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An Analysis of the Speaking Style of Heber C. Kimball: Mormon Leader

James Francis O'Connor

Brigham Young University - Provo

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AN ANALYSIS OF THE SPEAKING STYLE OF
HEBER C. KIMBALL: MORMON LEADER

A Thesis
Presented to the
Department of Communications
Brigham Young University

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

by
James Francis O'Connor

August 1978
This thesis, by James F. O'Connor, is accepted in its present form by the Department of Communications of Brigham Young University as satisfying the thesis requirement for the degree of Master of Arts.

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Chapter 1

INTRODUCTION

On a beautiful summer morning in 1801 Solomon Farnham Kimball cradled his newborn son. During those first sublime moments he may have envisioned this helpless infant as a mighty statesman—clad with the majestic robes of judicial power—or perhaps a sagacious scholar of international acclaim. Or he may have featured this child as the most valiant of military leaders, destined to protect the young republic from the foes of tyranny and oppression.

Surely this humble blacksmith in Sheldon, Vermont, did not in his most exalted dreams see his child as a prophet of God, an holy apostle of Jesus Christ. Even the most imperious father could not have imagined what lay in store for Heber Chase Kimball. Many years later Hyrum Smith prophesied this concerning Heber:

You shall be blest with a fullness and shall be not one whit behind the chiefest. As an Apostle, you shall stand in the presence of God to judge the people: and as a prophet you shall attain to the honor of the three [First Presidency].¹

Heber Chase Kimball was one of the great Mormon orators of the Nineteenth Century. Along with the gifts of the spirit, Heber possessed a prodigious rhetorical skill: such that thousands who heard him were persuaded to change their pattern of living.\(^2\)

**Statement of the Problem**

Rhetorical scholars are constantly seeking to answer several questions. Among these is how language can be structured and delivered in such a way as to induce action on the part of the listeners. Rhetoricians consider what elements of the speaker, the situation, and the message work on the audience to produce change.

How was Adolf Hitler able to manipulate thousands to believe and to accept his perverted philosophies? In contrast, how did Jesus present his philosophy in such a way as to inspire millions of people who significantly modified their life styles, often making incredible sacrifices of property and even life itself.

In this elusive search for the properties of the rhetorical situation, Heber C. Kimball has been overlooked as a potential source of added insight. Thus, the question to be answered in this study is: How does Heber C. Kimball's speaking style compare to selected

standards of effective speaking style? Moreover, what can be learned about effective speaking style by studying events in his life that might have influenced his speaking.

Significance of the Study

One type of oratory is homiletics. This area deals with speaking from the pulpit and is replete with criticism and scholarly analysis. The obvious question is: what justification is there for any further investigation in this area? In the case of Heber C. Kimball the answer is "impact." Few LDS sermonizers,\(^3\) and even fewer sectarian ministers, produced as profound an impact upon their audiences as did Heber C. Kimball.

For example, in 1837 Heber and three other missionaries of the newly organized Church of Jesus Christ of Latter-day Saints were sent on a mission to the British Isles. In a matter of eight months, two thousand English citizens joined the Church. Fifteen hundred were converted and baptized as a result of the preaching of Heber C. Kimball alone.\(^4\) Biographical and historical accounts of this missionary effort in England clearly indicate that all four missionaries spent approximately the same amount of time preaching the same

\(^3\)LDS and "Mormon" as used in this thesis mean The Church of Jesus Christ of Latter-day Saints or its members.

subject matter to relatively equal audiences.\textsuperscript{5} Inasmuch as Heber's preaching resulted in the conversion of three times as many individuals as the remaining three missionaries combined, it appears evident that a uniqueness existed in the rhetorical ability of Heber C. Kimball. This could also be implied from the success that Heber C. Kimball had in converting people who belonged to congregations that were led by sectarian preachers renowned for their pulpit eloquence.\textsuperscript{6}

Further evidence for the significance of this study is found in the volume of recorded public speeches delivered by Heber C. Kimball. Many were given while he was a member of the First Presidency of The Church of Jesus Christ of Latter-day Saints and while serving as lieutenant-governor of the provisional State of Deseret.\textsuperscript{7}

Affiliation with Heber C. Kimball in this setting spawned the following statement by Wm. H. Beard, Esq.:

\begin{quote}
As a statesman he could have been an honor to the republic, and had it not been for his unpopular faith he could have filled almost any position in life to which humanity aspires.\textsuperscript{8}
\end{quote}

\begin{flushright}
\textsuperscript{5}Ibid., pp. 113-199. \hspace{1em} \textsuperscript{6}Ibid., p. 149.
\textsuperscript{7}Ibid., p. 373. \hspace{1em} \textsuperscript{8}Ibid., p. 516.
\end{flushright}
The significance of the study is further compounded by the awareness of the striking dichotomy that Heber C. Kimball, though profoundly successful in the rhetorical situation, was said by many to be significantly lacking in language skills and polished delivery. Orson F. Whitney expressed it this way:

A grammar school was opened in Kirtland . . ., taught by Sidney Rigdon and William E. McLellin . . . Some of them were very apt pupils and made rapid headway. Heber's progress, however, was only moderate. Grammar, as a study, afforded him little delight. The mysteries of syntax seemed to elude his mental grasp, . . . the technicalities of his mother tongue nevertheless seemed to baffle him . . . many excelled him in speaking . . .

This seeming contradiction alone is justification for a thorough rhetorical investigation. Yet, the contradiction does not end here. During a conference address, Brigham Young said that Heber C. Kimball was very careless in the use of language. He became quite specific in his criticism of Heber's language ability:

Brother Heber is very full of comparisons; and I will liken brother Heber's language to the conduct of some of this people. He talks just as ideas happen to come into his mind; and some of the people act just as it happens at the moment, not thinking what they do. And yet their desire is to do right; and the greatest faults that most of them see in each other arise through weakness and ignorance, and not through an evil design. They desire to do right just as brother Heber desires to talk as straight as a line; but he has so long been in the

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9Ibid., p. 70.
habit of making his own dictionary and using his words out of it, that it would be difficult for him to change his style now.\textsuperscript{10}

Interestingly, just one month previous President Young said this concerning Heber's language:

\begin{quote}
I can say furthermore that you cannot, the best of you, beat brother Kimball's language. You may call up the college bred man, and he cannot beat it.\textsuperscript{11}
\end{quote}

A contradiction is likewise perceived with Orson F. Whitney's comment:

\begin{quote}
A lover of choice language, he was, and, when loftily inspired, a user of much that was beautiful and sublime. A never-failing fountain of poetic thought and imagery . . . His inspired utterances, . . . were like oracles and decrees of fate.\textsuperscript{12}
\end{quote}

A rhetorical analysis could hopefully resolve these dissimilarities. However, ultimate justification must rest on impact. The impact that Heber C. Kimball had on large masses of people as a missionary, as an ecclesiastical leader, and as a patriotic citizen provide absolute justification for this study.

\textbf{Scope of the Study}

A few comments to establish a point of departure for this study may be helpful. Thonssen and Baird

\textsuperscript{10}Brigham Young et al., \textit{Journal of Discourses} (London: William Budge et al., 1854-86), V, 256.

\textsuperscript{11}Brigham Young, \textit{Journal of Discourses}, V, p. 97.

\textsuperscript{12}Orson F. Whitney, \textit{Life of Heber C. Kimball}, p. 70.
contend that rhetorical criticism is a humanistic enterprise. It is concerned with "analysis of the free choices men make in adapting the spoken word to practical problems." The broad province of rhetorical criticism is well expressed by these two scholars in this fashion:

Rhetorical criticism contains both a process or method and a judgment. It involves, first, a process by which unsupported individual preference moves toward rationally determined choice. This results from a composite of judgments, not only in rhetoric, but in related fields--particularly history, philosophy, logic, linguistics, ethics, psychology, and aesthetics. In the second place, rhetorical criticism declares a conviction. It seeks an answer to the question: To what extent, and through what resources of rhetorical craftsmanship, did the speaker achieve the end--immediate or delayed--which he sought? By applying appropriate standards which derive from the interaction of subject, speaker, audience, and occasion, the critic assesses the effect of speeches upon particular audiences and, finally, upon society.

An important consideration at this point is the function of rhetorical criticism. Again we turn to Thonssen and Baird, who provide us with four major functions of rhetorical criticism:

   (1) It helps to clarify and define the theoretical basis of public address. (2) Rhetorical criticism helps to set up a standard of excellence. (3) Rhetorical criticism helps to interpret the function of oral communication in society. (4) As a field of scholarly inquiry, rhetorical criticism

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indicates the limits of present knowledge in the field of public speaking.\textsuperscript{15}

In addition to these, there is an ultimate goal that all honest critics must strive for in their assessments of the speech. Rhetorical criticism by nature requires that the critic operate within a system of values.\textsuperscript{16} Conclusions must be made despite the fact that all of the information surrounding the rhetorical situation cannot be obtained. Thus, value judgments must be based upon reliable data. The significance of this challenge is further magnified when evaluating Mormon orators because of the deep metaphysical foundation not only permeating their discourse but their entire culture as well. Thus a certain amount of subjectivity in this evaluation is essential. For as Thonsson and Baird assert, "The ultimate goal of criticism is the realization of the truth."\textsuperscript{17} They hasten to add that this must be accomplished while maintaining responsibility of statement.

These authors categorize the criticism of speeches under four main headings, none of which are mutually exclusive. These types are (1) the impressionistic criticism of speeches. This method is the least scientific of all. It is based on judgments arrived

\textsuperscript{15}Ibid., pp. 23-24. \textsuperscript{16}Ibid., p. 25. \textsuperscript{17}Ibid.
at by personal preference and predisposition. (2) The analytic method requires "exhaustive structural analysis of the text." This may take the form of word counts, classification of arguments, etc. This method analyzes the speech independent of the social setting. (3) The third type is the synthetic criticism. Here the critic extends on the analytic method by attempting to reconstruct the social setting as much as possible. However, he does not interpret his results. (4) The last type of criticism is called the judicial. Thonssen and Baird describe its functions:

It combines the aims of analytic and synthetic inquiry with the all-important element of evaluation and interpretation of results. Thus it reconstructs a speech situation with fidelity to fact; it examines this situation carefully in the light of the interaction of speaker, audience, subject, and occasion; it interprets the data with an eye to determining the effect of the speech; it formulates a judgment in the light of the philosophical-historical-literary-logical-ethical constituents of the inquiry; and it appraises the entire event by assigning it comparative rank in the total enterprise of speaking.18

This thesis will endeavor to employ the judicial type of criticism. However, the constituents of this criticism will be delimited to evaluations relative to the speaker's style.

Three speeches were selected for an analysis of the speaking style of Heber C. Kimball. Most of the

18Lester Thonsson, Speech Criticism, p. 21.
Apostle's speeches are contained in *The Journal of Discourses*¹⁹ and *The Journal History of the Church of Jesus Christ of Latter-day Saints.*²⁰ Neither source provides any of Heber C. Kimball's discourses prior to the Salt Lake period (1847). The writer decided that, for the purpose of maintaining external validity, *The Journal of Discourses* would be the sole source of the speech manuscripts. The three speeches were selected using a table of random numbers.

The first speech was an address dealing with the existence of good and evil spirits, and holy angels. It was delivered in the Salt Lake City Tabernacle on March 2, 1856. The second speech was on organization, the destruction of Zion's enemies, and oneness of spirit in the priesthood. This speech was delivered in the Bowery in Salt Lake City, Utah, on August 2, 1857. The last speech to be evaluated consisted of remarks made by President Heber C. Kimball at Centerville, Utah, on Sunday, February 19, 1865. This was three years prior to his death. The speech dealt with the necessity of

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²⁰Heber C. Kimball, ed. *et al.*, "Journal History of the Church of Jesus Christ of Latter-day Saints," unpublished record of the activities of the Church, 1850 to present, Church Historian's Office, Salt Lake City, Utah.
faithfulness on the part of the saints, practicing what
the saints teach, and the blessings received through the
exercise of faith.

Procedure

It is essential that the critic be familiar with
the historical perspectives surrounding the rhetorical
situation. Thonssen and Baird point this out:

In many respects the most important constituent
of the rhetorical judgment is historical. It is a
truism that speeches are meaningful only when
examined in the social settings of which they are
a part. Yet that important fact must be emphasized
because it constitutes the core of any satisfactory
method of rhetorical analysis. Any event, and a
speech is a social event, must be examined in
perspective; it must be viewed from afar as well
as from the nearest point of vantage, if its full
significance is to be understood.21

They continue by asserting that the historical perspec-
tive is vital if the criticism is to be deemed valid.

The rhetorical judgment, then, contains
historical constituents because it requires the
reconstruction of setting. The critic must, in
effect, put on the garment of the past if he
would understand fully the forces that shaped a
speaker's thinking, the circumstances that
prompted a particular speech, and the conditions
that modified or determined the outcome of the
address.22

Thus chapter two of this thesis will consider the event-
ful life of Heber C. Kimball and the impact these

21Lester Thonsson, Speech Criticism, p. 13.
biographical events had upon his speaking and oratory. Chapter three will operationally define style and establish the methods of analysis and evaluation for the selected speeches. Chapter four will present the historical setting of each oration along with the analysis, evaluations and conclusions. Chapter five will contain the summary and conclusion. The critic will review the problem and method, present broad general conclusions, along with specific conclusions on the speaking style of Heber C. Kimball. This chapter will also contain recommendations for further study.

Specifically, this thesis will analyze three selected speeches of Heber C. Kimball using seven characteristics of style. As defined by Wilson and Arnold, these include: accuracy, clarity, propriety, economy, striking quality, liveliness and force.\(^{23}\)

**Review of the Literature**

A careful examination of Knower's Index to theses in Speech Monographs indicated no previous

analysis of Heber C. Kimball's public speaking. However, the index does give reference to several studies concerning Mormon orators. Included among these are George Q. Cannon, George A. Smith, Orson Pratt, Brigham H. Roberts, Brigham Young, and Joseph Smith.

The Harold B. Lee Library features a current card catalog listing all theses and dissertations accomplished at Utah universities. A search of this resource revealed that no previous analysis has been done on Heber C. Kimball's speaking. However, there are several studies of other Mormon orators included in the catalog which is more current than the Knower's Index (1969). Among those studied are such orators as Matthew Cowley, Hugh B. Brown, J. Reuben Clark, and Charles W. Penrose. Many of these theses were helpful as models for technique. In addition, they provided vast amounts of historical and cultural information for this study.

There were two unpublished theses of particular importance to the critic. Kenneth Mann accomplished an Analysis of the Speech Style of Jefferson Davis. This


25See bibliography, "Unpublished Theses and Dissertations."

thesis provided an outstanding model for the evaluation of speeches according to the seven characteristics of Wilson and Arnold. The second thesis was a study of the Speaking Style of Charles W. Penrose.\textsuperscript{27} This thesis was quite helpful as a model for the criticism of Mormon orators.

The primary source for the criteria of style was Wilson and Arnold's \textit{Public Speaking As A Liberal Art}.\textsuperscript{28} This book covers style extensively in chapter nine, and it provides excellent historical background on the canons of style in the appendix. Yet another major source for the critical dimension of this thesis was Thonssen and Baird's \textit{Speech Criticism}.\textsuperscript{29} This book was a major source of insight not only on style but on rhetorical criticism in general.

Other works that have been extremely helpful include Lane Cooper's translation of Aristotle's \textit{Rhetoric}.\textsuperscript{30} This book is a standard in the field of


criticism and provides the critic with deep insights into the nature of oratory. Of particular importance to this study is book III of the Rhetoric, which discusses in detail the Aristotelian counterpart of style, elocucio. R. C. Jebb's classic work, The Attic Orators, also proved quite helpful. It is a very analytical and scholarly criticism of the ten greatest Greek orators. Volume I was particularly useful. Linkugel, Allen and Johannesen's Contemporary American Speeches is a superb model of contemporary speech analysis. Longinus' On the Sublime and Demetrius' treatise On Style, though difficult, were inspiring and informative--particularly on the linguistic elements of style. Plato's dialogues, the


Gorgias\textsuperscript{35} and Phaedrus\textsuperscript{36} were useful. The Gorgias moralizes and soundly debunks the field of rhetoric as having no axiological parameters. The Phaedrus defines the elements necessary for "good rhetoric" to occur. This type of a view is rather uncommon today and the literature certainly does not abound with studies that suggest a moral or value related aspect to rhetoric.

