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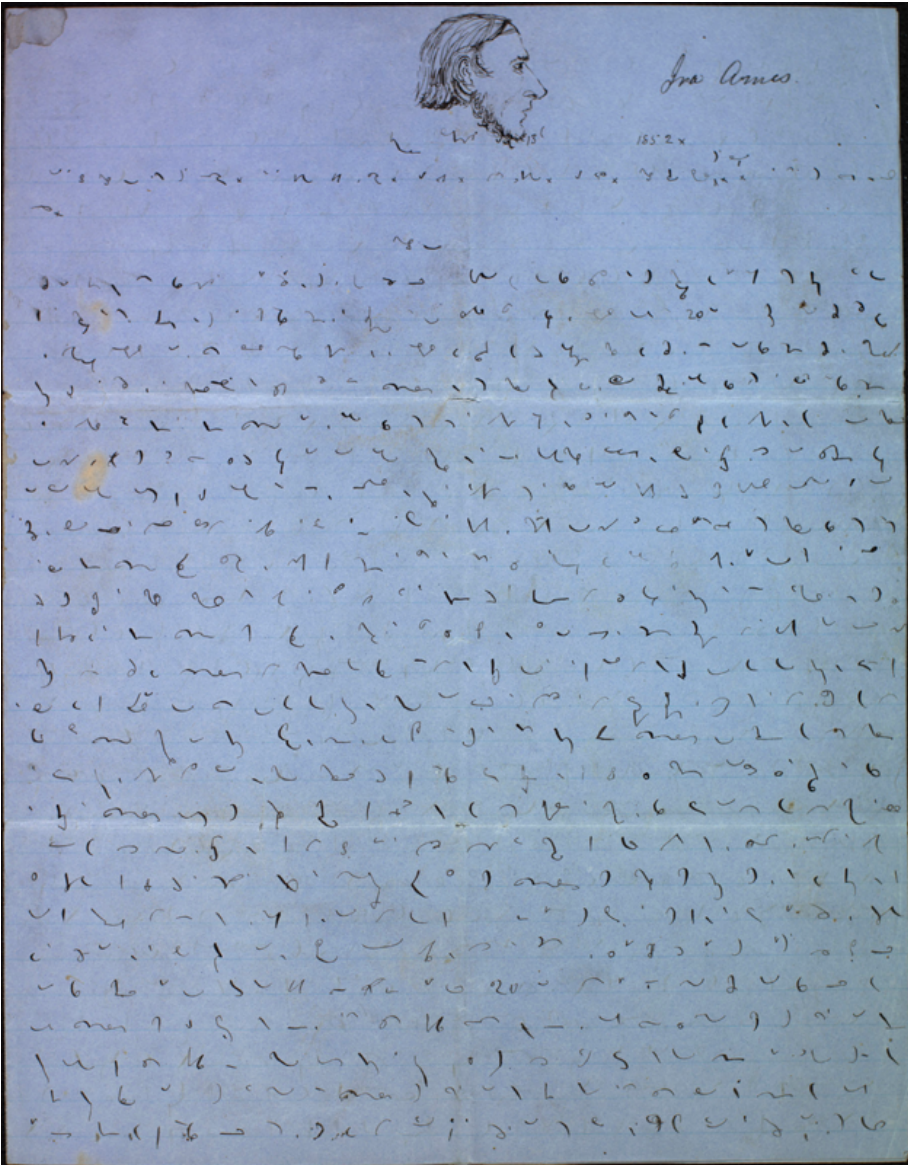


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First page of George D. Watt's shorthand notes of Brigham Young's speech on June 13, 1852. A transcript of this page begins on page 46. Papers of George D. Watt, Church History Library, Salt Lake City; © Intellectual Reserve, Inc.

The Prophets Have Spoken, but What Did They Say?

Examining the Differences between George D. Watt's Original Shorthand Notes and the Sermons Published in the *Journal of Discourses*

*Gerrit Dirkmaat and LaJean Purcell Carruth;
Shorthand transcriptions by LaJean Purcell Carruth*

On a summer day in August of 1867, Brigham Young delivered a powerful sermon to the residents of Tooele, Utah. He urged the assembled Saints to more faithfully live the principles of the Word of Wisdom and cease their attempts to parse out the words of the revelation, seeking a loophole. Young responded directly to such thinking, telling the congregation:

Many try to excuse themselves because tea and coffee are not mentioned, arguing that it refers to hot drinks only. What did we drink hot when that Word of Wisdom was given? Tea and coffee. It definitely refers to that which we drink with our food. I said to the Saints at our last annual Conference, the Spirit whispers to me to call upon the Latter-day Saints to observe the Word of Wisdom, to let tea, coffee, and tobacco alone, and to abstain from drinking spirituous drinks.¹

The practicality and straightforward manner of the explanation is often seen as a reflection of not only Young's position on the doctrine, but of the man himself. Direct, clear, brief. Indeed, it is easy to imagine Young speaking those sentiments to a congregation anxiously waiting upon every word.

However, while Young certainly expressed these sentiments, he apparently did not speak these words as they have come down to us in published form. The shorthand notes that reporter George D. Watt took that day in Tooele read as follows:

1. Brigham Young, in *Journal of Discourses*, 26 vols. (Liverpool: F. D. Richards, 1855–86), 12:117 (August 17, 1867).

Some of the sisters and some of brethren will say tea and coffee is not mentioned in the Word of Wisdom but hot drinks [as] if this doesn't refer directly perfectly absolutely definitely and truly to that that we did drink hot[.] What does it allude to[?] What did we drink hot[?] Tea and coffee[.] When we made milk porridge it was food[.] We could not wash it red hot as we drank down tea[.] It alludes to tea and coffee or whatever we drank[.] I said to the Latter-day Saints at the annual conference 6 of April the spirit whispers to me for this people to observe the Word of Wisdom[.] Let the tea and coffee and tobacco alone whether they smoke take snuff and chew let it alone[.] Those that are in the habit of drinking liquor[,] cease to drink liquor[.]²

While the overall sentiment remains similar, the specification of the forms of tobacco in use, the cadence of the speaker, and rhetorical devices he used were lost as this speech was transcribed from the original shorthand notes to its published version found in the *Journal of Discourses*.

Speeches published in the *Journal of Discourses* and *Deseret News* are often viewed as principal primary sources by which historians and members of the LDS Church can access the teachings, ideas, and personalities of apostles and prophets during the second half of the nineteenth century. The sermons sometimes provide the only insights we have on the particular thoughts and words of Church leaders from specific time periods. LaJean Purcell Carruth, an employee of the Church History Department, has returned to the original shorthand notes taken by scribe George D. Watt during these meetings, painstakingly transcribing them to illuminate the spoken words vis-à-vis the published text. Carruth's new transcriptions have revealed that extensive editorial alterations were often made during the process of transcription and publication as Watt and others prepared the sermons for publication in the *Journal of Discourses* or the *Deseret News*. The differences between the shorthand record and the published versions are often quite extensive. Nearly every sermon for which we have compared the shorthand and the published versions demonstrates the same level of revision shown in Young's Tooele speech above, and in many cases the changes are far more pronounced.

2. Brigham Young, speech, Tooele, August 17, 1867, Papers of George D. Watt, Church History Library, Salt Lake City (hereafter cited as CHL), transcribed from shorthand by LaJean Purcell Carruth.

This article provides a generalized look at the scope and form of some of the changes. Through examples of some of these variations between the initial shorthand and the published word, the reader will get a sense of the potential changes inherent in all of these texts. We will complete the analysis by providing side-by-side comparisons of two prominent sermons by Brigham Young as examples so that readers can clearly see the differences between what Watt recorded in shorthand and what he eventually published in the *Journal of Discourses*. These sermons were selected from the dozens examined because they reflect the range of changes that are found between the shorthand and the published sources.

This article is far from an exhaustive study of changes in the *Journal of Discourses*. While Watt is the best known among the early scribes of sermons given by Church leaders, he certainly was not the only one taking dictation of sermons that were later published in the *Journal of Discourses*. Unfortunately, very little shorthand created by these other reporters is extant, and most of the shorthand that does exist has not yet been transcribed and compared to the published versions. Nor does this study examine every sermon recorded by George Watt that was later published in the *Journal of Discourses*. A complete study is also not possible because many of the published sermons do not have extant shorthand with which to compare. Instead, the authors of this study examined dozens of the published sermons that have been transcribed from extant shorthand in order to give researchers a glimpse into the difficulties inherent in using the published *Journal of Discourses* as a verbatim source. This study is therefore limited to sermons reported, transcribed, and published by George D. Watt and is further limited by the sermons the authors examined closely among those surviving records. Despite these limitations, enough of these sermons and the types of variations have been examined that preliminary conclusions can be made about the likelihood that published forms of speeches in this era are verbatim transcriptions. Historians using the *Journal of Discourses* as a source should do so with an understanding that the examples given below preclude reasonably assuming a verbatim account for any of the published sermons.

Changes Made in the Publication Process

The process by which a sermon came to be published in the *Journal of Discourses* involved numerous steps, only a few of which historians can make definitive statements about because of the dearth of

associated sources. George D. Watt began recording sermons in shorthand almost immediately after his arrival in Salt Lake City in September 1851.³ Willard Richards, editor of the *Deseret News*, urged Watt to record sermons of Church leaders for publication in the paper. Though Watt recorded several sermons in 1852, he received no compensation for his efforts, a situation that led to several acrimonious exchanges between Watt and Richards. In 1853, Church leaders authorized Watt to publish accounts of the sermons he had recorded as the *Journal of Discourses* in England as a private venture, in order to provide a living for his family.⁴

Watt recorded the sermons in Pitman shorthand, which allowed him to record individual words and sometimes phrases quickly and thus capture the words of the speaker with significant accuracy as they were spoken. To prepare the sermon for publication, Watt had to first transcribe his shorthand record into longhand, and he edited and altered the content as he transcribed. Further editing was apparently then performed on this longhand version in preparation for publication, usually by Watt himself.

The result of this transcription and editing process is a published version of the speech that often has significant differences from the originally spoken words. In some cases, the variations are only slight, and the thoughts and expressions, and indeed many of the words, published are very close to the way that they were initially recorded. In most sermons recorded by Watt and published in the *Journal of Discourses* or *Deseret News*, however, there are significant variations. Some of these variations are in fact so different from the initial record that historians and other users should carefully re-evaluate the way they use these sources. While the topic of the sermons and some of the general points can be garnered from the published version of these speeches, the precise wording and exact examples and phrases used by the speaker cannot be relied upon with any degree of certainty.

3. George Watt recorded a few sermons in Nauvoo, beginning in April 1845. Ronald G. Watt, *The Mormon Passage of George D. Watt, First British Convert, Scribe for Zion* (Logan: Utah State University Press, 2009), 50. Watt served an extended mission in England and Scotland between 1846 and 1851.

4. For a detailed examination of Watt's initial efforts to record sermons and the circumstances that led to the publication of the *Journal of Discourses*, see Ronald G. Watt, "The Beginnings of *The Journal of Discourses*: A Confrontation between George D. Watt and Willard Richards," *Utah Historical Quarterly* 75 (Spring 2007): 134–48.

The variations between the shorthand transcription and what was eventually published in the *Journal of Discourses* or the *Deseret News* take several forms but can be roughly categorized as omissions, summarizations, insertions,⁵ and rephrasings.

Omissions and Summarizations. It might be tempting to assert that Watt felt comfortable making changes to the sermon text because as he went over his notes, he remembered phrases and points that were not actually in the notes themselves. Students taking notes during a university class, for instance, often use key words and ideas to help them remember the larger point when they begin to study for the exam. Was Watt simply remembering additional portions of the speech when he examined his notes? For each of these sermons, it is not precisely known at what point Watt proceeded to create his longhand version of the sermon from his shorthand notes, information that is crucial in trying to discern whether or not at least some of the variations in the longhand could be reasonably attributed to his own recollection of the original words spoken. In the example given above, the original speech was given on August 17, 1867. The speech was not published, however, until December 25, 1867.⁶ We cannot tell when during this four-month interim Watt created the longhand transcript from his shorthand. In any case, the argument that Watt was simply trying to fill out the speech using his memory to insert things he recalled being spoken does not seem viable in light of the evidence we do have. On the contrary, in the sermons examined for this study, the majority of the changes to the original sermons take the form of excision as Watt cut out portions of the sermon. Clearly Watt was not making these changes because he remembered that those words had never been spoken when his notes reflect the contrary. Furthermore, Watt would often transcribe his shorthand in longhand correctly, then cross out the original transcription and insert text that differs from the shorthand—clearly a deliberate act showing his own editorial intervention.

While the extent of the omissions made varies from speech to speech, these deletions often can have a great impact on the way a reader understands the context of the sermon. For instance, in one 1865 sermon by

5. Many of the scripture references in the published sermons in the *Journal of Discourses*, for instance, are simply editorial insertions, without any specific reference to them in the shorthand whatsoever.

6. "Remarks," *Deseret News*, December 25, 1867, 362.

Brigham Young that was eventually published in the eleventh volume of the *Journal of Discourses*, the shorthand indicates that prior to beginning the sermon in earnest, Brigham Young railed against the book *Joseph Smith the Prophet*, written by Lucy Mack Smith.⁷ Young publicly reviled the text and excoriated Orson Pratt for his connection with the book, which he considered to be riddled with factual and doctrinal errors. Referring to a portion of the book that had been read to the congregation, Young had exclaimed, according to the shorthand notes:

This article been read to congregation so very tedious that I expect they will forget all about it[.] This is the result of false doctrine[.] Read over pages of these books and a person will forget all they ever did know all they had desired to know with regard to the true religion that has been revealed from heaven[.] There is quite a number of people went to sleep[.] I don't wonder at it[.] It is virtual darkness the light disappears the night goes on and that is the time to sleep[.] We have said all we can say in favor of Brother Orson Pratt[,] had this transpired in the days of Joseph he would have been cut off from the church but we have held [illegible] him and still feel to hold on to him to save him forcibly and we want to be charitable as we possibly can be towards him and wherein we have said that he is a man of integrity and truth and honesty and all this[.] Skin the fig closely and you will find we have had to use a tremendous large mantle of charity.⁸

When Watt came to transcribe his shorthand notes into longhand, he eliminated these words from the transcript entirely. Well over two hundred words that Brigham Young had opened his remarks with, words that the assembled congregation at general conference had heard, were omitted from the longhand transcription of the speech and were therefore also not a part of the sermon that was later published in the *Journal of Discourses*.⁹ Those sentiments of Young on that occasion were, for all intents and purposes, lost to history until now.

7. *Biographical Sketches of Joseph Smith, the Prophet, and His Progenitors for Many Generations*, by Lucy Smith, Mother of the Prophet, printed in 1853. See Church Historian's Press, "Lucy Mack Smith, History, 1844–1845," *The Joseph Smith Papers*, <http://josephsmithpapers.org/paperSummarylucy-mack-smith-history-1844-1845>.

8. Brigham Young, speech, Salt Lake City, October 9, 1865, Papers of George D. Watt, CHL, transcribed from shorthand by LaJean Purcell Carruth.

9. Historian's Office Reports of Speeches, 1845–1885, CHL; Brigham Young, in *Journal of Discourses*, 11:137–47 (October 9, 1865).

While this omission may have resulted from Watt's attempt to determine what was and was not part of the sermon he intended to record, many other such omissions are much more difficult to explain and apparently reflect Watt's own efforts to edit the speech either for readability or for content. In this same October 9, 1865, sermon noted above, Watt's shorthand records Young as saying:

The first item that we have to lay before the [saints] now that is on my mind is to call upon the sisters[.] You know we are all led by the women more or less should be and my discourse upon this subject is directed to the ladies of the kingdom of God upon the earth wishing them and requiring and saying to them that this is the will of God concerning you that should to go now first in the manufacture of our own barley and make your bonnets of straw or grass such as is grown in the valleys of these mountains manufacture your bonnets from material that grows here in our midst and not sell the oats the barley the wheat.¹⁰

When he rendered this passage into longhand, Watt summarized by way of omission and hence lost some of the spoken details. He wrote:

The first item that presents itself to me is, to call upon the sisters—and you know they form an important element of the kingdom of God in the last days—to listen to the will of God concerning them—that they go to now and manufacture from straw, grass or any other fitting material that grows in these valleys, their bonnets and hats, and cease to sell the barley, the oates, the wheat, etc.¹¹

Several differences in what was spoken and what was transcribed are clearly evident, including the depth and personality reflected in Young's originally spoken words. Watt cut some of Young's statements out and inserted words that Young never spoke.

Some of the sermons were so heavily edited and summarized by the time they were printed in the *Deseret News* or the *Journal of Discourses* that they only scarcely resemble the words and thoughts of the speaker, and most of the details, both religious and historical, have been omitted. For example, in one Heber C. Kimball address, Watt's shorthand notes of the sermon total nearly six thousand words. The published version of this same sermon features just over twenty-six hundred, and many of the words that are included are summarizations and inserted phrases that

10. Young, speech, October 9, 1865.

11. Historian's Office Reports of Speeches, 1845–1885, CHL.

Kimball apparently never uttered. Notice the extent of the omitted material in a brief comparison of this sermon below:

**Transcription of Shorthand
Taken at the Time of Speaking¹²**

when a man tells a lie that is a crime
when he steals that is a crime can you
get rid of it except he repent and
make restitution no can President
Young forgive him no the man has
got to make a restitution that satisfies
the demands of justice or it stands
against him in time and eternity and
until he takes a course to redeem
it that applies to me as well as you
that is a sin for a man or a woman to
violate forfeit their covenant which
they made when they received their
endowments you promised you
would not lie would not steal that
you would not bear false witness
what is a false witness for a man to
go and tell a lie when not a word of
truth in it and then have a tendency
to prejudice his neighbors against his
neighbors and crush him down that
is a crime who is wrong the man that
is wrong and the restitution
has got to be made to the man that
is wronged that is what we have to
do and that is according to the law of
God which Jesus gave to his people
and that same law is renewed unto
us given to Joseph by Jesus to this
people and for us to live by it

**As Published in
*Journal of Discourses*¹³**

When a person bears false witness,
it is a sin; or when a person steals,
it is a sin; and these sins must be
accounted for, either in time or in
eternity, by the person who commits
them.

12. Heber C. Kimball, speech, Salt Lake City, October 6, 1865, Papers of George D. Watt, CHL, transcribed from shorthand by LaJean Purcell Carruth.

13. Heber C. Kimball, in *Journal of Discourses*, 11:144 (October 6, 1865).

Few of the same words or statements contained in Kimball's speech on this point are represented in the published version. The tone is strikingly different. The end result of the editing is that dozens of spoken thoughts and words were lost to excision, and other words that were never spoken were inserted as though they had been.

Rephrasings. The following excerpt from an 1859 Brigham Young sermon provides another example of great variations from the spoken to the published word, although a few similar phrases and words are retained.

Transcription of Shorthand Taken at the Time of Speaking¹⁴

I might go on and enumerate many more instances and say they are all right many of us perhaps have been in habit of hearing lectures on the free agency of man upon the destiny of man have heard lecture after lecture and sermon upon sermon proving from holy writ that Christ has died for the world for all the sons and daughters of Adam and so far are we from believing that he will not accomplish his errand for which he came into the world that we believe that all will be saved you hear this doctrine in opposition to this you hear the doctrine declared from the pulpit publically to the world that God has foreordained a certain portion of the human family family [sic] to life everlasting the residue to damnation and that infants not a span long weltering in the flames of hell that is one item of doctrine that is not

As Published in *Journal of Discourses*¹⁵

I might enumerate many more instances, and say that they are all right so far as they go in truth. The doctrine of freewill and conditional salvation, the doctrine of free grace and unconditional salvation, the doctrine of foreordination and reprobation, and many more that I have not time to enumerate, can all be fully and satisfactorily proved by the Scriptures, and are true. On the other hand, many untrue doctrines are taught and believed,

such as there being infants, not a span long, weltering in the flames of hell, there to remain throughout the countless ages of eternity, and the

14. Brigham Young, speech, Salt Lake City, October 9, 1859, Papers of George D. Watt, CHL, transcribed from shorthand by LaJean Purcell Carruth.

15. Brigham Young, in *Journal of Discourses*, 7:283 (October 9, 1859).

true you take certain portions of the Bible you can prove all this doctrine with exception of this last one that is not in any revelation God ever gave nothing like it but to the reverse you hear others exclaim that the fall of man placed all mankind in a totally depraved condition that they are deprived of every means of light intelligence grace knowledge of the power of action or will but they are totally depraved in every particle that is within them about them the spirit within them their reflections prayers their sacraments and all their devotions are [in/n?] abominations in the sight of God some of us used to get so religious would believe all this

doctrine of total depravity.

Insertions. Watt frequently expanded upon the words originally spoken, as shown in the following examples from Brigham Young's sermon of April 17, 1853. At some point before these sermons were printed, these words were greatly expanded upon and were published with much more detail. Entire sentences and thoughts, explanations, and key details that were not originally spoken to the congregation were added, as the comparison below demonstrates.

**Transcription of Shorthand
Taken at the Time of Speaking¹⁶**

let a person contemplate the works of God be honest with themselves be acquainted

we see the

**As Published in
*Journal of Discourses*¹⁷**

If people would contemplate the stupendous works of God, and be honest and candid in their investigations, there is much to be learned that would show them how comparatively worthless are earthly things.

We see the spangled vault of the

16. Brigham Young, speech, April 17, 1853, Papers of George D. Watt, CHL, transcribed from shorthand by LaJean Purcell Carruth.

17. Brigham Young, in *Journal of Discourses*, 2:122 (April 17, 1853).

starry heavens we know but
 little about them our astronomers
 give us something of idea of them
 they tell us great stars

what are these worlds

who lives there who governs them
 people there intelligent beings there

light glory and power and the enjoy-
 ments that would satisfy the hearts of
 an angel or intelligent person upon
 the earth

contemplate these things and let
 reason good judgment be with you
 guide you and what will it tell you I
 tell state to you what it tells me

there the Lord Almighty himself
 reigns there is people there is intel-
 ligence there are worlds and

there is eternity as old Enoch said
 and thy curtains stretched out still

starry heavens stretched over us; but
 little is known of the wonders of the
 firmament.

Astronomers have, by their
 researches, discovered some general
 facts that have proved useful and
 instructing to the scientific portion
 of mankind. The phenomena of the
 motions of the heavenly bodies, and
 their times and seasons are under-
 stood pretty accurately.

But who knows what those distant
 planets are? Who can tell the part
 they play in the grand theater of
 worlds?

Who inhabits them, and who rules
 over them? Do they contain intel-
 ligent beings, who are capable of the
 happiness, light, glory, power, and
 enjoyments that would satisfy the
 mind of an angel of God? Who can
 tell these things? Can they be dis-
 covered by the light of science? They
 cannot. Let every intelligent person
 seriously

contemplate this subject, and let the
 true light of reason illuminate the
 understanding, and a sound judgment
 inspired by the Spirit of Christ be your
 guide, and what will be your conclu-
 sions? They will be what mine are—
 that the Lord Almighty reigns there;
 that His people are there; and that
 they are, or have been, earths to
 fulfil a similar destiny to the one we
 inhabit; and *there* is eternity; and as
 Enoch of old said—“Thy curtains are
 stretched out still.”

In addition to these types of changes, scriptural references were apparently added by Watt as he created his transcription. Many scrip-
 tural citations in the versions of the speeches published in the *Journal of
 Discourses* do not appear in the original shorthand notes.

