy to exchange the findings of modern psychology, philosophy, educational psychology, and educational philosophy with those of Brigham Young. The approach by psychology and educational psychology might well start with an examination of Brigham Young's idea of the cognate structure of the mind, its religious psychology, its ability at perceptual distinctions, and the innate and predispositions of the human mind. The latter of these two fields may wish to emphasize more the methods of learning and how to accelerate such according to Brigham Young. A critique using the discipline of philosophy or educational philosophy will discover a fresh insight into the philosophy of history by Brigham Young. If the traditional categories, i.e., epistemology, metaphysics, logic, and axiology, are used. To be more specific, for example, inquirers in both fields may wish to examine the metaphysics of Brigham Young's philosophy of history in the areas of cosmology (causality, constancy or absolutism or relativism, the nature of time, the nature of space, teleology, evolutionism, creationism); man's nature (experimentalism, idealism, naturalism, objective realism, spiritual realism, physical realism); the bifurcation problem (interactionism, parallelism, epiphenomenalism, Double aspect theory, emergence theory, spiritualism); freedom or free-agency problem (free will, determinism, limited free will); God as an important aspect of reality (atheism, deism, pantheism, theism, polytheism, emerging God); the meaning of existence or ontology; and problems of quantity (monism, dualism, and pluralism).

Those investigators in the field of educational philosophy

will find it extremely helpful to first categorize Brigham Young in reference to his position on truth and God. He is more of a religious realist than a pure realist, idealist, or objective idealist. If it were illustrated, it would appear as in illustration 2.

ILLUSTRATION 2

RELIGIOUS REALISM OF BRIGHAM YOUNG COMPARED WITH REALISM AND IDEALISM



A substantial contribution would come from the historians who might conduct a critique in which Brigham Young's philosophy of history would be discussed in reference to the philosophers of history according to, say, Plato, Vico, Spengler, and Toynbee of the "cyclical progression" school, or, to Bergil, Comte, Hegel, Spencer, Marx, and Darwin of the "Linear progress" school. Or, the historian may wish to approach the philosophy of history of Brigham Young by environmentalism.

Irregardless of the disciplines used, the critic needs to safeguard against the attitude, which in some educated people has crystalized into dogmatism, that the modern sciences have pretty

well swept the garner clean of superstition, fable, illogical logic, criticasters, charlatans, mystery, and have finally put man on the path and given him the means to discover eternal truths. The modern sciences are still enough in the stages of immaturity that their investigations, as regulated as they are, allow their manipulators to postulate and theorize new ways, though interesting and stimulating, to view man and his world rather than to relate the ultimate truth of the matter to mankind. Corollary with this belief in finality and/or a level or state of finality, would be a major criticism of Brigham Young's philosophy of history. Whereas the mind of modern man tends to see everything as a complex whole in a complex cosmos, Brigham Young's mind tended to oversimplify the macrocosm. In the light of the modern mentality, the descriptions of the supernatural, the laws, the procreational pattern, the creation, man's experience with the physical and social world, the flux of the elements, the mental realm of man, the polarity in man, and other items of the philosophy of history of Brigham Young would be oversimplified. Even though Brigham Young seemed to understand the power of socio-cultural forces in man's milieu as well as the supernatural milieu, he still cast everything in the classical christian tradition, i.e., everything was either "black or white," "evil or good," "increase or decrease." Such a critic, who dismisses the entire philosophy of history according to Brigham Young upon the credulity that parsimony is a brother to falseness, will appear as smug as did any one of the blind men examining the elephant.

The theologian's and scholastic's evaluation might extend Brigham Young's ideas to some logical conclusions. The teleological nature of man would be of importance as contrasted with the mechanical cause and effect world in which man lives. The possibility of a spiritual materialism is another avenue of investigation.

The "mormon" theologian and scholastic in their evaluation might well investigate the following areas: the position Brigham Young gave to truth or law in reference to God, the Adam-God theory, the "other husband" doctrine, slavery on earth and in heaven, the Order of Enoch doctrine, the increase and decrease doctrine, and the people-apostacy rather than God-apostacy.¹ Theory as well as other doctrines could be compared with the theological speculations of other officials of comparable status in the Church of Jesus Christ of Latter-day Saints. The finite mental manipulations of the "mormon" theologian and scholastic would do well to solve the problem of whether the laws of increase and decrease operate consciously or unconsciously, or whether animation and law occurred simultaneously, thus allowing the "mormon" theologian and scholastic the chance to semantically harmonize Brigham Young's idea of the governing laws with that of other church leaders (that is, a type of epiphenomenalism could be invoked which allows the defender to

¹"People-Apostacy" is a term which describes the conception that the people of the earth left the Priesthood and the church organization. "God-Apostacy" is a term which signifies that God removed the Priesthood and church from the people before the people left the Priesthood and church.

claim that animation produced law, thus the terms, increase and decrease, would be symbols only of good and evil).

Another of the many problems which may vex the "mormon" thinker concerns the governance of man's noumenal activities by law as rigid as mathematical laws. A definite geometry or near Gestaltism of the mind, definite mathematical formulas to predict thought and action are two possibilities of the several.

God, according to the philosophy of history by Brigham Young, seems deistic to some people while He seems personal to others. Why? Why did differences occur among the twelve apostles, despite the weaknesses of the flesh when they had the Spirit of inspiration? The battle between the body and spirit seems to be a mere battle of words. For, how can the body, a non-thinking entity govern the spirit in it, unless the spirit wished to pursue the course of decomposition? Questions for the theologians could be multiplied in their attempt to further define the conceptions of Brigham Young. But they need not detain us here.