Irving J. Lee gave an excellent speech at a convention of the Speech Association of America entitled "Four Ways of Looking at a Speech."\textsuperscript{37} His presentation suggested dozens of factors that should be considered if the critic is to be thorough in his analysis. Albert J. Croft's journal article on "The Functions of Rhetorical Criticism" was also quite helpful in relation to the value of rhetorical criticism.\textsuperscript{38} Jeffery Auer offered


containing Heber's speeches are *The Journal of Discourses* and *The Journal History of The Church of Jesus Christ of Latter-day Saints.*

The primary biographical source of Heber C. Kimball was *The Life of Heber C. Kimball* by his grandson Orson F. Whitney. This book, though obviously slanted, was an extremely thorough presentation of the Apostle's life. The major focus of the book was with Heber C. Kimball's life after he joined the Church, with added emphasis placed on his missionary experiences. Heber C. Kimball himself kept a personal journal, dealing primarily with his conversion and missionary efforts. This journal was published in 1840 by R. B. Thompson in the hopes of encouraging recent converts. The journal was a source of profound insight into the character of the Apostle as well as a source of inspiration. Other significant biographical sources include *The Latter-day Saint*.

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46 Heber C. Kimball, "Journal History of the Church of Jesus Christ of Latter-day Saints."

47 Whitney, pp. 1-481.

Saint Biographical Encyclopedia49 by Andrew Jensen, and Frank Esshon's Pioneers and Prominent Men of Utah.50 These books provided sketches and anecdotes from Heber's life, in addition to pertinent biographical and historical information. Preston Nibley's Stalwarts of Mormonism,51 Lawrence Flake's Mighty Men of Zion52 and Melvin R. Brooks' LDS Reference Encyclopedia53 were also helpful in this respect. In addition, Davis Brittan's Guide to Mormon Diaries and Autobiographies54 was very helpful in locating some of the more obscure biographical material, including various manuscripts and microfilms, along with some letters and missionary tracts.

52Lawrence R. Flake, Mighty Men of Zion (Salt Lake City, Utah: Deseret Book Company, 1974), pp. 80-84.
Chapter 2

DEVELOPMENT OF THE MAN:
HEBER C. KIMBALL

In the preface to the second edition of *The Life of Heber C. Kimball*, President Spencer W. Kimball—the current President and Prophet of The Church of Jesus Christ of Latter-day Saints and grandson of Heber C. Kimball—paid tribute to his grandfather by summarizing what others have said of the Apostle. President Kimball concluded by stressing the price paid for such honor.

He was spoken of as one of the greatest men of this age; as the "peacemaker" by the Prophet Joseph Smith; as one of the greatest missionaries of modern days; as a prophet, perhaps second only to Joseph Smith himself; as one "of as much integrity as any man who ever lived upon the earth;" as one of the few who remained ever loyal to the Prophet and his people through difficult times. These great tributes came to him not by chance. He lived a life of self-control, of devotion, of sacrifice, of hardship, and of faithful adherence to a great cause.¹

A penetrating view of Heber C. Kimball's life will help us to appreciate more fully the depth of such an eloquent tribute. But, perhaps more importantly, as suggested by Thonssen and Baird: "The speaking accomplishments of a public figure are often interwoven with

the story of his life."\(^2\) We must understand the man if we are to understand fully the communication. McLuhan's oft quoted maxim "the medium is the message"\(^3\) certainly applies to the rhetorical situation. Thonssen and Baird further contend: "Speeches occur in social settings. Consequently, their interpretation and criticism must stem from a knowledge of the forces and conditions operative in the social situation at the particular time."\(^4\)

It is in the hope of isolating the significant characteristics of the man, and the societal forces that shaped him, that this chapter is presented. Thonssen and Baird declare that the critic is engaged in an "exploratory venture." They explain:

... he seeks to make an ordered whole of events having an infinity of interrelationships. Philosophically, therefore, he must concern himself with the factors of causation in the social medium. Criticism deals not alone with the facts of a special subject, but with those of the related subjects as well. It formulates from these many data a principle of explanation having "universal" significance.\(^5\)

Thus, if the critic is to obtain any reasonable degree of objectivity in the evaluation of a speaker's


\(^4\)Thonssen and Baird, p. 10.

\(^5\)Ibid.
style, he must first establish himself as empathic. The critic must be in tune with the man and the factors that make him unique. The attainment of these virtues is the goal of Chapter 2.

This chapter will be developed in five phases. The first phase will discuss the early years of Heber C. Kimball. Phase two will be concerned with Heber's quest for truth. Phase three will discuss the years that Heber spent with Joseph Smith. The fourth phase will focus on the eventful years with Brigham Young in the Provisional State of Deseret. The final phase will discuss the speaking and oratory of Heber C. Kimball.

Early Years

Heber Chase Kimball was born on June 14, 1801. His birth place was the town of Sheldon, Franklin County, Vermont. He was the fourth child and second son in a family of seven. His father's name was Solomon Farnham Kimball, a native of Massachusetts, where he was born in the year 1770. Solomon was said to be a man of good moral character, though he professed no religion. His wife's maiden name was Anna Spaulding. She was a strict Presbyterian. The Kimballs were of English decent. Heber derived his given name from Judge Chase, by whom his father was reared as a boy.  

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6 Whitney, p. 3.
In February, 1811, the Kimballs left Vermont out of economic necessity. The family settled in West Bloomfield, Ontario County, New York. It was a move of five hundred miles.7

Heber received a limited amount of schooling from his fifth to his fourteenth year. The quality of this training was said to be quite poor. Evidently, Heber was not scholastically minded at the time. His grandson Orson F. Whitney explains: "He was not an ardent lover of books, but drew his lessons from life and nature in all their multiplied and varied phases."8

At the age of fourteen Heber was put to work in his father's blacksmith shop. When he was nineteen, Heber was forced to rely on his own resources as a result of his father's further economic setbacks. Heber graphically speaks of his early hardships:

At this time, I saw some days of sorrow; my heart was troubled, and I suffered much in consequence of fear, bashfulness and timidity. I found myself cast abroad upon the world, without a friend to console my grief. In these heart-aching hours I suffered much for want of food and the comforts of life, and many times went two or three days without food to eat, being bashful and not daring to ask for it.9

It was some time, but Heber at last found relief from this pathetic condition.

7Ibid., p. 4. 8Ibid., p. 6. 9Ibid., p. 7.
After I had spent several weeks in the manner before stated, my oldest brother, Charles, hearing of my condition, offered to teach me the potter's trade. I immediately accepted the offer and continued with him until I was twenty-one. 10

They moved into the town of Mendon, Monroe County, New York—about six miles north of Bloomfield—where they again established the potter's business. Shortly afterwards Heber purchased his brother's business and prospered for upwards of ten years.

Not many months after moving to Mendon, Heber met Vilate Murry while on business in the town of Victor. On the 7th of November, 1822 the two were married. 11

Heber, now past twenty-one, was evidently a striking man. Orson F. Whitney describes him:

Heber . . . Tall and powerful of frame, with piercing black eyes that seemed to read one through, and before whose searching gaze the guilty could not choose but quail, he moved with a stateliness and majesty all his own, as far removed from haughtiness and vain pride, as he was from the sphere of the upstart who mistakes scorn for dignity, and an overbearing manner as an evidence of gentle blood. 12

Heber was also a Free Mason. In 1823 he received the first three degrees of Masonry, and had petitioned for the degrees up to Royal Arch. The petition was

10 Whitney, p. 7.


12 Whitney, p. 9.
granted but persecution against the Masons in that area was intense and subsequently the petition was not acted upon.

Heber continued to prosper, working in his pottery business during the summer months and at his forge during the winter. His biographer records, "He purchased land, built houses, planted orchards, and otherwise situated himself to live comfortably." In the spring of 1825 Heber invited his father (now a widower) to live with him in Mendon. Solomon survived his wife a little over a year when he, too, passed away.

The Quest for Truth

Heber was said to have a religious temperament, and thus spent many years searching for a Christian sect that would fill his spiritual depths. In his own words:

From the time I was twelve years old I had many serious thoughts and strong desires to obtain a knowledge of salvation, but not finding anyone who could teach me the things of God, I did not embrace any principles of doctrine, but endeavored to live a moral life. The priests would tell me to believe in the Lord Jesus Christ, but never would tell me what to do to be saved, and thus left me almost in despair.

During the time Heber lived in Mendon he mostly attended the meetings of the Baptist Church and was often invited to seek membership with them. Heber further states:

I received many pressing invitations to unite with different sects, but did not see fit to comply with their desires until a revival took place in our neighborhood. I had passed through several of their protracted meetings and had been many times upon the anxious bench to seek relief from the "bands of sin and death." But no relief could I find until the meetings were passed by.  

At this time Heber concluded that he would join the Baptist Church. Though not in accord with all of its teachings, Heber found the Baptist faith the most correct according to the Bible. This was perhaps because of the stress placed on baptism by emersion.  

Prior to this commitment Heber had recorded a truly profound experience. "It was the eventful night of September 22, 1827" says Heber C. Kimball,  

I had retired to bed, when John P. Greene, who was living within a hundred steps of my house, came and waked me up, calling upon me to come out and behold the scenery in the heavens. I woke up and called my wife and Sister Fanny Young (sister to Brigham Young), who was living with us, and we went out-of-doors.  

It was one of the most beautiful starlight nights, so clear that we could see to pick up a pin. We looked to the eastern horizon, and beheld a white smoke arise toward the heavens; as it ascended it formed itself into a belt, and made a noise like the sound of a mighty wind, and continued southwest, forming a regular bow dipping in the western horizon. After the bow had formed, it began to widen out and grow clear and transparent, of a bluish cast; it grew wide enough to contain twelve men abreast.  

16Whitney, p. 15.  

17Andrew Jensen, LDS Biographical Encyclopedia (Salt Lake City, Utah: Publishers Press, 1971), p. 34.  

This incredible episode takes on even greater magnitude, as Heber vividly describes it.

In this bow an army moved, commencing from the east and marching to the west; they continued marching until they reached the western horizon. They moved in platoons, and walked so close that the rear ranks trod in the steps of their file leaders, until the whole bow was literally crowded with soldiers. We could distinctly see the muskets, bayonets and knapsacks of the men, who wore caps and feathers like those used by the American soldiers in the last war with Britain; and also saw their officers with their swords and equipage, and the clashing and jingling of their implements of war, and could discover the forms and features of the men. The most profound order existed throughout the entire army; when the foremost man stepped, every man stepped at the same time; I could hear the steps. When the front rank reached the western horizon a battle ensued, as we could distinctly hear the report of arms and the rush.

No man could judge of my feelings when I beheld that army of men, as plainly as ever I saw armies of men in the flesh; it seemed as though every hair of my head was alive. This scenery we gazed upon for hours, until it began to disappear.19

It was some years later, after Heber became acquainted with Mormonism, that he learned an important fact about this vision. It took place the night that Joseph Smith received the golden plates containing the Book of Mormon from the angel Moroni.20

In the late fall or early winter of 1831, about three weeks after Heber and his wife had joined the Baptist Church, five Elders of the newly organized

19Brooks, p. 246.
20Ibid.
Church of Jesus Christ of Latter-day Saints came from Pennsylvania to Victor, five miles from Mendon. They lodged at the home of Phineas A. Young. Upon hearing of these men Heber felt prompted to visit them. He concluded, "For the first time I heard the fullness of the everlasting gospel."21

It was while Heber was living in Mendon that he established an intimate relationship with Brigham Young. Now the two of them received this new message gladly and boldly testified of its divinity. Shortly after meeting the Elders, Heber experienced his own day of Pentecost. He recorded this beautiful manifestation:

On one occasion, Father John Young, Brigham Young, Joseph Young and myself had come together to get up some wood for Phineas H. Young. While we were thus engaged we were pondering upon those things which had been told us by the Elders, and upon the saints gathering to Zion, when the glory of God shone upon us, and we saw the gathering of the saints to Zion, and the glory that would rest upon them; and many more things connected with that great event, such as the sufferings and persecutions that would come upon the people of God, and the calamities and judgments that would come upon the world.22

This experience had no small impact on Heber. Accordingly, he proposed a journey to Pennsylvania. Thus, in January of 1832 Heber--along with Brigham and Phineas Young--traveled to the Columbia Branch in Bradford County (the branch from which the Elders came). They stayed

21 Whitney, p. 18.
22 Ibid., p. 19.
about six days, attending church functions, meeting members, and learning more of the Church's mission. The men returned home rejoicing and bearing testimony of the work as occasion permitted.  

The following spring Heber C. Kimball, Brigham Young and twenty-eight other residents of Mendon were baptized when one of the former Latter-day Saint missionaries returned to the area. This was a sublime experience for Heber as he records:

Under the ordinances of baptism and the laying on of hands, I received the Holy Ghost, as the disciples did in ancient days, which was like a consuming fire. I felt as though I sat at the feet of Jesus, and was clothed in my right mind, although the people called me crazy.  

Heber retells of further blessings that accompanied this long enduring experience.

I continued in this way for many months, and it seemed as though my body would consume away; at the same time the scriptures were unfolded to my mind in such a wonderful manner that it appeared to me, at times, as if I had formerly been familiar with them.  

As a result of aligning himself with such an unpopular religion, some rather serious opposition entered into Heber's life. Many of Heber's former friends turned against him. His creditors combined to

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25 Jensen, p. 35.
destroy him. In one week five executions of indebtedness were taken out against him. But, thanks to Heber's brother Solomon and some friends within the church, he obtained the money to meet his liabilities. Thus, none of his property was sold at auction.  

Heber spent the next few weeks teaching the gospel along with Brigham Young and other zealous members in the region round about Mendon. They had little success. However, another change of scene was in store for Heber as he planned to visit Kirtland. At that time it was the heart of the Church and home of the Prophet Joseph Smith.  

The Years with Joseph

Late in October or early in November of 1832 Heber C. Kimball, with Brigham and Joseph Young, arrived in Kirtland. Heber describes his first meeting with Joseph:

We saw brother Joseph Smith and had a glorious time; during which Brother Brigham spoke in tongues before Joseph, this being the first time he had heard anyone speak in tongues. He rose up and testified that the gift was from God, and then the gift fell upon him and he spoke in tongues himself. He afterwards declared it was the pure, or Adamic language that he spoke. Soon after this the gift of tongues commenced in the Church at Kirtland generally. We had a precious season and returned with a blessing in our souls.  

26Whitney, p. 23.  
27Ibid., p. 27.  
28Ibid., pp. 28-29.
This was the beginning of a very close and unwavering relationship between Heber and Joseph. Indeed, Joseph Smith was later to say that of the original Twelve Apostles, Heber C. Kimball and Brigham Young were the only two that "never lifted their heels against me."29 Heber's grandson Orson F. Whitney describes the newly established bond of friendship most eloquently:

As to Heber, the heart of Joseph was at once knit with his, in friendship like unto that of David and Jonathan. This feeling of brotherly love, like a golden chain, uniting these two noble souls, was destined to endure unbroken through time and eternity.30

In the fall of 1833 Heber disposed of his possessions in Mendon and moved his family to Kirtland. Heber was the only one of his father's household to join the Church.

Brigham Young, a carpenter and painter by trade, built Heber's house in Kirtland. Here, Heber lived amidst raging persecution until May of 1834. At this time Heber was to embark on the journey known as Zion's Camp. The stress and emotion surrounding his departure can be partially appreciated by reading his own account.

We started on the 5th of May, and truly this was a solemn morning to me. I took leave of my wife and children and friends, not knowing whether I would see them again in the flesh, as myself and brethren

29 Jensen, p. 36.
30 Whitney, p. 28.
were threatened both in that country and in Missouri by enemies, that they would destroy us and exterminate us from the land.\(^{31}\)

Shortly after his return from Zion's Camp Heber was chosen as one of the Twelve Apostles. Heber was third in apostolic succession after Lyman E. Johnson and Brigham Young. The blessing Heber received as he was ordained is of interest to this study and is related in part below.

Heber C. Kimball shall . . . receive visions, the ministration of angels, and hear their voices, and even come into the presence of God. That many millions may be converted by his instrumentality, . . . and that he shall have boldness of speech before the nations, and great power.\(^{32}\)

One year later Heber left on his first mission, traveling the eastern states and upper Canada. The mission was a successful experience for Heber. However, when he returned to Kirtland the spirit of discord and apostacy was everywhere evident, even among the Church's hierarchy. In May of 1836 Heber inquired of the prophet as to whether he should attend school or go on another mission. The choice was left to him, and Heber left on a mission to New York.

While Heber was on his mission, contention and strife continued to grow within the Church. This time it was centered in land speculation. The financial

\(^{31}\) Whitney, p. 40.