Editorial Involvement of Speakers

Changes so extensive and stark naturally lead to historical questions about the endorsement of the revised transcripts either by the General Authority who gave the sermon or by Brigham Young exercising editorial control over the final product. Young was certainly cognizant that many sermons were being published in the *Deseret News* and in the *Journal of Discourses*. Watt recorded Young's statement at the beginning of his sermon on October 9, 1865: "I commence now my few discourses I have to tell to the saints it matters not I suppose which sermon I preach first because they will all be written printed published to the saints and they can read the first one last last one first to suit themselves."¹⁸ Young was likely also aware of, and possibly even condoned, Watt's general practice of editing the sermons in order to present the speakers in a more polished, erudite light. Indeed, Watt's efforts certainly portrayed to the public much more refined discourses, and Young may have expressly charged Watt to make such changes.

Others were also aware of the changes regularly made from the spoken to published word. Heber C. Kimball, seemingly somewhat annoyed at the extent of the revisions, noted the presence of Watt and John V. Long to record his sermon on April 4, 1864, but flatly told them, as Long recorded, "Do not stick in your own stuff put in words said."¹⁹

An unidentified reporter in Utah at the time of the Utah War (1857–1858) asserted his belief that Brigham Young's spoken words were heavily edited before publication. This antagonistic writer claimed that "no sermon preached by B.Y. was laid before the public as delivered. The <Mormon> reporters[,] some of whom are competent[,] can by always correcting the prophet put good instead of bad grammar into his mouth, soften his rashness, smooth his sentences[,] in short[,] rein his discourses before they were placed in the hands of the printers." The reporter went on to claim that the knowledge of his presence in the territory had caused Brigham Young to receive a "revelation from the Lord commanding him to hold his jaw for a season" so unvarnished speeches would not be reported to the outside world. With self-satisfaction he declared that Young could not any longer "go on in his vulgar abusive treasonable talk against our people and government as he did of late"

18. Young, speech, October 9, 1865.

19. Heber C. Kimball, speech, April 6, 1864, Papers of John V. Long, CHL, transcribed from shorthand by LaJean Purcell Carruth.

because there was finally someone in Utah to “give the world truthful report of his surroundings.”²⁰

Brigham Young's understanding that the sermons were being edited for publication does not necessarily mean that he was involved in the editorial decision making. Still, with at least some of Watt's earliest published sermons there is evidence of an editorial review undertaken by the Church Historian's Office and Brigham Young directly. In the May 25, 1853, entry in the Historian's Office journal, Thomas Bullock wrote that among his other duties that day he was “reading sermons to Gov. Young.” The following day, the review process continued and Bullock spent the day “hearing more sermons read and revised.” In a reference to a very hands-on approach to the publication of the speeches, Bullock included a note that the office was “recopying such pages as would not do to go to England,” where the *Journal of Discourses* was being published.²¹ At least at this early stage, enough editorial control was exercised over some sermons that major revisions were apparently undertaken under Brigham Young's supervision prior to publication.

Despite this early reference, however, we do not have ongoing and later evidence of Young's systematic examination of every sermon before they were published. Even when Young's review was generally intended, anecdotal evidence suggests that things were sometimes published in the *Deseret News* of which Young did not approve. For instance, an August 18, 1854, entry in the Historian's Office Journal records Brigham Young's anger at a recent publication of the serialized “History of Joseph Smith” because there were some items he had wanted cut out and others he had wanted to insert.²² Ostensibly, every part of the “History” was reviewed and approved before it was published, but this entry demonstrates the contrary.

Another stark example of Brigham Young and others exercising editorial control over a spoken sermon that was being readied for publication is found in the events of late 1859 and early 1860. On December 11, 1859, Orson Pratt delivered a sermon in the tabernacle that focused on the attributes of God. Pratt went so far as to argue that he worshiped

20. Undated, unidentified document located in the Papers of George D. Watt, transcribed from Pitman shorthand by LaJean Purcell Carruth. Crossed-out words are silently omitted. The author's description of Governor Cumming's first meeting with the Mormons and other events date the notes as during the Utah War.

21. Historian's Office Journal, May 25 and 26, 1853, CHL.

22. Historian's Office Journal, August 18, 1854, CHL.

the attributes God possessed, not the personage, at one point explaining to the congregation, “I never considered that we were to worship a thing that had no life intelligence for Jesus possesses flesh and bones I don’t worship them any more than I would you or Brother Brigham or Adam’s flesh and bones but I worship the attributes that dwell in [them].”²³ George Watt was present for this sermon and recorded it in shorthand notes.

A month later, as it was being prepared for publication in the *Deseret News*, its contents were taken to Brigham Young for review. Young objected to what he considered to be false doctrine and called a special meeting which included the First Presidency, the Twelve, the Presidency of the Seventy, and others to discuss the matter on January 27, 1860. Young opened the meeting by announcing that “the object of the Meeting was to Convers upon Doctrinal Points to see if we see alike & think alike. I Pray that we may have the spirit of God to rest upon us that our minds may be upon the subject & that we may speak by the Holy spirit.” He then requested Albert Carrington to read Pratt’s December 11, 1859, sermon that had been recently prepared for publication in the paper but without telling the assembled group the identity of the author of the remarks. Certainly recognizing that the cause of the meeting was Young’s disapproval of the sermon, John Taylor spoke out against the content of the sermon, and when Young called for a vote of those that supported it, not one person raised his voice. Young then explained, “This is O[rson] Pratts Sermon prepared for the Press. I do not want to have it published if it is not right.”²⁴ While the meeting continued as the particular points of the sermon were debated and exchanges between Pratt and Young became quite pointed and acrimonious, the end result was that the sermon was never printed, and the full content of it was thus unknown prior to the retranscription of the shorthand notes by LaJean Carruth. In this case, Young was not only reviewing but making editorial decisions about sermons prepared for the press.

Though Pratt had doggedly refused to state he had been in error during the meeting, he came to Young’s office the next day and of the contentious exchange the night before apologetically “admitted he had been

23. Orson Pratt, December 11, 1859, Papers of George D. Watt, CHL, transcribed from shorthand by LaJean Purcell Carruth.

24. Wilford Woodruff, *Wilford Woodruff’s Journal, 1833–1898, Typescript*, ed. Scott G. Kenney, 9 vols. (Midvale, Utah: Signature, 1983–84), 4:420–21 (January 27, 1860).

excited” and promised to confine his teaching “to the first principles of the Gospel” in the future.²⁵ Two days later on January 29, he delivered another sermon in the tabernacle in an attempt to close the public rift that had opened up between himself and Brigham Young over their doctrinal disputes, which dated back to 1853 and Pratt’s publications in the *Seer*.²⁶

The treatment of this sermon provides another example of the editorial influence at times manifested by Brigham Young but also suggests the relatively sporadic nature of it. While the shorthand notes of Pratt’s apology sermon are no longer extant, the sermon was slated for inclusion in the February 22 edition of the *Deseret News*, ostensibly because Brigham Young had approved the content. On February 21, however, Young examined the proof sheets that contained Pratt’s January 29 apology sermon and ordered the *Deseret News* office to take out Orson Pratt’s sermon on the first side of the newspaper and put in another sermon instead and “gave a reason for <so> doing.”²⁷ The sermon had not only been typeset for publication in the February 22 issue of the *Deseret News*, but the second page containing much of the sermon had already been printed in large numbers. News items were made to fill the space of the hastily redacted sermon on the first page, but the second half of Pratt’s January 29 sermon remained on the second page, unattributed and only explained by a notice that read, “Through some inadvertency, part of a sermon that had not been intended for publication in this number got inserted on the second page and that side of the paper was struck off before the mistake was discovered.”²⁸

25. Brigham Young, Office Journal, January 28, 1860, CHL.

26. Wilford Woodruff, who was in attendance as Pratt spoke, was struck by the surprise public confession of Orson Pratt, given his obstinance two days earlier. Woodruff recorded, “Orson Pratt was in the stand and Quite unexpected to his Brethren he arose before his Brethren and made a vary humble full Confession Before the whole assembly for his oposition to President Young and his Brethren and He said he wished all the Church was present to hear it. He quoted Joseph Smiths revelation to prove that President Brigham Young was right and that all was under obligation to follow the Leader of the Church. I never herd Orson Pratt speak better or more to the satisfaction of the People than on this occasion. He would not partake of the sacrament untill he had made a Confession. Then he partook of it.” Woodruff, *Journal*, 4:430 (January 29, 1860).

On the Young–Pratt dispute, see, for example, Orson Pratt to Brigham Young, November 4, 1853, Brigham Young Collection, CHL.

27. Young, Office Journal, February 21, 1860, CHL.

28. *Deseret News*, February 22, 1860, 401.

This was not the end of the sermon or the controversy with Pratt. After further attempts to correct Pratt's teachings in March, Young had become convinced that the apology sermon was problematic enough that a council was convened to determine what to do with what he deemed to be Pratt's, however well-intentioned, misguided attempt at a public confession. In particular, he felt like the sermon reflected the continuing problem with Pratt's theology; it merely acknowledged Brigham Young's leadership and right to declare doctrine, but did not disavow the doctrine Pratt had taught that Young deemed incorrect.

In an apostolic meeting held on April 4, 1860, Young explained to Pratt that they were assembled because his "late sermon had/like to got into the paper" and that he objected because Pratt made "no [con]-fession of his errors, but [only] a confession to me. As though a confession was to be made to me." Young felt that if no public correction of such doctrines was made it would have long-lasting consequences.²⁹ After another tension-filled meeting in which Wilford Woodruff described Orson Pratt as seeming "vary dark in his mind upon many points of Doctrin," the decision was made to have the Quorum of the Twelve edit the sermon prior to its publication.³⁰ The heavily redacted sermon was finally published on July 25, 1860, and was introduced with the following explanation: "On the 29th of January, in the Tabernacle, Elder Orson Pratt, sen., addressed the Saints; and, through an oversight, a portion of his remarks was printed in Vol. ix, No. 51, of the Deseret News, previous to being carefully revised. Since then those remarks have been examined by br. Pratt and the Council, and are now printed as agreed upon by them, as follows."³¹

While that announcement suggested to the readers that each sermon went through a careful vetting process before publication, evidence suggests that such hands-on editorial control was very much the exception. Despite the starkness of these two examples of prophetic and apostolic editorial intervention prior to publication, both involved the ongoing difficulty between Brigham Young and Orson Pratt over the matter of correct doctrine. It is likely that such strict editorial control was not normally the rule, and certainly this collaborative editing of a spoken

29. Young, Office Journal, Minutes, April 4, 1860, as published in Fred C. Collier, *The Office Journal of President Brigham Young, 1858-1863, Book D* (Hanna, Utah: Collier's Publishing, 2006), 419, 421, 422.

30. Woodruff, *Journal*, 4:445, 446 (April 4, 1860).

31. "Instructions to the Saints," *Deseret News*, July 25, 1860, 162.

sermon by one of the Quorum of the Twelve has no other known equivalent. In fact, the April 4 discussion with Pratt suggests that in general sermons were not so carefully vetted. Brigham Young even declared to the group, "I never look at my sermons," apparently indicating that he did not study the published versions of his sermons either for consistency or error, and certainly not for editorial flourishes potentially added by Watt.³²

Nevertheless, even if every one of the edited sermons was examined prior to publication, because the speakers generally spoke extemporaneously they would have had nothing to compare Watt's longhand transcription of the speech to. Separated as they were by weeks and even months from a particular sermon, and having given sometimes dozens of other sermons in the interim between the time it was given and the time of publication, it would have been difficult if not impossible for any of the speakers to notice with certainty either omissions or additions in what they had originally spoken. They may have been able to change the content to what they wished they had spoken or what sounded better upon reflection, but the resulting publication would have been even further afield than from the extemporaneous discourse they had actually delivered. Most problematic, however, is that Watt's own initial longhand transcription differs greatly at times from the shorthand notes he took, even prior to the possibility of editorial examination of a Church authority or the speaker themselves. This means that in many cases the document that was under review by the speaker or other authority already included substantial changes introduced by Watt in the transcription phase.

In any case, available evidence suggests that it was not the usual practice for the original speaker to review the longhand transcription before publication. Among the dozens and dozens of longhand transcripts, on only one are the insertions and editing marks known to be in the handwriting of the original speaker, in this unique case Orson Pratt in his well-known 1852 sermon on plural marriage.³³ At least according to the currently available evidence, it seems that the substantial edits made to the longhand manuscripts prior to publication were likely not

32. Young, Office Journal, Minutes, April 4, 1860, as published in Collier, *Office Journal of President Brigham Young*, 423.

33. Watt's longhand transcript is found in CR 100 317 at the CHL and is available online at https://dcms.lds.org/delivery/DeliveryManagerServlet?dps_pid=IE2343768.

personally made by the speakers themselves and most were made by Watt as he created the transcript.

A Caution Regarding Use of Published Sermons

Even if the content of the published sermons was consistently reviewed by either Brigham Young or the original speaker prior to publication and was therefore at the very least tacitly approved because there is no record of Young's objection, those speakers' potential after-the-fact acceptance of the heavily edited text does not absolve the historian from the necessity of treating the published versions of the sermons with very specific and special care. The published text in the *Journal of Discourses* simply cannot be relied upon to represent the actual words delivered by the speaker. The edited, published versions may represent ideas similar to what the speaker intended and may occasionally represent the speaker's own editorial changes, but they do not represent a word-for-word echo. In fact, they often would not be recognizable when compared to the originally spoken words.

The differences between originally recorded shorthand and published versions of a particular document, however, are not unique to the *Journal of Discourses*. Indeed, in most other instances of nineteenth-century shorthand studied and transcribed by Carruth—ranging from trial testimony in the John D. Lee trials to Quaker sermons delivered in 1850 and 1851—similar editing can be seen between the shorthand and the published versions.³⁴

Further complicating the issue of discovering the differences in any given sermon, some sermons have the longhand transcription but no shorthand notes, thus making it impossible to determine what Watt had originally recorded at the time the speech was given. For most sermons, the published version is the only version that has survived. In fact, there are no known Watt shorthand reports of sermons delivered in 1856, 1857,

34. For alterations in John D. Lee's 1875 and 1876 trials for his participation in the Mountain Meadows Massacre, see LaJean Purcell Carruth, "Introduction to John D. Lee Trial Transcripts," in Richard E. Turley Jr., ed., *Mountain Meadows Massacre: Collected Legal Papers* (Norman: University of Oklahoma Press, forthcoming). Publication of the trial transcripts, compared with contemporaneous transcriptions, is also forthcoming at mountainmeadowsmassacre.org. Comparison of Carruth's transcription of the shorthand record for Quaker sermons from 1850 to 1851 in the Friends Historical Library, Swarthmore, Pennsylvania, with the published versions shows editorial changes similar, in many instances, to sermons published in the *Journal of Discourses*.

or 1861. There is an extant shorthand record from only one day in 1855. Thus, for hundreds of published sermons there is no way of knowing how the well-known, published version compares to what the speakers actually said. And, for many of the published speeches, there are no extant longhand transcriptions from Watt, only his untranscribed original shorthand notes and what was published in the *Deseret News* or in the *Journal of Discourses*. In these cases, determining in any way the process by which an altered version of the speech was published is essentially impossible. Conversely, Carruth's recent transcriptions of previously untranscribed shorthand notes has brought to light sermons that had been lost to history.³⁵

The Value of the Shorthand Transcriptions

Perhaps the most important and revealing aspect of the shorthand transcriptions, aside from resurrecting thousands of previously lost words spoken by prophets and apostles, is the way the shorthand notes reflect the character and personality of the speakers. Watt's editing for concision and clarity might have made for a cleaner transcript but also obscured the personalities and humanity of the speakers. Placing more elegant words and well-rounded thoughts into the published transcript may have made the sermons more acceptable to nineteenth-century ears, but many of the beautifully crafted sentences bore little resemblance to the originally spoken words. Reading the shorthand transcripts reveals a picture of these apostolic speakers that is often far removed from the more static and one-dimensional images that are often painted as the result of the published versions of the discourses. The re-creations of these men in the modern mind based upon their apparent patterns of speech, their apparent directness, and their apparent choice of words found in the *Journal of Discourses* are in fact hollow representations of the words and attitudes actually reflected by the speakers. Those published sermons often reflect the content but not the emotion of the speech. They reflect the purpose of the sermon, but

35. For examples of some of these "lost sermons" that have now been transcribed and made available to read by the Church History Department, go to The Church of Jesus Christ of Latter-day Saints, "Lost Sermons Introduction and Explanation: Where They Came From, What They Are," April 23, 2013, <https://history.lds.org/article/lost-sermons-editorial-method>; Matthew S. McBride, "Lost Sermons," *Ensign* 43 (December 2013): 54–57, available online at <https://www.lds.org/ensign/2013/12/lost-sermons?lang=eng>.

not the purposeful way the preacher grappled with the subject. Historians and members alike should be aware of these often important, often unknowable, differences between the originally spoken words and those that were published. Anyone referencing particular ways in which ideas were stated from sermons published in the *Journal of Discourses* should especially be mindful of the differences between the shorthand and the published text.

Introduction to the Two Brigham Young Sermons Presented Here

Differences between Watt's shorthand, his longhand transcripts, and the published sermons in the *Journal of Discourses* are most evident when the different versions are placed in parallel columns, as they are here. There are very few sermons for which Watt's shorthand and his longhand transcript are both extant. From these, we selected two sermons by Brigham Young to illustrate the differences between Watt's shorthand, his longhand transcript, and the sermon as published in the *Journal of Discourses*. These sermons were delivered on June 13, 1852, and on October 6, 1853. Though Watt altered both sermons as he made his longhand transcription, the *Journal of Discourses* version of Young's sermon of October 6, 1853, is closer to the shorthand than is the case of his sermon of June 13, 1852. The interlineations on the longhand transcript of these two sermons are in Watt's handwriting. Watt's transcript of the latter shows significant editing, at least some of which was done after the original transcript. A third draft version of this sermon, a copy made by Jonathan Grimshaw,³⁶ introduced new editorial changes.

Watt altered the text of both sermons as he transcribed them; he later made additional editorial changes, most notably in the June 13, 1852, sermon. Changes in the flow of the text were apparently made at the time of longhand transcription, while changes made to the resulting longhand transcript itself, such as deletions (either crossed out, wiped out, or scraped from the page), words written over other words, and interlineations could have been made at the time of transcription or as later editorial alterations.³⁷ The shorthand record contains almost no punctuation. Occasionally, the ink in the alteration differs from the ink in the original transcript, indicating that Watt made the change after he wrote the original transcription.

36. Jonathan Grimshaw worked in the Church Historian's Office until 1856.

37. Occasionally, differences in ink indicate later emendations.

The reader will note some of the types of changes reflected in these sermons. For instance, Watt in these and other sermons regularly changed questions posed by Brigham Young to the congregation into statements made by the speaker, changes that alter how Brigham Young's sermons depict the man himself. In the June 13, 1853, sermon, an important "if" is removed from Brigham Young's conditional statement "if I am as perfect in my sphere as is God." The resulting sentence became declarative rather than conditional. Such changes make Young appear to be more dogmatic and assertive on this point than the original shorthand notes demonstrate. Text in both sermons is at various instances omitted or greatly expanded, and the sentence structures changed from the short, direct statements of Brigham Young to much more complicated and longer sentences. Not only are sentences restructured, but at times particularly important words are changed that can greatly alter the perceived meaning. The concluding portion of Young's October 6, 1853, sermon, for instance, includes changes in tense, the restructuring of statements from active to passive voice, and other emendations. In particular, the reader will note that Watt changes the originally spoken "heart" to "mind," a change that could carry with it several new implications to a reader.

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LaJean Purcell Carruth is a historian/writer at the LDS Church History Library, Salt Lake City, with over forty years' experience transcribing documents written in Pitman shorthand, Taylor shorthand, the Deseret alphabet, and Pernin shorthand.

Speech by Brigham Young, June 13, 1852, in four parallel columns

George D. Watt's Shorthand³⁸

[Sketched profile of Ira Ames]

Tabernacle
Sunday morning

June 13th 1852 On the stand President Young Heber C. Kimball. Of the Twelve George A. Smith. General Rich. Wilford Woodruff. General Wells. President Daniel Spencer. [Inserted above line: Z. Snow]. The meeting was crowded to excess almost. President Young
There is yet time
to be improved this
morning
I arise to say a few
words [to the] congregation feeling
thankful for this as well as all other
privileges I enjoy from day to day

we have had the privilege
of hearing declared to us
the truth of this work and

the testimony of one [of the] servants [of
the] Lord that has had an experience
now of 20 years³⁹
there are [--?] many others [--?] who have
a lengthy experience
not a mere six months trial but

an experience that tells
them
upon natural principles
that there is a God in this work
there is a Supernatural Power attending
the rise and the progress of the gospel of

Watt's Longhand Transcript⁴⁸

1

A Discourse or Testemoney
By Pres^t Young
dilivered in the Tabernacle in G S. L City

June 13th 1852. after <Elder> Ira Ames had
addressed the congregation.
Reported by G D Watt

There is ~~not much~~ <a little more> time
~~that~~ <which> remains to be improved this
morning. <In which>
I ~~arise however to say~~ <will offer A> A few
words to the Congregation,; feeling thank-
ful for this ~~as well as~~ <and> for all other
privileges that I enjoy from day to day.

We have ~~have~~ had the ~~privilege~~ <pleasure,
this morning,> of hearing ~~declared to us~~
~~this morning~~ the truth of this the work
<of the last days declared>; ~~and~~ <with>
the testemoney of one of the servants of
the Lord ~~that~~ <who> has had an experience
<of 20 years> in this Church ~~of 20 years~~.⁴⁹
There are many others who <also> have
A lengthy experience, and some <have>
not had more than 6 month's trial; but <in
that short time> they have <obtained> an
experience ~~that~~ <which> has ~~informed~~
<given> them <sufficient information>
~~upon natural principles~~ <to satisfie them>
that there is A God in this work,—that A
supreme power has attended the ~~rise and~~
~~progress of the Gospel of salvation, or what~~

Grimshaw's Longhand Transcript⁶⁴1⁶⁵

Discourse

by President Brigham Young, delivered in
the Tabernacle, G. S. L. City,

June 13th 1852

<As> T<t>here is a little more time
which remains to be improved this
morning,
I will offer a few
words <remarks> to the congregation, feel-
ing thankful for this and for all other
privileges that I enjoy from day to day.

We have had the pleasure
this morning of hearing
the truth of the work of ~~this work~~
of the last days declared, with
the testimony of one of the servants of
the Lord <(Ira Ames.)> who has had an
experience of twenty years in this church.
There are many others who also have
had a lengthy experience, and
some who have not had more than six
months trial, but who have, in that short
time, obtained an experience which
has given them sufficient information
to satisfy them
that there is a God in this work—that a
supreme power has attended
the gospel of salvation, or what

Journal of Discourses 1:88–94

A Discourse Delivered

by President Brigham Young, in
the Tabernacle, Great Salt Lake City,

June 13th, 1852.

As there is more time
which remains to be improved this
morning,
I will offer a few
remarks to the congregation, feeling thank-
ful for this
privilege, and for all others that I enjoy
from day to day.

We have had the pleasure
this morning of hearing
the truth of the work
of the last days declared, with
the testimony of one of the servants of the
Lord (Ira Ames), who has had an experi-
ence of twenty years in this Church.
There are many others who also have
had a lengthy experience, and
some who have not had more than six
months' trial, but who have, in that short
time, obtained an experience which
has given them sufficient information
to satisfy them
that there is a God in this work, that a
Supreme Power has attended
the Gospel of salvation, or what

Watt's Shorthand

salvation what is called Mormonism

to every person both saint and sinner there is not an individual that has heard the sound of this work and reports of that book the Book of Mormon not an individual that has ever heard the report of it but what the Spirit of Lord attended that report to them no person no matter who they they are what character has been

they had not knowledge enough previous to the coming forth of the priesthood calculated to save the children [of] men in celestial kingdom they had not knowledge enough never had attained enough of God and godliness to pass the ordeal where the spirits could not operate upon their feelings any longer or in other words to sin against the Holy Ghost consequently the righteous the wicked the good the evil the upright and froward no matter what class characters every person that has ever heard the sound Book [of] Mormon Joseph Smith and latter day work the spirit of Almighty has convicted that individual it is true and I know it the kings upon their thrones the princes princes of earth the lords [of the] land beggar upon the dung hill has felt the power of God witness to their hearts at times that the Book Mormon true Joseph a prophet the Lord has set about his hand again

Watt's Longhand Transcript

is called Mormonism, ~~from the beginning to today~~ from <its> the rise of the Church to this day.