The epilogue has been concerned with suggesting means of possible evaluation and areas for further inquiry. The epilogue as well as the main body of the text in keeping with the basic position taken by the author has been an attempt at an explanation or exposition of Brigham Young rather than a vindication.

APPENDIX I

GOD AS A SCIENTIST

The following is an excerpt from the Journal of Discourses:

It was observed here by Brother Taylor, this morning, when speaking of the arts and sciences, they are from eternity to eternity. They can neither be increased nor diminished; and the Lord has had to teach the people all that they know, no matter whether it be the wicked who acknowledge Him not, or the righteous, both are alike in that respect--they receive their knowledge from the same source. The construction of the electric telegraph and the method of using it, enabling the people to send messages from one end of the earth to the other, is just as much a revelation from God as any ever given. The same is true with regard to making machinery, whether it be a steamboat, a carding machine, a sailing vessel, a rowing vessel, a plow, harrow, rake, sewing machine, thrashing machine, or anything else, it makes no difference--these things have existed from all eternity and will continue to all eternity, and the Lord has revealed them to His children.

In the infancy of creation the human family commenced down at the bottom of the ladder, and had to make their way upward. How small and frail that commencement looks now; why it is considered almost beneath the notice of the wise of this day to talk of the intelligence of our First Parents. When they waked from their sleep and found themselves in a state of nudity, we are told that

they hid themselves, because they were ashamed and mortified and did not wish to expose themselves when the Lord came along. And he picked some fig leaves--what a simple idea! He picked some fig leaves and sewed them together and made aprons of them. I do not know whether he used scissors or His penknife for the cutting out of the garments, or what kind of a needle and thread He used, but he made aprons for the whole human family--Adam and Eve! What a simple idea! It is beneath the notice of the mechanic or artist, or the science of the world now-a-days. Yet simple as it seems now, the Lord had to reveal to our first parents the modus operandi of the manufacture of an apron of fig leaves. And when they wanted a little copper made up, after having found the ore, the Lord had to come along and show them how to do it; and how to manufacture the iron. How simple this is! It is beneath the notice of the intelligence and science that are in the world now; the scientific men of the present time say those were the days of ignorance. Yes, that was the period of the childhood of the human family, in the infancy of the world. But what does it manifest unto us? Why that there is a Being superior to man, and though we may not know the place where He resides, He has come along occasionally and shown His creatures how to make and work up brass, iron, copper, and in fact has revealed to them everything they know at various stages of their development and progress.

The people of this day think they know more than all who have preceded them--that this is the wisest generation that ever did live on the earth. Perhaps it is in worldly things, and in some of

the arts and sciences it may be; but there is no question that many things of great worth known anciently have been lost. Archaeological developments and investigations bring to light facts in the mechanical arts which set at defiance the skill of the world in our day. For instance, where is the mechanic now, who can sharpen copper so that it would shave the beard from a man's face, or chop timber like an axe made of steel? The skill to do that is not in existence now; yet it once was, and many other arts, revealed to man anciently, have been lost through the wickedness of the people.

I want to say a few words about our religion, but first I will ask you to remember this prayer which I offered at the commencement of my remarks with regard to the poor. If you will do that, they will be looked after and brought home. Now we will talk a little about our religion. Ask the scientific men of the world how many of the arts can be reduced to a science? When they are so reduced they become permanent; but until then they are uncertain. They go and come, appear and disappear. When they are reduced to science and system their permanency and stability are assured. It is so with government--until it is reduced to a science it is liable to be rent asunder by anarchy and confusion, and caprice, and scattered to the four winds. Government, to be stable and permanent and have any show for success, must be reduced to a science. It is the same with religion; but our traditions are such that it is one of the most difficult things in the world to make men believe that the revealed religion of heaven is a pure science, and all true science in the possession of men now is a part of the religion of

heaven and has been revealed from that source. But it is hard to get the people to believe that God is a scientific character, that He lives by science or strict law, that by this He is, and by law He was made what He is; and will remain to all eternity because of His faithful adherence to law. It is a most difficult thing to make the people believe that every art and science and all wisdom comes from Him, and that He is their Author. Our spirits are His: He begot them. We are His children; He set the machine in motion to produce our tabernacles; and when men discard the principle of the existence of a Supreme Being, and treat it with lightness, as Brother Taylor says, they are fools. It is strange that scientific men do not realize that all they know is derived from Him; to suppose, or to foster the idea for one moment, that they are the originators of the wisdom they possess is folly in the highest! Such men do not know themselves. As for ignoring the principle of the existence of a Supreme Being, I would as soon ignore the idea that this house came into existence without the agency of intelligent beings.

Well, the Latter-day Saints are beginning to comprehend that true religion is a science; and their religion consists of principles law and order, and they acknowledge God in all things; and the time will come when every knee will bow and every tongue confess to and acknowledge Him, and when they who have lived upon the earth and have spurned the idea of a Supreme Being and of revelations from Him, will fall with shamefacedness and humble themselves before Him, exclaiming, "There is a God! O, God, we once rejected Thee and

disbelieved Thy word and set at naught Thy counsels, but now we bow down in shame and we do acknowledge that there is a God, and that Jesus is the Christ." This time will come, most assuredly. We have the faith of the Gospel of the Lord Jesus. It is not a frenzied, frantic idea, like the systems of religion invented by men. We have ceremonies, but there is life in those ceremonies; and our religion has organization, body and soul. The religious systems of men have a kind of organization, and seemingly they will build a body, but it is like their god, it cannot be found.