\(^{32}\) Ibid., p. 72.
crash of 1837 took its toll on the newly prosperous Church members. Many were financially crushed. The spirit of apostasy at this point overwhelmed the members in Kirtland. Joseph was considered by many of his closest friends as a fallen prophet.\(^\text{33}\)

At this time of crisis, Heber C. Kimball was chosen as the instrument to provide relief. He was called upon to open the first foreign mission. Heber was to travel to England and bring, as it were, new blood into the Church. Heber was terrified at this prospect, evidenced in his exclamation:

> Oh Lord, I am a man of stammering tongue and altogether unfit for such a work; how can I go to preach in that land, which is so famed throughout Christendom for learning, knowledge and piety; the nursery of religion; and to a people whose intelligence is proverbial!\(^\text{34}\)

But, Heber's unyielding dedication to the Prophet and the Church is easily perceived when we consider the following:

> However, all these considerations did not deter me from the path of duty; the moment I understood the will of my Heavenly Father, I felt a determination to go at all hazards, believing that He would support me by His almighty power, and endow me with every qualification that I needed; and although my family was dear to me, and I should have to leave them almost destitute, I felt that the cause of truth, the Gospel of Christ, outweighed every other consideration.\(^\text{35}\)

\(^{33}\)Whitney, p. 98.  
\(^{34}\)Ibid., p. 104.  
\(^{35}\)Ibid.
Just prior to Heber's departure, he was stricken—while chopping wood—with a "stitch" in his back. Heber suffered the most excruciating pain with every movement. However, the Apostle's dedication was further reinforced by the miraculous healing of this malady, through the instrumentality of Joseph Smith.36

On January 12, 1837, Heber left for England in company with Orson Hyde, Willard Richards, and Joseph Fielding. The Elders went on board the new packet ship Garrick. They began their voyage on the morning of July 1, 1837. After the ship's voyage of nineteen days, Heber and company arrived at Liverpool and soon began their preaching efforts.37

Heber C. Kimball was a prophetic man and was continually blessed for his dedication by repeated visions and other profound manifestations of the spirit. One truly remarkable and unforgettable experience is related here:

I was struck with great force by some invisible power, and fell senseless to the floor. The first thing I recollected was being supported by Elders Hyde and Richards, who were praying for me: ... Elders Hyde and Richards then assisted me to get on the bed, but my agony was so great I could not endure it, and I arose, bowed my knees and prayed. I then arose and sat up on the bed, when a vision was opened to our minds and we could distinctly see the evil spirits, who foamed and gnashed their teeth at us.38

36Whitney, p. 106.
37Ibid., p. 113.  38Ibid., p. 130.
This evil manifestation, while horrifying to behold, taught Heber a great lesson concerning the nature of evil spirits and gave him a keen understanding of the unseen world. Heber continues with his graphic description:

We gazed upon them an hour and a half. . . . Space appeared before us and we saw the devils coming in legions, with their leaders, who came within a few feet of us. They came towards us like armies rushing to battle. They appeared to be men of full stature, possessing every form and feature of men in the flesh, who were angry and desperate; and I shall never forget the vindictive malignity depicted on their countenances as they looked me in the eye; and any attempt to paint the scene which then presented itself, or portray their malice and enmity, would be vain. I perspired exceedingly, my clothes becoming as wet as if I had been taken out of the river. I felt excessive pain, and was in the greatest distress for some time, I cannot even look back on the scene without feelings of horror; yet by it I learned the power of the adversary, his enmity against the servants of God, and got some understanding of the invisible world. We distinctly heard those spirits talk and express their wrath and hellish designs against us. However, the Lord delivered us from them, and blessed us exceedingly that day.39

Miracles and the most profound manifestations of godly power continually accompanied the other missionaries as well. As a result many of the English were strengthened in their faith and aligned themselves with the Church. Heber’s preaching had a great deal of emotional impact. He recounts:

. . . I preached to an overflowing congregation on the principles of salvation. I likewise preached

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39 Whitney, p. 130.
in the afternoon and evening, and they seemed to manifest great interest in the things which I laid before them. Nearly the whole congregation were in tears. On yet another occasion Heber records:

... I spoke briefly on the first principles of the Gospel. During the services the congregation was overjoyed, tears ran down their cheeks, and the minister could not refrain from frequently clapping his hands for joy, while in the meeting.

The work continued in this manner for eight months. During this period two thousand were baptized. Heber C. Kimball himself had converted fifteen hundred of these new members. The Elders continued for two more months and then embarked for home on the 20th of April 1838. After an absence of eleven months and nine days Heber arrived at Kirtland.

The Apostle remained steadfast during a period of tremendous persecutions and continually preached and exhorted adherence to the doctrines of the Church. By virtue of his preaching, many of the dissidents and apostates in Kirtland were persuaded to reconcile themselves to the Church. Continually during this period of great trial Heber found an opportunity to exercise his great influence over men. This power of controlling and subduing their passions won for him the title "peacemaker" from the prophet Joseph.

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40 Whitney, p. 140.
41 Ibid., p. 179.
42 Ibid., p. 203.
43 Jensen, p. 36.
But even for a man as valiant to the cause as was Heber, it was a time of anguish and sorrow. It was during the peak of the Missouri persecutions that Heber records a personal revelation from the Lord, designed to strengthen and sustain him during this incredible experience. The closing portion of the revelation relates to Heber's speaking.

. . . Thy tongue shall be unloosed to such a degree that has not entered into thy heart as yet, and the children of men shall believe thy words, and flock to the water, even as they did to my servant John; for thou shalt be great in winning souls to me, for this is thy gift and calling.44

Interestingly, some time later while Heber was living in Nauvoo, a renowned phrenologist came to Nauvoo. He requested the privilege of examining the heads of Joseph Smith and some of the chief Apostles. Some aspects of Heber's "chart" are of interest. Under the major heading of "feelings" and the subheading of "ideality," Dr. Crane declared that Heber had a strong desire to be eloquent. Under the main heading of "perceptives" and the subheading of "language," Heber was told that he possessed "freedom of expression, without fluency or verbosity; no great loquacity."45

It shall be observed later that there was a fraction of reliability to these predictions.46

44 Whitney, p. 247.
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46 This will be discussed in Chapter 4.
Heber was once again called and successfully completed another mission to England, this time in London. But, when Heber returned home he was faced with one of the greatest trials of his life. Joseph told Heber that the Lord required him to give his beloved wife Vilate to Joseph in marriage. Grandson Orson Whitney reported, "The astounding revelation well-nigh paralyzed him. He could hardly believe he had heard aright, yet Joseph was solemnly in earnest." But the integrity and devotion of Heber C. Kimball stood fast.

Three days he fasted and wept and prayed. Then with a broken and bleeding heart, but with soul self-mastered for the sacrifice, he led his darling wife to the Prophet's house and presented her to Joseph.

Joseph wept at this proof of devotion and, embracing Heber, told him that the Lord had proved him, that his faith was as great as Abraham's. Orson concludes:

Then and there the Prophet joined the hands of the devoted pair and by virtue of the sealing power and authority of the holy priesthood, Heber and Vilate Kimball were made husband and wife for all eternity.

The next great trial centered on the issue of plural marriage. Heber suffered greatly over the commandment he received to take another wife, as his love and

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47 Whitney, p. 323.
48 Ibid., p. 324. 49 Ibid.
devotion for Vilate was immeasurable. The situation was further complicated by the fact that not only was Heber to take another wife, but he was commanded not to tell his beloved Vilate he had done so. Heber was commanded three times to enter into the holy order. At last he was told by Joseph that if he did not obey this commandment he would lose his Apostleship and be damned. But, as in the past, Heber weathered this trial also. Vilate saw in vision the glory of celestial marriage and stood faithfully behind Heber in the principle.50

On May 21, 1844, Heber C. Kimball left on his last mission to the Gentiles. It was a unique mission. Heber was called to present to the nation the name of Joseph Smith for the Presidency of the United States. It was while Heber was in Salem, Massachusetts, that he heard the dreadful news of Joseph's assassination.51

When Heber, Brigham, and the others had returned to Nauvoo, the city was torn over who their leader should be. Heber was not; he knew that Brigham Young was the Lord's choice. His biographer records that "just as he had stood by Joseph, he now stood firm at the side of his successor, a pillar of faith and power not to be broken."52

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50 Whitney, p. 325.
51 Ibid., p. 341. 52 Ibid., p. 343.
The Years with Brigham

As a result of a marvelous manifestation of the spirit, Brigham Young was sustained by the majority of the Church members as Joseph's successor. Soon the anti-Mormon forces realized that the Church was not dissolving under the loss of its former prophet. Hence, intensive persecution was again waged against the inhabitants of Nauvoo. The mobs had as their ultimate objective the death of Brigham and Heber. Thus, the two men were forced to spend a great deal of time in seclusion. At last an understanding was reached between the leaders of the Church and the leaders of the anti-Mormon forces. The "agreement" was that the saints were to exodus the city or be exterminated. The departure was accomplished in stages. The first company left Nauvoo in February of 1846. Heber C. Kimball was with that first company when they entered the Salt Lake Valley on the 24th of July 1847. The following few months found Heber engaged in the work of clearing land, planting crops and in every way possible preparing for the massive immigration of the faithful Church members.53

In December of 1847, the First Presidency was for the first time reorganized since the death of Joseph

53 Jensen, p. 37.
Smith. Heber Chase Kimball was sustained as First Counselor to Brigham Young.54

Heber C. Kimball was recognized by many, including Brigham Young, as a great prophet. It was acknowledged that he manifested this gift to a greater extent than any other man in the Church excepting Joseph Smith.55 The period Heber spent in Deseret often found him in the role of prophet.

At this point Heber's responsibilities differed somewhat and his noble character blossomed further. This period in his life was described thus in the Life of Heber C. Kimball:

President Kimball's experience was now more than ever of a mixed and varied character; a natural concomitant of his position as a leader in the settlement of a new country. As first counselor to his chief, and only second to him in influence among the people, we find him taking part and helping to direct in all the important movements affecting the growth and prosperity of Zion.56

Heber was also Lieutenant-Governor of the Provisional State of Deseret, proving that his desire to serve extended to the State as well as the Church. Indeed, Heber's experiences in Deseret reflected an unyielding desire to serve with valiance and determination. Always his heart was toward the welfare of Zion.

54 Brooks, p. 246.
55 Jensen, p. 34.
56 Whitney, p. 393.
On the morning of June 22, 1868, at the age of 67, Heber Chase Kimball--called "the tried and trusted friend of God"--passed peacefully away. His death was a blow to the community, as he was deeply loved. President Brigham Young spoke of the prophet's integrity as follows:

He was a man of as much integrity, I presume, as any man who ever lived on the earth. . . . He has been a man of truth, a man of benevolence, a man that was to be trusted. . . . I would to God that we would all follow him in his example in our faithfulness. . . . I think he has never cursed one of his family; but his heart was full of blessings for them. He has blessed his brethren and sisters and neighbors and friends. His heart was full of blessings; but he was a scourge to the wicked and they feared him.58

Heber's untiring devotion was expressed forcefully by Elder George A. Smith:

Those men who stood side by side with Joseph Smith the Prophet, who bore with him his burdens, and shared his troubles; who stood shoulder to shoulder with President Young, while he faced the storm of apostasy, mob power and organized priest-craft, are rapidly passing away. Brother Kimball was foremost among them. Joseph loved him, and it may be said that Brother Kimball was a Herald of Grace.59

The Deseret News on June 22, 1868, paid this eloquent tribute to the Apostle:

57Whitney, p. 476.


59Ibid., p. 182.
A prince and a great man has this day passed from among us! . . . Like a babe falling into gentle slumber, he passed away. . . A faithful and unflinching servant of God, who had passed through the most severe ordeals with unyielding integrity.\(^{60}\)

**Speaking and Oratory**

By virtue of President Kimball's high calling in the First Presidency, he was required to speak at numerous church conferences and meetings. In addition to this, Heber C. Kimball's missionary experiences and political responsibilities required him to frequently address large audiences. *The Journal History of The Church of Jesus Christ of Latter-day Saints* contains many dozens of his speeches before Church bodies. This is likewise the case in the *Journal of Discourses*.

Heber C. Kimball addressed his audiences on a diversity of doctrinal subjects. Nevertheless, the Apostle strove to teach doctrinal matters from a practical perspective. For example, Heber delivered a speech on the principle of honesty by urging the Saints to be honest with their employers. While delivering a speech on the gospel, Heber related that obedience to its teachings would bring safety from their enemies. In addition, Heber C. Kimball often spoke on the necessity of a grain storage program.

\(^{60}\)Whitney, p. 477.
The Apostle spoke on such other topics as polygamy, Johnson's army, revelation, and the Holy Ghost. His most frequent topic concerned the serious need for the Saints to be obedient to the principles of the gospel. Heber also spoke frequently on repentance and what he referred to as the need for a reformation among Latter-day Saints. Often, President Kimball addressed Church audiences on pertinent political and economical issues. However, he always related these issues to the Church.

Very little has been recorded concerning the perceived speaking ability of Heber C. Kimball by his contemporaries. Brigham Young and Orson F. Whitney recorded the only information obtained. Their dichotomized remarks are detailed in Chapter 1 of this work. For the purposes of this analysis, perhaps the most significant piece of information relative to Heber's speaking and oratory could be drawn from his broad speaking experience. Heber C. Kimball was truly an experienced orator, delivering hundreds of major discourses in his eventful life. Such experience should have resulted in the development of a fairly consistent speaking style. Chapter 4 will attempt to discern the constituents of Heber C. Kimball's speaking style in three selected speeches. Once enumerated, these constituents will be compared between the speeches; then some conclusions will be drawn concerning the consistent elements of Heber C. Kimball's speaking style.
Chapter 3

THE CRITERIA OF STYLE

Because style is the most complicated of the rhetorical canons, the literature is profuse with books and scholarly papers that treat it from every conceivable angle. This places any critic of rhetorical style in an extremely vulnerable position; the critic must not only choose his criteria from scores of potential treatments, he must also justify his selection. As a result, the critic must review as much as possible the various treatments of style through the centuries, isolating those elements that would provide the most valid interpretation of the speeches being assessed.¹

With this in mind, this chapter will first briefly discuss the historical development of style. Secondly, the criteria selected for use in this thesis will be presented. The third portion of this chapter will present the critic's justification for the stylistic criteria to be used. The final portion of

this chapter will contain a delimited outline of the criteria as it will be used for the analysis of the three selected speeches.

**Historical Development of Style**

In ancient Greece the skills and power that were associated with expertise in public speaking (especially forensic speaking) were greatly sought after. Indeed there were many Greek schools of rhetorical training. Gorgias and Isocrates founded two of the larger ones.² The popularity of the subject and the fact that the unethical use of rhetoric was a hot philosophical issue at the time were evidently what inspired Aristotle to take rhetoric apart, attempting to determine the factors that produce persuasion. Thus, although he did not classify himself as a rhetorician, Aristotle wrote *The Rhetoric*--the first major treatment of the classical canons of rhetoric.³

Aristotle accomplished this task by assuming a five-fold division of the art. These divisions are: (1) *inventio*, including the gathering and analysis of potential speaking material; (2) *dispositio*, concerned

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³ Thonssen and Baird, p. 160.
with the arrangement, sequence and movement in the large of the oration; (3) elocutio, concentrating on the dic-
tion, choice of words and their combination in phrases, clauses, and sentences, and the movement in detail;
(4) pronuntiatio, focused on delivery, or "elocution;"
(5) memoria, dealt with the speaker's storage and mastery of his material.4

The third canon--or elocutio--is the Aristotelian term for style, and it is treated with great detail in Book III of The Rhetoric. Interestingly, contemporary critics of speech have maintained Aristotle's conten-
tion that elocutio is closely interrelated with its correlative members.5

Aristotle regarded style as being quite important. In Book III of The Rhetoric, Aristotle asserted that--notwithstanding the importance of argument--how things are said must be given careful consideration. Clarity and liveliness were two qualities that Aristotle felt were essential to the speech. These were to be achieved through the use of metaphors, similes, antithesis, and a variety of other elements. Simply speaking, Aristotle saw style as "the way in which the speaker clothed his ideas with

4Thonssen and Baird, p. 85.

5Ibid.
language."6 Plato, an outspoken critic of rhetoric, defined style according to the correctness of one's diction.7

The Romans were concerned with rhetorical style in the sense of discovering possible maneuvers rather than determining what they were and why they were effective.8 A similar method was employed by Gorgias of Leontini and was soundly debunked by Plato as a non-scrupulous form of "knackery."9 Nevertheless, this concept of style was developed to its repletion by the Romans.

It is important to emphasize here that the Attic or Greek style of oratory was characterized as "compressed and energetic," whereas the Asiatic orators (those of the Roman school) were characterized as "inflated and deficient in force." This can be largely attributed to the emphasis the Romans placed on embellishment and dignified delivery. To put it another way, the Romans saw oratory much as a skilled

6Thonssen and Baird, p. 85.