I say to every person <all,> both saint and sinner, that there is not an individual who has ever heard the sound of this work, and the reports report of that Book, (the book of Mormon),

but what the spirit of the Lord attended <accompanied> that report to them <in power to them.> There is no person, no matter who, <as to his character> or what kind of A character, he has been,

if he <has heard the truth, and, has not been made to> does not <ac>knowledge that there is enough of proof to <substantiate> the coming forth of the Holy Priesthood, which is calculated to save the children of men in the Celestial kingdom, he must have

passed the ordeal, where the spirits could not operate upon his feelings, or in other words <have> sin<n>ed against the Holy Ghost. Consequently the reileigious, and the irrileigious, the good and the evil, <it makes> no matter what class of characters you refer to, every person who has ever heard the sound of the Book of Mormon, and of Joseph Smith, and of the Latterday work, the spirit of the Almighty has convicted that individual of its truth, and I know it. The kings upon their thronns, the princes of the earth, the Lords of the land, with the beggar upon the dung hill ~~has~~ <have all> felt the power of God <at times> witnessing to their hearts, at times; that the Book of Mormon is true, [And?]⁵⁰ Joseph Smith A prophet, <and that> the Lord has set to his hand <the second time>

Grimshaw's Longhand Transcript

is called Mormonism,
 from its rise
 to this day.
 I⁶⁶ say to all, both saint and
 sinner, that there is not an individual who
 has heard the sound
 of this work, and
 the reports of that book (<laying his hand
 on> the Book of Mormon)
 but the Spirit of the Lord
 accompanied that report with power to
 them. There is no person,
 no matter as to its <his> character,

if he has heard the truth, ~~had~~ has not been
 made to acknowledge that
 there is enough of proof to substantiate
 the coming forth of the Holy Priesthood,
 which is calculated to save the children of
 men in the Celestial Kingdom,
 he must have

passed the ordeal where the Spirit could not
 operate upon his feelings,
 or in other words have sinned against
 the Holy Ghost: consequently the
 religious and the irreligious, the
 good and the evil—
 no matter what class of character you
 refer to—every person who has ever heard
 the sound of the Book of Mormon, of
 Joseph Smith, and of the Latter day work,
the Spirit of the Almighty has convicted
that individual of its truth, and I know it.
 The Kings upon their thrones, the princes
 of the earth, the lords of the land, with the
 beggars upon the dung hill, have all felt the
 power of God at times, witnessing
 to their hearts that the Book
 of Mormon is true, Joseph Smith
 a prophet, and that the Lord has set to
 his hand the second time

Journal of Discourses 1:88–94

is called "Mormonism,"
 from its rise
 to this day.
 I say to all, both Saint and
 sinner, that there is not an individual who
 has heard the sound of the Gospel of Salva-
 tion, the report of this work of the last days,
 of the coming forth of the Book of Mor-
 mon, and of the mission of Joseph Smith,
 but the Spirit of the Lord in a greater or
 less degree accompanied that report with
 power, and with the testimony of its truth,
 no matter as to the character of the indi-
 vidual, nor yet whether he admits and
 embraces the truth.

If he has heard it

in its simplicity and purity, the weight of
 testimony which it bears along with it, car-
 ries conviction to his mind that it may be
 true, although, through the influence of
 the world, of evil associations in life, or the
 instigations of the enemy of all righteous-
 ness, those convictions and impressions
 may be swept away, which, if exercised at
 the time, in sincerity, with full purpose
 of heart to know the truth, would have
 substantiated the matter to his entire sat-
 isfaction. A weight of testimony always
 accompanies the promulgation of the Gos-
 pel of Salvation.

Watt's Shorthand

to redeem Israel let the world fight
no matter

Brother Ames says that Mormonism
will progress if doesn't God will
be dethroned when [he/the?] [the day/he
do?] [things?] will be done

when they have power to blow out
the sun that it shines no more when
they have power to bring in conclusion
the elements of whole planetary system and
mash up the whole season

they may then stop
Mormonism perhaps

not before they will have
to make a foot stool of throne
of Almighty before check
Mormonism
one particle

they may persecute the people
publish and report
lies in order to bring persecution
upon head of those
believe doctrine

but it
stands as firm unconcerned
as the pillars of
heavens the doctrine of Mormonism never
was opposed driven out [what by?]
they may persecute the prophet and those
believe in him
they may drive the saints kill them men
women and children

but it will stand while the elements
melt with fervent heat
heavens wrapped up [as] a scroll
and while the earth is dissolved

Watt's Longhand Transcript

to redeem Isreal. ~~Then let the world fight, it
is no matter.~~

Bro. Ames says <has said> that "Mormon-
ism" will progress." If it does not God will
be dethroned, for when he undertakes to
do anything [page] 2 it will be done <in
spite of every oposing influence>.

When the wicked have power to blow out
the son sun that it shines no more, when
they have power to bring to A conclu-
sion the operations of the elements, ~~and~~
suspend the whole system of Nature, <and
make A footstool of the thrown of the
Allmighty> they may then think to ~~stop~~
<stay check> Mormonism <in its course>,
and thwart the <unalterable> purposes of
heaven. <but> not before. ~~They will have
to make a foot stool of the thrown of the
thrown of the Allmighty before they check
Mormonism in its onward course p one
particle.~~

They may persecute the people <who
beleve its doctrine,>; report and publish
lies ~~in order~~ to bring tribulation <and
disstress> upon their heads ~~of those who
beleve the docterine,~~

<earth and hell may unite in one grand
legue against, it, and exert their ~~pow~~
<malicious> power to the utmost> but it
will stand as firme, and as unmoved <in
the midst of it all> as the pillars of ~~heaven~~
<eternity>.

They may persecute the prophet, and those
who beleve in, and uphold him;
they may drive the saints, and kill ~~them~~,
men women and children;
but ~~this~~ <that> does not affect <the truths
of> Mormonism <on iota>;
for it <they> will stand when the Elements
melt with fervant heat, ~~and~~ <when> the
heavens are <w>raped up like A scrowl,
and the Solid earth <is> dissolved.

Grimshaw's Longhand Transcript

to redeem

Israel. [page] 2⁶⁷

Bro. Ames has said that "Mormonism will progress." If it does not, God will be dethroned; for when he undertakes to do anything it will be done in spite of <notwithstanding> every opposing influence. When the wicked have power to blow out the sun, that it shines no more—when they have power to bring to a conclusion the operations of the elements, suspend the whole system of nature, and make a footstool of the throne of the Almighty;—they may then think to check mormonism in its course, and thwart the unalterable purposes of heaven.

Journal of Discourses 1:88–94

Brother Ames has said that "Mormonism will progress." If it does *not*, God will be dethroned, for when He undertakes to do anything, it will be done, notwithstanding every opposing influence. When the wicked have power to blow out the sun, that it shines no more; when they have power to bring to a conclusion the operations of the elements, suspend the whole system of nature, and make a footstool of the throne of the Almighty, *they may then think to check "Mormonism" in its course, and thwart the unalterable purposes of heaven.*

They may persecute the people who believe its doctrines, report and publish lies to bring tribulation upon the their heads:

earth and hell may unite in one grand league against it and exert their malicious power to the utmost; but it will stand as firm and immovable in the midst of it all as the pillars of eternity.

They may persecute the prophet and those who believe and uphold him— they may drive the saints and kill them;

but they do not affect the truths of Mormonism one iota; for they will stand, when the elements melt with fervent heat, ~~an~~ the heavens are wrapt up like a scroll, and the solid earth is dissolved.

Men may persecute the people who believe its doctrines, report and publish lies to bring tribulation upon their heads,

earth and hell may unite in one grand league against it, and exert their malicious powers to the utmost, but it will stand as firm and immovable in the midst of it all as the pillars of eternity.

Men may persecute the Prophet, and those who believe and uphold [end of 88] him, they may drive the Saints and kill them,

but this does not affect the truths of "Mormonism" one iota, for *they* will stand when the elements melt with fervent heat, the heavens are wrapt up like a scroll, and the solid earth is dissolved.

Watt's Shorthand

it stands upon the everlasting
basis of omnipotence Jehovah is
their Mormonism
their priesthood their power their and all
that adhere to it in day appointed will come
up and enjoy it and any will have it

while I was speaking the other day to the
people I arose and observed that the race is
not to the swift battle not to strong
neither riches to men of
wisdom as I traced around
I saw Ira Ames
sitting congregation in this direction
I know been in church
great while I known

20 years my eye caught many
others in this congregation

they know Mormonism true

do not flare up going commit some outra-
geous crime to
be come a noted character as many

they are so
afraid
not become public enough
do some outrageous
act bring name
before the public as Dutch man wish
blown up in magazine I [--?] so be talked
about thousand years so with many
of Mormonism so afraid not be talked
[by any?] commit some sin to make them
noted
I can pick them out

of this congregation here and there that
will win at the race
not very swift but they will win the race

Watt's Longhand Transcript

It stands upon the ~~ever~~ <eternal> ~~last-~~
~~ing~~ basis of omnipotence. Jehova is the
mormonism <of this people,> ~~he is~~ their
Preisthood, <and> their power, and all who
adhere to it, in the day apointed will come
up into the presence of the King eternal
and receive A crown of life.

While I ~~was~~ speaking the other day to the
people, I observed, that the race was
not to the swift, nor the battle to the strong,
neither righteousness to men of
wisdom. It I happened to cast my eyes
upon Ira Ames,
~~he~~ <who> was sitting in the Congregation;
I knew he had been in the Church A
considerable <length of> time. I have
~~known~~ <been personally acquainted with>
him 20 years. My eye <also> caught many
~~others~~ <more of the first saints> at the
same time.

These men know that Mormonism is true.
They have moved steadily forward, and
have not committed some outrageous
crime <to make themselves> ~~that they~~
~~might become~~ A noted carracters, as many
have, but unseen, as it were,
they have steadily <mantained their foot-
ing> ~~kept~~ in the <right> path. There are
those who are <dreadfully,> afraid ~~that~~
they will not become public enough, so
they ~~will do some outrageous~~ <commit
some wicked> act to bring their names
before the public; <to be <publicly> talked
of.>

~~they are~~
~~so afraid they will not be talked about,~~
~~they will commit some sin to make them~~
~~noted.~~

I ~~can point out a~~ <could place my hand
upon> many of saints [illegible]
in this Congregation, that
will win the ~~rasc~~ <race>, though they are
not very swift

Grimshaw's Longhand Transcript

Mormonism stands upon the eternal basis of omnipotence: Jehovah is the Mormonism of this people—their priesthood and their power; and all who adhere to it, will in the appointed day come up into the presence of the King Eternal, and receive a crown of life.

While speaking the other day to the people, I observed that “the race was not to the swift, nor the battle to the strong,” neither righteousness <riches> to men of wisdom.

I happened to cast my eyes upon Ira Ames who was sitting in the congregation; I knew he had been in the church a considerable length of time; I have been personally acquainted with him for twenty years. Mine eye also caught many more of the first saints at the same time.

These men know that Mormonism is true: they have moved steadily forward, and have not committed

sought to become noted characters, as many have; but unseen, as it were; they have maintained their footing steadily in the right path.

I could place my hand upon many in the congregation who will win the race, though they are not very swift

Journal of Discourses 1:88–94

“Mormonism” stands upon the eternal basis of omnipotence. Jehovah is the “Mormonism” of this people, their Priesthood and their power; and all who adhere to it, will, in the appointed day, come up into the presence of the King Eternal, and receive a crown of life.

While speaking the other day to the people, I observed that “the race was not to the swift, nor the battle to the strong,” neither riches to men of wisdom.

I happened to cast my eyes upon Ira Ames, who was sitting in the congregation, I knew he had been in the Church a considerable length of time, I have been personally acquainted with him for twenty years. My eye also caught many more of the first Saints at the same time.

These men know that “Mormonism” is true, they have moved steadily forward, and have not

sought to become noted characters, as many have; but, unseen as it were, they have maintained their footing steadily in the right path.

I could place my hand upon many in this congregation, who will win the race, though they are not very swift,

Watt's Shorthand

not very valiant [page break] to outward
appearance look at them talk with them
walk in streets come in at meeting attend to
their own business
they appear not great warriors
will win the battle in the end possess the
riches of eternity
what is their character they have
faith today they are filled with faith
their voice is not heard
but full of faith
you find them tomorrow as they were yes-
terday or to day you go to them
today you find them as
were yesterday
you go to them
tomorrow they are the same you cross their
path pick them up a year from now same
as now and
finally when you have spent your life with
them you will find they
are alive alive
like a fine spun thread full of faith
hope and charity good works

as far as have the ability and their life
is filled up doing good on earth

hence win the race
conquer in
the battle and possess the
riches of eternity.
I would like to inquire of congregation if
they have recollected the text
that has been presented to the people it is
the text for the season and
every man gets up here and preaches and
had he prepared himself
every man and women that gets [and?]
[hear/here?] and speaks
by [from?] the Spirit of Lord will speak
from the same text it is impossible
to ever get out of pales of text if

Watt's Longhand Transcript

to outward appearance; <or make any great
pretensions> but ~~you will find them all the
time~~ <they are found continually> attend-
ing to their own business.
They do not appear great warriors [page] 3
or as if they were likely to win the battle;
but
what is their true character? They have
faith to day; they are filled with faith; ~~they
are not heard~~ <their words are few,> ~~to say
much~~, but they are filled full of integrity.
You find them tomorrow as they were
yesterday or to day; ~~You go to them~~
<and> to day, ~~and you will find them~~ <as>
unchanged as they were yesterday;
visite them when you will <under any
<whatever> sercumstances>, and you find
them <unalterably> the same; and

finally when you have spent your life with
them, you will find that ~~there~~ <their>
live<fe> throughout has been well spent,
~~has been~~ full of faith <and> hope And
charity and good works <as far as they have
had the ability>,
as far as they have had the ability. ~~there life
has been filled in up in doing good on the
earth.~~
These are the ones who will win the race;
~~these are the ones who will~~ conqour in
<the> Battle, and obtain the peace and
righteousness of eternity.
I would ~~like to inquire of~~ <if> the con-
gregation if ~~they have recollected the text
that has been presented to the people, it
is the text for the season? and~~ <Let And
let> every man who preaches it, ~~should~~ act
according to it himself.
~~Every man and woman~~ <If those> who
rises here to speak, ~~and speakes~~ <do so>
by the spirit of the Lord, <they> will speak
according to the ~~same~~ text, for it is impos-
sable to ever <to> depart from it <if> they

Grimshaw's Longhand Transcript

to outward appearance, or make any great pretensions:
 they [page] 3⁶⁸ are found continually attending to their own business.
 They do not appear to be great warriors, or as if they were likely to win the battle; but
 what is their true character? they have faith to-day—they are filled with faith; their words are few,
 but they are filled full of integrity:
 you <will> find them to-morrow as they were yesterday or to-day;

visit them when you will, or under whatever circumstances, and you find them unalterably the same: and

finally, when you have spent your life with them, you will find that their lives throughout have been well spent, full of faith, hope, charity, and good works,

as far as they have had the ability.

These are the ones who will win the race, conquer in the battle, and obtain the peace and righteousness of eternity.
 I would inquire if the congregation recollect the text for the season?
 Let every man who preaches it, act according to it himself.
 If those who speak do so by the spirit of the Lord, they will speak according to the text; for it is impossible ever to depart from it if they

Journal of Discourses 1:88–94

to outward appearance, and they make not great pretensions;
 they are found continually attending to their *own business*.
 They do not appear to be great warriors, or as if they were likely to win the battle.
 But
 what is their true character? They have faith today, they are filled with faith, their words are few,
 but they are full of integrity.
 You will find them to-morrow as they were yesterday, or are today.

Visit them when you will, or under whatever circumstances, and you find them unalterably the same; and

finally when you have spent your life with them, you will find that their lives throughout have been well spent, full of faith, hope, charity, and good works,

as far as they have had the ability.

These are the ones who will win the race, conquer in the battle, and obtain the peace and righteousness of eternity.
 I would inquire if the congregation recollect the text for the season.
 Let every man who preaches it act according to it himself.
 If those who speak, do so by the Spirit of the Lord, they will speak according to the text, for it is impossible ever to depart from it if they

Watt's Shorthand

remain in truth it is impossible
they will always be within the purview of
being a son or daughter of
Almighty the whole [verse?]⁴⁰ and
if they live to it to their
own preaching their whole lives
will point directly at the one
object to be sealed
up to be wrapped up and to be
filled and surrounded to be over whelmed
with the power and knowledge of God that
will make them one
ready to meet the Savior
do unto others

and keep the law of Father and
Son and all the laws of celestial kingdoms
[sic] has been or ever will be revealed

it is not is it not satisfaction
brethren to hear men testify that the
gospel is true
is not a satisfaction to
hear men get
up and tell their experience it is

it is one of the best sermons
ever preached to me

it is the most lively conversation that
can be presented to
congregation to hear men women
relate to each other how the Lord has
wrought upon their understandings and
brought them unto path of truth
life salvation I will say that I had
rather hear men get up here and tell their
experience and testify Joseph
prophet

Watt's Longhand Transcript

remain in the truth; <and>
they will always be within the perveiw of
being A son or A daughter of
God.⁵¹
and if <If> their <they> live to it, ~~live up
to their own preaching~~ their whole lives
will point <aim> directly to the one sub-
ject; <grand object,> namely, to be sealed
<encircled> up, ~~to be wraped up, and to be~~
filled and surrounded
with the knowlege of God that
will make them one,⁵²

prepare them to do unto others as they
would that others should do unto them,
to keep the whole law of the Father, and the
son and all the laws of the Celestial king-
doms <which has, or ever will be revealed>,
and prepare them <to> to meet the Savior.
<at his coming>

Is <It>it <yields> not A <solid> satisfaction
Breⁿ to hear men testifie that <of the
truth of> the gospel is true? Is it not
<It is always particularly> interesting to
<me> hear <to hear the saints> men get
up and tell their experience.? it is; <An
experience>

It is, <to me,> one of the best <of> sermons
that ever was preached to me, it <and to
hear men and women relate to each other
how the Lord has wrought upon their
understandings and brought them into the
path of truth, life, and salvation,>

is one of the most lively conversations that
can be presented <introduced before> to
A Congregation, ~~to hear men and women
relate to each other how the Lord has
wrought upon their understandings, and
brought them into the path of life truth, of
life, and salvation. I will say that I would
rather hear men get up here and tell their
experience, and testifie that Joseph was <is>
A prophet of the Lord, that the~~

Grimshaw's Longhand Transcript

remain in the truth.

If they live to it,
 their whole lives
 will aim directly to the one
 grand object, namely: to be
 encircled, wrapt up,
 and surrounded
 with the Knowledge of God: that
 will make them one
 (according to the text)
 prepare them to do unto others as they
 would that others should do unto them—
 to keep the whole law of the Father and the
 Son, and all the laws of the celestial King-
 dom which have, or ever will be revealed,
 and to meet the Saviour
 at his coming.
 It yields solid ~~solid~~ satisfaction
 to hear men testify of the
 truth of thegospel:
 it is always peculiarly interesting to me
 to hear the saints
 tell their experiences;

it is to me one of the best of sermons,
 to hear men and women relate to each
 other how the Lord has wrought upon their
 understanding, and brought them into the
 path of truth, life, and salvation.

I would
 rather hear men tell their
 experience, and testify that Joseph
 is a prophet of the Lord, and that the

Journal of Discourses 1:88-94

remain in the truth.

If they live to it,
 their whole lives
 will aim directly to the one
 grand object, namely, to be
 encircled, wrapt up,
 and surrounded
 with the knowledge of God; *that*
will make them one
 (according to the text),
 prepare them to do unto others as they
 would that others should do unto them,
 to keep the whole law of the Father and the
 Son, and all the laws of the Celestial Kingdom
 which have been, or ever will be, revealed,
 and to meet the Saviour
 at his coming.
 It yields solid satisfaction
 to hear men testify of the
 truth of the Gospel.
 It is always peculiarly interesting to me
 to hear the Saints
 tell their experience.

It is to me one of the best of sermons
 to
 hear men and women relate to each other
 how the Lord has wrought upon their
 understanding, and brought them into the
 path of truth, life, and salvation.

I would
 rather hear men tell their own
 experience, and testify that Joseph
 was a Prophet of the Lord, and that the

Watt's Shorthand

Book of Mormon true this Bible
true it is the words of Lord and of good
men included with other matters contained
in history book

hear them testify that they know by
the power of God by the Holy
Ghost they have conversed with
angels have had
the Holy Ghost pour upon them and
perhaps the administration of angels and
visions and revelations
and testify to me and anybody else
that they know these things and testify by
the power of Holy Ghost

best preaching ever preached to me ever
saluted my ears tell you why
if I had the language of angels
and the eloquence of angel say nothing
about [--?] say ~~nothing about~~ if I had the
eloquence of angel I never could

convince any man women that
God is true
by my eloquence that is independent
of it being clothed by the
power of Holy Ghost
it
is useless to the people
what convinces it is the
influence of Almighty enlightening
the mind give instruction to the
understanding of the inner man not the
outer man sensibility that
every person is endowed with by the power
of Father that has created ~~that~~

when that
is enlightened is that came from the
regions of glory by
the same influence
power and spirit that inhabits that part
swallows up the organization

Watt's Longhand Transcript

Book of Mormon is true, that the Bible
<and other revelations of God> is are true

~~and I⁵³ would rather~~
~~hear them testify~~, that they know it by
the <gift and> power of God, ~~by the Holy~~
~~Ghost~~, that they have conversed with
angels, have [page] 4 ~~have~~ had the power
of the holy Ghost upon <them>, ~~and~~
~~perhaps the administration of Angels~~,
<giving them> visions and revelations,
~~testifieng~~
that they know these things by the <that>
holy Ghost <power>, <than hear any other
kind of preaching;> I say <for> it is the
best ~~preaching~~ that ever
saluted my ears. I ~~would tell you why~~. if
<If> I could command the language,
and eloquence of the Angels of God
<I would tell you why>, but if I ~~had~~
the eloquence of an Angels I never ~~could~~
<can>

convince any man <person> or woman that
God is true, that he lives, <and makes truth
the habitation of his thrown> independant
of its being clothed by the <with>
power of the holy Ghost, <the absense of
this> it would be <a mass> <a combina-
tion> <of> useless sounds. ~~to the people~~.
What is it that convinces men? it is the
influence of the Allmighty, enlighten-
ing their mind, giveing instruction to the
understanding of the inner man, not the
outer man, touching the sensibility that
every person is endowed with by the power
of the Father who has created it <that
brings conviction to the mind>;
when that <which inhabits> is ~~enlightened~~
<this body, that> which came from the
regions of Gal<l>ory <is enlightened> by
the same <its kindered> of influence,
power, and spirit, is ~~enlightened~~, that part
<it> swallows up the organisation which

Grimshaw's Longhand Transcript

Book of Mormon, the Bible,
and other revelations of God are true—

that they know it by
the gift and power of God—
that they have conversed with
Angels, have had the power
of the Holy Ghost upon them,

giving them visions and revelations—

than hear any other
kind of preaching
that ever
saluted my ears.
If I could command the language
and eloquence of the Angels of God
I would tell you why;
but the eloquence
[pages 4 to 7 of the manuscript are not
extant]

Journal of Discourses 1:88–94

Book of Mormon, the Bible,
and other revelations of God, are true;

that they know it by
the gift and power of God;
that they have conversed with
angels, have had the power
of the Holy Ghost upon them,

giving them visions and revelations,

than hear any other
kind of preaching
that ever
saluted my ears.
If I could command the lan-[end of 89]
guage and eloquence of the angels of God, I
would tell you why,
but the eloquence of angels never
can
convince any person that
God lives, and makes truth
the habitation of his throne, independent
of that eloquence being clothed with the
power of the Holy Ghost; in the absence of
this, it would be a combination
of useless sounds.
What is it that convinces man? It is the
influence of the Almighty, enlighten-
ing his mind, giving instruction to the
understanding.