Brigham Young. Journal of Discourses. Liverpool, England: Horace S. Eldredge, 1871. XIII, 305-307.

APPENDIX II

INCREASE AND DECREASE IN THE PHYSICAL ELEMENTS

This excerpt was taken from volume I of the Journal of Discourses.

I want to occupy a few moments more, and talk about our contemplated temple. It has been moved, seconded, and carried by this conference, that we build a temple here of the best material that America affords. If this is done, it will have to be built of platina; and I do not know that there is any to be got in this territory. It is purer, stronger, and is every way a better metal than pure gold. If we cannot get the platina, we must build a temple of pure gold; that is here, I know. But if the Conference want us to build a temple of pure gold, they will have to put into the tithing stores something besides old half-dead stinking cows, and old broken-kneed horses; or if they even put in all the good cattle they possess will it build a temple of gold, of silver, or of brass? No, it will not.

I am inclined to offer a chemical argument with regard to the material for building a temple in our present circumstances. The best materials, I have mentioned, probably. Iron might be better than stone; the time will come when the Lord will bring for brass gold, for iron silver, and for stones iron, and for wood brass, to beautify His sanctuary, and make the place of His feet glorious. That will be, but it is not now. I thought, when I was

at Iron County, and saw the iron mountains, that the iron was actually come instead of stone.

But for the chemical argument touching the material for the building of a temple in this city. It has been proposed, that we send to San Pete to get the rock. Some say it will cost too much, others say we cannot do it, and others say that we can. I, not being a practical chemist, but only a chemist in theory, shall have to use my own language, to express my ideas. You may bring the stone from San Pete, which is a beautiful specimen of rock, and erect a temple here with it; then you may take this sand stone that is found in abundance in the Redbute Canyon, and build a temple of that; then you step over to the Emigration Canyon, and get this bastard marble, and build another of the same dimensions as that you have built of the red sand stone. Now you have got the San Pete rock temple, the red sand stone temple, and another built of lime stone, or bastard marble I call it; then, right beside of that, another one of adobies, mixed with pebbles--take that clay, and these pebble stones that are so abundant here, and mix in with them straw, and build another temple of that composition, besides the three which are built of different kinds of rock, and let them stand together--which do you think will stand the longest? Being a chemist in theory, I should say, according to my mind, when the San Pete rock is washed into the Jordan, the other buildings will still be standing, and be in moderate condition. The red sand stone will go the next, and the other two still remain, the bastard marble or lime stone will be in pretty good preservation; and when that is all

decomposed and washed away into the Jordan, you will find that temple which is built of mud or adobies, as some call them, still remains, and in better condition than at the first day it was built.

You may ask any practical chemist, any man who knows, understands, and studies the elements, and he will corroborate these statements. This is a matter I want you to look at, to think and meditate upon. I do not talk about the expense of the building, and the time it would take to erect it, but its durability, and which is the best material within our reach to build it with. If you take this clay, which is to be found in abundance on these bottom lands, and mix with it these pebble rocks, and make adobies of the compound, it will petrify in the wall and become a solid rock in five hundred years, so as to be fit to cut into millstones to grind flour, while the other materials I have mentioned will have decomposed, and gone back to their native elements. I am chemist enough to know that much. My simple philosophy is this. The elements of which this terra firma is composed, are every moment either composing or decomposing. They commence to organize or to compose, and continue to grow until they arrive at their zenith of perfection, and then they begin to decompose. When you find a rock that has arrived at its greatest perfection, you may know that the work of decaying has begun. Let the practical chemist make his observations upon a portion of the matter of which this earth is composed; and he will find, that just as quick as it is at its perfection, that very instant it begins to decompose. We have proof of this. Go into Egypt, for instance, and you will find the monuments,

towers, and pyramids, that were erected in the days of Joseph, and before he was sold into Egypt; they were built of what we call adobies, clay mixed up with straw; these fabrics, which have excited interest for so many ages, and are the wonder of modern nations, were built of this raw material. They have bid defiance to the wear of ages, and they still remain. But you cannot find a stone column that was reared in those times, for they are all decayed. Here we have actual proof that the matter which is the furthest advanced to a state of perfection, is the first to decompose, and go back into its native element, at which point it begins to be organized again, it begins to congeal, petrify, and harden into rock, which grows like a tree, but not so perceptibly.

Gold and silver grow, and so does every other kind of metal, the same as the hair upon my head, or the wheat in the field; they do not grow as fast, but they are all the time composing or decomposing. So much, then, for my views touching the material to be used in building a Temple upon this block. You may go to San Pete and get stone for it, and when five hundred years have elapsed you will not find a building. You may build of that red sand stone, and it will live out the San Pete rock, and the lime stone will out-live that. But when you come to the adobies, they will out-live either of them, and be five hundred years better than the day they were first laid. This is a pretty strong argument in favor of a mud building.