8Ibid.

musician views a musical masterpiece. The orator was to seek and achieve beauty, dignity and elegance. The speech was to be sublime, inspiring, a literary masterpiece. The Greeks, on the other hand, were concerned with effective communication and persuasion. If this required movements and language that would be viewed by the more aristocratic as crass and unprofessional, it mattered little. For the Greeks the primary motive was not beauty but persuasion. Nevertheless, the Asiatic view of style predominated for centuries.¹⁰

A particularly vocal contributor of the Asiatic style was the great orator, Cicero. Cicero's term for style was ornate. In progressive order of eloquence they were: (1) the plain style—the speaker using this style had an easy, simple, conversational manner of speaking; (2) the moderate style—the focus here was the initiation of ornamentation, though only in reserve, with some vigor and "sweetness;" (3) the grand style—this style represented the pinnacle of ornamentation and hence, eloquence. These elements are treated in detail in the last book of De Oratore. As

¹⁰R. C. Jebb, p. cvi.
might be expected, Cicero saw the ornate as dealing chiefly with word choice, composition, and the various ornaments of speech.\textsuperscript{11}

Another great Roman teacher of rhetoric was Quintilian. He considered the classical canons of rhetoric in \textit{De Institutione Oratoria}. Quintilian maintained the Aristotelian label of \textit{elocutio}. However, he viewed it from two dimensions. In one respect it dealt with the choice of words, including Aristotle's "figures of speech." In another respect it was considered as the arrangement of words in classes and sentences, their rhythm and harmony. This subset of \textit{elocutio} was called \textit{compositio}. Quintilian also classified style according to lucidity, elegance, and correctness.\textsuperscript{12} Longinus, though a Roman himself,\textsuperscript{13} made direct challenges to the Asiatic approach to style—evidently aligning himself more with the Attic school.\textsuperscript{14}

It was not until George Campbell that emphasis was renewed on the liveliness quality spoken of by Aristotle. From this point style was seen as that

\textsuperscript{11}Thonssen and Baird, p. 165.

\textsuperscript{12}Ibid., p. 170.

\textsuperscript{13}There is a conflict in the literature regarding Longinus' nationality. Some historians contend he was Greek; others are certain that he was a Roman. Wilson and Arnold are among those who maintain his Roman identity.

\textsuperscript{14}Wilson and Arnold, p. 326.
"which can enlarge the senses." The next major stylistic reform moved under the direction of I. A. Richards. Richards felt that the study of rhetoric should take on a more semantic significance. Richards was probably the first theorist to attempt a thorough empirical investigation of stylistic rhetoric. Kenneth Burke is viewed by many as the most eminent of the contemporary experts on rhetorical theory, especially from the stylistic perspective. Burke has written several books and articles on the subject. He sees style as the peculiar element of identification established between speaker and audience. From a Burkian perspective, the fundamental problem of oral style is to find and use language that is true to our actual meanings and within the capacities of particular listeners to interpret (or identify) with a high degree of accuracy.15

Wilson and Arnold define style in a rather broad sense as "the personal manner of utterance or expression giving ideas impact and movement."16 The definition presented by Thonssen and Baird appears to be among the most comprehensive of the contemporary views. Theirs will be the definition used for this analysis:

15Wilson and Arnold, p. 212.
16Ibid., p. 213.
"The expression which he gives to his ideas, together with whatever rhetorical devices he uses to enhance effectiveness, may be called style."\textsuperscript{17}

**The Criteria for Analysis**

The stylistic elements which will be used to analyze and evaluate the three randomly selected speeches of Heber C. Kimball are taken from *Public Speaking As A Liberal Art* by Wilson and Arnold.\textsuperscript{18}

The term "style" will be used in a limited sense in this thesis. Style could be used to assess the whole communication process, including all forms of nonverbal and paralinguistic phenomena. However, in this analysis style will only be considered as it relates to verbal composition.

According to Wilson and Arnold, a beneficial procedure for evaluating style is to consider the general qualities or traits of language that contribute to effectiveness. They contend that these qualities combine to formulate a speaker's personal, distinctive ways of speaking and the variations within it. They stress that these attributes or constituents of style are from the listeners' perspective. The authors elaborate upon this:

\textsuperscript{17}Thonssen and Baird, p. 514.

\textsuperscript{18}Wilson and Arnold, pp. 212-245.
Whether they understand the uses of language well or not, your listeners are always asking themselves whether what you say is accurate in relation to what you probably mean. They also ask whether what you are saying is clear, appropriate, and economical in relation to the task you have undertaken. Listeners respond especially to forceful, striking, and lively language that keeps interest up and gives ideas the right emphasis.¹⁹

For a speech to be considered effective, the listener must feel that the constituents of these seven criteria have been achieved at a satisfactory level.

**Accuracy**

Accuracy depends on the ability to choose words which will represent as exactly as possible to listeners what you want them to understand. This is partly determined by the "precision and range" of the speaker's vocabulary. This will determine the degree of "verbal accuracy" one can attain. The speaker will solve the problems of accuracy best by concerning himself "with the concreteness and exact meanings of words."²⁰

Grammatical accuracy is concerned with observing the conventions that listeners respect most. They point out that slips in grammar affect the speaker's ethos in a negative fashion. Conventional grammar is generally

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²⁰ Ibid.
expected unless the audience is unique in some respect.
Cicero had some interesting comments on correct grammar
and contemporary empirical research validates his view.

... nobody ever admired an orator for correct
grammar, they only laugh at him if his grammar is
bad, and not only think him no orator but not even
a human being; no one ever sang the praises of a
speaker whose style succeeded in making his
meaning intelligible to his audience, but only
despised one deficient in capacity to do so.21

Another important dimension of accuracy is
choosing the proper language for the specific occasion.
As Arnold and Wilson point out:

Your level of abstraction and the technicality
of your language can be both accurate and appro-
priate only if your immediate audience understands
what you say and the occasion justifies the way it
is said.22

They continue by speaking of the tests that accurate
language must meet.

What is accurate enough to be efficient in
speech is always modified by who speaks, to whom,
on what idea, and under what circumstances. The
"right" language must meet all these tests at
once.23

Clarity

In order to be clear, of course, one must be
accurate in statement. However, Wilson and Arnold
suggest that this element of style requires much more

22 Ibid., p. 216. 23 Ibid.
than accuracy. Clarity is fundamental to effective speaking style. In his discussion on style in *The Rhetoric*, Aristotle said:

> We may therefore . . . regard it as settled that a good style is, first of all, clear. The proof is that language which does not convey a clear meaning fails to perform the very function of language.\(^{24}\)

Thus, it is the critic's responsibility to assess the clarity of the ideas expressed. He must attempt to determine how completely the audience understood the message presented. According to Aristotle, clarity is "secured through the use of name-words nouns and adjectives and verbs, that are current terms . . . ."\(^{25}\)

Wilson and Arnold go on to say that directness of speech will most often secure clarity. In addition, concrete rather than abstract terms along with good transitions and simple, familiar sentence structure are a great aid to clarity. In evaluating the clarity of a speaker, the critic must also ask if all terms, analogies, etc. have been defined. And an attempt must be made to determine if the speaker empathized with the audience in terms of discernability of the message conveyed.\(^{26}\)

\(^{24}\)Wilson and Arnold, p. 216.  
\(^{25}\)Ibid., p. 217.  
\(^{26}\)Ibid.
Thonssen and Baird, in *Speech Criticism*, list seven barriers to clarity. These include: (1) a defect in expression, (2) a faulty arrangement of words, (3) using the same words in different senses, (4) uncertain references in pronouns and relatives, (5) artificial or complicated sentence structure, (6) the injudicious use of technical words and phrases, (7) extremely long sentences. Thonssen and Baird stress the importance of avoiding equivocation in speech, as this is among the most destructive barriers to clarity. Yet another offender is unintelligibility. This is the complete failure of the speaker to convey his meaning at all.\(^2^7\) Clarity is a very important element of style. As Quintilian remarks: "The true end of style is that the judge not only understand us, but that he may not be able not to understand us."\(^2^8\)

**Propriety**

Wilson and Arnold maintain that propriety is

... the most functional aspect of the whole problem of style. Through it we are best able to study language as a tool of adaptive behavior used by the orator to adjust himself to his audience situation.\(^2^9\)

\(^2^7\)Thonssen and Baird, p. 499.

\(^2^8\)Ibid., p. 498.

\(^2^9\)Wilson and Arnold, p. 218.
Obviously, the style of expression should be congruent with the subject.

Aristotle affirmed that when matters of great significance were being discussed, a casual style of expression would not be appropriate; when a topic of little importance was under consideration, there should not be a manner of solemnity.\textsuperscript{30} Cicero--who called propriety "becoming"--said essentially the same thing,

\ldots no single kind of style can be adapted to every cause, \ldots for capital causes require one kind of oratory, panegyric another, judicial proceedings another, common conversation another, reproof another, disputation another, historical narrative another.\textsuperscript{31}

Quintilian contended that propriety of style should not only be adopted to the cause, but to the particular parts of the cause. Thus, as Thonssen and Baird suggest, "The speaker accommodates himself to the purpose in view; and his style changes with the accommodations."\textsuperscript{32}

The concept of propriety is also concerned with the use of figurative language. Hugh Blair, for example, insists that tropes and figures be suited to the subject. He declares, "We should avoid forcing subjects into a

\begin{flushright}
\textsuperscript{30}Wilson and Arnold, p. 218. \\
\textsuperscript{31}Thonssen and Baird, p. 501. \\
\textsuperscript{32}Ibid.
\end{flushright}
state of elation through the use of figures that are not congruous with the content."33 However, the province of propriety transcends this point. Style must also be appropriate to the type of audience and the form of oratory used.

Aristotle said:

The style of deliberative oratory is exactly like sketching; for in proportion as the crowd is larger, the view is taken from a greater distance. . . .34

He further stated that the forensic style was highly polished inasmuch as it was addressed to a single judge. Ceremonial speaking, on the other hand, was the most literary in nature since it was meant to be read.35

Another critical consideration regarding propriety in speaking is to determine whether the style is consistent with the speaker himself. The speaker's style should reveal his character, it should not disagree with his character.

Economy

By economy in language we mean the right choice of words, in right amounts, and in the best order for instantaneous intelligibility. We mean economy of the listener's attention.36

So say Wilson and Arnold. Herbert Spencer also placed emphasis on what he called the "principle of economy:"

33 Ibid. 34 Ibid. 35 Ibid. 36 Wilson and Arnold, p. 219.
A reader or listener has at each moment but a limited amount of mental power available. To recognize and interpret the symbols presented to him, requires a part of his power; to arrange and combine the images suggested requires a further part; and only that part which remains can be used for realizing the thought conveyed. Hence, the more time and attention it takes to receive and understand each sentence, the less time and attention can be given to the contained idea; and the less vividly will that idea be conceived.\(^{37}\)

Wilson and Arnold are quick to point out that at times, economy in style does not necessarily mean brevity or frugality but rather the appropriate amplification. Basically, this means that the less attention the style attracts to the mechanics of word composition, the greater the degree of audience attentiveness to the ideas of the discourse.

**Force**

Wilson and Arnold contend that listeners like language that has drive, urgency, and action. They feel that it compels the audience to pay attention as it propels significant ideas forward. Thus, according to Wilson and Arnold, economy, precision and simple grammatical constructions yield force. Spencer adds that the greatest degree of force is achieved when

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\ldots \text{ other things equal, the force of all verbal forms and arrangements is great in proportion as the time and mental effort they demand from the recipient is small.}^{38}\]

\(^{37}\)Ibid. \(^{38}\)Ibid., p. 220.
Empirical research in linguistics and stylistics validates Spencer's contention. The simple construction subject-verb-object or modifier is the most easily perceived by the audience and thus the most forceful. Therefore, any complication of this basic sentence structure will result in a relative sacrifice of force. Another thief of force is what Rudolph Flesch refers to as "language gadgets." These include complicating affix words such as dis-engage, in-calculable, pre-historic, or anti-federalist. Flesch contends that these degract from force because of the time required to decipher them. Another form of "gadgetry" in wording is the use of a complex vocabulary. Almost always, simpler and more common words or phrases will enhance force and clarity.  

**Striking Quality**

Striking quality is the characteristic of good style that gives speech "heightened effect." The "striking" elements in speech have been characterized by others as "interestingness," "impressiveness," "ornateness," "vividness," and "beauty." Striking quality may appear to be a dicotomy to the discussion of force and clarity, and in many respects it does indeed clash. By virtue of this, it is indeed a

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39 Wilson and Arnold, p. 221.
delicate decision to determine how and when to use this quality. Nevertheless, the appropriate use of the striking can truly captivate the audience. Longinus, in his treatise *On The Sublime*, said this of the striking:

> . . . the choice of proper and striking words wonderfully attracts and enthralls the hearer, and that such a choice is the leading ambition of all orators and writers, since it is the direct agency which ensures the presence in writings, as upon the fairest statues, of the perfection of grandeur, beauty, mellowness, dignity, force, power, and any other high qualities there may be, and breathes into dead things a kind of living voice. All this it is, I say, needless to mention, for beautiful words are in very truth the peculiar light of thought.\(^{40}\)

Longinus also pointed out that stately language is not to be used everywhere, since "to invest petty affairs with great and high-sounding names would seem just like putting a full-sized tragic mask upon an infant boy."\(^{41}\)

Wilson and Arnold speak of striking quality as language that

> . . . comes from giving poetic turns to words while keeping them prose, from painting word pictures which stir listeners' emotions, from combining words in unexpected and sometimes alliterative or euphunious ways.\(^{42}\)

Not only is striking quality uniqueness of expression, they continue, but is useful in almost any speaking situation.

\(^{40}\)Ibid., p. 222.  \(^{41}\)Ibid.  \(^{42}\)Ibid., p. 223.
Aristotle advised the use of striking quality saying, "It is well to give the ordinary idiom an air of remoteness; the hearers are struck by what is out of the way, and like what strikes them." However, as Longinus has warned, not everything is worthy of unique phrasing. The subject matter, the audience, and the occasion must be considered when attempting to define how and when one should employ the striking. The authors of Public Speaking admonish that a speaker may delight in the use of imagery, pleasing sound combinations, and unusual turns of phrase as long as this fondness does not produce exhibitionism. It can serve as a striking advantage.

Liveliness

Wilson and Arnold tie the last three elements together as follows:

Force, economy and striking quality contribute to liveliness in oral communication. If the mission of rhetoric is to endow ideas with movement and if its goal is as C. S. Baldwin said, "the energizing of knowledge and the humanizing of truth," then there is no more important stylistic quality oral discourse can have than liveliness.

Aristotle acknowledged the basic devices that generate the liveliness quality, when he said that

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43 Wilson and Arnold, p. 223.
44 Ibid.
listeners "like words that set an event before their eyes; for they must see the thing occurring now, not hear of it in the future."  

He continued that the speaker must "aim at these three points: Metaphor, Antithesis, Actuality." He also advised that speakers make their verbal pictures move. While discussing "actuality," Aristotle said:

We have said that liveliness is secured by the use of the proportional metaphor, and by putting things directly before the eyes of the audience. But we still have to explain what is meant by setting things before the eyes, and how this is to be effected. What I mean is, using expressions that show things in a state of activity.

Wilson and Arnold update this view by stressing that verbal pictures should have the qualities of motion pictures rather than still photographs. They elaborate:

Liveliness comes from injecting animation, conflict, suspense, actuality (or realism), specificity, and proximity into what you say. It comes from using the present tense and the active voice. It comes from economy in wording, from simple rather than complex structuring, from vivid imagery, and from any other resource of language that sets moving images before the minds of listeners.

Again Wilson and Arnold stress that propriety must dictate the use of imagery, animation, and actuality:

46 Ibid.  
47 Ibid.  
48 Ibid.  
49 Ibid.
Demands for liveliness come above all from listeners. Hearers want to be moved, to respond empathically, to be excited by ideas. At other times, they prefer to be lulled, at least briefly. Bouncing, vigorous, hard-muscled style fits some occasions and not others.\textsuperscript{50}

As mentioned earlier, liveliness was one rhetorical quality that was greatly emphasized by Aristotle and has continued to receive more or less attention throughout the ages. Indeed, as Wilson and Arnold so aptly state:

To say that liveliness is the most important of all qualities of good oral style is no exaggeration; . . . Accuracy, clarity, propriety, economy, force, and striking quality are constituents of good style, but they are also constituents of the ultimate virtue of speech that influences—liveliness.\textsuperscript{51}

\textbf{Justification of the Criteria}

As one reviews the multitude of literature on style it soon becomes apparent that in many cases there are common elements in each of the treatments of the qualities of style. In many cases the only difference between the criteria of Wilson and Arnold and those of other authors is the labelling attached to the various stylistic elements. Yet another common denominator among the diversity of stylistic treatments is the reference by almost all of these authors to Aristotle,

\textsuperscript{50}Wilson and Arnold, p. 224.

\textsuperscript{51}Ibid.
Quintilian, Cicero, and other renowned classical rhetoricians. Despite the divergence of treatments and interpretations, most of these authors obtain justification for their criteria from the same source—namely *The Rhetoric*. Therefore, this critic concludes that the diversity among stylistic criteria is not as great as some would have us believe.

Wilson and Arnold avoid the temptation to euphemize the characteristics of style. Each of their labels can be traced to Aristotle, Cicero, Quintilian, or Longinus. Furthermore, Wilson and Arnold do not deviate significantly from what appears to be the ancient conceptualization of these elements.