When that which inhabits
this body, that which came from the
regions of glory, is enlightened by
the influence,
power, and Spirit of the Father of light,
it swallows up the organization which

Watt's Shorthand

pertaining to this world

they lose sight of all things here
they are
convinced by the power of eternity they
lose sight of time
all the knowledge wisdom strength and all

pertaining to this organization
independent of that
that came here
is obliterated to them and they hear
and understand by the same power and
spirit that clothed the Deity and
angels

nothing besides that can
convince any man and woman
the gospel of salvation
this is the reason why I like to hear
men testify for

it is
delightful and instructive
when

congregation
is endowed by power of Holy
Ghost filled with light of
eternity let the subject be laid before them
with all the candor with all the calculation
and all the custom fashions and manners of
eloquence of the world they can
understand it divide it
place it where it should be placed
dispose of it
as should be
they understand the worth and magnifi-
cence of it and it is
interesting
but the [subjects?] not clothed upon

Watt's Longhand Transcript

pertains to this world;
†Those who are ~~under~~ <governed by> this
influence, lose sight of all things pertaining
to mortality; they are <wholy> ~~convinced~~
<influenced> by the power of eternity, ~~they~~
<and> lose sight of time; all the honor,
wisdom, strength <and whatsoever is
considered desirable among men>; yea all
<that> ~~ing~~ pertains to this organs<i>sation
<which is in any way> independant of that
which came ~~here~~ from the Father,
is obliterated to them; <and> they hear,
and understand by the same power, and
spirit, that cloths the diety, and the
Angels <holy beings> that ~~adore~~ are in his
presence.

Anything besides that influence, will fail to
convince any ~~man or woman~~ <person> of
the <truth of the> Gospel of salvation.
This is the reason why-I ~~like~~ <love> to hear
men testefy to the <various> operations
of ~~this spirit~~ <the holy Ghost> upon them.
~~in various ways,~~ it is <at once interesting>
delightful and instructive. <There is> No
<When A Subject is ~~laid~~ introduced with
~~aparent~~ all the callculation, method, tact
and cunning clothed with the effusions of
worldly eloquence before a> Congregation
that is endowed with the power of the Holy
Ghost, <and> filled with ~~with~~ the light of
eternity, ~~when A subject is laid before them,~~
~~with all the aparent candor, calculation,~~
~~method, manners, and effusions of the~~
~~eloquence of the world but~~ <they> can
understand it, trace its bearings, ~~divide it,~~
~~and~~ place all its parts where they the
belong, and disspose of it <according to the
unalterable laws of truth,> ~~as it should be,~~
~~they fully understand it, which~~
<this ~~makes a~~ makes it <all subjects>
interesting, and instructive to them. But
the case is quite different with those
[page] 6 who<se> ~~are not upon~~ <minds

Grimshaw's Longhand Transcript***Journal of Discourses* 1:88-94**

pertains to this world.

Those who are governed by this influence lose sight of all things pertaining to mortality, they are wholly influenced by the power of eternity, and lose sight of time. All the honor, wisdom, strength, and whatsoever is considered desirable among men, yea, all that pertains to this organization, which is in any way independent of that which came from the Father of our spirits, is obliterated to them, and they hear and understand by the same power and spirit that clothe the Deity, and the holy beings in His presence.

Anything besides that influence, will fail to convince any person of

the truth of the Gospel of salvation.

This is the reason why I love to hear men testify to the various operations of the Holy Spirit upon them— it is at once interesting and instructive.

When a subject is treated upon with all the calculation, method, tact, and cunning of men, with the effusions of worldly eloquence, before a congregation endowed with the power of the Holy Ghost, and filled with the light of eternity,

they can

understand the subject, trace its bearings, place all its parts where they belong, and dispose of it according to the unalterable laws of truth.

This makes all subjects interesting and instructive to them. But the case is quite different with those whose minds

Watt's Shorthand

by [page break] the power
of God sermonizing and dividing and
superstructure
laid before
the congregation
will
never do them good with all the elo-
quence of world
this you knew before and you know this
is my feelings
this my manner of life
is to know things
by the power of the Holy Ghost
if the world and the wisdom there of
had been combined in one in one individual
all the talent and tact of human wisdom
had have been
combined in one and that individual
had have come to me with the Book of
Mormon and said
true and undertaken to
prove it by his learning eloquence worldly
wisdom ~~all that~~ would have been
like the smoke from the fire rising
vanishes again it is no more
but when I could see one man
an individual no eloquence
no talent for public speaking
could just get up and say I know by
power of Holy Ghost and that voice and
character should speak a vocal prayer filled
with the power of Holy Ghost and spirit of
revelation declare that
book is true Joseph
is prophet
and I know it and
the Holy Ghost breathing
through that individual illuminates my
whole system light glory power
immortality before me wrapped
in it filled with it

Watt's Longhand Transcript

are opened, and instructed> by the power
of God. Sermonising, ~~and~~ dividing <and
subdividedig<n>g subjects>, and build-
ing up A fine superstructure, A fanciful and
aerial building, ~~to lay before~~ <to fascinate>
A Congregation <coupled with all the
<choicest> eloquence of the world> will
~~never do them~~ <not produce> any good
<to mortals>.
~~This you knew before; you know these are~~
~~my~~ <The> sentiments <of my mind, and
the>, ~~this is my~~ manner of <my> life (viz)
<is> to know <obtain knowledge> things
by the power of the holy Ghost.
~~If all the world, or the the wisdom thereof~~
~~had been combined in one,~~
if all the talent ~~and~~ tact, ~~and~~ wisdom
<and refinement> of the world had been
combined in one individual, and that per-
son had been sent to me with the Book of
Mormon, and <had> declared in the most
exalted <of earthly> eloquence that it
<the> truth of it; ~~had undertake~~<i>n<g> to
prove it by his learning and worldly
wisdom; it would have been to me
like the smoke ~~from the fire~~ <which> aris-
ing only to vanish away.
But when I saw A man,
~~an individual~~ <without eloquence>, ~~with~~
~~no~~ <or> talents for public speaking who
could only just get up, and say "I know by
the power of the Holy Ghost,
by
the spirit of
revelation that thate that the
<Book of> B Mormon is true, that Joseph
Smith is A prophet of the Lord, ~~and I know~~
it; and
the holy Ghost breathing <proceeding,>
from that individual iluminates my System
<understanding and>, Hlight Glory and
immortality is before me, I am ~~wrapped~~
<encircled by> in it, ~~I am~~ filled with it, and

Grimshaw's Longhand Transcript

Journal of Discourses 1:88–94

are *not* opened and instructed by the power of God. Sermonizing, dividing, and subdividing subjects, and building up a fine superstructure, a fanciful and aerial building, calculated to fascinate the mind, coupled with the choicest eloquence of the world, will produce *no good* to *them*.

The sentiments of my mind, and the manner of my life, are to obtain knowledge by the power of the Holy Ghost. If all the talent, tact, wisdom, and refinement of the world

had been sent to me with the Book of Mormon, and had declared, in the most exalted of earthly eloquence, the truth of it, undertaking to prove it by learning and worldly wisdom, they would have been to me like the smoke which arises only to vanish away. But when I saw a man without eloquence, or talents for public speaking, who could only say, "I know, by the power of the Holy Ghost,

that the Book of Mormon is true, that Joseph Smith is a Prophet of the Lord,"

the Holy Ghost proceeding from that individual illuminated my understanding, and light, glory, and immortality were before me. I was encircled by them, filled with them, and

Watt's Shorthand

I [knew/know?] it myself

but the wisdom of the world I say was
like the smoke like the fog

like the dew

my own judgment my own discretion
the endowments

Almighty endowed
me with

was enough to obliterate like the rising sun
gone no more

there sits the man baptized me

Book of Mormon

Brother Miller

and others it filled my

system with light my soul with joy

what is the world

wisdom of the world what is the
power

of

all the sons of

man upon the earth what is the glory

of kings of earth of all the

potentates of all the gaudy

show ever was [take?] the secret prayer

in glory and beauty no

Jesus says

see the lilies of field

behold the splendor and

beauty

show me the man who

clothed thus can you bring forth the

individual clothed thus no

says he look upon the lilies of fields see

their beauty

Solomon the greatest and wisest

a man swayed his scepter

Watt's Longhand Transcript

I know <for myself> that the testimonie<y>
of the man is true for myself.

But the wisdom of the world I say is
like Smoke, like the fogg <of <the> nigts>
that dissapears before the rays of the
lLuminary of day, or like the dew upon the
grass <ore frost in the warmth of the suns
ray>.

My own judgment,
<natural endowments, and> my own edu-
cation, the endowments of my own mind
<with which the> allmighty has endowed
me with,

bowed to this humble <but mighty>
testemoney.

There sits the Man who Baptised me, and
who first presented the Book of mormon to
my notice, Bro Miller.⁵⁴

and <tThere were also> others. It filled my
System with light, <and> my soul with joy.

What is tThe world? what is the <with
all its> wisdom of the world? What is the
<and> power <with all the glory and
gilded show of the <its> kings and
potentates of the world of all the sons of
men upon the earth? What is all the glory
of <the> Kings of the world, of all the
potentates of earth, <and> of all the Gaudy
show they manifest? <sinks into perfect
insignificans compared with the simple
unadorned testemoney of an A
servant of God.>

Jesus says <said>

"See <consider> the lilies of the feild,"

etc. behold the splendor, and <simple>

beauty who with which they are <of their>
clothed<ing>, and show me the man who
is clothed [page] 6 like one of these.

You cannot do it;

says he look upon the Lilies of the feild, see
their beauty;

<Even> Soloman, the greatest, and wisist
of earthly kings, A man who swade his

Grimshaw's Longhand Transcript

***Journal of Discourses* 1:88-94**

I knew for myself that the testimony
of the man was true.

But the wisdom of the world, I say again, is
like smoke, like the fog of the night,
that disappears before the rays of the
luminary of day, or like the
hoar-frost in the warmth of the sun's
rays.

My own judgment,
natural endowments, and education

bowed to this simple, but mighty
testimony.

There sits the man who baptized me,

(brother Eleazer Miller.)

It filled my
system with light, and my soul with joy.
The world, with
all its wisdom
and power, and with all the glory and
gilded show of its kings or
potentates,

sinks into perfect
insignificance, compared with the simple,
unadorned testimony of the [end of 90]
servant of God.

Jesus said,
"Consider the lilies of the field,"
behold the splendid, yet simple
beauty of their
clothing;

even Solomon, the greatest, and wisest of
earthly kings, who swayed his scepter

Watt's Shorthand

and nation [had?]⁴¹ gain over
nations of earth at his command but
Solomon in all his glory not
compared with these lilies
you snap off
with your fingers
look at a little while
and toss it away

what is [all/but?] that [every/ever/very?]
[dt/dd?] who can shine upon the earth
that is made to decay

vanish disappear again
and is no more
like the shadow of
Mormon⁴²

when the power of Holy Ghost shines upon
a man the whole
world before brought before
them in truth and light
just as it is the glory of man
compared to
the flower of grass cut down
withered it is gone but
when the Almighty sheds forth his spirit
upon an individual upon a congregation
when
the mind is opened the whole vision of
mind opened
by the power [of the] Holy Ghost that they
can discern between the things
pertaining to this organization to those
pertains to the organization and to other
bodies are brought forth

all things made new
the heavens
and earth to
endure in presence of Almighty

Watt's Longhand Transcript

scepter, so as to be admired, and feared by
<all> the nations of the earth, and yet
Soloman <he> in all his glory could not
compare with one of these lilies, which
you can snap off <sever> from its native
stem with the least effort of your fingers,
look at it A little while <admire for
A moment>, and then toss it away <from
you.> < as you would A thing of no value>.

What is⁵⁵ aAll that
is considered valuable, precious, or glori-
ous, or magnificent among men,[?] <cannot
even compare in exelence <with that> lili
which you tread under your feet in beauty
and exelence.> It <all>
vanishes, away,
and is no more <it <is> fleeting>
like <as> the shadow <twilight of the
morning>, or the <a and as> baceless fabric
of <as> A dream.

When the power of the H. G. shines upon
<illuminates> the mind of man, the whole
world is brought before <appears to him>
them <him> in its true charracter. it appears
to them just as it is. The Glory of man
is <fitly> compared <in the scriptures> to
the flower of the grass, when it is cut down,
it <which> withers, and is gone forever; but
when the Allmighty sheds forth his spirit
upon an individual, or upon A congrega-
tion, <people>, when the vision of the their
minds is <are is> opened

by the power of the H. G. they
can <so as to> disern between the things
pertaining to this organisation, and those
pertaining to the organisation of other
bodies, <which> are brought forth <in
other spheres>.⁵⁶

aAll things are made new to them, for all
things, the that <are in the> heavens, and
<on> the earth
endure in the presence of the Allmighty,

Grimshaw's Longhand Transcript

***Journal of Discourses* 1:88-94**

so as to be admired and feared by all nations—
he, in all his glory could not compare with one of these lilies, which you can sever from its native stem, with the least effort, admire for a moment, and then toss it from you.

All that is considered valuable, precious, glorious, or magnificent among men, cannot even compare with that lily, which you tread under your feet, for beauty and excellence.

The glory of man is fleeting as the twilight, and like the “baseless fabric” of a dream, it vanishes away.

It is fitly compared in the Scriptures to the flower of the grass when it is cut down, which withers and is gone forever, but when the Almighty sheds forth His Spirit upon an individual, or upon a people, the vision of their mind is opened,

so as to discern between the things pertaining to this organization, and those pertaining to organizations which are brought forth in other spheres, all things are made new to them, for all things in the heavens and on the earth are in the power of the Almighty,

Watt's Shorthand

then it appears through to
creatures in
true light not until then

while Brother Ames was speaking upon
his experiences previous to believing and
embracing the faith of gospel
a few words of conversation
passing between
him and Brother George Curtis
I felt like asking this question
if they knew what means spoke as he
did what makes a man
or woman

speak in candid reflected moment as soon
as the spirit of Lord touches their
understanding why did I speak to my
brother in law as I did
does the experience of this
congregation tell them and
you are the oracle for the spirit
and the intelligence
that comes from another
state of existence those that are not visible
to the natural eye this is influence
that produces the effect that does not show
the cause and makes
the world believe in miracles

you know
what I think speak
about miracles
no such
things only
the to [sic] ignorant
those spirits
invisible to natural understanding
are all the time not
only in us in [--?] but in elements
in heavens above earth

Watt's Longhand Transcript

then the two appears in <and are <can only
be> revealed unto mortals in> these there
proper light, and not till then <by the
power of the H Ghost>. #

While Bro Ames was speaking <upon>
his experience previous to believing and
embracing the faith of the Gospel, and
A few words of conversation, and A few
words of Conversation that passed between
him, and Bro. George Curtise,
I felt like asking <on> this question,
<occasion> <this question, occurred to
my mind (viz)> "what makes <causes>
men and women whose minds have been
unaccustomed to reflect, <upon theological
subjects, to>

speak so intelligently as soon as the
spirit of the Lord touches their
understanding"?

Does tThe experience of thes <most of the>
Congregation <can> answer this ques-
tion.? You are the orical for <of> the spirit;
and <the repository of the> intelligence
that comes from above <another> state of
existence that is invisible
to the natural eye; <of the> this influence
that produces an effect that does not show
<without revealing> the Cause, and makes
the world believe in miracles. <creates
produces, aparantly, miracles before in the
world.>

You know what is <are already acquainted
with> my faith <veivs upon the docterine
of miricles> about <upon> miricles. it is
<are> that there are no <In reality there
can> [page] 7 things <be no miricals> only
to the ignorant.
These <invisible> spirits<ual> <agents,>
that are invisible to the natural understand-
ing, are all the time; <continually;> not
only in us, but they are also in the elements,
in the heavens, above, and in the earth

Grimshaw's Longhand Transcript

***Journal of Discourses* 1:88-94**

and can only
be revealed unto mortals, in their
proper light, by the
power of the Holy Ghost.

While brother Ames was relating
his experience previous to believing and
embracing the faith of the Gospel, and
the few words of conversation
that passed between
him and brother George Curtis,

this question occurred to my
mind—"What causes men
and women, whose minds have been
unaccustomed to reflect upon theological
subjects, to
speak so intelligently as soon as the
Spirit of the Lord touches their
understanding?"

The experience of most of the
congregation can answer this
question. You are the oracle of the
Spirit, the repository of the intelligence
that comes from another
state of existence invisible
to the natural eye; of the influence
that produces an effect
without revealing the cause, and

is therefore called a miracle.

You are already acquainted
with my views upon the doctrine
of miracles.
In reality there can
be no miracle, only to
the ignorant.
There are spiritual agents,
invisible to the natural eye,
not
only in us, but in the elements,
in the heavens above, and in the earth

Watt's Shorthand

beneath the power that does exist in another state of being are all the time producing effects cannot see the cause

you cannot see the spirit with natural eye feel it with natural hands hear them but by faith seen there

does the experience of this people teach them what is causes men and women speak do that which is wrong they have an idea many of them understanding it tolerably well

Paul could not explain [page break] though he was one of Gamaliel[']s

servants probably a household [servant] swept his house blacked his boot had an opportunity of knowing a great deal I throw this in by way of remark with all his learning he could not

do any better to his brethren with all his tact and talent

explain it to his brethren when I would do good evil is present with me⁴³

when I would seek the Lord with all my heart behold the item [in the] way if I do not knock that out of road it over come me I must say get out of way when I go along in my path

he had to explain it

by saying when I would do good evil present with me did he do it for the evil is here for the evil the influence that came into world for the express purpose of proving you and I give us

Watt's Longhand Transcript

beneath; the power that exists in another state of being are <is> all the time <and are continually,> producing affects, the cause of which we cannot see <with the natural eye or feel with the nautural sense of touch.> You cannot see the spirit with the natural eye; you cannot feel it with your natural hands.

Does the experience of this Congregation <people,> teach them what it is that causes <why men> men, and women to speak that which is wrong? They have an idea, many of them <but not all> have an understanding of it tolerably well.

Paul could not explain it, though he was one of the Gamaliels

<household> servants, <and> probably swept his house, or cleaned his sandals; but hHe <however> had an oppertunity of learning a great deal <much.> I throw this in by way of remark.

With all his learning he could not <tact and> talant, he could not <explain it any better than his uneducated> do any better than his Breⁿ he could not explain it to them, but says <said> he when I would do good evil is present with me; when I <he> would seek the Lord with all my <his> heart, <he found> something is in the way, that <which> endeavours to overcome me <him>; I must say to it get out of <and block up his path> my way when I <he> persued my <the> course in the path of righteousness. Paul had to <and> <the only way he could> explain it <was> by saying "when I would do good evil is present with me". # ¶⁵⁷

The evil is here; <with i<u>s. i<I>t is> that evil influence <which tempts to <sin> which> that has come into the world for the express purpose of proving you <us>; <and> of giving <of giving> us

Grimshaw's Longhand Transcript

***Journal of Discourses* 1:88-94**

beneath,

who are continually producing effects, the cause of which we cannot comprehend.

Does the experience of this people teach them what that is, which causes men and women to speak that which is wrong? Many of them, but not all, understand it tolerably well.

Paul could not explain it though he was one of Gamaliel's household servants, and probably swept his house, or cleaned his sandals. However, he had an opportunity of learning much, but,

with all his learning and talent, he could not explain this matter any better than his uneducated brethren.

When he would seek the Lord with all his heart, he found something in the way, which endeavored to overcome him, and block up his path, when he pursued the course of righteousness;

and the only way he could explain it was by saying "when I would do good, evil is present with me."

This evil is with us, it is that influence which tempts to sin, and which has been permitted to come into the world for the express purpose of giving us an

Watt's Shorthand

opportunity of proving ourselves to
God and our Elder Brother

to all good men [people?] that ever was
ever will be
that we are determined to over come the
evil for the Lord
has given ability
consequently when the evil is present with
me wait a little while I have got a little
fighting to do it is present
with me I have to turn and combat
it until I get it out of
my actions and
let me
go forward and do
good I wish to do is
every person capable of it
they are or can be bridle
tongues they are
or can be capable of ceasing every evil
act from this time hence forth
do good [ever?] or can be
used to be a old maxim and in many cases
an excellent good one think
twice before speaking once think 3 times
before you act if we can train ourselves
enough to think what we are going
to do before we doing we

can
avoid the evil present with
us we do not do it I have the warfare
the battle before I proceed
with the weapons of
warfare in my possession I commence

the defensive instance
the attack is made on me and if I
skillfully use my weapons with firmness
I overcome

Watt's Longhand Transcript

an opportunity of proving ourselves; befor
God <before Jesus Christ> our Elder Bro.
and <to before> the holy angels, and before
all <good> men that are, or
ever will be; <proving>
that we are determined to overcome the
evil, <and cleave to the good> for the Lord
has given us the ability to do so;
consequently when the evil is present with
me, I have got A little
fighting to do; the <it> evil <is> is present
with me, I have to <must> turn and combat
it, until I get it <is eradicated from> out of
my affections, <as well as from my actions,>
and actions; that I may <have power to do
all the good> go forward and do all the
good I wish to do. <perform.> Is
Every person <is> capable of it <this.>?
they are. Can t<T>hey <can> bridle
their tongues, ?they can. Is every person
capable of <and> ceasing from every evil
act from this time hence forth and forever;
[page] 8 and do good instead?. They are.
There is an old maxim, and in many cases
A exelent good one, which <it> is "think
twice, before you speak once, and 3 times
before you act. If we cannot⁵⁸ train our-
selves enough to think what we are going
<about> to do before we do it, <and have
power understanding and power to know,
and power to perform the good> we can
<thereby> avoid the evil that is present with
us. we do not do it. I have the warfare to-
make, the battle to fight, before I proceed
<to use> with the <necessary> weapons of
warfare in my possession I commence
<When the enemy makes war with me I am
thrown on the defence> the defences<ive>
when the attack is made upon me; and if I
use my weapons skillfully, and with firm-
ness <of purpose> I overcome my antago-
nist <must yeild to me the victory>.

Grimshaw's Longhand Transcript***Journal of Discourses* 1:88–94**

opportunity of proving ourselves before God, before Jesus Christ our elder brother, before the holy angels, and before all good men,

that we are determined to overcome the evil, and cleave to the good, for the Lord has given us the ability to do so. Consequently, when the evil is present with me, I have a little fighting to do, I must turn and combat it until it is eradicated from my affections, as well as from my actions, [end of 91] that I may have power to do all the good I wish to perform. Every person is capable of this, all can bridle their tongues, and cease from every evil act from this time henceforth and forever, and do good instead. There is an old maxim, and in many cases an excellent one, it is, “think twice before you speak, and three times before you act.” If we train ourselves to think what we are about to do, before we do it, and have understanding to know, and power to perform the good, we can thereby avoid the evil that is present with us.

When the enemy makes war with me, I am thrown on the defensive, and if I use my weapons skilfully, and with firmness of purpose, my antagonist must yield to me the victory, the Lord being my helper.