How long has the city of Washington been built? What was there before my father entered into the revolutionary war? Where

was the Capitol then? It was in Philadelphia sixty years ago, there was no such thing as a Capitol in Washington. Let me ask a question--is it built of rock? I never was there. [Voice, "Yes."] It is built of rock. The House of Representatives was rebuilt in 1812, not more than forty years ago. Would any of you that have not been there, suppose that it would need patching up already to make it comfortable for the representatives of the nation? This, however, is the case, for within ten years past eighty thousand tons of putty have been used to putty up the places where the stone has decayed by the operation of the elements, and it has not yet been built forty years. I mention this, because I wish the Conference to know what they are doing when they commence to build a temple of stone. As for myself, I know enough about rock. If a man should undertake to put me up a stone house, I should wish him to build it of adobies instead, and then I should have a good house. We are talking about building one for the community, and I mention this about the Capitol to show you that the rock does not endure; the moment it becomes as hard as it is ever going to be, that moment it begins to decay. It may be a slow process in growing, or decomposing, yet it is doing the one or the other continually.

I have my own individual thoughts, of course, and these I express with regard to the temple. According to my present views, there is not marble in these mountains, or stone of any kind or quality, that I would rather have a building made of than adobies. As for the durability of such a building, the longer it stands the better it becomes; if it stands five thousand years, it increases in

its strength until it becomes to its highest perfection, before it begins to decay. When do our "Mormon" boys say about trying to dig into one of those old Catholic cathedrals that are now standing in California? They say they might as well have undertaken to dig through the most solid rock you ever saw, as to dig through those adobie walls. Do you think they are decaying and falling down? No, they are growing better all the time, and so it is with the houses we live in. If they have good foundations, these houses that we live in will be better when they have stood fifty years than they are at this day. I will not say that it is so with a stone house, or a brick house; for when you burn the clay to make brick, you destroy the life of it, it may last many years, but if the life is permitted to remain in it, it will last until it has become rock, and then begin to decay.

As for the temple, I will give you the nature of your vote with regard to it--the sum of it was, that those that dictate the building of it be left to do with it as they please. They will, anyhow. But I give it as my opinion that adobies are the best article to build it of; only when it is built, I want it to stand, and not fall down and decay in twenty or thirty years, like brother Taylor's one would, that he was giving an exposition of; "that when we go within the veil into the heavenly world, we need not be ashamed of it, but when we look down upon it, it will be of solid rock:" but if it is built of San Pete rock, when he looks down to see it he will find it aint there, but it is gone, washed into the

Jordan. It cannot remain, it must decay.

May the Lord bless you. Amen.

Brigham Young, Journal of Discourses. Edited by Orson Pratt.
Liverpool, England: Orson Pratt, 1856. I, 218-220.

APPENDIX III

FREE-AGENCY

This excerpt was taken from the third volume of the Journal of Discourses.

There are limits to agency, and to all things and to all beings, and our agency must not infringe upon that law. A man must choose life or death, and if he chooses death he will find himself abridged, and that the agency which is given to him is so bound up that he cannot exercise it in opposition to the law, without laying himself liable to be corrected and punished by the Almighty.

A man can dispose of his agency or of his birth-right, as did Esau of old, but when disposed of he cannot again obtain it; consequently, it behoves us to be careful, and not forfeit the agency that is given to us. The difference between the righteous and the sinner, eternal life or death, happiness or misery, is this, to those who are exalted there are no bounds or limits to their privileges, their blessings have a continuation, and to their kingdoms, thrones, and dominions, principalties, and powers there is no end, but they increase through all eternity; whereas, those who reject the offer, who despise the proffered mercies of the Lord, and prepare themselves to be banished from His presence, and to become companions of the devils, have their agency abridged immediately, and bounds and limits are put to their operations.

The power of the devil is limited; the power of God is unlimited; therefore let us be cautious how we use our liberty and agency, and be careful to choose that which is good and right before the Lord, and then our exaltation is sure.

Brigham Young. Journal of Discourses. Edited by Orson Pratt.
Liverpool, England: Orson Pratt, 1856. III, 267.

APPENDIX IV

BRIGHAM YOUNG COMPARED WITH HEGEL

It is of interest to note the major similarity between Hegel and Brigham Young. Hegel's system, in its general outline, consisted of an heirarchy of interconnected, interdependent levels, each a thesis containing its own seeds of destruction--antithesis. The result of the evolution between the thesis and antithesis Hegel called the synthesis which, in turn, was a new thesis. This dialectic process is a continual evolution until the phenomenal and noumenal, so to speak, emerge into the Absolute Mind, the substratum of the physical world.

Brigham Young spelled out a self directing thesis-antithesis combination in men and Gods yet determined along the two paths of organization and disorganization. Whereas Hegel's dialectical process was eternally continuous, Young's highest level was that of God who, though a possessor of the thesis-antithesis, progressed only in increase and extension rather than to a higher Creature or Being. It might be argued that Young saw a thesis in the soul, and an antithesis in the body, with the synthesis being the immortalized body of a God. This may be possible, but Young does not intimate this schematic order. But he does intimate that the spirit before earth life, as well as the spirit-body on the earth and the immortal body, possessed seeds of decomposition or an antithesis.

Brigham Young's principles seem to compare more favorably

to the Jamesean philosophy. Here both men stated, in so many words, that men were helping shape the universe along with God. The big difference is probably that whereas Young believed there were certain set principles both men and Gods had to abide by and direct their work by, James left the actual affecting and affecting to man's whimsical desires. But in later life (1905-1906) James turned nearer to accepting the conventional idea that there were eternal abiding principles which governed the universe and men.