The advantage of using Wilson and Arnold as a standard, rather than Aristotle or other critics, lies not only in their contemporary treatment but in the clarity and smoothness attached to their interpretation of these ancient elements of style. This is significant since these elements undoubtedly had connotative shadows twenty-five hundred years ago that would not be easily related to today. In addition, although style is a personal thing, it is influenced by the culture and age in which it is given. Thus, an investigation of the style of Attic orators would best be assessed by using a perspective that can capture the social and cultural variables of that time, and Aristotle's
Rhetoric would prove excellent for such an assessment. Whereas, an excellent framework for the evaluation of speeches in the eighteenth through the twentieth centuries is provided by Wilson and Arnold. This latter period marked a shift away from the florid Asiatic elements that predominated in the middle ages to the more contemporary adaptation of the Attic style.

Outline of the Criteria

Following is a list of questions formulated by the writer based upon the constituents of the seven stylistic criteria detailed previously.\(^{52}\) This format, as outlined, will be strictly followed while each of the three speeches are assessed.

\(^{52}\)Wilson and Arnold, pp. 212-245.
I. Accuracy: Is the language congruent with the thought expressed?

A. Are the demands of verbal accuracy satisfied?
   1. Is the vocabulary precise?
   2. What is the range of the vocabulary?

B. Are the requirements of good word choice met?
   1. Is the word choice correct?
   2. Is the word choice conducive to exactness of meaning?

C. Are the constituents of grammatical accuracy present?
   1. Would this audience respect the speaker's use of grammar?
   2. Does the speech contain any grammar slips?
   3. Did the speaker employ conventional grammar?

D. Is the speaker's use of grammar appropriate to the occasion?
   1. At what level of abstraction does the speaker operate?
   2. Does the speaker employ highly technical words?

E. Does the speech pass the tests of accurate grammar?
   1. Is the grammar appropriate to the speaker?
   2. Is the grammar appropriate to the audience?
   3. Is the grammar appropriate to the subject?
   4. Is the grammar appropriate to the circumstances?

II. Clarity: Does the speech convey a clear meaning?

A. Are the requirements concerning the specific use of word types met?
   1. Does the use of nouns in this speech add to message clarity?
   2. Does the use of adjectives in this speech add to message clarity?
3. Does the use of verbs in this speech add to message clarity?

B. Is the speech direct?

C. Are concrete rather than abstract terms employed?

D. Does the speech contain transitions that help improve clarity?

E. Is the simple, familiar sentence structure present?

F. Does the speech define unfamiliar terms, analogies, etc.?

G. Does the speech show evidence that the speaker tried to empathize with the audience?

H. Does the speech avoid the barriers to clarity?

1. Does the speech contain any defect in expression?
2. Are there any faulty arrangements of words?
3. Does the speaker use the same words in different senses?
4. Are there uncertain references in pronouns and relatives?
5. Is there any indication of artificial or complicated sentence structure?
6. Is the injudicial use of technical words and phrases evident?
7. Are there any extremely long sentences in the speech?

I. Is equivocation a problem in this speech?

J. Is the speech written in such a way that there would be no possible misunderstanding?

III. Propriety: Does the speech indicate the ability of the orator to adjust to the audience?

A. Is the style of presentation congruent with the subject?

B. Is the style adapted to particular parts of the subject?
C. Does the style change as the speaker accommodates?

D. Are the tropes and figures well suited to the subject?

E. Is Congruency of style evident?
   1. Is the style congruent with the audience?
   2. Is the style congruent with the type of oratory used?
   3. Is the style congruent with the speaker's character?

IV. Economy: Did the speech allow for economy of the listeners' attention?

A. Is the choice of words correct?
   1. Is the wording in proper amounts?
   2. Is the wording presented in the best possible order?

B. Is the structure of the message conducive to instantaneous intelligibility?

C. When appropriate, is there brevity and frugality of statement?

D. Is there necessary amplification when needed?

E. Is the speech such that the mechanics of word composition do not attract attention?

V. Force: Does the speech have movement?

A. Are the qualities of good language manifest?
   1. Does the speech have drive?
   2. Does the speech have urgency?
   3. Do the elements of language have action?

B. Does the speech compel attention?

C. Does the speech succeed in propelling ideas to the audience?
D. Does the speech possess the qualities of force?

1. Is force enhanced through economy?
2. Does the speech have precision?
3. Is there a simple grammatical structure?
   a. Does the speech employ the sequence: subject-verb-object or modifier?
   b. Does the speech avoid complicated sentence structure?

E. Are language "gadgets" present?

1. Does the speech employ affix words in quantity?
2. Is the speech style such that it has a complex vocabulary?

VI. Striking Quality: Does the speech possess qualities that "heighten the effect" of the message?

A. Are there striking elements contained in the speech?

1. Is the speech interesting?
2. Are the qualities of the speech impressive?
3. Is the speech ornate?
4. Is the speech vivid?
5. Does the speech have beauty?

B. Do the striking qualities clash with clarity and force?

C. Is the striking used appropriately?

D. Are there any words that have been given a poetic turn?

E. Is the imagery striking?

1. Does the imagery stir the listeners' emotions?
2. Are word combinations alliterative?
3. Are the word pictures euphonious?

F. Is there a uniqueness of expression?

G. Is there any exhibitionism evident?
VII. Liveliness: Is "the energizing of knowledge and the humanizing of truth" achieved?

A. Do the qualities of liveliness exist in the speech?
   1. Does the speech contain metaphors?
   2. Is antithesis employed?
   3. Does the speech possess the virtue of actuality?
   4. Does the speech have animation?
   5. Is there conflict present?
   6. Does the speech create suspense?
   7. Is the speech specific?
   8. Does the speech establish proximity?

B. Is the present tense used?

C. Is the active voice used?

D. Is there economy in wording?

E. Is the structure simple rather than complex?

F. Is vivid imagery employed?

G. Are listeners moved to respond empathically?

H. Are these qualities used discriminately?

I. Do the other stylistic elements contribute to the liveliness quality?
Chapter 4

EVALUATION OF SPEAKING STYLE

Grain Storage Speech\(^1\)

(Delivered March 2, 1856, at Salt Lake City, Utah, to an audience of The Church of Jesus Christ of Latter-day Saints assembled to hear members of the General Authorities speak.)

**Historical Setting**

In 1852 the First Presidency of The Church of Jesus Christ of Latter-day Saints made a public and official announcement of the doctrine and practice of plural marriage. Previous to this, those Church leaders who were practicing the doctrine were under strict commandment to keep it secret. Nevertheless, it was common knowledge (especially in Utah) that the doctrine was being practiced. Thus, although the proclamation helped to alleviate embarrassment on the part

\(^1\)See appendix for complete texts of all addresses used in this thesis.
of the ladies involved, it magnified the already serious public relations problems that Mormons were experiencing.²

The impact of the announcement was felt both within and without the Church. The word spread fast; reports of opposition and increased persecution came from the distant lands of Norway, Sweden, Denmark, and India. Accompanying the announcement came a great apostasy. In England, for example, over seventeen hundred were excommunicated in one year. In the States, the major source of persecution outside of the Church was from journalists. Denunciation from the New York newspapers was particularly bitter. The New York Mirror condemned "Mormonism" as "an immoral excrescence . . . allowed to spring up and over-top the Constitution itself."³ The New York Herald was also sardonic in its accusations. The New York Sun, however, surpassed the other dailies in cruelty. In one brutal attack, the Sun advocated the annihilation of the Mormon community.⁴

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³Ibid., p. 58.
⁴Ibid.
The impact of such highly accredited newspapers on public opinion was great. Indeed, many loyal citizens, clergymen, and prominent political figures were persuaded that Mormonism was a profound evil. They believed that Church leaders such as Brigham Young and Heber C. Kimball personified debauchery.5

Thus, the Latter-day Saints were constantly harassed. This vindictive spirit on the part of many non-Mormons (civic and national leaders, in particular) aroused the indignation of Heber C. Kimball and many of the other Church leaders. Indeed, by virtue of the flagrant falsehoods in wide circulation among the "gentiles," there was a profound distrust on the part of many of the Mormons (particularly the leaders) toward any who were not of their faith. Ultimately the various manifestations of this mistrust magnified the relationship problem. Nevertheless, the conditions just described accounted in large measure for what may appear to be Heber's uncharitable denunciation of the "gentiles" as enemies.6

There were some rather serious domestic problems which occurred between the years 1855 and 1856. In

5B. H. Roberts, p. 58.
6Ibid., vols. IV and V.
1855 Brigham Young wrote the following in his manuscript history:

All the farms south of this city are nearly a desert, the northern counties and Tooele have fared considerably better, but within the last few days the latter have had a visit from the enemy, and the result is that wheat stalks have lost their heads; and moreover, as the farms have been located on small streams, a large quantity of wheat has been burnt up for want of water. This is a rather dark picture, but I regret to say it is not overdrawn. Myriads of grasshoppers, like snowflakes in a storm, occasionally fill the air over the city, as far as the eye can reach, and they are liable to alight wherever they can distinguish good feed. A great portion of them, however, alight in the Great Salt Lake, which appears green at a distance, and the shore is lined with their dead, from one inch to two feet thick, and which smell exactly like fish. Wherever there is a chance for water the brethren are still planting corn.7

The first speech to be analyzed in this work had its setting in these times of famine and plight. The drought of 1855-56 was at its worst when Heber C. Kimball addressed the saints in the Salt Lake Tabernacle. During the speech Heber C. Kimball made repeated reference to the famine and to the necessity of storing grain. In a letter to his son, William,—who was on a mission in England,—Heber said, "Money will not buy flour or meal, only at a few places, and but very little at that."8 Heber spent some time in this speech

7Ibid., Vol. IV, p. 108.
8Ibid., p. 109
criticising those who did sell grain to the gentiles while some Latter-day Saints were extremely impoverished. Heber also told his son,

    I can assure you that I am harassed constantly, I sell none for money, but let it go where people are truly destitute. Dollars and cents do not count now, in these times, for they are the tightest I have ever seen in the Territory of Utah.\(^9\)

Such was the unfortunate setting for Heber C. Kimball's address on food storage and the existence of good and evil spirits.

**Accuracy**

In order for a speech to have accuracy, the language must be congruent with the thought expressed. In terms of verbal accuracy, Heber C. Kimball's style waxes and wanes. For example, one of the questions of verbal accuracy concerns the precision of the vocabulary. Early in his introduction Heber says:

    . . . I can say, from knowledge and experience, that every word was true, and, in my humble opinion, he truthfully portrayed the situation in which this people are at the present time, that is, in a careless, stupid condition.\(^{10}\)

One would find it challenging to achieve greater precision of vocabulary. President Kimball thought they were careless and stupid, and that is exactly what he

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said. In this case, his word choice was certainly conducive to exactness of meaning.

Further evidence of verbal accuracy is found in the following:

... If this people had observed the counsel that was given to them from time to time, would any of you have been placed in the straightened circumstances you are in this day? No, you would not.\textsuperscript{11}

Here Heber's accuracy is found not only in his choice of words, but in the cause and effect relationship he establishes and the use of rhetorical question.

Moving further into the speech, there appears to be a slight breakdown of verbal accuracy:

You have been warned before hand, and that by revelation from God through Joseph Smith, and afterward through brother Brigham who is our Prophet, you have been warned, time and time again, to take care of your grain.\textsuperscript{12}

It isn't until much later in the speech that we learn what Heber C. Kimball means by "take care of your grain." It appears that taking care of one's grain meant not selling it to the gentiles. However, such a meaning could not be obviously presumed by Heber's choice of words.

Heber continues by speaking of the necessity of maintaining a grain storage program. He then suggests

\textsuperscript{11}\textit{Ibid.} \textsuperscript{12}\textit{Ibid.}
that great calamities will come upon the earth and especially upon the inhabitants of Utah. His choice of words here is extremely accurate and certainly connotes exactness: "No serious loss or injury will arise from calamities if we do as we are told."  

An interesting contrast between accuracy of statement and a lack of accuracy is evidenced in the following:

"... If our Bishops do not attend to their duties, in these and all other matters, we shall drop them when conference comes; I say we because we shall all take a hand in it. Now mark it. Our Bishops on juries—under the dictation of those spirits that are in courts!"

The meaning of the first statement is exact and precise. However, the second statement is not accurate because of the non-specific wording. For example, what is to be understood by "spirits" as it is used here? It could mean Church members that are on trial in a Bishop's court. That is so if we base this statement on Heber's previous sentence, which speaks of the responsibility of Bishops to judge. On the other hand he could be talking about a civil court. The very fact that Bishops are referred to as jurors rather than


14Ibid., p. 231.
judges is a further complication. Even if the meaning could be deciphered, the lack of precision requires the listener to take time away from the rest of the speech to ponder this statement.

Further evidence of imprecision is found in this statement by the Apostle:

... Do you wish me to talk softly? If you do, I must be made another man. Let me be made an instrument in the hands of God to play the tune which He influences me to play; that is my way. There are not many who dare do this; they have not got force enough in them nor intelligence enough, they do not know enough about God.\textsuperscript{15}

The word intelligence has two separate and distinct meanings among the Latter-day Saints. The first is the well-known dictionary definition: "The capacity to acquire and apply knowledge."\textsuperscript{16} A second meaning unique to the "Mormons" is that "intelligence is light and truth," or that it is the ability to acquire and apply truth.\textsuperscript{17} Though Heber C. Kimball alludes to the second meaning, the wording is not precise enough to assure that.

Heber's range of vocabulary is moderate. The most unfamiliar word used by him was "propriety." As

\textsuperscript{15}\textit{Ibid.}


\textsuperscript{17}Bruce R. McConkie, Mormon Doctrine (Salt Lake City, Utah: Bookcraft, 1966), p. 386.
illustrated above, Heber's word choice was at times a deterrent to exactness of meaning. However, the majority of the speech was accurate in terms of word choice.

Grammatical accuracy is another area of consideration. In terms of the appropriateness of the grammar to the occasion, it appears that Heber at times operated at a high level of abstraction:

... If you were filled with light, even the light of Christ, I know that I should be constantly inspired by the Holy Ghost, to speak according to the light which is in this people. But it is not so, therefore there is a hindrance to bringing forth light and truth, much more abundantly than they are presented.\(^{18}\)

Phrases such as "light of Christ" and "the Holy Ghost" are highly technical terms in the Mormon faith. Thus, even though these words are often used when speaking of Church doctrine, they nonetheless are highly abstract. Such terms could require serious meditation before most Church members would accurately interpret the thought President Kimball is presenting. It should be stressed, however, that the only high level abstractions in this speech are those that are attached to doctrinal matters. The previously quoted statement by Heber C. Kimball in relation to intelligence is another example of using highly technical words. Nevertheless,\(^{18}\)

\(^{18}\)Kimball, p. 227.
even though these terms could result in a sacrifice of accuracy, the fact that they are matters of doctrinal significance justifies their inclusion in this speech.

Clarity

Clarity is concerned with the audience's understanding of the purpose or meaning of the speech. In this speech, clarity was not Heber C. Kimball's greatest asset. By far the greatest barrier to clarity in the speech was Heber's spontaneous introduction of subjects unrelated to previous topics of discussion. The problem was compounded by the intensity of the change from subject to subject, often indicative of little or no transitional statement. The following is an example:

... The spirits of the wicked, who have died for thousands of years past, are at war with the Saints of God upon the earth. Do I ever pray that I may see them again? No, I do not. We had prayed all day, and almost all night, that we might have power to establish the Gospel in England. 19

Notice that in this brief example President Kimball addresses three entirely different subjects. First, he speaks of the wicked spirits that are at war with the Saints. Next he contends that he does not pray to see these spirits again. At that point he begins to speak of how often he prayed in England. Heber continues in this fashion:

19Ibid., p. 229.
Previous to this, Mr. Fielding, a clergymen, came and forbid my baptizing those persons who had come forward. Said I, sir, they are of age, and I shall baptize them, if they wish for it, and I baptized nine. The next morning I was so weak that I could scarcely stand, so great was the effect that those spirits had upon me.  

Here Heber refers again to a subject that is not related—or at least one that he does not relate to the others with a smooth transitional statement—to his encounter with Mr. Fielding. Heber then changes direction again and presumably refers back to the encounter he had with the evil spirits. The problem of transition is also evident from this excerpt:

But do you suppose that angels will pay friendly visits to those who do not live up to their privileges? Would you? No, you would not like to visit with persons who lie, and steal your goods, and borrow and never pay. Would not you forsake such persons? Yes you would. Will the Holy Ghost dwell with a man who will lie, steal, and swear? No. It is written that where the Holy Ghost takes up its abode the Father and Son will come and abide. That is the God whom I serve, one who has millions of angels at His command. Do you suppose that there are any angels here today? I would not wonder if there were ten times more angels here than people. We do not see them, but they are here watching us, and are anxious for our salvation. Will one out of twenty of those who are here to-day sic. go through the celestial city?  