Watt's Shorthand

another [of the] Apostles says rebuke
the devil and he flee from
you⁴⁴

do you have to do that it is
is it duty it is
with evil present with us

up and do it when the devil is here
in hearts tempting us to do this that
and other that is wrong
speak away we say now

you can see it exhibited in what
Brother Ames remembered
before pausing to think
Brother George

I do not want to hear one word of
Mormonism it is was the evil
spoke in him in organization of men
they are endowed
with power and wisdom if
exercise if
hush be silenced my tongue
say to my hands stop cease
your operations go no further
feet may swift to shed blood
I pause I reflect I combat
the enemy good is
here and I am influenced
by the spirit
[of the] Lord now can this congregation
understand these things use them
do you not see and experience

them in your every day lives
are you not tried tempted
over taken in it
do you say
things wrong do things
wrong
now stop and pause and from this time
hence forth whatever you do

Watt's Longhand Transcript

Another of the Apostles say says rebuke
<resist> the devil and he will flee from
you"; <which is the duty of every saint.>
~~Do you have to do that? And is it your
duty? it is.~~

When evil is present with us we <must
overcome it or be overcome by it.> ~~have to
up and do it.~~ When the devil is here <is>
in our hearts tempting us to do ~~this or that,~~
~~and the other thing~~ that <which> is wrong
we must resist him <or be led captive by
him>.

~~We see it exhibited in what Bro.~~ <When
Bro.> Amas, <before he had time to> Said
before he had time to pause or think,
<said,> say he Bro. George

"I do not want to hear one word of <about>
mormonism," It was the evil <in him that
caused> that spoke in him <This illustrates
the idea so to speak>. Man is endowed with
power and wisdom <sufficient,> if he will
exercise them <if he will exercise them> to
hush <into> to silence his tongue, <and
cause> to say to his hands stop <to> cease
your <their> operations, My
His feet may be swift to shed blood, but if
he has power to pause, reflect <combat>
and conquer the enemy; for good is pres-
ent with <him also> and he is influenced
<to a greater or less degree> by the spirit
of the Lord. Now can this Congregation
understand these things?

~~Do you not see and~~ <You> experience
<these two opposites of Good and evil>
them in yourselves every day of your lives?
Are you <are> not tried, tempted, and
overtaken in sin<,>? <by saying, and doing
that which is wrong.> ~~Do you not say
things that are wrong? <And> Do things
that are wrong?~~

Now Stop and pause; and from this time
henceforth <pause and> what-ever you do

Grimshaw's Longhand Transcript

Journal of Discourses 1:88-94

The Scriptures say—"Rebuke
the devil, and he will flee from you."
This is the duty of every Saint.

When evil is present with us, we must
overcome it, or be overcome by it.
When the devil is
in our hearts, tempting us to do
that which is wrong,
we must resist him, or be led captive by him.

When
brother Ames, without giving himself
time to pause or think,
said to the person who presented the Gos-
pel to him—
"I do not want to hear one word about
'Mormonism,'" it was the evil in him that
caused him
so to speak. Man is endowed with
power and wisdom sufficient, if he will
exercise them, to
hush to silence his tongue, and
cause his hands to cease
their operations.
His feet may be swift to shed blood, but he
has power to pause, and combat
and conquer the enemy; for good is present
with him also, and he is influenced
in a greater or less degree, by the Spirit
of the Lord.

You experience
these two opposites of good and evil
in yourselves every day you live,
you are tried, tempted, and
overtaken in sin, by saying and doing
that which is wrong.

Now from this time,
henceforth, *pause*, and, whatever you do,

Watt's Shorthand

let it be with a considered reflected
consideration
do not be in hurry

do you recollect this
is one item in my life

do not hurry me we shall get through
the world
do I not frequently say to the
brethren do not hurry we
shall not stop no danger we shall not stop
here you only hunting for the grave
you will
find it
need not hurry now
think reflect never suffer yourselves to
speak or act until you have sufficient to
know you do right then be
on safe ground this is
what we have before us all the time

here is the gospel we have embraced we
are professedly latter-day saints is not evil
in
midst my brethren know I have to
frequently chastise them
if two thousand here
and
half dozen done
wrong I could not get at them

the whole congregation might
think I chastising the whole people
not so

the good men women
whose consciences clear and
their hearts pure clean
as piece of white paper

Watt's Longhand Transcript

let it be <done> in A spirit of reflection;
~~let it be considered upon before you act,~~
~~do not~~ <never again> act in haste, <but
let your actions always be the result of
matured ~~without proper~~ consideration.>
~~Do you recollect that this~~ <“Do not
hurry me”> ~~is one item in my life, is~~
<one of the most promenant> A leading
characteristic<s> of my history,
(viz) ~~do not hurry me; We shall get through~~
~~the world.~~

~~Do I not frequently~~ <exhort> say to the
Breⁿ ~~do not~~ <to> be in A hurry; <for> ~~we~~
~~shall not stick; we shall not stop~~
here; ~~you~~ we are only hunting for the grave
<and there is no fear but we shall> ~~you are~~
~~shure to find it.~~

~~you need not be in haste~~ [page] 9 now
~~think, reflect, never suffer yourselves to~~
~~speak or act until you think suffecient to~~
~~know that you do right, then you will be~~
~~upon safe ground. This is~~
~~what we have before us all the time; <g>~~⁵⁹

We have ambraced the Gospel, ~~we~~ <and>
are professedly L. D. Saints; but ~~is not~~ evil
<will> in<troduce> ~~our~~ <the> <itself in the
> midst <of> my Breⁿ ~~has~~ <then> I have to
frequently <to> chastise them. There are
two thousand people ~~here~~ <in this assem-
bly and if only> ~~and~~ <if only>
half A dozon of them ~~has~~ <has> done
wrong, I could not ~~get at~~ <chastise> them
<evil doers> without apearing to chastise
the whole congregation, ~~and they may~~
~~think I am chastising the whole people,~~
<which in reality> ~~but~~ it is not so.
<By chastising the guilty <however> it is
impossable to spot the conciense<s> of A>
The good man <men > ~~or~~ <and> womaen
whose conscience is clear <pure>, and
~~there~~ <whose> hearts are clean and ~~pure~~
<spotless> as a peice of white paper. By

Grimshaw's Longhand Transcript

Journal of Discourses 1:88-94

let it be done in a spirit of reflection,

never again act in haste, but
let your action always be the result of
mature consideration.

“Do not
hurry me,” is one
of the prominent
characteristics of my history.

I frequently exhort the
brethren *not to be in a hurry*, for
we shall not stop
here, we are only
hunting for the grave,
and there is no fear but we shall
find it.

[page] 8 wrong; I could not chastise them
without appearing to chastise
the whole congregation;

which in reality is not so.
By chastising the guilty however, it is
impossible to spot the conscience of
good men and women,

whose hearts are clean and pure
as a piece of white paper.

We have embraced the Gospel, and
are professedly Latter-day Saints, but evil
will introduce itself in the
midst of my brethren, then I have
frequently to chastise them. There are
two thousand persons in this assembly,
and if only
half a dozen of them have done
wrong, I could not chastise them
without appearing to chastise
the whole congregation,

which in reality is not so.
By chastising the guilty, however, it is
impossible to spot the conscience of
good men and women,

whose hearts are clean and pure
as a piece of white paper.

Watt's Shorthand

do I spot up
clean consciences
you know⁴⁵ that experience teaches you
that the principle is true
and the Lord will help them that
help them
let people be determined from this
time hence forth never do anything
but what is good from this time
go forth and build up the kingdom
of God and do everything
to promotethe cause and
never do a wrong thing
I do not know some talk with angels now
how long be before this
be a [page break]
a holy people but you
are we not the best people on earth
but you know my doctrine we can
improve yet
we are made for it
organized for it our confidence
to expand forth to receive
unto our comprehension knowledge
wisdom and there the
end there of will never be
and there is a thought
strikes my mind upon this moment
perhaps be
well enough to throw a few ideas upon
the principle of language
it has been been [sic]

in the world is now is the brute
creatures do actually increase in knowledge
and wisdom to

become
equal to what mankind are
now they must be men but

Watt's Longhand Transcript

chastiseing this half dozon do I spot up A
clean conscience?
<No.> Experience teaches you
that the this principles are <is> true;
and<#>. t<T>he Lord will help them that
help themselves to do right.
Should the people be determined from this
time hence forth never to do wrong <any>
thing but what is good, and from this time
go forth, and <to> build up the kingdom
of God, and do<ing> every thing <in their
power> to promote the cause of truth, and
never do Another wrong,

how long <it> would it be before this <but
A short time before this> people would be
A holy people? <santified unto the Lord.>
We are already the best people on earth,
but you know my docterine is we can still
improve if
We are made for it <that purpose; >, our
capacities are organised
to expand forth; <until we can> to receive
into our comprehension, k Celestial knowl-
edge, and wisdom; and so continue, <worlds
without.> for the end there will never be
There is A<nother> thought <which>
strikes my mind upon <at> this moment,
<upon> which <it> will perhapes be well
enough to throw <out> A few Ideas. upon.

It has been
believed <by numerous individuals>
in the world and is now, that the brute
creation do actualy increase in knowl-
edg and wisdom, and will continue so to
<progress from one state of intelligence
to another through through numerous
spheres of existance> do until they
become equal to <as> <intellegent as>
mankind are now.

Grimshaw's Longhand Transcript

Journal of Discourses 1:88-94

The Lord will help those who help themselves to do right. Should the people be determined from this time henceforth, never to do anything but good, and go forth to build up the Kingdom of God, doing everything in their power to promote the cause of truth, and never do another wrong,

it should be but a short time before this people would be a holy people, sanctified unto the Lord. We are already the best people on earth; but we can still improve: we are made for that purpose; our capacities are organized to expand until we can receive into our comprehension celestial knowledge and wisdom; and so continue worlds without end. There is another thought which strikes my mind at this moment upon which it will perhaps be well enough to throw out a few ideas.

It has been, and is now believed by numerous individuals that the brute creation <by> increase in Knowledge and wisdom, and will continue to progress from <in> one intelligence to another, through numerous states of creation and until they will become as intelligent as mankind are and <change their physical or bodily existence organisation through

The Lord will help those who help themselves to do right. Should the people be determined from this time henceforth, never to do anything but good, and should go forth to build up the Kingdom of God, doing everything in their power to promote the cause of truth, and never do another wrong,

it would be but a short time before this people would be a holy people, sanctified unto the Lord. We are already the best people on earth, but we can still improve, we are made for that purpose, our capacities are organized to expand until we can receive into our comprehension celestial knowledge and wisdom, and to continue worlds without end. There is another thought which strikes my mind at this moment, upon which it will perhaps be well enough to throw out a few ideas.

It has been, and is now, believed by numerous individuals, that the brute creation, by increase in knowledge and wisdom, change their physical or bodily organi- [end of 92]zation, through

Watt's Shorthand

this is one of the most vague ideas
in the world

it is belief called transmigration
I expect you all know what that is

mankind
made to improve
all the works of God every particle
we are acquainted with
all creation is the
workmanship of our
God the Supreme Being up in heaven
who organized the
world created man every
thing to act in its sphere
order and precisely
why he has
ordained it to be
and yet not one iota

Lord Almighty placed
upon this earth upon the principle of
increase I do not know ever learn about
man kind

well now we are made
to increase formed and organized for the
express purpose of increase
further more if men [page break]⁴⁶
can understand it receive it mankind
is organized to receive until
they shall become what we call
perfect in the sphere that we appointed
is far ahead of us at
present [yes I know?]
when we use the term of perfection

Watt's Longhand Transcript

This is one of the most vague ideas <that
could possibly be> embibed by the world,
<in the mind of man.>

It is called <the> transmigration of spirits.
I expect you all no the nature <meaning>
of that term.

<It is enough for me to know that> man-
kind are made to improve <themselves;>
all the works of God every partical of them
that we see and are acquainted with;
all creation that is <is> visible to us, and
that is invisible is the workmanship of our
God the supreme [page] 10 <archatect and>
ruler of <the whole> all; who organised the
world, <and> created man and every living
thing that is upon it to act in its sphere, and
in its order and it is precisely for;
<for to> this <end> reason he has <he>
ordained it so to <all things to> be <as they
are>, and not one iota has <for upon the
principle of increase has>

the Lord Allmighty <decreed> <placed
upon this earth only upon the principle of
increase <decreed to be the great <govern-
ing> law of existence among the creatures
that are the works of his hands, and for that
purpose are we> # Well now we are made-
to increase, formed, and organised for that
express purpose. #⁶⁰ <Bull>⁶¹

Furthermore, if men
can understand; and receive it, mankind
are organised to receive intellegence until
they become, what we call,
perfect in their sphere they are apointed
to fill, that <which> is far ahead of us at
present.

When we use the term perfection it
will apply applies to man in his present
condition,

Grimshaw's Longhand Transcript

numerous states of existence, so that the minutest insect, in the lapse of time, can take to itself the human form, & vice versa.>

This is one of the most inconsistent ideas that could be possibly entertained in the mind of man:
it is called the transmigration of souls.

It is enough for me to know that mankind are made to improve themselves.

All creation, visible and invisible, is the workmanship of our God, the supreme architect and ruler of the whole, who organized the world, and created every living thing upon it to act in its sphere and order:
to this end has he ordained all things ~~to be as they are~~ <or to increase and> multiply;
the Lord God Almighty has decreed this principle to be the great governing law of existence, and for that purpose are we formed.

Furthermore, if men can understand and receive it, mankind are organized to receive intelligence until they become perfect in their sphere they are appointed to fill; which is far ahead of us at present.
When we use the term perfection, it applies to man in his present condition <as well as to Heavenly beings>;

Journal of Discourses 1:88-94

numerous states of existence, so that the minutest insect, in the lapse of time, can take to itself the human form, and vice versa.

This is one of the most inconsistent ideas that could be possibly entertained in the mind of man;
it is called the transmigration of souls.

It is enough for me to know that mankind are made to improve themselves.

All creation, visible and invisible, is the workmanship of our God, the supreme Architect and Ruler of the whole, who organized the world, and created every living thing upon it, to act in its sphere and order.
To this end has He ordained all things to increase and multiply.
The Lord God Almighty has decreed this principle to be the great, governing law of existence, and for that purpose are we formed.

Furthermore, if men can understand and receive it, mankind are organized to receive intelligence until they become perfect in the sphere they are appointed to fill, which is far ahead of us at present.
When we use the term perfection, it applies to man in his present condition, as well as to heavenly beings.

Watt's Shorthand

if I am as perfect in
my sphere as is God
angel I am as perfect as an angel
if my child as perfect in sphere as
father as mother it is perfect as father or
mother
we are created for express purpose of
increase what have I
within me within you
but can increase
from the scholar from the child from the
infant
from the birth of infant to the
death of aged
[provisions?] of increase is here
ordained by an the eternal law
existence
it is the Deity is within me and within you
what the [inquirer?] might say
do believe have Deity
in you yes I so

Supreme in you yes and in every
man woman upon
earth the foundation [laid?] there elements
there every individual that lives on face of
earth in all these possess the Godhood that
you can not understand but you will

the Deity is there
that is the principle that causes
men and women to increase grow in
grace and truth as it is in themselves

we want the operation to begin and then

we have [at/it?] an
end with
but if we do not commence with it

never end

Watt's Longhand Transcript

I am <now> as perfect in
my sphere as God, ~~or as an~~<d>
Angels is <are> in theirs.
My child is as perfect in his sphere, as his
father ~~is in his~~ <or his> mother is in hers
<theirs>. #

We are created for the express purpose of
increase: ~~What have I~~ <there is nothing>
within ~~me~~ <us>, ~~what have you within~~
<and> ~~you~~ but that which can in crease,

from ~~the birth of infancy~~ to old age ~~and to~~
~~death~~; ~~and from this the~~
<what> increase is <there that is not>
ordained ~~to~~ <after> ~~but~~ An eternal law of
existence; <for>

it is the Deity within ~~me~~ <us>, ~~and within~~
~~you~~; that causes increase ~~you see~~.

~~Do you believe that you have the Deity~~
~~within you?~~ Yes. I do:

<Does this idea startle you?, are you ready
to exclaim, ~~what~~> Yes. I do. What!

the supreme in you? Yes, ~~and~~ he is in every
~~man and woman~~ <person> upon the face
of the earth. The elements
that every individual is made of, and lives
in, possesses the Godhead; <this> ~~That~~
you cannot now understand, but you will
hereafter.

The Deity is ~~there~~, <within us, which> ~~and~~
~~that~~ is the <great> principle that causes
men and women to increase, <and > ~~and~~
<to> grow in grace and truth. ~~so it is in our~~
~~day~~. <at this> ~~When the~~ <It is the necessary
the> operation is once begun, <it is strictly
necessary obedience to the requirements
of heaven is necessary> ~~that we may~~ <to>
obtain the end ~~thereof~~, <for which we were
created.> but if we never commence ~~with~~
~~it~~; <the propagation propagate of our spe-
cies, and keep the commandments of God>
we ~~shall~~ <can> not attain <to> the end in

Grimshaw's Longhand Transcript

¶ We am now<,> <or may be> as perfect in my <our> sphere as God and Angels are in theirs; but the greatest intelligence in **creation** <existence> can continually ascend to greater heights of perfection. We are created for the express purpose of increase: there is ~~nothing~~ ~~within us~~ <are none correctly organized> but ~~that which~~ can increase,

from birth to old age:

what is there that is not ordained after an eternal law of [page] 9 existence? it is the deity within us that causes increase.

Does this idea startle you? are you ready to exclaim "What! the Supreme in us?!! Yes; he is in every person upon the face of the earth. The elements that every individual is made of, and lives in, possess the Godhead; this you cannot now understand, but you will hereafter. The Deity within us is the great principle that causes us to increase, and to grow in grace and truth.

The operation once begun, strict obedience to the requirements of heaven is necessary to obtain the end for which we were created;

Journal of Discourses 1:88-94

We are now, or may be, as perfect in *our sphere* as God and Angels are in theirs, but the greatest intelligence in existence can continually ascend to greater heights of perfection. We are created for the express purpose of increase. There are none, correctly organized, but can increase

from birth to old age.

What is there that is not ordained after an eternal law of existence? It is the Deity within us that causes increase.

Does this idea startle you? Are you ready to exclaim, "What! the Supreme in us!" Yes. He is in every person upon the face of the earth. The elements that every individual is made of and lives in, possess the Godhead. This you cannot now understand, but you will hereafter. The Deity within us is the great principle that causes us to increase, and to grow in grace and truth.

The operation once begun, strict obedience to the requirements of heaven is necessary to obtain the end for which we were created,

Watt's Shorthand

what shall I do
commence operation to [do] the will of
[page break] [page] 3. God from
this time hence forth what shall
child to begin to [perfection/operation?]
grows up and

communicate with him he says
Father from this time hence forth and
ever more I will do thy will and so it
runs from first
to last beginning end from
Father Adam
to the last one of his
posterity upon the face of earth who
will be sanctified made pure and holy and
enter in Celestial Kingdom that [--?]⁴⁷
makes [ones/ns?] that will make every per-
son do to others as they
will do to them that will
make them pure and holy in their
sphere as God is in his I commence with
it go through the veil with it into
eternity with it continue
and the end there of no man on earth
knoweth nor the angels in heaven they
can not know now what
short of power of Holy Ghost do
us any good nothing short of it no nothing
short of it
I told you in beginning of my remarks
the truth just as it is in heaven on earth
precisely as it is with angels
with prophets that lives on the earth
with all good people and
every sinner dwells upon
the face of earth not a man or
woman but
on the report of that
Book of Mormon the Spirit
of Almighty convinces
it is true

Watt's Longhand Transcript

view. ~~What shall I do?~~ <Therefore let us>
Commence ~~the operation~~ to do the will of
God <in earnest> from
this time hence forth. ~~What does <shall>~~
~~A child do to begin to operate?~~
<Let the Child> when he ~~grows up~~ <comes
to undstanding>
and the father ~~begins to operate with~~
<communicates his will to> him ~~he says,~~
“Father from this time hence forth and
for ever more I will do thy will,” and so it
<has been from> [illegible] ~~from first <and~~
~~will continue so> to last, beginning from~~
<beginning with> Father Adam,
<and will continue> to the last one of his
posterity upon ~~the face of the earth~~ who
will <be> santified And enter into the
Celestial [page] 11 kingdom; <and>
this will ~~make~~ <cause> every person ~~do~~ to
<do unto> others as they would that others
should do <un>to them, it ~~will will~~ <and>
make them <as> pure and holy in their
sphere as God is in his; I commence with
it <and> go through the vail ~~with~~ <it> into
eternity <with it>, and <still> continue ~~still,~~
and <the end thereof> no man on earth
knoweth, nor the Angels in heaven, ~~they~~
~~cannot know it.~~ # ~~Now what is there~~
<Nothing> short of the Holy Ghost will do
us any <lasting> good. ~~There is nothing~~
~~short short of it will.~~
I told you, in the beginning of my remarks,
the truth ~~just~~ as it is in heaven and on earth,
~~precisely as it is~~ <as it is> with Angels, and
with <with> prophets ~~who live on the earth,~~
~~and as it is~~ with all good people, and
<with> every sinner that ~~live~~ dwels upon
the earth.<.> t<T>here is not A man or A
woman ~~but~~ <who>
on hearing the report of ~~that book,~~ the
Book of Mormon <but> the spirit
of the Allmighty ~~convinced~~ <has testified
to them> of its truth; neither have they

Grimshaw's Longhand Transcript

therefore let us
commence to do the will of
God in earnest from
this time henceforth.

Let the child, when he comes
to understanding,
and the father
communicates his will to him, say,
"Father, from this time, henceforth, and
for ever, I will do they will"; so it
has been,

beginning with Father Adam
and so it will continue to be the duty of his
posterity who
will be sanctified, and enter into the
celestial Kingdom:
this will cause every person to
do unto others as they would that others
should do unto them, and will
make them as pure and holy in their
sphere as God is in his. I commence with
it, go through the veil into
eternity with it, and still continue;
and the end thereof no man on earth
knoweth, nor the Angels in heaven.

Nothing short of the Holy Ghost will do
us any lasting good.

I told you, in the beginning of my remarks,
the truth as it is in heaven and on earth;
as it is with Angels,
with prophets,
with all good people, and
with every sinner that dwells upon
the earth; there is not a man, or
woman <that love the truth> who,
on hearing the report of the
Book of Mormon, but the Spirit
of the Almighty has testified to
them of its truth: neither have they heard

Journal of Discourses 1:88-94

therefore let us
commence to do the will of
God in earnest from
this time henceforth.

Let the child, when he comes
to understanding,
and the father
communicates his will to him, say,
*"Father, from this time, henceforth and
for ever, I will do thy will."* So it
has been,

beginning with Father Adam,
and so it will continue to be the duty of his
posterity who
will be sanctified, and enter into the
celestial kingdom.
This will cause every person to
do unto others as they would that others
should do unto them, and will
make them as pure and holy in their
sphere as God is in His. Commence with
it, go through the vail into
eternity with it, and still continue,
and the end thereof no man on earth
knoweth, nor the angels in heaven.

Nothing short of the Holy Ghost will do
us any lasting good.

I told you, in the beginning of my remarks,
the truth as it is in heaven, and on earth;
as it is with angels,
with Prophets,
with all good people, and
with every sinner that dwells upon
the earth. There is not a man or
woman that loves the truth, who has heard
the report of the
Book of Mormon, but the Spirit
of the Almighty has testified to him or her
of its truth; neither has any man heard the

Watt's Shorthand

name of Joseph Smith
spirit tell [page break] [page] 4
he is true prophet Mormonism

the Spirit of Almighty whispers to
them at times gospel of
salvation

it is the spirit invisible to natural
mind understanding
produces effects without causes
mysteries marvels
wonders or those things
we behold we cannot
account for them or the nature of them

we can't tell what in this in mouth of
every community
and all people
it is you can not say you
may go among saints sinners high
or low beggars
no different
here is what operates upon
the people God has brought them
forth

to operate upon
to the lay the foundation
one of a kingdom
two of a family and as Brother Ames says
one
of country comes out and says Book of Mor-
mon divine origin Joseph true while thou-
sands or millions crying against it priest
will recollect the story Sister Ames sitting
opposite the door the honest shall never
see the devil in him before doing anything
to bring it out of him before he never knew
anything about the truth the Lord sees
Brother Ames embraced truth
the devil steps in
it is falsehood

Watt's Longhand Transcript

heard the name of Joseph Smith but the
spirit has convinced <whispered to> them
"he was <is> A true prophet". They have not
heard of these things without
the spirit of the Almighty whispering to
them at times the truth of the gospel of
salvation.