APPENDIX V

POLYGYNY

The following two excerpts come from the Journal of Discourses.

We are in the hands of the Almighty as a people, and He is able to take care of us. We entertain no antipathies against any person or community upon this earth; but we would give eternal life to all, if they would receive it at our hands--we would preach the truth to them and administer to them the ordinances of the gospel. But, it is said, you believe in polygamy, and we cannot receive the gospel from your hands. We have been told a great many times that polygamy is not according to Christianity. The Protestant reformers believed the doctrine of polygamy. Philip, Landgrave of Hesse, one of the principal lords and princes of Germany, wrote to the great reformer Martin Luther and his associate reformers, anxiously imploring them to grant unto him the privilege of marrying a second wife, while his first wife, the princess, was yet living. He urged that the practice was in accordance with the Bible, and not prohibited under the Christian dispensation. Upon the reception of this letter, Luther, who had denounced the Roman church for prohibiting the marriage of priests, and who favored polygamy, met in council with the principal Reformers to consult upon the letter which had been received from the Landgrave. They wrote him a lengthy letter in reply, approving of his taking a second wife,

saying:--

"There is no need of being much concerned for what men will say, provided all goes right with conscience. So far do we approve it, and in those circumstances only by us specified, for the gospel hath neither recalled nor forbid what was permitted in the law of Moses with respect to the marriage. Jesus Christ has not changed the external economy, but added justice only, and life everlasting for reward. He teaches the true way of obeying God, and endeavours to repair the corruption of nature."

This letter was written at Wittenburg, the Wednesday after the feast of St. Nicholas, 1539, and was signed by Martin Luther, Philip Melancthon, Martin Bucer and five other Reformers, and was written in Melancthon's own handwriting.

The marriage was solemnised on the 4th of March, 1540, by the Rev. Denis Melanther, chaplain to Philip. Philip's first wife was so anxious "that the soul and body of her dearest spouse should run no further risk, and that the glory of God might be increased," that she freely consented to the match.

This letter of the great Reformer's was not a hasty conclusion on their part that polygamy was sanctioned by the gospel, for in the year 1522, seventeen years before they wrote this letter, Martin Luther himself, in a sermon which he delivered at Wittenburg for the reformation of marriage, clearly pronounced in favor of polygamy.

These transactions are published in the work entitled

"History of the Variations of the Protestant churches."

Brigham Young. Journal of Discourses. Liverpool, England: B. Young, Jun, 1867. XI, 127.

When Jesus came to preach the will of his Father, he came to his own, but they would not receive him. He said to them, "I speak that which I have seen with my Father; and ye do that which ye have seen with your Father. They answered and said unto him, Abraham is our father. Jesus saith unto them, if ye were Abraham's children, ye would do the works of Abraham. But now ye seek to kill me, a man that hath told you the truth, which I have heard of God; this did not Abraham." The Jews wanted to make laws to guide God and his children. They believed many of the doctrines that Abraham believed and taught. They practised polygamy, as did Abraham, the Patriarchs, Moses, David, and the Prophets down to the days of the Apostles.

Monogamy, or restrictions by law to one wife, is no part of the economy of Heaven among men. Such a system was commenced by the founders of the Roman empire. That empire was founded on the banks of the Tiber by wandering brigands. When these robbers founded the city of Rome, it was evident to them that their success in attaining a balance of power with their neighbours, depended upon introducing females into their body politic, so they stole them from the Sabines, who were near neighbours. The scarcity of women gave

existence to laws restricting one wife to onemman. Rome became the mistress of the world, and introduced this order of monogamy wherever her sway was acknowledged. Thus this monogamic order of marriage, so esteemed by modern Christians as a holy sacrament and divine institution, is nothing but a system established by a set of robbers.

Brigham Young. Journal of Discourses. Edited by George Q. Cannon. Liverpool, England: George Q. Cannon, 1862. IX, 322.

APPENDIX VI

INCREASE AND DECREASE AS COMPARED WITH PROGRESSION

Brigham Young told the saints that if a person in wed-lock preferred not to live in polygamy, then he or she would live singly and be servants forever and ever in the Celestial Kingdom (XVI, p. 167). This as well as the varying degrees of glory between Godhood and perdition contradicts the principle of increase in the heavens unless these, as servants or slaves (XI, p. 328) are necessary for the Gods to increase; or, unless there is progression between the three main degrees of glory.

It is of interest to note a recent note from the office of the First Presidency concerning progression between the three main degrees of glory:

Brother Ward Magelby of Manti, Utah asked the Presidency of the Church the following question. The answer follows:

March 5, 1952

Question - Please inform me as to the teaching of the Church regarding to the possibility of a person progressing from one kingdom to another after the resurrection.

Answer - The Brethren direct me to say that the Church has never announced a definite doctrine upon this point. Some of the Brethren have held the view that it is possible in the course of progression to advance from one glory to another invoking the principle of eternal progression; others of the Brethren have taken

an opposite view. But, as stated, the Church has never announced a definite doctrine on this point.

Signed by Joseph Anderson

Secretary to the First Presidency

APPENDIX VII

AIR, AND THE DUTY OF MAN

This excerpt comes from volume VII of the Journal of Discourses.