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20Kimball, p. 229.  
21Ibid., p. 230.
Here, Heber moves from the potential of having angels visit the Saints to the Holy Ghost visiting the Saints. Then he tells of the God he worships and asks whether there are any angels present in the tabernacle. His last statement suggests a five percent salvation rate.

One final example of Heber's spontaneity is presented in the following paragraph:

I stick to "Mormonism," and I pray God that it may stick to me. I wish to take a course to love and fear God, that when I bow before Him to ask for His Holy Spirit, I may have the communion thereof. Do I have that communion? I do, day by day, and I am not satisfied without it. If I get into a bad humor, the first thing I do is to pray; and I never am so angry but that I can pray. Often, in the town of Mendon, New York, when I went out to pray, it seemed as though there were hosts of devils trying to stop me; they did not wish me to become a "Mormon." Have I ever been sorry that I became a "Mormon?" Have I ever regretted it? No, never for one moment. I may be asked whether I know Joseph Smith was a Prophet; yes, I know it just as well as I do that you are sitting before me this day; and I also know that brother Brigham is his successor, and that I am his brother.22

Again Heber moves from expounding a dedication for "Mormonism" to communion of the Holy Ghost, to New York. He then speaks of prayer, devils, and the fact that he has never succumbed to the temptation to forsake his religion. He then moves to his testimony of Joseph and Brigham. Heber continues:

Do not try to get between him and me nor between me and Brother Jedediah, if you do your toes will be

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22Ibid., p. 231.
pinched. I wish men to keep round about us to encircle us with their love and kindness, but not to get between us, for we intend to stand by each other to death. 23

The closing remark cited above represents yet another non-transitional deviation from the original subject. It is important to stress at this point that even though President Kimball's speech is unclear, in terms of transitions, the speech is intelligible. Any one of the excerpts cited above can be understood in and of themselves. It is how these items fit into the ultimate purpose of the speech that is hindered. Heber seems to want to pack as many subjects as he can into this speech. Such an attempt inevitably results in a lack of clarity.

Many of Heber C. Kimball's sentences are long. One sentence contains forty-three words. Many of them contain thirty or more. Although the lengthy sentences tend to detract from the clarity, many of them do not prove to be a significant hindrance. This can largely be attributed to the accuracy of Heber's language.

Another significant barrier to clarity in this speech are the uncertain references in pronouns and relatives. The following example illustrates this:

... Some may think that the Almighty does not see their doings but if He does not, the angels and

23Kimball, p. 231.
ministering spirits do. They see you and your works, and I have no doubt but they occasionally communicate your conduct to the Father, or to the Son, or to Joseph, or to Peter, or to some one who holds the keys in connection with them.24

It is not clear who or what the keys are in connection to. We see this problem again when Heber speaks of his experience in Preston, England:

... Brother Hyde and Brother Richards also saw them. It was near the break of day, and I looked upon them as I now look upon you. They came when I was laying hands upon Brother Russell, the wicked spirits got him to the door of the room, I lay prostrate upon the floor. ... and they struggled and exerted all their power and influence.25

The question here is who struggled and exerted, the spirits or Brothers Hyde, Richards, and Russell. It becomes apparent after one ponders the passage that the reference is to the evil spirits. However, every time the audience must take time out to ponder or interpret the meaning of a particular passage, clarity of the overall meaning suffers.

Heber also has some problems with clear wording. For example, Heber says: "They will never lay up anything."26 The probable meaning is that the Saints will never store grains and other necessities.

Heber C. Kimball's speech shows some defect in word arrangement and expression. For example:

... In future build yourselves good storehouses and save your grain for a time of famine, and sickness, and death upon the nations of the wicked, to get rid of the evil doers.  

The meaning of the last part of this statement is not at all clear. But evidently the famine that is to come is in part designed to "get rid of the evil doers." This sentence could be worded so that the meaning is much more clear. Another defect in word arrangement is evident in the following statement by Heber C. Kimball concerning the sharing of stored grain:

... When we attempt to draw the line of distinction between right and wrong, it is unpleasant to have individuals among us who will lie for a pound of flour. When we know such individuals is it right for me to give flour to them? No, it is not right for me to give it to anyone, only in exchange for something else, except under certain circumstances.

Once again the closing sentences are ambiguous, and unclear.

Notwithstanding these weaknesses, Heber C. Kimball's speech style possesses many strengths that enhance the clarity of the message. For example, the desirable simple-familiar sentence structure is evident in the following: "I have not sold twenty dollars worth of grain during the past year. . . ." Heber C. Kimball employs this virtue with consistency throughout the speech. Further, Heber's speech style is direct, as

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27 Ibid.  28 Ibid., p. 228.  29 Ibid.
indicated by some of the examples previously cited, i.e., "careless, stupid condition." In addition, Heber C. Kimball uses rhetorical question effectively. He also answers these questions in a direct, concise manner:

The present is a peculiar time, many people are frightened at their condition, and we discover that it is almost universally so; it is tight times. Am I sorry? No, I have never seen anything transpire in these valleys that has given me more satisfaction than the times that we now see. Heber's frequent use of rhetorical question suggests that he was attempting to empathize with the audience.

Propriety

Propriety is concerned with audience analysis. A speaking style high in propriety considers the audience both in the invention state and during the delivery of the speech. In the area of propriety Heber C. Kimball is exceptionally strong. Heber not only shows specific adaptation of the subject to the audience, he also manifests a desire to adjust to the needs of the audience as he speaks.

The first topic that Heber approached in this speech was that of grain storage. Heber's style while discussing this subject was direct, forceful and precise. This is totally congruent with the subject, because Heber was chastising the Saints for their slothfulness.

*Kimball, p. 227.*
Heber approaches the congregation as a reproving parent would a wayward child. This is illustrated as Heber says:

... If you will reflect for one moment, you will remember that the scenery we are now passing through was predicted more than three years past. If this people had observed the counsel that was given to them from time to time, would any of you have been placed in the straightened circumstances you are in this day? No, you would not. 31

Heber accommodates his style and buffers his tone somewhat in the next portion of the speech:

When Brother Brigham and myself, with a hundred and forty-one men, came into this valley nearly nine years ago, he proclaimed the propriety of this people laying up their grain for a time to come. He said there would be a time when it would be one of the greatest temporal blessings, for this people to have wheat in their store-houses. 32

Further indication of Heber's accommodation and sincere concern for the welfare of the saints is evident from the following:

Let us repent and forsake our sins and turn our hearts to our God, every one of us. I have said a thousand times, if I was to die now, to-day, I could not do better than I have done, still I have my weaknesses. 33

Interestingly, Heber's accommodation changes drastically at times:

My heart is in "Mormonism;" it is my joy, and I have no joy in anything else. I have no pride

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31 Ibid. 32 Ibid. 33 Ibid., p. 231.
in gold or silver, if I had I should take the dimes for my flour. If I have any food to spare I will hand it to the Bishop, and let him hand it to those who are destitute. This is what I believe in doing, and I wish others to do so too. If our Bishops do not attend to their duties, in these and all other matters, we shall drop them when conference comes; I say we, because we shall all take a hand in it.34

It is of interest here that Heber's style changes from one of expressing joy to that of a stern rebuke and warning. Such changes in emotion are a characteristic of the Apostle's speaking.

President Kimball's conclusion is also indicative of this type of change. It shows a desire on his part to communicate what needs to be communicated, in a way that is appropriate and inspiring. This is especially evident when one compares the introduction of the speech with the conclusion:

I wish you to understand and observe what brother Brigham taught here this forenoon. I can say from knowledge and experience, that every word was true, and, in my humble opinion, he truthfully portrayed the situation in which this people are at the present time, that is, in a careless, stupid condition.35

In contrast to this introductory paragraph which is a forceful criticism of the saints, Heber's conclusion is characterized by humility, empathy, and a loving concern for the Church members:

Take the counsel that you have heard to-day and last Sunday. Stop your lawing one with another,
your quarrelling one with another, and let all cease to do evil, and then will not the angels rejoice? Well, God have mercy upon you all and save you from your follies, that you may be His in time, and His in eternity, which is the prayer of your unworthy servant, in the name of Jesus Christ. Amen.\textsuperscript{36}

Evaluating this speech against the constituents of propriety, it appears that Heber C. Kimball's style is in every way congruent. His style is adopted not only to the subject as a whole, but also to specific portions of the subject. Thus, as a master of propriety he can have the audience angry at one moment and joyous the next. In addition, there is nothing artificial or stressed in Heber C. Kimball's style. Further, the speech is quite congruent with the critic's understanding of the Apostle's character.

The next concern is that of speaker-audience congruency. The question might be asked: how did the audience react to such a direct and often accusing manner of delivery? When evaluating "Mormon" orators of this period, it is important to remember that the Latter-day Saint people viewed the Church role in a much broader sense than most Christian religions. For the Mormons, the Church was a system of beliefs that permeated every dimension of their lives. In addition, Church members affixed an incredible amount of credibility to the Church hierarchy. Further, many of those

\textsuperscript{36}Ibid., p. 232.
in the audience were all too familiar with the suffering that accompanied the persecutions leveled against them in the mid-west. They were told that many of these persecutions were a result of their disobedience. Thus, the audience would not be surprised by such direct discourse. It is doubtful that they enjoyed it, but they were accustomed to it. For the early saints, it was as much a part of their religion as was The Book of Mormon.

Economy

The major consideration, in terms of economy, is whether the speaker employed a sentence structure and made word choices in such a way that the audience's attention was preserved. A more significant consideration of this quality centers on the intelligibility of the speech. In this speech Heber C. Kimball's ability to economize fluctuates. At times his wording is such that there could be no misunderstanding. At other times, however, a considerable amount of strain is required by the listener to comprehend the meaning in full.

The following example is representative of a very economical choice of words. It is also indicative of the type of economic structure that allows for "instantaneous intelligibility": "... he truthfully portrayed the situation in which this people are at
the present time, that is, in a careless, stupid condition.\textsuperscript{37} By contrast, the following is indicative of wording that is not in the best possible order: ". . . But it is not so, therefore, there is a hindrance to bringing forth light and truth, much more abundantly than they are presented."\textsuperscript{38} In terms of economical word choice, the word "abundantly" as it is used here is not the best choice. Below is another example of wording that is presented in such a way as to require a sacrifice of instant comprehension.

You have been warned beforehand, and that by revelation from God through Joseph Smith, and afterward through brother Brigham who is our Prophet, you have been warned, time and time again, to take care of your grain.\textsuperscript{39}

This sentence might have been more intelligible if it were shortened. In addition, a restructuring of the sentence could have helped to reduce any possibility of miscommunication.

Yet another example of improper wording--as well as redundancy--is found in Heber's account of Joseph Smith's experiences with evil spirits:

When I returned home I called upon brother Joseph, and we walked down the bank of the river. He there told me what contests he had had with the devil, face to face. He also told me how he was handled and afflicted by the devil, and said, he

\textsuperscript{37}Ibid., p. 227. \textsuperscript{38}Ibid. \textsuperscript{39}Ibid.
had known circumstances where Elder Rigdon was pulled out of bed three times in one night. 40

Interestingly, Heber's concluding remarks on this subject possess the desirable characteristic of amplification (and thus instantaneous intelligibility):

After all this some persons will say to me that there are no evil spirits. I tell you they are thicker than the "mormons" are in this country, but the Lord has said that there are more for us than there can be against us. Who are they, says one" Righteous men who have been upon the earth. 41

Heber amplifies his meaning well through the use of the figure "thicker than Mormons." The intelligibility is also reinforced by the use of rhetorical question. The dicotomy of instant intelligibility and poor word choice as seen above is a peculiar characteristic of Heber C. Kimball's speech style, and is evidenced throughout the speech.

For the most part, however, Heber seems to have as a part of his style the ability to phrase his ideas such that the meaning is instantly discerned. This is demonstrated in the following example, where Heber speaks of the unpleasant abundance of encounters with evil spirits that will occur on the other side of the veil:

If men and women do not qualify themselves and become sanctified and purified in this life, they will go into a world of spirits where they will have a greater contest with the devils than ever you had with them here. 42

40 Ibid., p. 229. 41 Ibid. 42 Ibid., p. 230.
Notwithstanding the change in personal pronouns, Heber's meaning is very clear and concise. It requires no extra thought in order to discern the meaning. Another example of economic wording is found in this assertion:
"... I am an enemy to the devil and all his imps, and to all who come here to make merchandise of the Saints of God."\textsuperscript{43} As should be the case with economical style, the meaning is obvious, and the wording is concise.

**Force**

The principle of force deals with the movement of the speech. A speech high in force is lacking in the stagnant qualities of language. Heber C. Kimball's greatest rhetorical strength is the forcefulness of his language.

Among the more important qualities of force is "drive." The following example is indicative of the Apostle's highly motivating language:

> There will not many calamities come upon the nations of the earth, until this people first feel their effects, and when hard times commence they will begin at the house of God, and if there is any house of God on the earth, where is it? It is here, is it not? It is where the people have assembled together according to the commandments of the Almighty. We have got to feel the effects of these things, and if we do so patiently it will be good for us.\textsuperscript{44}

\textsuperscript{43}Ibid., p. 229. \textsuperscript{44}Ibid., p. 227.
Among the constituents of drive evident here are the use of rhetorical question and the personal pronoun "we."

In addition, the directness of Heber's speech is connotative of drive. As demonstrated previously, Heber has a command of precision in language. When this is coupled with the economical phrasing that is found here, the potential for a forceful message is greatly enhanced.

This driving quality is further evidenced in Heber's comments on salvation.

... Will one out of twenty of those who are here to-day go through the gates into the celestial City? As I told some to-day, when passing through the gate at noon, when you go to the straight gate that we read of, you will not go through there crowding by hundreds as you do now, the righteous and wicked all mixed together; you cannot go into the celestial world unless you are sanctified through the celestial law. Do you not think that it will require faith, repentance, and baptism, to enable you to get through the celestial gates? Yes, and it will require obedience to every word that proceeds from the mouth of God.45

In addition to the driving constituents mentioned earlier, Heber uses analogy to project his meaning to the audience.

Another important element of force is urgency. This speech is literally "loaded" with language that suggests urgency. Heber's prophetic declaration is an example:

45Kimball, p. 230.
You have been warned before hand, and that by revelation from God through Joseph Smith, and afterward through brother Brigham who is our Prophet, you have been warned, time and time again. In future build yourselves good store-houses and save your grain for a time of famine, and sickness, and death upon the nations of the wicked, to get rid of the evil doers.

Heber's reiteration of the previous warning and his enumeration of the unpleasant circumstances that will justify the use of the stored commodities has a strong suggestion of urgency. Another fine example of urgency is found in Heber's further plea to save grain:

Take this people as a people, throughout the valleys of the mountains, and I presume that they are the best people upon the face of the earth, and even here there is hardly a person but what takes a course to live from hand to mouth, that is, they will never lay up anything. This course will not answer for us, we must lay up grain against the famines that will prevail upon the earth. What shall we lay up that grain for? Shall we lay it up to feed the wicked? No, we shall lay it up to feed the Saints who gather here from all the nations of the earth, and for the millions of lovers of good and wholesome laws who will come from the old countries and from the United States, fleeing to this place for their bread, and I know it.

The earnestness and force of Heber's plea is found in such phrases as "This course will not answer for us," "we must lay up grain," and "I know it."

In other areas of the speech the urgency dimension of force is elicited by Heber when he says, "It is

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necessary for you to understand and comprehend these things." This declaration is repeated in various parts of the speech.

Yet another concern of force is the use of language that creates action. Heber accomplishes this with precision:

... Does brother Brigham preach anything but what he practises? No, he practises it night and day, and is just as virtuous and pure before his family as he is when he is before the public, and I would not give a dime for a man who is not. 48

As Heber continues, the qualities of urgency and attention are coupled with "action" language to produce a forceful message:

... Does not the Almighty know all these things? Some may think that the Almighty does not see their doings, but if He does not, the angels and ministering spirits do. They see you and your works, and I have no doubt but they occasionally communicate your conduct to the Father, or to the Son, or to Joseph, or to Peter, or to some one who holds the keys in connection with them. Perhaps there are some who do not believe much in spirits, but I know that they exist and visit the earth, and I will tell you how and why I know it. 49

Again the use of rhetorical question is a great aid to the force of his language. Further, the simple grammatical structure, such as "I would not give a dime for the man who is not" greatly assists in the achievement of force. Phrases such as "I will tell you" compel the attention of the listeners.