It is the spirit which is invisible to the natu-
ral mind, and understanding of man, that
produces effects apparently without causes,
that <and> creates mysteries, marvels, and
wonders <in the earth.> here: These things
we behold, but we cannot, <with the natu-
ral mind,> account for them, and <nor>
the end of <divine> they their <ultimate
end.>

we can not tell. This is in the mouth of
every Community, <these wonders are
talked of by,> and of all people, by but
<it is> what it is you cannot say; <see> you
may go among saints and sinners, high
and low, Kings and beggars it is no matter
<their, condition in life makes no> differ-
ence, <but> the same power operates upon
the hearts of all. people; God has brought
forth the <raised up A> prophet, and
<brought forth the> book of mormon, and
<influenced the people> operated upon the
people to lay the foundation
of his kingdom, taking one of
A nation and two of A family. <their is in
the mouth of [every?] Community>

When A person is worked upon <by the
spirit> to believe in the truth of the Gospel
the Devil steps in saying <tells them>
it is A falsehood; and

Grimshaw's Longhand Transcript

the name of Joseph Smith, but the spirit has whispered to them, "he is a true prophet."

Journal of Discourses 1:88-94

name of Joseph Smith, but the Spirit has whispered to him—"He is a true Prophet."

God has raised up a prophet, brought forth the Book of Mormon, influenced the people to lay the foundation of his Kingdom, taking ~~one~~ <two> of a nation, and one of a family.

God has raised up a Prophet, brought forth the Book of Mormon, influenced the people to lay the foundation of his kingdom, taking two of a nation, and one of a family.

When a person is worked upon by the spirit to believe the truth of the gospel, the Devil tells them it is a falsehood;

When a person is worked upon by the Spirit to believe the truth of the Gospel, the Devil tells him it is a falsehood.

Watt's Shorthand

my good name

I am
not going to part with Mormonism any
[for/if?] if he Brother Ames
deluded I would have robbed that fellow's
horse and at the same time convicted Mor-
monism true
that is what [ruins?] with the world
because when the Lord tells them that the
gospel is true the devil says not true [an/
and?] independent [page break]
[page] 5 [reign?] independent God and
have proved themselves worthy
of it few take
right path but few do
near all the world are left to themselves
take their own road
they will not believe when it is told
[them/they?] will not
see when it is before their
eyes closed their eyes harden their
hearts and left to believe a lie that
be dammed and I [expect/respect/--?]
Mormonism [down/done?] at Missouri
I can

give you history further back to the time
Brother Ames did he it commenced in 1830

Mormonism must be put down if it was
false do you suppose say a word about it no
all creation that would never get into evil
all the way falsehood expands is to take the
truth and make a lie the whole of creation
are left to choose now this the end of Mor-
monism I see it popping up there let's put
our hands upon put it down Mormonism
big as ever
kill the prophet kill the prophet [sic]
kill the body of man
that is all

Watt's Longhand Transcript

a<A>gain <the loss of> "My good name",
if the person <exercises A powerful influ-
ence against A person's embracing the
truth, for> <for if he -> is determined
not to part with Mormonism then it is
taken for granted by his freinds who do
not beleive as he does that he is deluded;
<therefore>

~~That is what ruins the [page] 12 <World>-
because when the Lord tells them that the
gospel is true the devil says it is not, and~~

independent of God <this
but> A few only prove themselves worthy
of it <the truth by> A few take<ing> the
right path, and but A few do.
Nearly all the world are left to themselves-
to take <persue> their own road <path>;
they will not beleive when the truth is told
<when it is declared to> them, ~~they will not~~
<nor> see <the light> when it is before their
eyes, but they close their eyes,
harden their hearts, and would rather
belev a lie that they may be damned. #

I can <am <individually>
conversant> go further back with the
history <of this church further back> than
Bro. Ames, ~~did~~ and he commenced in 1830.
a At that time it was said
"Mormonisan Must be put down"

but it is no larger <than> as ever.
t<T>hey have killed the prophet, but they
can only kill the body of man,
that is all; <and hath no more that then

Grimshaw's Longhand Transcript

and again, "the loss of my good name,"
 exercises a powerful influence
 against a person's embracing the
 truth; for if he determines
 to adhere to Mormonism,
 his unbelieving friends take it for granted
 that he is deluded:
 therefore

Journal of Discourses 1:88-94

And again, "*the loss of my good name*"
 exercises a powerful influence
 against a person's embracing the
 truth, for if [end of 93] he determines
 to adhere to "Mormonism," his unbelieving
 friends take it for granted that he
 is deluded. Therefore

<but> a few prove themselves worthy
 of the truth by taking the
 right path.
 Nearly all the world
 pursues their own path;
 they will not believe the truth
 when it is declared to them,
 nor see the light when it is before their
 eyes. [page] 10 but they close their eyes,
 harden their hearts, and would rather
 believe a lie that they may be damned.

but a few prove themselves worthy
 of the truth by taking the
 right path.
 Nearly all the world
 pursue their own path,
 they will not believe the truth
 when it is declared to them,
 nor see the light when it is before their
 eyes, but they close their eyes,
 harden their hearts, and would rather
 believe a lie that they may be damned.

I am ~~individually~~ <experimentally>
 conversant with the
 history of this church further back than
 Bro. Ames is, and he commenced in 1830.
 At that time it was said,
 "Mormonism must be put down";

I am experimentally
 conversant with the
 history of this Church further back than
 brother Ames is, and he commenced in 1830.
 At that time it was said,
 "*Mormonism must be put down*,"

but it <is> now larger than ever.

but IT IS NOW LARGER THAN EVER!

They can only kill the body,

They can only kill the body, and

Watt's Shorthand

Mormonism nothing
to do with that
that is
the oracle through which God
spoke Mormonism
the same do you suppose of course

by fighting against falsehood not a word
about it

let it be nothing to fight.
They feel just as I do when I am
requested to make out a report contradict-
ing his report of officers ran away [page
break] [page] 6 I make
out a report against their report I could
not get anything to do it with but
beating against the air
not a spot of truth to begin
on it would be just like that if this gos-
pel was not true and Joseph true and
sent by the power of God and that power
sent forth upon the face of earth to
convict every man and woman it is true
never contend against us
again in world
perhaps I have said enough to the brethren
for this time I would be very
much pleased if we could prevail
on our selves and all the inhabitants of
valleys and
whole earth to cease
to do evil and learn to do well that is all
I would want all ask for it
is all I desire all I want to live for is to
see the inhabitants of earth honor
God bow down to him
honor his supremacy his righteous
covenant and every knee bow and
every tongue confess let all creation
say amen to the providences of
God every individual

Watt's Longhand Transcript

can do; and> mormonism ~~has nothing-~~
~~to do with that~~ <is not altered by that in
the least.> †<T>he prophet <Joseph> was
<the oracle> his organ through which God
spoke, <they slew his body but> Mormo-
nism is still the same. Had mormonism been
A faulshood instead of all creation <of the
devil and the world> fighting against it,
they would <have sustained and built it up>
not have seen anything to fight they would-
have

let it be

They⁶² would feel just as I do when I am
requested to make out A report contradict-
ing the report of the officers who ran away
from here last fall. I commenced to make
out my report but I could not get
any material to do it with. I consequently
headed it "beating against the air."
There was not A spot of truth to beginn-
with. I would be just like that if this gospel
was not, if Joseph was not true And-
sent by the power of God, and that power
went forth upon the face of the earth to
convict every man and woman of its truth-
they would never contend against us-
again⁶³ in the world. #

Perhapes I have said enough to the Breⁿ
at this time. I<t> would <give me> be very
much pleased< ure> if we could prevail
on ourselves, and on all the inhabitants of
these vallies, and <on the inhabitants> of
the whole earth, <and on ourselves> to cease
to do evil, and learn to do well; that is <all>
I would want < I could wish> or ask for. it
is a<A>ll I disire to live for is to
see the inhabitants of the earth acknowl-
edge God, bow down to him and confess
his supremacy, and his righteous
covenant. To him let every knee bow, and
every tongue confess, and let all creation
say Amen to the <his wise> providences. of
God [page] 13 Let every <all> individual

Grimshaw's Longhand Transcript

and Mormonism is not altered by that in the least. The prophet Joseph was the oracle through which God spoke; they slew his body, but Mormonism is still the same. Had Mormonism been a falsehood, the Devil and the world, instead of fighting against it, would have sustained and built it up.

Journal of Discourses 1:88-94

"Mormonism" is not altered by that in the least. The Prophet Joseph was the oracle through which God spoke; they slew his body, but "Mormonism" is still the same. Had "Mormonism" been a falsehood, the Devil and the world, instead of fighting against it, would have sustained and built it up.

Perhaps I have said enough to the brethren at this time. It would give me much pleasure if we could preach on all the inhabitants of these valleys, or <on> the inhabitants of the whole earth, and on ourselves, to cease to do evil, and learn to do well; that is all I could wish or ask for: all I desire to live for is to see the inhabitants of the earth acknowledge God, bow down to him, and confess his supremacy and his righteous covenant. To him let every knee bow, and every tongue confess; and let all creation say Amen to his wise providences. Let all

Perhaps I have said enough to the brethren at this time. It would give me much pleasure if we could prevail on all the inhabitants of these valleys, on the inhabitants of the whole earth, and on ourselves, to cease to do evil, and learn to do well; that is all I could wish or ask for. All I desire to live for is to see the inhabitants of the earth acknowledge God, bow down to Him, and confess His supremacy, and His righteous covenant. To Him let every knee bow, and every tongue confess, and let all creation say Amen to His wise providences. Let every

Watt's Shorthand

declare
and then live to it
as for me and my house
as for me and all I have is the Lord's
and shall serve the Lord
all my days if this can be
Zion is here happiness is here peace is here
God is here angels are here
and we are wrapped in the
visions of eternity that is all I desire
I am not the Lord I can do
nothing more than to speak as
others of his servants I can do
myself and brethren and sisters can
follow suit and we can unitedly keep his
commandments and do his will
if I want happy heart follow his will

as I [page break] I can
when I see a man
look up to stand high to be looked at then I
feel bad see an elder in Israel
doing something to tarnish his
character and tarnish others that
makes [my heart bleeds?]

when I can see all people filled
with the knowledge of God all is
peace and all is happiness
may the Lord help us to live to our
religion from this time hence forth and
forever amen.

[In longhand on verso of page 7: Bishop
roundy wishes the
Inhabitants of the 16 Ward
to meet at the School
house at 6 o'clock [shorthand: this]
this evening.]

Watt's Longhand Transcript

<persons> declare <his their> allegiance to
God, and then, live to it, saying,
"as for me and my house I <we> will serve
the Lord". As for me and all I have it is the
Lords, and I shall serve the Lord <be dedi-
cated to him> all my days. If this Can be
done and happiness is here, peace is here,
God is here, angels are here <and God is
here> and we are wrapd wrap<d>t in the
visions of eternity. ~~That is all I disier.~~
But I am not the Lord, I <and> can do
nothing more than to spea[k] <like> as
others of his servants. I can do good myself,
and my Bro. and Sisters can
follow suit; and we can unitedly keep his
commandments, and do his will; <and>
this is all I want disire to make me happy
here, and <to> make me <and> feel as well
as my I can in my mortal body.
When I see An Elder in Isreal who is
looked up to who stands high in
the kingdom of God
doing something to tarnish his <own>
character, and tarnish that of others, it
makes me feel bad <very unhappy>;

but when I can see all people filled
with the knowledge of God, <then> all is
peace; all is happiness <with me>.
May the Lord help us to live <up> to our
releigeon from this time hence forth and
forever. Amen.

[On side of page, in shorthand:
Sermon by President Young delivered
June 13th 1852
copied and sent to England.]

Grimshaw's Longhand Transcript

persons declare his allegiance to God, and then live to it, saying, "as for me and my house we will serve the Lord." As for me and all I have it is the Lord's, and shall be dedicated to him all my days. If this can be done, happiness is here, Angels are here, God is here, and we are wrapt in the visions of eternity.

But I am not the Lord, and can do nothing more than to ~~speak, like~~ others of his servants. I can do good myself, and my brethren and Sisters can follow suit; we can unitedly keep his commandments, and do his will; this is all I desire to make me happy here, and feel as well as I can in my mortal body. When I see an Elder in Israel who is looked up to—who stands high in the Kingdom of God, doing something to tarnish his own character, and that of others, it ~~makes me feel very unhappy~~; <grieves my spirit.> but when I can see all <that> people filled with the knowledge of God, then all is peace—all is happiness with me. May the Lord help us to live up to our religion from this time henceforth, and for ever. Amen.

Journal of Discourses 1:88–94

person declare his allegiance to God, and then live to it, saying—"As for me and my house we will serve the Lord. *As for me, and all I have, it is the Lord's, and shall be dedicated to Him all my days.*" If this can be done, happiness is here, angels are here, God is here, and we are wrapped in the visions of eternity.

But I am not the Lord, and can do nothing more than others of His servants. I can do good myself, and my brethren and sisters can do the same; we can unitedly keep His commandments, and do His will. This is all I desire, to make me happy here, and feel as well as I can in my mortal body. When I see an Elder in Israel who is looked up to, who stands high in the Kingdom of God, doing something to tarnish his own character, and that of others, it grieves my spirit; but when I can see all the people filled with the knowledge of God, then all is peace, all is happiness with me. May the Lord help us to live our religion, from this time henceforth and for ever. Amen.
[end of 94]

38. Brigham Young, speech, June 13, 1852, Papers of George D. Watt, Church History Library, Salt Lake City (hereafter cited as CHL), transcribed from Watt's shorthand by LaJean Purcell Carruth.

39. Watt's shorthand is not extant for the previous speaker; *Journal of Discourses* 1:88 identifies the speaker as Ira Ames.

40. Word could also be read *conversion* or *conversation*.

41. Ink blot over shorthand.

42. Probable intent is *morning*.

43. See Romans 7:21.

44. See James 4:7.

45. While *know* and *no* are spelled the same in Pitman shorthand, here the phrase is *you know*, clearly know. While transcribing, Watt omitted the *you* and changed *know* to *no*.

46. At top of page in longhand: alley m fff; arithmetic computations.

47. Word may be crossed out.

48. Historian's Office Reports of Speeches, 1845–1885, CHL. The authors thank Silvia Ghosh and Brent L. Carruth for their assistance with the longhand transcripts.

49. *Of 20 years* has been mostly scraped off the page.

50. [*And?*] has been mostly scraped off the page.

51. Period written over comma.

52. Line drawn across page in pencil; line marks place where Watt's transcript differs from his shorthand.

53. *I* written over *and*, or vice versa.

54. Period written over crossed-out insertion mark.

55. Rest of phrase is very difficult to read. Watt apparently transcribed *what is*, then realized he could not read the rest of the phrase, so crossed it out and omitted the rest, as he omitted other passages that he could not read.

56. Period written over crossed out comma.

57. ¶ written over #, or vice versa; ¶ is in pencil.

58. Watt apparently crossed out *cannot*, then wiped out the line through *can*, and thoroughly crossed out *not*.

59. ¶ is in pencil and is very large.

60. Large ¶ written in pencil over #.

61. *Bull* is written in pencil; it does not appear to be in Watt's hand.

62. *They would feel . . . again in the world* is crossed out with a large X.

63. End of material crossed out with a large X.

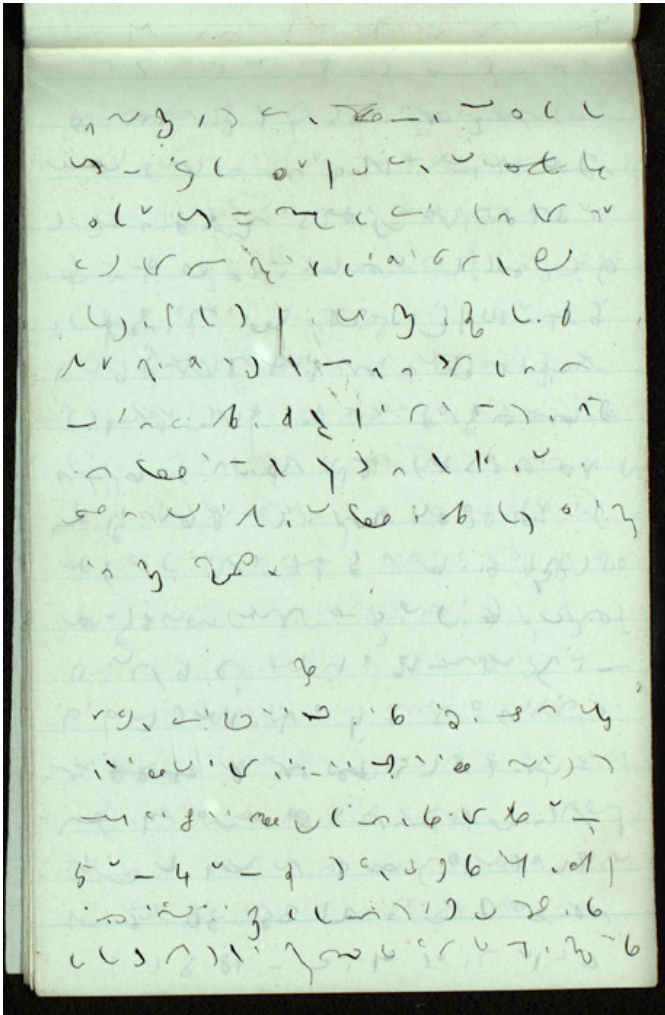
64. Written by Jonathan Grimshaw, who was an employee at the Church Historian's Office until 1856. Historian's Office Reports of Speeches, 1845–1885, CHL. Only part of this transcript is extant. A sermon by John Taylor is recorded on the verso of each page.

65. Page crossed out with pencil loops.

66. Pencil brackets in left margin enclose text from this point to the end of underlined section, below. There is a note in pencil in the left margin of this section, in an unidentified hand: *to be re written*, followed by a large ink X.

67. Large ink X over text in page. Page also has large pencil wiggly line from top of page to bottom.

68. Large ink X over text in page. Page also has large pencil wiggly line from top of page to bottom.



First page of George D. Watt's shorthand notes of Brigham Young's speech on October 6, 1853. A transcript of this page begins on page 96. Papers of George D. Watt, Church History Library, Salt Lake City; © Intellectual Reserve, Inc.

Speech by Brigham Young, October 6, 1853, in three parallel columns

George D. Watt's Shorthand⁶⁹

President

I wish to call the attention
of the congregation and of
this conference
and extend my invitation

to all the saints in the valley

to the subject of the gather-
ing of the
saints
many of us are acquainted
with the
circumstances of the
Latter-day Saints when they
came to this valley
6 years ago
5 years ago
4 years ago etc.

were we to hunt
through this community
and search out the
men the women and
the children that have
come here on their own
resources and those
that have been
helped here by the Perpet-
ual Emigration
Fund

Watt's Longhand transcript⁷⁹

~~Oct^r Conference, Thursday,
Oct^r 6th, 1853, 3 P. M.
Presedent Brigham Young
<said.> gave the follow-
ing instructions to the
Assembly.~~

I wish to call the attention
of this conference

to an invitation I shall give
them, and wish to extend
it to the saints in this valley,
or <and> elsewhere.

It refers <allude>
to the ~~subject of the~~ gather-
ing of the poor <among-
the> Saints.

Many of us are
a<c>quainted with the
~~se~~<ci>r-cumstances of the
saints when they
came to this valley
6 <six> years ago, also
5 <five> years ago; and
4 <four> years ago. ~~until~~
~~now~~

Where we to ~~hunt~~ <send
go> through this commu-
nity and search out the men,
women, and
children ~~that~~ <who> have
come here on their own
resources, and those
~~that~~ <who> have been
helped here by the Perpet-
ual Emagrattion <Emigrat-
ing> Fund, <and by private
individuals,>

Journal of Discourses 1:322-27

A discourse delivered by
president Brigham Young,
in the tabernacle, at the
general conference, Octo-
ber 6, 1853

I wish to call the attention
of this Conference

to an invitation I shall give
them, and wish to extend it
to the Saints in this valley
and elsewhere.

I allude
to the gathering
of the poor
Saints.

Many of us are acquainted
with the
circumstances of the
Saints when they
came to this valley six years
ago, also
five and
four years ago.

Were we to go
through this community
and search out the
men, women, and
children who have
come here on their own
resources, and those
who have been helped
here by the Perpetual
Emigrating
Fund, and by private
individuals,

Watt's Shorthand

we will find quite
a proportion of this [page
break] community [have]
been helped here

not the majority

but there are thousands and
there are a number of

thousands of men women
and children been
helped here by the Perpet-
ual Emigration
[fund] and this is
the subject that I wish
to call the attention of this
conference and
community
to reflect upon to hearken
to it think of it contem-
plate it and
I call upon those who have
not yet put forth their
hands to assist in gathering
the poor now give us your
names and your
means during this
conference let's
raise a few thousand dollars

suppose we should try
to raise as much as we did
4 years ago

right in our poverty
in our distress
just arrived here and
hardly had sufficient grain
to sustain life

**Watt's Longhand
Transcript**

it would be seen that quite
A large proportion of the
community had<ve>
been brought here through
the assistance of others.
I will not say A majority
of the community has come
here under those circum-
stances, but there are thou-
sands who have.

Thousands of men, women,
and children have been
helped here by the Perpet-
ual Emigration <Emigrat-
ing> Fund alone. This is
the subject to which I wish
to call the attention of the
Conference, and <the>
community at large. I wish
all to hearken to it, <to>
reflect upon it, and contem-
plate it seriously.

I call upon those who have
not yet put forth their
hands to assist in gathering
the poor, to give us your
<their> names, and your
<their> means, during this
Conference, that we may
raise A few thousand dollars
to be applied to this purpose.
Suppose we should try
to raise as much as we did
4 <four> years ago, when
we was <were> in the
midst of our greatest pov-
erty, and disstress; we had
just arrived here, and had
scarcely sufficient to
sustain life.

Notwithstanding these

**Journal of Discourses
1:322-27**

it would be seen that
a large proportion of the
community have
been brought here through
the assistance of others.
I will not say a majority
have come
here under those circum-
stances, but there are thou-
sands who have.

Thousands of men, women,
and children have been
helped here by the Perpet-
ual Emigrating
Fund alone. This is
the subject to which I wish
to call the attention of the
Conference, and the
community at large. I wish
all to hearken to it, to
reflect upon it, and contem-
plate it seriously.

I call upon those who have
not yet put forth their
hands to assist in gathering
the poor, to give us
their names and their
means, during this
Conference, that we may
raise a few thousand dollars
to be applied to this purpose.
Suppose we should try
to raise as much as we did
four years ago, when we
were in the midst of our
greatest poverty
and distress—we had
just arrived here, and had
scarcely sufficient to
sustain life;
notwithstanding these

Watt's Shorthand

the very first conference

it was agitated
we raised almost six thousand dollars all in gold to send for the poor
might I venture to flatter my feelings that we could raise 5 6 thousand dollars this conference

people are better able to raise 50 thousand now than the people then were able to raise 5 thousand
suppose we raise ten 15 20 thousand dollars to send for the relief of the poor and bring our poor brethren and sisters who long to be here as much as any of you 1 year ago 2 3 years ago or at any other period of time

let me ask you to reflect upon the days that you spent in yonder land that you could not walk the streets hardly go into shop

but what the finger of scorn pointed at you
you was sneered at for your religion seemingly every man woman met you in street was willing to scoff

Watt's Longhand Transcript

straightened circumstances
<at> the first Conference we held <in the old Tabernacle>, this subject was agitated, and \$ 6000 <5700>, in gold was raised, and sent to gather in the poor. Dare I venture to flatter myself that we can raise 5 or 6000\$ this Conference, to be applied to the same good purpose?