When we view mankind collectively, or as nations, communities, neighbourhoods, and families, we are led to inquire into the object of our being here and situated as we find ourselves to be. Did we produce ourselves, and endow ourselves with that knowledge and intelligence we now possess? All are ready to acknowledge that we had nothing to do with the origin of our being--that we were produced by a Superior Power, without either the knowledge or the exercise of the agency we now possess. We know that we are here. We know that we live, breathe, and walk upon the earth. We know this naturally, as the brute creation knows. We know that our food and drink come from the elements around us: by them we are nourished, cherished, refreshed, and sustained, with the addition of sleep. We live and breathe, and breathe and live. Who can define and point out the particularities of the wonderful organization of man?

It enters into the minds of but few that the air we inhale is the greatest source of our life. We derive more real nourishment to our mortal tabernacles from this element than from the solid food we receive into our stomachs. Our lungs expand and contract to sustain the life which God has given us. Of the component parts of

this great fountain of vitality I have not time to treat; but this interesting information you may gather in part from numerous works on natural philosophy. I will, however, say that the air is full of life and vitality, and its volume fills immensity. The relative terms height, depth, length, and breadth do not apply to it. Could you pass with the velocity of the electric fluid over telegraphic wires, during the continuation of more years than you can comprehend, you would still be surrounded by it and in the bosom of eternity as much as you now are; and it is filled with the spirit of life which emanates from God.

Many have tried to penetrate to the First Cause of all things; but it would be as easy for an ant to number the grains of sand on the earth. It is not for man, with his limited intelligence, to grasp eternity in his comprehension. There is an eternity of life, from which we were composed by the wisdom and skill of superior Beings. It would be as easy for a gnat to trace the history of man back to his origin as for man to fathom the First Cause of all things, lift the veil of eternity, and reveal the mysteries that have been sought after by philosophers from the beginning. What, then, should be the calling and duty of the children of men? Instead of inquiring after the origin of the Gods--instead of trying to explore the depths of eternities that have been, that are, and that will be,--instead of endeavouring to discover the boundaries of boundless space, let them seek to know the object of their present existence, and how to apply, in the most profitable manner for their mutual good and salvation, the intelligence they possess. Let them

seek to know and thoroughly understand things within their reach, and make themselves well acquainted with the object of their being here, by diligently seeking unto a superior Power for information, and by the careful study of the best books.

Brigham Young. Journal of Discourses. Edited by Amasa Lyman. Liverpool, England: Amasa Lyman, 1860. VII, 284-285.

APPENDIX VIII

JOHN WINTHROP'S VIEW OF LIBERTY COMPARED WITH BRIGHAM YOUNG'S VIEW OF FREE AGENCY

There is a great similarity between the view on liberty by John Winthrop and the view on free-agency by Brigham Young. They both had a conception of the absolute nature of law as well as a deterministic liberty or freedom of choice. Freedom to choose involved a bi-directional path. One choice leads the chooser unconsciously to hell or to an inescapable excruciating eternal punishment while the other choice, if followed, leads the acceptor to truth and peace, and to a peace, harmony, or eternal fellowship with God. Law governed man in all his actions. His natural nature was to follow law, either natural or civil. Free agency or liberty were natural and civil or federal according to Winthrop. Natural freedom "is incompatible and inconsistent with authority . . .," and "the exercise and maintaining of this liberty makes men grow more evil. . . ." The great enemy of truth and peace and the laws of God is natural freedom. Both Brigham Young and Winthrop identified one set of laws with the evil and the other set of laws with the good. Both agreed that those who chose the good would realize the worth of their choice even to the loss of their lives. (See volume IV of Journal of Discourses, p. 199). Thus, liberty or free agency simply meant that each man chose which set of laws to which he would give his loyalty. He had only the two determined directions to

follow and could not accept a third because there was not and never would be a third path.

Brigham Young's view of free agency is described in chapter VI of this thesis, "Man." The "little speech" which clearly shows the position of John Winthrop on liberty follows. The definition of liberty by Winthrop is synonymous with Brigham Young's definition of free-agency.

For the other point concerning liberty, I observe a great mistake in the country about that. There is a twofold liberty, natural (I mean as our nature is now corrupt) and civil or federal. The first is common to man with beasts and other creatures. By this, man, as he stands in relation to man simply, hath liberty to do what he lists; it is a liberty to evil as well as to good. This liberty is incompatible and inconsistent with authority, and cannot endure the least restraint of the most just authority. The exercise and maintaining of this liberty makes men grow more evil, and in time to be worse than brute beasts: omnes sumus licentia deteriores. This is that great enemy of truth and peace, that wild beast, which all the ordinances of God are bent against, to restrain and subdue it. The other kind of liberty I call civil or federal; and it may also be termed moral, in reference to the covenant between God and man, in the moral law, and the politic covenants and constitutions amongst men themselves. This liberty is the proper end and object of authority, and cannot subsist without it; and it is a liberty to that only which is good, just, and honest. This liberty you are to stand for, with the hazard (not only of your goods, but) of your lives, if need be. Whatsoever crosseth this, is not authority, but a distemper thereof. This liberty is maintained and exercised in a subjection to authority; it is of the same kind of liberty wherewith Christ hath made us free. . . . On the other side, ye know who they are that complain of this yoke and say, let us break their bands, etc., we will not have this man to rule over us. Even so, brethren, it will be between you and your magistrates. If you stand for your natural corrupt liberties, and will do what is good in your own eyes, you will not endure the least weight of authority, but will murmur, and oppose, and be always striving to shake off that yoke; and if you will be satisfied to enjoy such civil and lawful liberties, such as Christ allows you, then will you quietly and cheerfully submit unto that authority which is set over you, in all the administrations of it, for your good. Wherein, if we fail at any time, we hope we shall be willing

(by God's assistance) to hearken to good advice from any of you, or in any other way of God; so shall your liberties be preserved, in upholding the honor and power of authority amongst you.¹

¹Vernon Louis Parrington, The Colonial Mind, 1620-1800, Vol. I of Main Currents in American Thought (New York: Harcourt, Brace and Company, 1954), pp. 48-49.