48 Ibid., p. 231 49 Ibid., p. 228.
Also evident from these previous examples is the ability Heber has to propel his ideas. Heber's precision is one of his greatest assets in terms of forcefully propelling his thoughts. This talent is demonstrated when Heber, speaking of his encounter with evil spirits, says: "... I mention this to show that the devil is an enemy to me, he is also an enemy to brother Brigham, to brother Jedediah, to the Twelve, and to every righteous man."50 Precision and action that produce force is also evident in these remarks: "... The spirits of the wicked, who have died for thousands of years past, are at war with the Saints of God upon the earth."51 Remarks such as these are obviously direct and forceful. Furthermore, for the audience to be told that they "are at war" with the evil spirits of ages past would likely create some anxiety. This anxiety or dissonance serves as a catalyst for persuasion. This of course, is the fundamental goal of any oration.

Heber C. Kimball also has the ability to compel the attention of the audience. The following is an example of precision that is specific enough to grasp and maintain the interest of the audience. Of particular relevance is the forceful language employed in the final clause of his remarks:

50Ibid., p. 229. 51Ibid.
... You know that the world has made a great deal of fuss, and told many lies about the devil pitching on to Joseph Smith when he went to get the plates, but they will get to a place where the devils will handle them worse than they did Joseph when he got the plates; if they do not embrace the Gospel, it will be so.\textsuperscript{52}

As mentioned earlier, there were a number of non-Mormons that attended Latter-day Saint meetings. It must certainly have attracted their attention to be told that if they did not embrace the Gospel they would be handled by devils.

**Striking Quality**

Many speakers possessing the qualities of clarity and accuracy have found their quest for the striking to be an elusive one. The search for striking qualities in any oration must focus on those elements of the speech that give it impact. A primary prerequisite of striking language is interest. Hence, in order for the speaker's message to have impact, he must make the subject interesting.

Heber C. Kimball's speech meets this prerequisite with ease. Most people find mild doses of conflict interesting. At times, Heber C. Kimball appeals to this side of man's nature. In the following example,

\footnotesize{\textsuperscript{52} Kimball, p. 230}
Heber not only suggests conflict, he also appeals to another subject of profound interest to man—food:

You have been warned before hand, and that by revelation from God through Joseph Smith, and afterward through brother Brigham who is our Prophet, you have been warned, time and time again, to take care of your grain. In future build yourselves good store-houses and save your grain for a time of famine, and sickness, and death upon the nations of the wicked, to get rid of the evil doers.\(^{53}\)

Another source of interest to us all is nature and its too often unpredictable effects. When Heber speaks as one who has the ability to foretell nature's course, he attracts the interest of his audience:

There will not many calamities come upon the nations of the earth, until this people first feel their effects, and when hard times commence they will begin . . . where the people have assembled together according to the commandments of the Almighty.\(^{54}\)

Heber's closing comment also attracts interest because it is comforting:

We have got to feel the effects of these things, and if we do so patiently it will be good for us. No serious loss or injury will arise from calamities, if we do as we are told.\(^{55}\)

Another of Heber's prophetic declarations appeals to the audience's interest, because they are not likely to get the information elsewhere:

. . . When brother Benson goes to the old country he will find hosts of evil spirits, and he will know more about the devil than he ever

\(^{53}\)Ibid., p. 227.  \(^{54}\)Ibid.  \(^{55}\)Ibid.
did before. The spirits of the wicked, who have died for thousands of years past are at war with the Saints of God. 56

There seems to be a basic voyeristic tendency in man's nature. The popularity of modern television dramas may suggest this. Heber draws interest to his speech in like manner by presenting some personal experiences to the audience:

... I wrote a few words to my wife about the matter, and brother Joseph called upon her for the letter and said, 'It was a choice Jewel, and a testimony that the Gospel was planted in a strange land. 57

Heber continues by telling of Joseph's similar experiences:

... he told me that he had contests with the devil, face to face. He also told me how he was handled and afflicted by the devil, and said, he had known circumstances where Elder Rigdon was pulled out of bed three times in one night. 58

A striking speech also contains imagery. Heber's imagery is not of the polished literary nature. Rather, it is pure and simple. Nevertheless, it is specific enough to create clear images in the minds of the listeners. One striking example of visual imagery is Heber's declaration:

Have I not worked as hard as any of you for my living? Who ever saw me indolent, or idling away my time around street corners, or about the Council House? No one, either of the living or dead. 59

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Another excellent example of visual imagery is depicted by the Apostle as he recounts his experience with evil spirits:

... The night previous to my going forward to baptize brother Watt and eight others, I had a vision, as old father Baker used to say, "of the infernal world." I saw legions of wicked spirits that night as plain as I now see you, and they came as near to me as you now are, and company after company of them rushed towards me; and brother Hyde and brother Richards also saw them. It was near the break of day, and I looked upon them as I now look upon you. They came when I was laying hands upon brother Russell, the wicked spirits got him to the door of the room, I did not see them till after that took place, and soon afterwards I lay prostrate upon the floor. ... I saw their hands, their eyes, and every feature of their faces, the hair on their heads and their ears, in short they had full formed bodies.60

In the following example of visual imagery, Heber vividly speaks of the evil spirits rushing as an army. "... I wish you to understand this, and that they can rush as an army going to battle, for the evil spirits came upon me and brother Hyde in that way."61

In another part of the speech Heber uses imagery to suggest the massive number of evil spirits present in Utah: "I tell you they are thicker than the 'Mormons' are in this country. ..."62

Perhaps the most eloquent of Heber's imagery is manifest as he speaks of his preparation for the Second

60Ibid., p. 229. 61Ibid. 62Ibid.
Coming of Christ: "I am ready, when the time comes, for the line to be drawn, and the ax to be laid at the root of every tree which does not bear good fruit."\textsuperscript{63}

Uniqueness is another striking characteristic of Heber's speeches. Heber's unsympathetic response to the fearful conditions brought on by the drought is an example:

The present is a peculiar time, many people are frightened at their condition, and we discover that it is almost universally so; it is tight times. Am I sorry? No, I have never seen anything transpire in these valleys that had given me more satisfaction than do the times that we now see.\textsuperscript{64}

Further evidence of the Apostle's uniqueness lies in his common reference to uncommon subjects:

But do you suppose that angels will pay friendly visits to those who do not live up to their privileges? Would you? No, you would not like to visit with persons who lie, and steal your goods, and borrow and never pay. Would not you forsake such persons? Yes you would.\textsuperscript{65}

Heber also expresses his individuality in this reference to the gentiles:

There are many who will feed the ungodly sinner than the Saints, but I tell you I will feed the Saints first and the poor devils afterwards, if there is any to spare.\textsuperscript{66}

\textsuperscript{63}Ibid., p. 231.  \textsuperscript{64}Ibid., p. 227.
\textsuperscript{65}Ibid., p. 228.  \textsuperscript{66}Ibid.
Vivid expression is an essential attribute of the striking quality. Heber's testimonial of grain storage is full of vigor and freshness:

... We talk about those in the household of faith, and those who are inclined to serve the Lord, they will be the ones to suffer first. The Spirit has been in my heart all the time, and when the drouth came I laid up all the wheat that I could get in my mill by toll, and never used any for horses or cattle, but kept it to feed my laborers and my family. I have now dealt it out until I have nearly used it up and I have not sold it for money. I have not sold twenty-five dollars worth of grain during the past year, but I have let my brethren have it and kept it to sustain my family.67

Heber also employs the vivid quality through propriety. Heber's version of the parable of the talents is striking in its plainness and in its adaptation to a specific audience:

In the Bible Jesus uses a parable concerning talents which were delivered to different individuals, with instructions to go and improve upon them, to put them to use that they might increase upon that capital. In due time the Lord called upon those men to whom he gave the talents, and the one who had received one talent had hid it, but the others had put theirs to use, and received their reward accordingly. This is the way in which we have got to be tested and become suitable for governors, to govern others and to control our families, and then to control nations and kingdoms.68

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67 Kimball, p. 228.

68 Ibid.
Liveliness

The liveliness characteristic of speech style is concerned with the "gestalt" of the speech. If a speech is high in liveliness, it successfully employs as many of the desirable stylistic elements as possible. The purpose of this effort, according to C. S. Baldwin, is to "energize knowledge." He indicates that liveliness also makes the speech real enough to achieve humanizing of truth. Heber C. Kimball's speech style is excellent in this respect.

In addition to achieving a "gestalt" or more complete picture, one of the great virtues of liveliness in discourse is what Aristotle referred to as actuality. Today this quality is called realism. Heber's speech is very "down-to-earth," possessing the quality of realism in abundance. The Apostle appeals to the "here and now," and he attracts the audience to his ideas with comments that appeal to their concepts of reality:

... This course will not answer for us, we must lay up grain against the famines that will prevail upon the earth. What shall we lay up that grain for? Shall we lay it up to feed the wicked? No, we shall lay it up to feed the Saints who gather here from all the nations of the earth, and for the millions of lovers of good and

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Heber continues with his lively appeal, and speaks of suffering to come:

How much have you got to feed them on now? We talk about those in the household of faith, and those who are inclined to serve the Lord, they will be the ones to suffer first. 71

Further evidence of Heber's attempts to wrest the audience to an appreciation of their present circumstances and--at the same time--to deliver his message with vitality, is evidenced below:

Let us all take such a course, and in future raise an abundance of grain, and save ourselves from the dilemma which we will otherwise fall into. It is necessary for you to understand and comprehend these things, and I wish you to understand them for yourselves; I can only act for one. 72

Suspense is another vital characteristic of liveliness. One suspenseful situation Heber created was his experience with the evil spirits:

... The night previous to my going forward to baptize brother Watt and eight others, I had a vision, as old father Baker used to say, 'of the infernal world.' I saw legions of wicked spirits that night as plain as I now see you, and they came as near me as you now are ... 73

Another suspenseful example was Heber's remark concerning brother Hyde:

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70 Kimball, p. 228.
71 Ibid. 72 Ibid. 73 Ibid., p. 229.
... There is one circumstance in the visit of those evil spirits, that I would not tell if brother Hyde had not often told it himself, they spoke and said to brother Hyde, 'We have nothing against you.' No, but I was the lad that they were after.74

Heber C. Kimball's speech style is such that he established a sense of proximity with the listener. Even reading the speech text, one feels as though he is listening to Heber C. Kimball in person. The rhetorical question is one quality Heber uses to establish proximity: "Do you suppose that there are any angels here today?" Heber's use of the present tense and the active voice are also conducive to proximity:

I stick to "Mormonism," and I pray God that it may stick to me. I wish to take a course to love and fear God that when I bow before Him to ask for His Holy Spirit, I may have the communion thereof. Do I have that communion? I do, day by day, and I am not satisfied without it. If I get into a bad humor, the first thing I do is to pray; and I never am so angry but that I can pray.75

Heber seemed to make this speech live by producing conflict:

... The Lord has hosts of angels who are qualified to defend us, and they have information enough to march armies and to select leaders to lead them against the enemy of the Saints; and the devil has leaders enough to march his armies against the Saints.76

74Ibid.  75Ibid., p. 231.  76Ibid., p. 230.
Heber combines proximity and conflict to heighten the effect of his message:

If men and women do not qualify themselves and become sanctified and purified in this life, they will go into a world of spirits where they will have a greater contest with the devils than ever you had with them here. 77

Summary

Accuracy. This speech contains no blatant grammar slips. In addition, it seems that Heber employs conventional grammar for the most part. However, the Apostle does use the word "got" frequently: "This is the way in which we have got to prove ourselves, and we have got to be tested." 78 Thus, President Kimball would probably not have a great following of admiring linguists.

Looking at the entire speech in context, relative to speaker, audience, subject, and circumstances, it appears that Heber C. Kimball has a fairly accurate speaking style.

Clarity. There is no indication of artificial or complicated sentence structure. Although technical words and phrases are not well defined by Heber, they are used judiciously.

77Ibid.  78Ibid., p. 228.
Generally speaking, this speech is not very clear. The speaker does not systematically develop a central idea throughout the speech. Rather, it seems that this speech is a compilation of four or five distinct subjects. It almost seems as though Heber free associates as he speaks. This spontaneous mixture of subjects requires a serious sacrifice of clarity. This is especially evident in the areas of transitions, uncertain references, and faulty word arrangements.

**Propriety.** In summation, Heber C. Kimball met the demands of propriety in every respect. The style was congruent with the audience, the type of oratory used, and the speaker's character. The style was also well adopted to the subject and particular parts of the subject. Most especially, though, Heber C. Kimball had the ability to empathize and to accommodate to the needs of the audience. This virtue gave Heber's speech the air of sincerity and compassionate concern so often lacking in pulpit speaking.

**Economy.** Generally, Heber C. Kimball's economical assets far outweigh his defects. Thus, in terms of economy the Apostle's speech style is good. The greatest deterrent of economy in this speech is Heber's word choice. Specifically, there is a lack of brevity and frugality at times. Also the Apostle has
some problem with word order. On the other hand, the greatest strength is Heber's ability to economize the listener's attention by developing his ideas so that they have a high degree of intelligibility.

**Force.** The element of force is essential to audience comprehension and persuasion. Heber C. Kimball had this element of his style mastered. His speech has drive, urgency, and action. His language commands the attention of the audience. His ideas are propelled with vigor and force. In addition, Heber avoids the "gadget" elements of affix words and complex vocabulary. In summation, this speech meets and exceeds the demanding requirements of a forceful speech.

**Striking quality.** There are many qualities of striking language that Heber does not employ. For example, the speech is essentially void of ornateness. In fact, this speech has no particular beauty in the Asiatic sense. This speech does not contain alliteration, and Heber does not speak poetically. The Apostle also avoids the use of euphemisms; for example, he minced no words when he agreed that Brigham Young "truthfully portrayed the situation in which this people are at the present time, that is, in a careless, stupid condition."\(^{79}\) This remark could certainly have

\(^{79}\) *Ibid.*
been a candidate. It is evident from this example that Heber is more concerned with impact than he is with eloquence.

Heber C. Kimball's striking quality is evidenced in his uniqueness, the appeals of his topics, and his basic imagery. Heber also conveys his message with vitality and propriety. Heber's shortcoming as an elocutionist can be attributed to the nature of the subject, the audience, and the occasion. In summation, Heber C. Kimball's language is exceptionally striking.

**Liveliness.** Heber C. Kimball does not use the metaphorical trope in this speech. Heber also refrains from using antithesis. However, he does employ simple sentence structure, economical wording, and animation. Heber C. Kimball's images, though not highly embellished, are vivid. Heber structures his language in such a way that the listeners are moved to respond empathically.

If Heber has a weakness in the liveliness dimension of this speech, it is that he lacks specificity. Heber tries to cover too many subjects. Thus, his central thesis is obscure to some degree. Nevertheless, Heber's strengths largely compensate for this weakness. This speech represents Heber as having a very lively speech style.
Destruction of Zions Enemies

(Delivered August 2, 1857 at a Sunday meeting in the Bowery--adjacent to the Tabernacle in Salt Lake City, Utah.)

Historical Background

The second speech to be analyzed in this work finds Heber speaking at length on the subject of the approaching U. S. Army. This episode in Latter-day Saint history is referred to by a number of labels; among them are the "Utah War," "Johnson's Army," and "Buchanan's Blunder." Heber C. Kimball was exceedingly wroth over the impending army invasion into the Utah Territory. B. H. Robert's version of the precipitating events that let to what the Buchanan administration euphemistically referred to as the "Utah Expedition" is extremely detailed and thoroughly documented. Thus, his comprehensive history will be used in this background discussion.80

The continuation of verbal abuse at the hands of unscrupulous journalists affected the nation's leaders to the extent that President Pierce was reluctant to reappoint Brigham Young as the Utah

Territorial governor. After much deliberation—but little investigation—the President sent Colonel Steptoe to Utah to assume the governorship. After arriving in Utah, Colonel Steptoe and party quickly discovered that the accusations heaped upon Governor Young were absolutely groundless. He subsequently wrote to President Pierce informing him of this gross journalistic misjustice the Saints had received, and he requested that Brigham Young be reappointed as Governor of the Territory.81

Notwithstanding President Young's reappointment, the next two years saw continued persecution and harassment of the Mormons. In addition, there was a new President—James Buchanan—in the nation's capital.82

During this period, the United States had contracted with Mr. W. F. Magraw to deliver the mail from the States to the Utah Territory and California. The services rendered by Mr. Magraw were incredibly poor. Thus, some Territorial leaders (Mormon and non-Mormon) established the Brigham Young Express and Carrying Company. The formulation of this company led to the very low bid submitted by Hiram Kimball (a Mormon) for the contract of carrying the mail between Independence and Salt Lake City. Mr. Kimball was awarded the contract.83

81 Ibid., p. 181. 82 Ibid. 83 Ibid., p. 208.
Mr. Magraw was undoubtedly unhappy at the loss of the contract, and he sent a message to President Buchanan (a personal and political friend). In part it said:

... There is no disguising the fact, that there is left no vestige of law and order, no protection for life or property; the civil laws of the territory are overshadowed and neutralized by a so-styled ecclesiastical organization, as despotic, dangerous, and damnable, as has ever been known to exist in any country, and which is ruining, not only those who do not subscribe to their religious code, but is driving the moderate and more orderly of the Mormon community to desperation.84

For want of time he contends, he has to generalize:

... but particular cases, with all the attendant circumstances, names of parties and localities are not wanting to swell the calendar of crime and outrage to limits that will, when published, startle the conservative people of the states, and create a clamor which will not be readily quelled; and I have no doubt that the time is near at hand, and the elements rapidly combining to bring about a state of affairs which will result in indiscriminate bloodshed, robbery and rapine, and which in brief space of time will reduce that country to the condition of a howling wilderness.85

In addition to those falsehoods perpetrated by Magraw, one Judge Drummond was assigned as the federal judge in the Utah Territory. Drummond evidently detested the Mormons and—declaring in open court that the Utah laws were "founded in ignorance" he largely

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85 Roberts, p. 208.
ignored them. The man's character was incredibly coarse. Among the thoroughly documented facts from Mormon and anti-Mormon sources are that Drummond deserted his family for a prostitute who lived with him in Utah, and he attempted to murder a Mormon merchant (for which he was never brought to trial). Nevertheless, Drummond's resignation and accompanying charges against the Latter-day Saints had the greatest influence on President Buchanan's decision to send troops to Utah. The nature of Drummond's accusations will help the reader empathize with the situation. They are detailed by B. H. Roberts:

   (1) That Brigham Young is the head of the Mormon church; and, as such head, the Mormons look to him, and to him alone, for the law by which they are to be governed; therefore no law of congress is by them considered binding in any matter;
   (2) That he knew that a secret, oathbound organization existed among all the male members of the church to resist the laws of the country, and to acknowledge no law save the law of the priesthood, which came to the people through Brigham Young.
   (3) That there were a number of men set apart by special orders of the church, to take both the lives and property of any person who may question the authority of the church.