The people are better able to raise 50.000\$ now, than they were able to raise \$5.000 then. Suppose we raise 15 or \$20.000 to send for our poor Brethren, and Sisters, who long to be here as much as <any of> you did, before your way was opened. This amount can be raised now, and not call forth an unusual effort.

We might ask you to reflect upon the days that you have spent [page] 2 in yonder distant land, where you could scarcely <seldom> walk the streets, or enter A shop like another Citizen without the finger of scorn being pointed at you; without suffering the malignant taunts, and sneers of the ungodly

Journal of Discourses 1:322-27

straightened circumstances, at the first Conference we held in the old Tabernacle, this subject was agitated, and \$5,700 in gold was raised, and sent to gather in the poor. Dare I venture to flatter myself that we can raise \$5,000 or \$6,000 this Conference, to be applied to the same good purpose?

The people are better able to raise \$50,000 now, than they were to raise \$5,000 then. Suppose we [end of 322] raise \$15,000 or \$20,000 to send for our poor brethren and sisters, who long to be here as much as any of you did, before your way was opened. This amount can be raised now, and not call forth an unusual effort.

We might ask you to reflect upon the days that you have spent in yonder distant land, where you could seldom walk the streets or enter a shop, like another citizen, without the finger of scorn being pointed at you, without suffering the malignant taunts and sneers of the ungodly,

Watt's Shorthand

at your
for
your religion
let me refer your minds to
the time [page break] that
the gospel

opened
to your understanding
when eternity and eternal
things reflected upon your
understanding when your
minds were
opened to see things as
they were as they are and
as they will be what
were your feelings and your
meditations when Zion
came
before you? When the
people of God appeared
to you assembled together
preparatory to the coming
[of the] Son of Man
what were your
feelings
turn your eyes to the right
left to the front or in the
rear what did your eyes
see with what was
your ears saluted blas-
phemy wickedness and
every of every character
and of the deepest dye
was there any that knew the
Lord that feared the Lord
no and the most religious
the most pious could do
nothing more
than some
did in days of Apostles
they could erect the

Watt's Longhand
Transcript

for
<the sake of> your religion.
Let me refer your minds to
the time that
the Gospel was first intro-
duced to you, and the light
and glory of it opened up
to your understandings,
when eternity and eternal
things reflected upon your
benighted minds, and your
conceptions were were
aroused to see things as
they were, as they are, and
as they will be. What
were your feelings, and
meditations, when Zion
and its glory burst upon
your vision? When the
people of God appeared
to you, assembled together,
preparatory to the coming
of the son of Man?
<Again> What were your
feelings when ~~you turned~~
~~your eyes~~ in every direction

that you turned your eyes
they were met with scenes
of wickedness, and your
ears saluted with deep
dyed blasphemies of every
disscription?
Was there any
that feared the Lord?
No.
The most pious could do
nothing more <for the
honor of God,> than some
did in the days of the Apos-
tles; they could erect an

Journal of Discourses
1:322-27

for
the sake of your religion.
Let me refer your minds to
the time that
the Gospel was first intro-
duced to you, and the light
and glory of it opened up
to your understandings;
when eternity and eternal
things reflected upon your
benighted minds, and your
conceptions were
aroused to see things as
they were, as they are, and
as they will be. What
were your feelings and
meditations, when Zion
and its glory burst upon
your vision? when the
people of God appeared
to you, assembled together,
preparatory to the coming
of the Son of Man?
Again, what were your
feelings, when
in every direction

that you turned your eyes,
they were met with scenes
of wickedness, and your
ears saluted with deep
dyed blasphemies of every
description?
Were there any
that feared the Lord?
No.
The most pious could do
nothing more
than some
did in the days of the Apos-
tles; they could erect an

Watt's Shorthand

image to the unknown God
and worship somebody or
something but knew
not what what was your
feelings brethren what
was your reflections

you heard of
the latter day work of
gospel in its fullness
you learned
that the Lord had a
prophet had his Apostles
the words of life here to
the people and what were
your feelings
what was there that you
would not have
sacrificed in moment if
you could have had
the privilege of assembling
with the saints if you could
mingle your voice
conversation
day by day and your visit-
ing your journeying
your business transactions
your dwelling your labors
and your lives with those
who knew
the Lord and would serve
him
is there anything you would
not have sacrificed verily
no then let your minds
expand reflect how
you felt then you can tell
[page break]
how others feel then you
perhaps can realize how
thousands and thousands
and scores of thousands

Watt's Longhand Transcript

image to the unknown God,
and worship somebody, or
something, but they knew
not what. What were your
feelings, and
reflections, under such
circumstances, when
you first heard of the
Latter Day work; of the
Gospel in its fullness?
When you first learned
that the Lord had A
prophet, and Apostles, who
held the words of life for
the people?

What was there you
would not have
sacrificed in A moment, if
by for
the privilege of assembling
with the saints?
of mingling your voices and
conversations with theirs,
day by day? of visiting,
journeying,
doing business with,
laboring with, and spend-
ing your lives with those
who know and love
the Lord; and will serve
him?
Is there anything you would
not have sacrificed? Verily,
no!
If you can remember your
own feelings, then you can
know
how others feel; you
can realise how
thousands, and scores
of thousands

Journal of Discourses 1:322-27

image to the unknown God,
and worship somebody, or
something, but they knew
not what. What were your
feelings and
reflections, under such
circumstances, when
you first heard of the
latter-day work? of the
Gospel in its fulness?
when you first learned
that the Lord had a
Prophet, and Apostles, who
held the words of life for
the people?

What was there you
would not have
sacrificed in a moment
for
the privilege of assembling
with the Saints?
of mingling your voices and
conversation with theirs,
day by day? of visiting,
journeying,
doing business,
labouring, and spending
your lives with those
who know and love
the Lord, and will serve
Him?
Is there anything you would
not have sacrificed? Verily,
no!
If you can remember your
own feeling then, you can
know
how others feel, you
can realize how
thousands and scores
of thousands

Watt's Shorthand

feel at this present moment
this very day
there is no hardship they
would not
undergo

to meet with us here this
day there is no trial be too
hard for them
no sacrifice be called to make
they would not readily
and willingly make for
privilege you enjoy here
this day
can you realize it

read the other
side of the page and what
do we find the hearts of
men and women by cross-
ing the ocean travelling
few weeks
months by water and
land
it seems as though their
hearts partly closed up
they lost sight of
object of their pursuit it
seems as though the hard-
ship they passed through

had driven every
spark of light of
Christ out of their hearts

if you <started>
with the influence
of the Holy spirit
who prevented
you from keeping it

**Watt's Longhand
Transcript**

feel at this present Moment.

There is no hardshipe they
will <would> refuse to
undergo [*sic*], no danger
they will <would> not
endeave<o>r to surmount,
if they could

assemble with us here this
day. No trial would be too
keen for them, <there is>
no sacrifice <that>
they would not⁸⁰ readily
and willingly make for the
privilege you enjoy
this day. Brethren and Sis-
ters can you realis<z>e this?

Let us now
read A chapter on the other
side of the page, and
we⁸¹ find the hearts of
men, and women, by cross-
ing the ocean, by traveling
A [page] 3 few weeks, or
monnths, by water, and
land, ap<p>ear to become
perfectly

<partially> closed up; <and>
they lo<o>se sight of the⁸²
object of their p<u>rsuit. It
seems as though the hard-
ships they pass through, in
coming to this land,
banished <nearly> every
partical<le> of the light of
Christ out of their hearts
<minds>.

¶ If you started on your
journey with the influence
of the Holy Spirit warming
your hearts, who prevented
you from retaining it every

**Journal of Discourses
1:322-27**

feel at this present moment.

There is no hardship they
would refuse to
undergo, no danger
they would not
endeavour to surmount,
if they could

assemble with us here this
day. No trial would be too
keen for them; there is
no sacrifice that
they would not readily
and willingly make for the
privilege you enjoy
this day. Brethren and sis-
ters, can you realize this?

Let us now
read a chapter on the other
side of the page, and
we find the hearts of
men and women, by cross-
ing the ocean, by travelling
a few weeks or
months by water and
land, appear to become

partially closed up, and
they lose sight of the object
of their pursuit. It
seems as though the hard-
ships they pass through, in
coming to this land,
banish nearly every
particle of the light of
Christ out of their minds.

If you started on your
journey with the influence
of the Holy Spirit warming
your hearts, who prevented
you from retaining it every

Watt's Shorthand

you may say the devil
what business had you
with the devil was
you
still in fellowship
with him in partnership
works of
darkness no says you
I had forsaken him no
[illegible] associates and
feelings I had given
myself to the Lord
embraced his gospel
started to build up
his kingdom to
wish to gather with the
saints at the gathering
place
suppose the devil comes
along and tempts you must
you enter in
partnership
again open your
doors and bid [him?] wel-
come to your house and
and tell him to reign there
why don't you reflect to
tell master devil with all
his associates and imps
[farewell?] spirit of devil
feeling you had served
[page break] him long
enough says one I don't
know that I could possibly
come here with unruly
cattle
this brother did wrong
marred feelings I was
irritated and the cares of

Watt's Longhand Transcript

day of your life?
You may say it was the devil
that robbed you of it. But
what buis<i>ness had you
with the devil? Was there
any necessity that you
should enter into fellowship
with him, or into partner-
ship with the works of
darkness? "No," You reply;
"I had forsaken him and all
my old associates, and
feelings, and had given
myself to the Lord, and
embraced ~~this~~ <His> gospel,
and set out to build up
~~this~~ <His>⁸³ kingdom, and
wished to gather with the
saints at the gathering
place".
¶Sup<p>ose the devil does
tempt you, must
you of necessity enter into
partnership
again with him, open your
doors and bid him wel-
come to your house, and
tell him to reign there?
Why do you not reflect, and
tell master devil, with all
his associates and imps,
to begone,
feeling you have served
him long
enough. Says one, "I did not
know that I could possibly
come here with unruly
cattle without getting
wrong in my feelings;" or,
"this Bro. did wrong, and
marred my feelings; I was
irritated; and the cares of

Journal of Discourses 1:322-27

day of your life?
You may say it was the devil
that robbed you of it. But
what business had you
with the devil? Was there
any necessity that you
should enter into fellowship
with him, or into partner-
ship with the works of
darkness? "No," you reply,
"I had forsaken him and all
my old associates and
feelings, and had given
myself to the Lord, had
embraced His Gospel,
and set out to build up
His kingdom, and
wished to gather with the
Saints at the gathering
place."
Suppose the devil does
tempt you, must
you of necessity enter into
part-[end of 323]nership
again with him, open your
doors, and bid him wel-
come to your house, and
tell him to reign there?
Why do you not reflect, and
tell master devil, with all
his associates and imps,
to begone,
feeling you have served
him long
enough. Says one, "I did not
know that I could possibly
come here with unruly
cattle, without getting
wrong in my feelings;" or,
"this brother did wrong and
marred my feelings; I was
irritated, and the cares of

Watt's Shorthand

journey bewildered my mind and hurt our feelings I don't know whether I have got to where I started for or not things are different I don't see here that I anticipated do any of you feel in this way that have come across plains this season

go and be baptized for remission of your sins to start again do you think you will be overcome again in temptation pause and reflect before you [were to be?] overcome by the evil one in first place if you are baptized for remission of sins peradventure you may receive the spirit of gospel again in its glory light and beauty but if your hearts are so far engrossed in things of this world that you don't know whether want be baptized or not you better down and reflect shut yourselves up in some canyon or closet and repent of your sins and call upon the name of Lord until you get his spirit light thereof reflect upon

your offences more know

Watt's Longhand Transcript

the journey bewildered my mind, and hurt me so that I do not really know whether I have got to where I started for or not; things are different here than I expected to find them, etc."

~~This is A re~~This is A representation of the feelings of some who have crossed the plains this season. My advice to you is, Go and be baptized for the remission of sins, and start afresh. That temptation may not overcome you again,

pause and reflect; that you be not overcome by the evil one unawares. In the first place, if you are <re>baptized for the remission of sins, peradventure you may receive again the spirit of the Gospel in its glory, light, and beauty. but if your hearts are so engrossed in the things of this world that you do not know whether you want to be <re>baptized or not, you had better shut yourself<lves> up in some Kaynon, or closet, to repent of your sins, and call upon the name of the Lord, until you get ~~this~~ <His> spirit; and the light thereof to reflect upon you, that you may know the nature of your offences <this year-

Journal of Discourses 1:322-27

the journey bewildered my mind, and hurt me so that I do not really know whether I have got to where I star[t]ed for, or not; things are different here to what I expected to find them, &c."

This is a representation of the feelings of some who have crossed the plains this season. My advice to you is, *go and be baptized for the remission of sins, and start afresh,* that temptation may not overcome you again;

pause and reflect, that you be not overcome by the evil one unawares. In the first place, if you are re-baptized for the remission of sins, peradventure you may receive again the spirit of the Gospel in its glory, light and beauty; but if your hearts are so engrossed in the things of this world, that you do not know whether you want to be re-baptized or not, you had better shut yourselves up in some canyon or closet, to repent of your sins, and call upon the name of the Lord, until you get His Spirit, and the light thereof, to reflect upon you, that you may know the nature of your offences,

Watt's Shorthand

what you have been doing
this year passed
that you may realize

you are
here with the saints again
let me lead
your minds little further
I want to tell you something
perhaps you
know it as well as I do
reflect upon it and realize
it perhaps not and I call tell
you one truth
when the Lord Almighty
opens [page break] the
vision of person's mind
he shows them
things in spirit things
that will be and if any of
you had the vision of
Zion you had when she was
in her beauty and glory
after Satan bound if
had reflected upon
gathering of saints it
is the spirit of gathering

and when your minds
open in vision
glory and excellency glory
[of the] gospel you didn't
see the vision
of driving cattle across
the plains

mud hole
stampede
amongst the cattle
not if there bad one
amongst the people you
saw the beauty

Watt's Longhand Transcript

passed, and the <your>
true condition;
that you may realize, and
appreciate the [page] 4
blessing you enjoy in being
here with the saints of the
Most High. Let me lead
your minds A little further.
I wish to tell you something
which you may perhaps
know as well as I do, but
you may not have realized it.

When the Lord Almighty
opens the
vision of A person's mind
he shows them him <the>
things of the spirit; things
that will be. If any of
you have had A vision of
Zion, it was shown to you
in its beauty and glory,
after satan is bound. If you
have reflected upon the
gathering of the saints, it
was the spirit of gathering
that enlightened you; and
when your minds were
opened in vision to behold
the glory and excellency
of the gospel,
you did not see A vision
of driving cattle across
the plains, and where you
would be mired in this or
that mud hole. You did
not see the stampedes
among the cattle, and
one <those> of A worse
character among the
people; but you saw the

Journal of Discourses 1:322-27

and your
true condition;
that you may realize and
appreciate the
blessing you enjoy in being
here with the Saints of the
Most High. Let me lead
your minds a little further.
I wish to tell you something
which you may perhaps
know as well as I do, but
you may not have realized it.

When the Lord Almighty
opens the
vision of a person's mind,
He shows him the
things of the Spirit—things
that will be. If any of
you had a vision of
Zion, it was shown to you
in its beauty and glory,
after Satan was bound. If
you reflected upon the
gathering of the Saints; it
was the spirit of gathering
that enlightened you;
and when your minds were
opened in vision to behold
the glory and excellency
of the Gospel,
you did not see a vision
of driving cattle across
the plains, and where you
would be mired in this or
that mud hole; you did
not see the stampedes
among the cattle, and
those of a worse
character among the peo-
ple; but you saw the beauty

Watt's Shorthand

and glory of Zion
to prepare you
to meet the
afflictions

of this life that you may
overcome them and pre-
pare you to enjoy the glory
the Lord first revealed
to you
this is to encourage you
recollect that
I⁷⁰ want to say a word to
brethren been helped here
you recollect
my exhortation to brethren
have the means now we
want you to go forth and
give
this fund and leave
replenished
bring your tithes and
offering and we will help
a great many
here
than we have this
year we wish to double
our diligence and thribble
the crowd

I want to show you a little
philosophy of mankind

you may take
in gospel out of it in
light [of the] Holy
Spirit or without it as
you please here is the phi-
losophy of mankind in their
daily vocations and deals
one with another [page

**Watt's Longhand
Transcript**

beauty and glory of Zion,
that you might be encour-
aged, and prepared to meet
the afflictions sorrows, and
dissap<p>pointments
of this mortal life, and over-
come them, and be made
ready to enjoy the Glory of
the Lord as it was revealed
to you. It was given to you
for your encouragement,—
r<R>ecol<l>ect that.

~~I wish to say A word to the
Breⁿ who have been helped
here.~~ You will recol<l>ect
my exhortation to those
who have means; we
want ~~you~~ them to go forth
give the Perpetual Emagra-
tion <Emigrating> Fund
A lift.

Bring in your Tithes and
offerings, and we will help
A great many more
to this place ~~next~~ sea in the
future than we have this
year. We wish to double
our dilligence, and thribble
the crowd of emagrants
<immigrants> by that fund.

I wish to show you a little
of the Philosophy of human
nature in its fallen and
degraded state;
you may consider it in
the gospel, or out of it; in
the light of the h<H>oly
s<S>pirit, or without it, as
you please. The philoso-
phy of mankind, in their
da<i>ly avocations, you
may all know for yourselves,

**Journal of Discourses
1:322–27**

and glory of Zion, that
you might be encouraged,
and prepared to meet the
afflictions, sorrows and
disappointments
of this mortal life, and over-
come them, and be made
ready to enjoy the glory of
the Lord as it was revealed
to you. It was given to you
for your encouragement.
RECOLLECT THAT.

You will recollect
my exhortation to those
who have means; we
want them to
give the Perpetual Emigrat-
ing Fund
a lift.

Bring in your tithes and
offerings, and we will help
a great many more
to this place in the
future than we have this
year. We wish to double our
diligence, and treble the
crowd of
immigrants by that Fund.

I wish to show you a little
of the philosophy of human
nature in its fallen and
degraded state;
you may consider it in
the Gospel or out of it; in
the light of the Holy Spirit,
or without it; as
you please. The philosophy
of mankind, in their
daily avocations, you
may all know for yourselves,

Watt's Shorthand

break]

I could
mention names but
mention
circumstances we
pick up perhaps 200 per-
sons in England bring
them across the water
plains set
them down here in valley
they go to work
and
make themselves comfort-
able labor and labor
plenty of it and very best
of pay

bread is staff of life and
when we get the bread but-
ter cheese vegetables

without fancy knickknacks
do well
suppose we take up [1-o?]⁷¹
[of] those poor
saints in England
faces pale

in streets for
want of staff of
life
see them bowed down

with arms across their
stomach going to and
fro to their work
when not
taste meat perhaps more

Watt's Longhand Transcript

by your own observation,
and experience. I wish to
~~notice~~ <mention> A por-
tions of it that has come
under my notice. I could
mention names, but I will
content myself with naming
~~ser~~<cir>cumstances. We
pick up, say, 200 persons
in England, and convey
them across the water, and
across the plains, and set
them down in this valley:
they commence to labor,
and in A short time
they make themselves
comfortable. They can soon
obtain plenty of the best
kind of pay for their labor,
such as

bread, (the staff of [page] 5
life), butter, cheese and veg-
etables. When A man gets
these things,
without the fancy nick-
knacks, he does well.

¶Suppose we pick up A
company of these poor
saints in England, whose
faces are pale, and ~~we~~
<who> cannot scarcely
thread their way through
the streets ~~without~~ <for
want of> the aid of A staff
of life;⁸⁴ for you may
see them bowed down from
very weakness with their
armes across their stom-
achs, going too and from
their work; the greater part
of them not enabled to get
a bit of meat more than

Journal of Discourses 1:322-27

by your own observation
and experience. I wish to
mention a portion
of it that has come
under my notice. I could
mention names, but I will
content myself with naming
circumstances. We
pick up, say 200 persons, in,
England and convey them
across the water, and across
the plains; and set them
down in this valley.

They commence to labour,
and in a short time [end of
324] they make themselves
comfortable. They can soon
obtain plenty of the best
kind of pay for their labour,
such as

bread—the staff of
life, butter, cheese and veg-
etables. When a man gets
these things,

without the fancy nick-
knacks, he does well.
Suppose we pick up a com-
pany of these poor
Saints in England, whose
faces are pale, and
who can scarcely tread their
way

through the streets for
want of the staff of
life; you may
see them bowed down from
very weakness, with their
arms across their stomachs,
going to and from their
work; the greater part of
them not enabled to get a
bit of meat more than once

Watt's Shorthand

than once a month
get one
table spoonful [of] meal for
each person
family in day without butter
cheese by working
[21/20?]⁷² hours out of 24
and when go from
their work and come
from it want a staff in
hands to lean their stomach
upon bring 200 of
them here instead of ~~them~~
come being obliged to work
for 2 or 3 pennies day
get dollar
dollar half and

go buy flour

to last
family week meat to last
week for day's work

go walking through
streets
ask that
man
will you pay me for bring-
ing you here
I don't
know you says he go to
another see if work for
you bringing you
to this place [page break]

what have I had
from you

what pay me your heart
begins to [sink?] you go to
third one

**Watt's Longhand
Transcript**

once A month; and upon
an average only about one
table spoonful of meal per
day, for each person in A
family, without butter, or
cheese, by working
16 hours out of the 24;⁸⁵
and when they go ~~from~~
<to> their work, and return
from it they need A staff in
their hands to lean
upon.⁸⁶ We bring 200 of
them here, instead of their
being obliged to work
for 2 or 3 pence per day,
they can get A dollar, and
A dollar and a half per
day. With one day's wages
they can purchase flower,
and meat, and vegetables
enough to last A mod-
erately sized family one
week. They have not been
here long when they may
be seen swelling in the
streets with an air of perfect
independa<e>nce. Ask ~~that~~
<one> of these men if he
will pay you for bringing
you <him> here; and he
will reply, "I ~~do not~~ <dont>
know you Sir." You ask
another if he will work for
you, for bringing him out
to this place, and he will
appear quite asstonished,
saying, "What have I had
from you!!"
<another will say> "if I
work for you what will you
give me?"

**Journal of Discourses
1:322-27**

a month; and upon an
average only about one
table spoonful of meal per
day, for each person in a
family, without butter or
cheese, by working
16 hours out of the 24;
and when they go
to their work and return
from it, they need a staff in
their hands to lean
upon. We bring 200 of
them here; instead of their
being obliged to work for
two or three pence per day,
they can get a dollar and
a dollar and a half per
day. With one day's wages
they can purchase flour
and meat and vegetables
enough to last a moderately
sized family one week.
They have not been
here long when they may
be seen swelling in the
streets with an air of perfect
independence. Ask
one of these men if he
will pay you for bringing
him here; and he
will reply, "I don't
know you, sir." You ask
another if he will work for
you, for bringing him out
to this place; and he will
appear quite astonished,
saying, "What have I had
from you?"
Another will say, "If I work
for you, what will you give
me?"

Watt's Shorthand

let me have some adobes
adobes no I am going
build a fine house per-
haps make you a few if you
have money to pay me after
I have house done
how does

man
feel his
heart sinks in him I can
go through this town and
territory

find thousands
of just such men and
women
when brought
to this place don't
know their benefactors
who saved them from death
meet them in streets head
and shoulders above them

do you know
what philosophy of
man is this wealthy man
used his means

wished
I had left you in
England I wish so too
let them starve
to death and die Christian
instead of coming here

and go to hell

Watt's Longhand Transcript

Can you give me some
adobies?: for I am going to
build A fine house, or if
you have any money to pay
me, it will as<n>swer as
well."