APPENDIX IX

SCHISMS IN THE EARLY CHURCH

The following excerpt was taken from volume XII of the Journal of Discourses.

The Latter-day Saints believe in the doctrine that was taught by the prophets, by Jesus, and by his Apostles. Much has been said and written concerning the Church that was organized in the days of the incarnation of the Savior, and there has been a great deal of speculation as to the faith of that Church and the doings of its members. To tell what this religion, which we call the gospel of salvation, comprises, would require more than a lifetime. It would take more than our lifetime to learn it, and if it were learned by us we should not have time to tell it. In it is incorporated all the wisdom and knowledge that have ever been imparted to man, and when man has passed through the little space of time called life, he will find that he has only just commenced to learn the principles of this great salvation. In the early days of the Christian Church we understand that there was a good deal of speculation among its members with regard to their belief and practice, and the propagation of these speculative ideas created divisions and schisms. Even in the days of the Apostles there was evidently considerable division, for we read that some were for Paul, some for Appollos, and others for Cephas. The people in those days had their favorites, who taught them peculiar doctrines not

generally received and promulgated. The Apostles had the truth, and thought that they were so established in it in their day that they really had the power to unite the Church together in all temporal matters, as Jesus prayed they might be, but they found themselves mistaken. Have we any proof of this? Yes; you recollect reading that the Apostles assembled themselves together to break bread and to administer; and they did administer from house, and from congregation to congregation, the words words [sic] of life and the ordinances of the gospel. They thought they had power to make the people of one heart and one mind with regard to temporal things, and that they could amalgamate the feelings of the people sufficiently to organize them sufficiently as one family. And the people sold their possessions and laid the price at the Apostles' feet, and they had all things in common. There is no doubt that this is a correct doctrine, and can be practiced to the benefit of a community at large, if believed and understood. But who has got the doctrine; who has eyes to see, ears to hear, and a heart to believe? Who has the authority and the capability to organize such a society? The Apostles thought they had, but when Ananias and Sapphira fell dead because they had lied, not only to man but to the Holy Ghost, in saying they had laid their all at the feet of the Apostles when they had only laid part there, a great fear fell upon the people, and they dispersed. Have we any history that the people ever assembled in a like capacity afterwards? I think you cannot find it. After the days of the Apostles, when the Council of Nice [sic] was called, they then and there determined what they considered to be correct

and scriptural and what they would lay aside, but that sure word of prophecy which Jesus had shed forth into the hearts of those who believed on him seemed to be so mixed up and interwoven with darkness and unbelief, that they could not come to understanding and receive the full testimony of Jesus. So the old Christians lived, and so they spent their days down to the days of the Reformation.

If we have eyes to see, we can understand at once, the difficulties that the Apostles had to encounter. If the people had lived according to the gospel that was delivered to them, the Apostles would have had power to accomplish a great deal more than they did, although there can be no doubt but they were mistaken with regard to the time of the winding up scene, thinking it was much nearer than it really was, and they might have made mistakes in other respects. Many of the difficulties they had to encounter, we are not troubled with. We have not only the sure word of prophecy delivered in the days of the Apostles, but we actually have that surer word of prophecy delivered to us through the Prophet Joseph, that in the last days the Lord would gather Israel, build up Zion, and establish His kingdom upon the earth. This is a more sure word of prophecy than was delivered in the days of the Apostles, and is a greater work than they had to perform.

The few hints that I have dropped clearly show, I think, to all who are acquainted with its history, how these schisms and divisions have been introduced into the Christian world. For more than seventeen hundred years the Christian nations have been struggling, striving, praying, and seeking to know and understand the

mind and will of God. Why have they not had it? Can you tell me why it is there has not been a succession of the Apostleship from one to another through all these seventeen centuries, by which the people might have been led, guided, and directed, and have received wisdom, knowledge, and understanding to enable them to build up the Kingdom of God, and to give counsel concerning it until the whole earth should be enveloped in the knowledge of God? "O, yes, it was the apostacy." Very true, if it had not been for these schisms such might not have been the case. I have taken the liberty of telling the Latter-day Saints in this and other places something with regard to the Apostles in this our day. It is true that we have a greater assurance of the Kingdom and the power of God being upon the earth than was possessed by the Apostles anciently, and yet right here in the Quorum of the Twelve, if you ask one of its members what he believes with regard to the Deity, he will tell you that he believes in those great and holy principles which seem to be exhibited to man for his perfection and enjoyment in time and in eternity. Do you believe in the existence of a personage called God? "No, I do not," says this Apostle. So you see there are schisms in our day. Do you think there was any in the days of the Apostles? Yes, worse than this. They were a great deal more tenacious than we are.