How does such language,
and ingratitude make the
benefactor of ~~that~~ <this>
person feel? Why his heart
sinks within him. I can

find thousands ~~in this Ter-~~
~~ritory~~ of just such men and
women <in this Territory>.
w<W>hen they are brought
to this place, they do not
know their benefactors,
who saved them from death,
but they are <a> head
and shoulders above them,
when they meet them in
the streets.

Do you know [illegible]
<the> conclusion ~~which~~
<that> is natural to man,
when he is treated in such
A manner by his fellow
man? It is, "I [page] 6 wish
I had left you in your own
country." I wish so too.
I say let such persons starve
to death, and die christians,
instead of being brought
here to live and commit the
sin of ingratitude, and die,
and go to hell; for while
they remained in their pov-
erty they were used to the
~~dayly~~ <daily> practice <of>
praying for delliverance,

Journal of Discourses 1:322-27

Can you give me some
adobies? for I am going to
build a fine house, or if
you have any money to pay
me, it will answer as well."

How does such language
and ingratitude make the
benefactor of that person
feel? Why, his heart sinks
within him. I can

find thousands
of just such men and
women in this territory.
When they are brought
to this place, they do not
know their benefactors,
who saved them from death,
but they are a head
and shoulders above them,
when they meet them in
the streets.

Do you know the
conclusion
that is natural to man,
when he is treated in such
a manner by his fellow
man? It is, "I wish
I had left you in your own
country." I wish so too.
I say, let such persons starve
to death, and die Christians,
instead of being brought
here to live and commit the
sin of ingratitude, and die
and go to hell; for while
they remained in their pov-
erty, they were used to the
daily practice of
praying for deliverance;

Watt's Shorthand

they would died praying
unto eternity and

bowels of compassion have
mercy upon them but

here

go into eternity swearing
I can pick up hundreds
of men
passed their benefactors

turned around and
didn't know them

speak every thing against
them their tongues can be
allowed to and go and
swear
falsely about
them the very men
saved them
from starvation to death
(voice on stand true)⁷³

I frequently referred to facts
come under my own obser-
vation when I came
into this valley⁷⁴ I had

11 thousand dollars notes
against brethren

nobody pay me [page
break] one dime for
we have helped men
women and children from
England to over
30 thousand dollars except

Watt's Longhand
Transcript

<and> I say it is better for
them to die praying, and go
into eternity praying, and
the <Allmighty have>

bowels of Compassion, and
mercy towards them, than
~~they should~~ <for them
to> come here, and loose
the spirit of God through
ingratitude, and

go into eternity sw<e>aring.
I can pick up hundereds
of men who have
passed by their benefactors,
and if they should speak to
them, <they will>

turn round and say, "I really
dont know you".

Or if they do, they will
speak every thing against
them their tongues can
utter, or can be allowed to;
and they will swa<re> <swear>
~~falsely~~ <falsely> about
them,—about the very men
who has<v>e saved them
from starvation and death.

I frequently refer to facts
that come under my own
observation. When I came
into this valley I <we> had
notes amounting to

\$ ~~11,000~~ 30,000
against the Brethren that
<we had> I ~~have~~
which no person will pay
~~me~~ one ~~d~~ Cent for.

We have helped men,
women, And children from
England to over the amount
of \$ 30,000. Except

Journal of Discourses
1:322–27

and I say it is better for
them to die praying, and go
into eternity praying, and
the Almighty to have
bowels of compassion and
mercy towards them, than
for them

to come here, and lose the
Spirit of God through
ingratitude, and

go into eternity swearing. I
can pick up hundreds
of men who have
passed by their benefactors,
and if they should speak to
them, would

turn round and say, "I really
don't know you."

Or if they do, they will
speak every thing against
them their tongues can
utter, or can be allowed to;
and they will swear
falsely about them—about
the very men
who have saved them
from starvation and death.

I frequently refer to facts
that come under my own
observation. When I came
into this Valley; we had
notes amounting to

\$30,000
against brethren
we had assisted,
which no person will pay
one cent for.

We have helped men,
women, and children from
England, to over the amount
of \$30,000. Except

Watt's Shorthand

one⁷⁵ and that
is a man name of
Thomas Green lives in
Utah and one woman
but with exception of
Thomas Green and one
young woman
from England
never been
man paid
one dime to the

amount of over
30 thousand dollars and
I hold their notes as
obligations
do I mean to be under-
stood that no person pays
their passage by no means
great many here that do
my remarks won't hit
those honest with them-
selves God and brethren
but it is the dishonest ones
I expect my remarks will hit
great many do pay and will-
ing and thankful to pay
but as far as I are concerned
before I came into this
valley with exception
of one man and woman
no person offered
pay us one dime or would
[8/10?]⁷⁶ of them
turned around and apos-
tatized that we helped over
and great many of them
joined the mob

now do you see the philoso-
phy of humanity

Watt's Longhand Transcript

one individual, and that
is A man by the name of
Thomas Green, who lives in
Utah,

and one
<young> woman who came
from England,
there has never been A
single person who has paid
one dime towards ~~canceling~~
<canceling> the A
debt amounting to over
\$ 30,000, besides other
notes, accounts, and obliga-
tions which I we hold.
Do I mean to be under-
stood that no person pays
their passage? by no means.

My remarks will not hit
~~these~~ those, neither are they
directed to them, who are
thankful to their benefac-
tors, who do, and are ~~with~~
willing to pay.

But as far as I am concerned,
before we came into this
valley, with the exception
of one man and woman,
no person has offered
to pay us one dime, and
~~8/10~~ <eight tenths> of them
have turned away from the
Church, and
A number of them
joined the mobb, and
sought to dye their hands
in our blood.
Now do you see the philoso-
phy of human Nature;

Journal of Discourses 1:322-27

one individual, and that
is a man by the name of
Thomas Green, who lives in
Utah,

and one
young woman, who came
from Eng-[end of 325]land,
there has never been a
single person who has paid
one dime towards cancel-
ling a
debt amounting to over
\$30,000, besides other
notes, accounts, and obliga-
tions which we hold.
Do I mean to be under-
stood that no person pays
their passage? By no means.

My remarks will not hit
those, neither are they
directed to them who are
thankful to their benefac-
tors, and who do, and are
willing to pay.

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

Watt's Shorthand

and I will go a little further
I say of divine nature do you
see the philosophy of it
let me help a man
that makes an evil use of
the assistance that he gets
from me and
turns around to injure
himself and me and his
neighbor what do I say
them

what does spirit of
Lord teach me

what Lord do
himself provided he was
here do you
think he would with hold
the hand from him do
you think an
angel help a man
turn around and
destroy that angel and
himself I don't neither
do I think the Lord [page
break] would good man
would ~~neither~~ then

I think bad man
distribute means
to have that means

use it to his own
injury
it is the evil acts
covetousness in the hearts
of poor shuts up
bowels of compassion
in rich and they say
they will not help the poor
and we could have gathered

**Watt's Longhand
Transcript**

~~and~~ <and> I will [page] 7
~~and~~ <say> of divine Nature?

Let me help A man ~~that~~
<who> makes an evil use of
the assistance
I render him, and
endeavour<rs> to injure
himselfe and me, and his
neighbor with it,

what does the spirit of the
Lord teach me in such <a>
circumstance?

What would the Lord do
~~himself~~ provided he was
here himself? Do you <not>
think he would with<h>old
the thing from him? Do
you think A<n> ~~man~~ ~~Angle~~
<Angel> would help a man
who would turn round and
desstroy that Angel and
himself? I do not; neither
do I think the Lord would,
and no good man
would if he knew it, <unless
it were Done with a view to
prove a person>.

I do not think A bad man
would disstribute his means
to another individuals, or
to individuals if who would
use it <them> to his <or-
~~their~~> injury.

It is the evil actions, and
coveteousness in the hearts
of the poor, that shuts up
the bowels of compassion
in the rich, and they say
they will not help the poor.
We could have gathered

**Journal of Discourses
1:322-27**

and I will say
of divine nature?

Let me help a man
who makes an evil use of
the assistance
I render him, and
endeavours to injure
himself and me, and his
neighbour with it,

what does the Spirit of the
Lord teach me in such a
circumstance?

What would the Lord do,
provided He was here
himself? Do you not
think He would withhold
the thing from him? Do
you think an
angel would help a man
who would turn round and
destroy that angel and
himself? I do not, neither
do I think the Lord would,
and no good man
would if he knew it, unless
it were done with a view to
prove a person.

I do not think a bad man
would distribute his means
to another individual, or to
individuals, who would use
them to his
injury.

It is the evil actions and
covetousness in the hearts
of the poor that shut up
the bowels of compassion
in the rich, and they say
they will not help the poor.
We could have gathered

Watt's Shorthand

hundreds of thousands to help the poor were it not that they have been so biased and continue to be biased and says they I don't wish my means to go to evil use if ~~do you~~ you want to know what I mean by all this I mean when men women refuse to pay their passage fund

let them be cut off from the church and sue them to the law and collect that debt severe off that limb from the tree and then make them pay their honest debts that is to the poor I have said enough to the rich we want you to help turn in your means bring it on here perhaps some of you come along and say Brother Brigham send means to England now yes we have means there and this [instead of there?] turn it into the tithing office credit on books and our checks go there and turn there [would not?] we want we want to give a heavy lift another season

Watt's Longhand Transcript

hundreds of thousands more of the poor were it not that the rich have been so biased, and still continue to be. Say they, "We do not wish our means to be applied to an evil use." If you wish to know what I mean by all this, it is, that if any man or woman refuses to pay their passage to this place when they are in circumstances to do it, let them be cut off from the Church, and then sue them at the law, and collect the debt. Sever that limb from the tree, and then make them pay their honest debts."
t<T>hat is to the poor.
~~We have said enough to the rich.~~ We now want the rich to turn in their means, that the poor, the honest poor, may be delivered. Some of you may inquire if we wish to send the means <to England> now? Yes, we want the means now, which you can pay into the tithing office, and have it recorded on the books, to answer the means we have ~~their~~ <there>, which can be used <for next> ~~this~~ season. We want to give a heavy lift to the ~~emigration~~ <immigration> of the poor next season.

Journal of Discourses 1:322-27

hundreds of thousands more of the poor, were it not that the rich have been so biased, and still continue to be. Say they "We do not wish our means to be applied to an evil use." If you wish to know what I mean by all this, it is that if any men or women refuse to pay their passage to this place when they are in circumstances to do it, *let them be cut off from the Church, and then sue them at the law, and collect the debt.* Sever those limbs from the tree, and then make them pay their honest debts.
That is to the poor.
We now want the rich to turn in their means, that the poor, the *honest* poor, may be delivered. Some of you may inquire if we wish to send the means now to England? Yes; we want the means now, which you can pay into the Tithing Office, and have it recorded on the books, to answer the means we have there, which can be used for next season. We want to give a heavy lift to the emigration of the poor, next season.

Watt's Shorthand

we have brought out a
considerable many this
season yet
to begin
next season we wish those
brought here
first debt they should

pay is that
received from that fund

we want you
get something [Image 152]
to eat drink and
wear but when you
any ways get comfortable
pay that debt

refund in that fund that
you have received from
it and

it is built upon the principle
and if carried out by those

50 thousands⁷⁷ dollars
sent

4 years this
fall if every man been
prompt to pay in that
put in it⁷⁸ received from it
the fund based upon that
passes 20 thousand from
that

we are the greatest specula-
tors in world and
greatest speculation on

**Watt's Longhand
Transcript**

We have brought out <a>
considerable number this
season <season>, but it is
<hardly> not A beginnning
to what we wish to be
brought out next season.
The first duty of those who
have been brought out, by⁸⁷
the Perpetual Emagrating
Fund <is,> to
pay back that <what> they
have received from it, the
first opportunity, that
others may receive the
same [page] 8 benifit you
<they> have.

We wish you in the first
place to get something
to eat, drink, and ware
<wear>; but when you are
in any way comfortable, we
wish you to pay that debt
the next thing you do, and
replenish <the>⁸⁸ fund.

It is built upon A principle,
if carried out properly, and
the debts punctua<l>ly
refunded, to increase in
wealth. The \$5,000 that
was sent <for the poor>
4 <four> years ago this
fall, if every man had been
prompt to pay<ing> in that
which he received, would
have
increased to \$20,000.

We are the greatest specula-
tors in the world. We have
the greatest speculation on

**Journal of Discourses
1:322-27**

We have brought out a
considerable number this
season, but it is
hardly a beginning
to what we wish to be
brought out next season.
The first duty of those who
have been brought out by
the Perpetual Emigrating
Fund is to
pay back what they
have received from it, the
first opportunity, that
others may receive the
same benefit they have
received.

We wish you in the first
place to get something
to eat, drink, and
wear; but when you are
in any way comfortable, we
wish you to pay that debt
the next thing you do, and
replenish the Fund.

It is built upon a principle,
if carried out properly,
and the debts punctually
refunded, to increase in
wealth. The \$5,000 that
was sent for the poor
four years ago this fall,
if every man had been
prompt to pay in that
which he received, would
have
increased to \$20,000.

We are the greatest specula-
tors in the world. We have
the greatest speculation on

Watt's Shorthand

hand
on the earth I never denied
being speculator

miser
greed for riches but some
men chase
a picayune 5 thousand
miles I would
not turn around for it and
preach the
same gospel

little strong speculation
I am after to
exchange this world

for a world to come that is
made an inheritance
of the Gods of
eternity. The plan is to
make every thing bend to
come to point revelation
object of our
priesthood to bring it again

the plan of system to make
it bear
when we get through we
reap the reward of
just and get all our
hearts can anticipate or

Watt's Longhand Transcript

hand that can be found in
all the earth. I never denied
being A speculator.
I never denied being A
miser, or of feeling
eager for riches; but some
men will chase A
picayune five thousand
miles, when I would not
turn round for it, and yet
we are preachers of the
same gospel, and Breⁿ
in the same kingdom of
God.

You may consider this is A
little strong; but the specu-
lation I am after if is to
exchange this world, ~~of that~~
<which,> in is present state,
passes away, for A world ~~of~~
that is eternal and unchang-
able, for A glorified world
filled with eternal riches,
~~that passeth not away,~~

for A world that is
made an inheritance
~~of~~ <for> the Gods of
eternity. The plan is to
make everything bend to
<the> revelations of God;
this is the object of our
prei<ie>sthood, to bring
into requisition every good
thing and make it bear for
the accomplishment of the
main point we have in veiw;
~~is the plan of our system;~~
and

when we get through, we
shall reap the reward of
the just, and get all our
hearts can anticipate or

Journal of Discourses 1:322–27

hand that can be found in
all the earth. I never denied
[end of 326] being a specu-
lator. I never denied being a
miser, or of feeling
eager for riches; but some
men will chase a
picayune five thousand
miles when I would
not turn round for it, and
yet we are preachers of the
same Gospel, and brethren
in the same kingdom of
God.

You may consider this is a
little strong; but the specu-
lation I am after, is to
exchange this world,
which, in its present state,
passes away, for a world
that is eternal and unchange-
able, for a glorified world
filled with eternal riches,

for the world that is
made an inheritance
for the Gods of
eternity. The plan is to
make every thing bend
to the revelations of God;
this is the object of our
Priesthood—to bring into
requisition every good
thing, and make it bear for
the accomplishment of the
main point we have in view;

and
when we get through we
shall reap the reward of
the just, and get all our
hearts can anticipate or

Watt's Shorthand

desire to lay plans for this just as much as merchant would think he was going into merchandizing for tradesmen of earth and is laying up gold and silver he lays his plans for it it is for us to lay plans to secure eternal lives

for miser to lay up his gold upon the earth it is a [perfect/principle?] system gather into systematically if you do [page break]

I say poor pay debt

rich help the poor would not this bring wealth it would to be united as any work it in [--?] hands and helping one from another all possible and assisting in every point and place in speculation and be of one heart and mind in resurrection and then we will have all we can ask for here is wealth it is said union is power and that is enough if we get that we shall have power this plan for us to work upon and I wish the brethren to just whisper this around

Watt's Longhand Transcript

di<e>sire. To lay plans for the attainment of this is just as necessary as to <for> A merchant to lay plans to get earthly riches by ~~entering~~ by buying and selling merchant<d>ise.

It is for us to lay plans to secure to ourselves eternal lives, which is just as necessary as it is for the miser to lay plans to amass A great amount of Gold upon the earth; and it is for us to engage in it systi<e>matical<l>y.

I say to the poor, pay your debts to the Perpetual Emigrating <Emigrating> Fund. and to the rich, help the poor; and this will bring wealth, and strength, by each one according to his ability, calling, and means [page] 9 assisting in every point, and place in this great speculation for kingdoms, ~~throne~~ <thrones>, principalities, and powers.

It is said union is strength, and that is enough; if we get that, we shall have power. This is the plan for us to work upon, and I wish the Breⁿ to w<h>isper this arround among ~~you~~ <their> neighbors

Journal of Discourses 1:322-27

desire. To lay plans for the attainment of this, is just as necessary as for a merchant to lay plans to get earthly riches by buying and selling merchandise.

It is for us to lay plans to secure to ourselves eternal lives, which is just as necessary as it is for the miser to lay plans to amass a great amount of gold upon the earth; and it is for us to engage in it systematically.

I say to the poor, PAY YOUR DEBTS TO THE PERPETUAL EMIGRATING FUND; and to the rich, HELP THE POOR; and this will bring wealth and strength, by each one, according to his ability, calling, and means,

assisting in every point and place in this great speculation for kingdoms, thrones, principalities and powers.

It is said union is strength; and that is enough; if we get that, we shall have power. This is the plan for us to work upon, and I wish the brethren to whisper this around among their neighbours,

Watt's Shorthand

when get out
of meeting to
say what ~~shall~~ can we give
to perpetual
fund
can we give anything
this season ~~take anything~~
refuse to take
anything from sisters
how small
we
will take a pin from pin
to bed quilt anything else
but be sure two 3 shawls in
house

don't bring pin

not receive blessing

if you only borrowed shawl
and only a pin
bring that and you
shall receive the blessing of
widow

we don't know
give you the report of per-
petual fund this conference
perhaps will in present no
matter

it is doing well [but?] we
want it to do
better great deal money
in it

want more want to swell the
operation and bring

Watt's Longhand Transcript

when ~~you~~ <they> go out
of this tabernacle,⁸⁹ and
say what can we give
to the Perpetual ~~Emigra-
tion~~ Emigrating Fund? Can
we give anything this sea-
son? We will not refuse to
~~take~~ <help> anything from
the sisters. Do you aske
how small an amount we
will take? We will take from
A pin to
A bed quilt;
but be shure, when you
bring A pin, that you have
not many other things in
your trunk that would be
useful, more ~~that~~ <than>
you at the present need; for
if you bring A pin under
such circumstances you
cannot receive A blessing
and the reward it is entitled
to. If the clothing you ~~were~~
<wear> is each day is all
you have, and you need to
borrow a shawl to go out in,
and you have only A pin to
bestow, bring that, and you
shall receive A blessing.

We think it is not necessary
to give you the report of the
P. E. Fund this Conference.

It is doing well but if we
want it to do <a great deal>
better. ~~A great deal.~~

We want to swell the
operation, and bring the

Journal of Discourses 1:322-27

when they go out
of this tabernacle, and
say, "What can we give to
the Perpetual
Emigrating
Fund? Can we give any-
thing this season?" We will
not refuse help
from the sisters.
Do you ask how small an
amount we will take? We
will take from a pin to
a bed quilt;
but be sure, when you
bring a pin, that you have
not many other things in
your trunk that would be
useful, more than
you at present need; for if
you bring a pin under
such circumstances, you
cannot receive a blessing,
and the reward it is entitled
to. If the clothing you
wear each day is all you
have, and you have need to
borrow a shawl to go out in,
and you have only a pin to
bestow, bring that, and you
shall receive a blessing.

We think it is not necessary
to give you the report of the
Perpetual Emigrating Fund
this Conference.

It is doing well, but we
want it to do a great deal
better.

We
want to swell the
operation, and bring the

Watt's Shorthand

them by
 scores of thousands instead
 of by hundreds [page break]
 this is one object I
 wish laid before the
 conference
 before we
 get through we shall call for
 quite number of elders
 we anticipate
 our missionaries
 called at the
 other conference in August

call a great many
 this conference
 inquire may be where
 do you want us to go
 tell you when you
 are ready to go prepare
 your hearts and
 circumstances
 against your going we
 want to send the gospel to
 all Israel may the Lord
 bless you amen

**Watt's Longhand
 Transcript**

poor from the nations by
 scores of thousands, instead
 of by hundredes.

This embraces what I
 wished to lay before the
 Con^c upon this point.
 Before the Con^c is
 Concluded we shall call for
 quite A number of Elders.
 It was anticipated that ~~the~~
 our missionaries would
 have been called at the
 August Conference of this
 year, but we will
 call A considerable number
 this Conference. ~~instead.~~
 You need not inquire where
 we want you to go, for it
 will be told you, when you
 are ready. ~~to go.~~ Prepare
 your minds and ~~circum-~~
~~stances~~ <circumstances>,
 against that time, for we
 wish to send the gospel to
 Israel. May the Lord
 bless you. Amen. ~~Watt, Rep.~~

**Journal of Discourses
 1:322-27**

poor from the nations by
 scores of thousands instead
 of by hundreds.

This embraces what I
 wished to lay before the
 Conference upon this point.
 Before the Conference is
 concluded we shall call for
 quite a number of Elders.
 It was anticipated that
 our missionaries would
 have been called at the
 August Conference of this
 year, but we will
 call a considerable number
 this Conference.
 You need not inquire where
 we want you to go, for it
 will be told you when you
 are ready. Prepare
 your mind and
 circumstances
 against that time, for we
 wish to send the Gospel to
 Israel. May the Lord
 bless you. Amen.
 [end of 327]

69. Brigham Young, speech, Salt Lake City, October 6, 1853, Papers of George D. Watt, Church History Library, Salt Lake City (hereafter cited as CHL), transcribed from shorthand by LaJean Purcell Carruth.

70. Start of new paragraph; previous phrase is part of separate paragraph.

71. Middle digit is illegible.

72. 21 written over 20, or vice versa.

73. Watt used () to enclose words spoken from the audience.

74. Throughout this discussion, Brigham Young described two groups of people, those who owed him money when he first arrived in Salt Lake Valley, and those who owed money for their journey to the valley. While transcribing, Watt conflated these two groups and incorrectly changed numbers to fit the situation as he saw it.

75. Brigham Young is apparently referring again to the first group, those who received money prior to the Saints' departure to the valley, not to those who received help under the Perpetual Emigrating Fund. See continued discussion below, which more clearly states that the nonpaying group were those who had received aid before the Saints came to the valley.

76. *Journal of Discourses* reads 8/10; number as written is ambiguous.

77. *Thousands* written over *o*.

78. *Put in it* appears to be wiped out.

79. Brigham Young, speech, Salt Lake City, October 6, 1853, Papers of George D. Watt, CHL, transcription prepared by Silvia Ghosh, Brent L. Carruth, and LaJean Purcell Carruth.

80. *Would not* is written over illegible longhand.

81. *And we* is written over illegible, wiped-out longhand.

82. *The* is written over illegible, wiped-out longhand.

83. *His* is written over illegible, scraped-off longhand.

84. *Of life* is written over illegible, scraped-off longhand.

85. 24 written over 22.

86. Note on manuscript: "no paragraph wanted here." A circle is drawn around this note, and a curved line drawn from the end of this paragraph to the beginning of the next paragraph.

87. *By* is written over illegible longhand.

88. *The* is written over illegible, scraped-off longhand.

89. *Tabernacle* is written over illegible, wiped-out longhand.