We have another one in the Quorum of the Twelve who believes that infants actually have the spirits of some who have formerly lived on the earth, and that this is their resurrection, which is a doctrine so absurd and foolish that I cannot find language to

express my sentiments in relation to it. It is as ridiculous as to say that God--the Being whom we worship--is a principle without personage. I worship a person. I believe in the resurrection, and I believe the resurrection was exhibited to perfection in the person of the Savior, who rose on the third day after his burial. This is not all. We have another one of these Apostles, right in this Quorum of the Twelve, who, I understand, for fifteen years, has been preaching on the sly in the chimney corner to the brethren and sisters with whom he has had influence, that the Savior was nothing more than a good man, and that his death had nothing to do with your salvation or mine. The question might arise, if the ancient Apostles believed doctrines as absurd as these, why were they not handed down to after generations that they might avoid the dilemma, the vortex, the whirlpool of destruction and folly? We will not say what they did or did not believe and teach, but they did differ one from another, and they would not visit each other. This was not through the perfection of the gospel, but through the weakness of man.

The principles of the gospel are perfect, but are the Apostles who teach it perfect? No, they are not. Now, bringing the two together, what they taught is not for me to say, but it is enough to say this, that through the weaknesses in the lives of the Apostles many were caused to err. Our historians and ministers tell us that the church went into the wilderness, but they were in the wilderness all the time. They had the way marked out to get out of the wilderness and go straightforward into the Kingdom of God, but

they took various paths, and the two substantial churches that remain--a remnant from the apostles, that divided, are now called the Holy Catholic Church and the Greek Church. You recollect reading in the Revelations of John what the angel said to John, when he was on the Isle of Patmos, about the Seven Churches. What was the matter with those Churches? They were not living according to the light that had been exhibited. Do the Latter-day Saints live according to the light that has been exhibited to them? No, they do not. Did the ancient saints live according to the revelations given through the Savior and written by the Apostles, and the revelations given through the Apostles, and left on record for the Saints to read? No, they did not. We may say there is some difference between the days of Jesus and the Apostles and these days. Then, Jesus said, "Go ye into all the world and preach the gospel to every creature;" proffer this gospel to all the inhabitants of the earth. This was a day of scattering and dispersion for those who believed in the Savior. When we come to discriminate between the former and the Latter-day Saints, we shall find there was a little difference in their callings and duties, and in many points that we may say pertain to our temporal lives. Not in the doctrine of baptism, the laying on [sic] of hands for the reception of the Holy Ghost, nor in the gifts of the gospel. There is no difference in these things, but there is a difference in regard to the temporal duties devolving upon us. In those days the command was "Go to the nations of the earth;" in these days it is "Come from the nations of the earth." Do you see the difference? Read the revelations in the

Book of Doctrines and Covenants given through Joseph, and you will find that the burden of the gathering of the House of Israel, the building up of Zion, and the sanctifying of the people, and the preparing for the coming of the Son of Man is upon the elders of this church.

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(153 pages)

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Master of Science

in

The Department of History

Dr. Eugene E. Campbell
Dr. Glen F. Ovard

Chairman, Advisory Committee
Member, Advisory Committee

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ABSTRACT

"Brigham Young's Philosophy of History" attempts to describe how Brigham Young gave order and unity to the hubbub and confusion in which man lived. The laws which gave form and pattern to the baffling, diverse phenomena of and around man receive major attention. This thesis is an expository type of writing rather than an evaluation of Brigham Young's ideas and principles or laws in reference to other philosophies of history, Latter-day Saint theology, the modern natural exact sciences, or in reference to the current views of his times. This thesis is limited to a digestion of Brigham Young's works in the Journal of Discourses rather than an attempt to add another biography to the many on Brigham Young or to attempt to trace the roots of his ideas in his environment. Neither is this work a comparison of Brigham Young's ideas concerning history with those of his contemporaries in and out of the Church of Jesus Christ of Latter-day Saints. Nor does it deal with the influence which Brigham Young may have had upon the dogma of the "Mormon" church. In literary style, the thesis is written in the first person and dramatic narrators. This style may be confusing to the reader who never experienced it before. With the exception of the introduction, the first chapter, the epilogue, and the appendices, this particular literary style allows the thesis to read as if Brigham Young had written the work. Thus, all the ideas expressed in the main body of the thesis are those of Brigham Young.

Brigham Young's mind seemed to operate upon a priori and a posteriori as well as a form of ratiocination when he arrived at his conclusions. The main law governing the universe and all its modes was the law of increase with its antithesis, decrease. The numerous laws which were below the law of increase taught man how to increase and gave him power to increase. Should he refuse to obey these laws, he was acted upon by other laws until he decomposed back into his native element. Man had his existence to learn to increase, expand, and spread abroad. It was his mission. He was the apex of focus for the law of increase.

Below the law of increase and its antithesis, decrease, were numerous subsidiary laws which helped to govern all events. The organization of matter to form intelligence, spirit bodies, and mortal bodies to house these spirits were all governed by these laws. The war in heaven, the creation of this earth, the transgression of Adam and Eve, the struggles of mankind against evil, and the interference by God into man's affairs were all opportunities calculated to allow the rational beings the privilege of giving their loyalty to either increase or decrease. Although there is seemingly a fluidity in man's choices, man cannot stymie increase by continual conscious or unconscious wrong choices, for increase will eventually destroy all the evil upon this earth.

Approved:

Eugene E. Campbell
Walter F. Ward