The judge also alleges--That the records, papers, etc., of the supreme court have been destroyed by order of the church, with the direct knowledge and approbation of Governor B. Young, and the federal officers grossly insulted for presuming to raise a single question about the treasonable act.

\[86\text{Ibid.}, p. 202.\]
(4) That the federal officers of the territory are constantly insulted, harassed, and annoyed by the Mormons, and for these insults there is no redress.

(5) That the federal officers are daily compelled to hear the form of the American government traduced, the chief executives of the nation, both living and dead, slandered and abused from the masses as well as from all the leading members of the church.

(6) The judge also charged discrimination in the administration of the laws as against Mormon and Gentile; that Captain John W. Gunnison and his party were murdered by Indians, but under the orders, advice and direction of the Mormons; that the Mormons poisoned Judge Leonidas Shaver, Drummond's predecessor; that Almon W. Babbitt, secretary of the territory had been killed on the plains by a band of Mormon marauders, who were sent from Salt Lake City for that purpose; and that only, under direct orders of the presidency of the Church of the Latter-day Saints, and that Babbitt was not killed by Indians as reported from Utah. 87

Drummond further indicated that:

. . . if there was a man put in office as governor of that territory, who is not a member of the church, and he be supported with a sufficient military aid, much good would result from such a course. But, as the territory is now governed. . . it is noonday madness and folly to attempt to administer the law in that territory. The officers are insulted, harassed, and murdered for doing their duty, and not recognizing Brigham Young as the only lawgiver and lawmaker on earth. 88

Upon these two documents, then, the Buchanan administration—without prior investigation—developed the "Utah Expedition." Furthermore, the administration

87 Ibid.

placed the bulk of their decision on assertion by a judge notorious for his immoral character. On this shaky testimony the Buchanan administration believed itself justified in sending twenty-five hundred soldiers across one thousand miles of wilderness, to supposedly quell a revolt against the republic. This notwithstanding the denunciation of similar falsehoods by Col. Steptoe less than two years previous.89

This was the setting when Heber C. Kimball addressed a largely Mormon audience in the Bowery in Salt Lake City. The indignation and resentment of the Apostle concerning this action is easily perceived throughout his speech.

Accuracy

In the first speech it was noted that Heber C. Kimball's accuracy oscillated throughout his presentation. This speech shows a similar pattern. At times Heber's message is precise and exact. At other times, however, he is vague and ambiguous.

Heber's precision was clearly evident when he spoke of the pressure he had received to pacify the nation's leaders:

89 Ibid., p. 185.
To gratify some who cry, "oh, don't say anything, brother Heber--don't say anything, brother Brigham, to bring down the United States upon us," we have at times omitted printing some of the remarks that might offend the weak-stomached world, and we have made buttermilk and capnip tea to accommodate the tastes of our enemies; but the poor devils are not pleased after all. Would they come any quicker if we told them that they were poor, miserable, priest-ridden curses, who want a President in the chair that dare not speak for fear those hell-hounds be on him?  

Another example of precision and exactness of meaning was Heber's comment concerning President Zachary Taylor: "God knew that Zachary Taylor would strike against us, and He sent him to hell."  

This speech finds Heber displaying even greater candor than in the previous address studied. In most cases the Apostle's bluntness is a result of his precise word choice. Such was the case when he spoke of the character of those women that would go back to the States with the approaching army:  

The woman will be damned that will go: she shall dry up in the fountain of life, and be as though she never was. But there ain't any a going, unless they are whores.  

A very precise word choice was also employed by the Apostle when he spoke of the fate of President Buchanan and his successors:  

Will the President that sits in the chair of state be tipped from his seat? Yes, he will die

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91Ibid.  
92Ibid.
an untimely death, and God Almighty will curse him; and He will also curse his successor if he takes the same stand; and he will curse all those that are his coadjutors and all who sustain him. What for? For coming here to destroy the kingdom of God, and the Prophets, and Apostles, and inspired men and women; and God Almighty will curse them, and I curse them in the name of the Lord Jesus Christ, according to my calling; and if there is any virtue in my calling, they shall be cursed, every man that lifts his heel against us from this day forth.93

When speaking of the purpose of the temple endowment, Heber precisely declared its purpose:

You have received your endowments. What is it for? To learn you to hold your tongues, and keep what you get, and increase upon it. If you do not keep the word of life you receive—that which proceeds from God, your minds never will expand, and you will always be barren, like unto a barren woman.94

One final example of Heber's precision of word choice was his denunciation of those saints that murmured and complained:

... and our enemies shall be overcome every time before they cross that Big Mountain, if we have to do it ourselves.

If I did not say that, you would be calculating that we were going to make a perfect servant and drudge of our God, just as a great many of you wish to make of us. If you want a pound of coffee, or tea, or a pair of shoes, it is "Come, brother Heber, go quick and get me what I want; if you don't, I will go and tell brother Brigham." Go, and be damned.95

In this speech Heber's range of vocabulary was small. There was no vocabulary employed that was not

93Ibid., p. 133. 94Ibid. 95Ibid., p. 135.
in common usage. Heber did, however, employ technical and mildly abstract terminology when speaking of doctrinal matters. Such was the case when Heber discussed the significance of priesthood, judging, and keys:

Now, you need not sit here as judges, and judge brother Brigham. Good heaven! How does any one without any priesthood look when judging him and his brethren? He is capable of judging all things pertaining to this kingdom; for he has the keys of light and revelation, and God is with him. I cannot comprehend him, only in proportion to the measure of the spirit bestowed upon me. Can brother Wells comprehend me? No, he cannot, nor never can, only as he has the same measure of the Spirit; and no man can comprehend his file leader, except he has the same measure of the Spirit.96

It is difficult to determine exactly what Heber meant here. Undoubtedly, there were a variety of interpretations concerning the "Spirit." He could have meant the spirit of Christ, the Holy Ghost, the light of Christ, or something similar. Thus, Heber sacrificed some accuracy when he failed to be more specific in his word choice. This type of inaccuracy is quite common. Indeed, it partially accounts for the amazing diversity of contemporary biblical interpretations. Heber also employs technical language in his discussion of animals and the resurrection:

96Ibid., p. 134.
I do not think that many ever suppose that animals are going to be resurrected. When God touched Elijah's eyes, and he looked on the mountain, he saw chariots and horses, and men by thousands and millions. Where did they come from? There is nothing on this earth but what comes from heaven, and it grew and was created before it grew on this earth; the Bible says so.97

At times Heber had difficulty with inaccurate word choice and poor grammar. An example of both is found in the following:

Can we be Saints by having our own will, our own way? Brother Elias has been talking about that this morning, how he has felt that will that was in him. Gentlemen, he has not been easy to handle and place upon the Wheel; if he had been, he would have been filled with almighty power, even the power that was upon Joseph and Brigham, and upon every other good man in this Church; but he is going to walk up henceforth; he ain't going to stand back any more. He is akin to brother Joseph, and Joseph is ashamed of his own kindred that will not step forth and be valiant, and God is ashamed of them.98

It is difficult to determine precisely what Heber meant when he referred to "the Wheel." Later dialogue indicates that it was probably intended to be the potter's wheel, but this is not certain. In terms of grammar, Heber used the word "ain't." As mentioned previously, the use of such grammar—especially in public address—was considered coarse. Heber employs the word with great frequency in this speech. Another blatant grammatical error was Heber's statement,

97Ibid., p. 137. 98Ibid., p. 133.
"... but they ain't a going unless they are whores."\(^99\)
In addition, Heber often said "got." A further grammatical and syntactical quagmire was evidenced when Heber employed a double negative:

> Well, then, let that Spirit and power be in our families, and I want to know what difference there will be? Brother Hyde, don't you never give counsel from this time henceforth but what would be the counsel of brother Brigham.\(^100\)

Heber also had many problems with verb tense and the use of an incorrect past participle:

> ... and my prayer and wish to God is that we may not have a swore judge from this time henceforth and for ever, and that we may never have any Judges in this Territory but men of our own choice. . . \(^101\)

**Clarity**

Once again it appears that the weakest area of Heber C. Kimball's speaking style is clarity. In the previously analyzed speech it was noted that Heber C. Kimball's greatest deficiency was his inability to produce smooth transitions from thought to thought. The evidence of clarity robbing transition in this speech is of a far greater magnitude than in the speech previously assessed.

\(^{99}\)Ibid., p. 132. \(^{100}\)Ibid., p. 135. \(^{101}\)Ibid., p. 129.
One serious transition problem is coupled with a defective expression and results in a near total loss of clarity:

... and when God our Father organized that Church, He also organized it just as His Father organized the Church on the earth where He dwelt; and that same order is organized here in the City of Great Salt Lake; and it is that order that Joseph Smith the Prophet of God organized in the beginning in Kirtland, Ohio. Brother Brigham Young, myself, and others were present when that was done; and when those officers received their endowments, they were together in one place. They were organized, and received their endowments and blessings and those keys were placed upon them, and that kingdom will stand for ever.102

Heber moves from how the Church was organized by Eloheim's father to Brother Brigham receiving his endowments, to an uncertain reference regarding "they" who received the keys.

Another transition problem is evident in Heber's discussion of the frontier trek. Heber begins his statement by saying, "Talking about trials . . ." However, he was not talking about trials. In fact, one must retreat several paragraphs in order to find any reference to trails at all. He begins:

Talking about trials, brother Elias says he did not come here with the pioneers. It was pretty hard and laborious, I admit; but it was one of the pleasantest journeys I ever performed. Still there was a great deal of care and anxiety, especially on

102 Ibid.
brother Brigham and those that helped him. Did we persevere? We did. We came here to the Valleys of the Mountains, and you have followed us.  

At this point Heber changes subject again without a transition statement:

Let me tell you, gentlemen, you have got to learn to be passive and be like clay in the hands of the potter, or be like a tallowed rag or wick before a hot fire: it becomes limber and passive, and you can tie it into a thousand knots, and it will not break.

The following example also represents a change of ideas. However, Heber could have produced a smooth, clear relationship between the two though with a short transitional statement:

The woman will be damned that will go: she shall dry up in the fountain of life, and be as though she never was. But there aint any a going, unless they are whores. If the soldiers come here, those creatures will have the privilege of showing themselves and becoming debauched.

At this point a transitional statement would have been appropriate:

I tell you there is not a purer set of women on God's earth than there is here; and they shall live and bear tabernacles for these righteous spirits that are kept back for the last time, for the winding up scenery.

In the next example, Heber attempts to break his analogy into specific parts. The problem is that he

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103 Ibid., pp. 131-32.  
104 Ibid., p. 132.  
105 Ibid., p. 132.  
106 Ibid., p. 133.
jumps from one point to another without guiding the audience with the aid of a transitional statement:

Now receive the seed, as Jesus says; and if that seed takes root, it will grow, and swell, and sprout, and bring forth. What will it bring forth? Something like the character that produced the seed. If you plant corn in the field, and that corn is rooted out of the ground, it perishes, and don't produce anything. Receive the word and treasure it up in your hearts, and then you shall continue to receive the word of life, here a little and there a little; and you shall grow, and increase, and multiply, and no good thing shall be withheld from you.107

In this short paragraph Heber discusses the analogy from three dimensions. However, he does not tie them together with either a transitional statement or a concluding statement.

In the final example of transitional problems to be presented here, Heber moves from discussing spurs to the inability to keep a good horse. He then speaks of the righteousness of horses; and, finally, he discusses the methods of animal abuse:

We have our Spanish fixings—a pair of spurs that will weigh seven pounds, ringing and jingling as though all hell was coming. Why don't you put them away? I want you to make an ox goad with a spike in the end of it, and ram that into your horse, and get this instead of spurs, and destroy a horse at once. I cannot keep a decent horse, neither can brother Brigham, or any other man; for the boys will kill them. Let them rest: they are as good as we are in their sphere of action; they honour their calling, and we do not, when we

107Ibid.
abuse them: they have the same life in them that you have, and we should not hurt them. It hurts them to whip them, as bad as it does you; and when they are drawing as though their daylights would fly out of them, you must whip, whip, whip. Is there religion in that? No; it is an abuse of God's creation that he has created for us.108

Defective expression is grounded on the idea that what a speaker expresses could be couched with greater clarity. In other words, a different arrangement or choice of words could have produced greater clarity. The problem of defective expression was a serious one for Heber. In this speech, in particular, the propensity for faulty expression was far greater than in the previously analyzed speech. This defect was evident when Heber spoke of brother Elias's speech:

Can we be Saints by having our own will, our own way? Brother Elias has been talking about that this morning, how he has felt that will that was in him.109

Although the defect is alliterative, its uncommon usage results in a loss of instant intelligibility.

A defect in expression by virtue of redundancy is evidenced in the following:

Be passive in the hands of God, in the hands of His servants, as clay in the hands of the potter. How is that? How can the servants of God mould you, fashion you, and prepare you to become moulded, and fashioned after the likeness of God, unless you are passive?110

108Ibid., p. 137. 109Ibid., p. 131. 110Ibid.
The redundance is obvious. Again, the problem centers on the truism that the audience can only hear the speech once; and any time that the listener must review a comment made by the speaker he will not be able to focus total attention on the subsequent communication.

Yet another defect that significantly obscured the meaning intended was Heber's comment on the Son of Perdition:

... Did I ever design to turn a vessel unto dishonour? No. If I did, I did not get any reward for it: I only got reward for those I moulded and fashioned according to the dictation of my master; and I presented them to him that he might receive them, as Jesus says--"Father, I have lost none of those thou gavest me, except the son of perdition."111

It is extremely difficult to determine how the Son of Perdition relates to his point.

A further defect is noticed in Heber's indiscriminate use of the word "friend." As the Apostle uses the word, it seems to apply to both friends and enemies:

But be wise, be wise, be still, as I told a man this morning, Said I, You are always talking, you talk to everybody, and think everybody our friends; but they are not. I have lots and scores of friends here, and so has brother Brigham, who, by their ignorance would destroy us from the earth.112

111 Ibid. 112 Ibid., p. 133.
Heber seemed a bit emotional in this speech. Thus, he was probably extemporizing. As a result, he did not take the time to clearly organize his thoughts. The result was clearly manifested in this example where his defective expression seriously curtailed his clarity:

I won't say anything about anybody else's family, only my own. Are you listening to brother Brigham's counsel? Some of you say, I am willing to listen to him. Well, listen to him, and listen to him forever. I am under the necessity of laying out of my substance and every dime I have got, and that I can get, that I would lay up for a little sugar, a little of this, and a little of that, that we actually need a little butter and lard, that we grow in our midst; but instead of that I have to pay every dime I can get for morocco shoes, for my women to wear to meeting; and they will wear out a pair while once going to meeting.113

This excerpt is exceedingly vague, indicating a massive organizational defect.

The final example of defective language to be presented here represents a lack of clarity that can result from a change in personal pronouns:

Suppose I am partaking of the same spirit and nourishment that brother Brigham partakes of, and he is resting himself while brother Heber speaks, don't you see he speaks the mind of brother Brigham. You may see it has been so all the time, and it will be so for ever.114

A major concern of any speaker that desires to make his meaning clear to the audience is to define any unfamiliar terms and analogies. In this speech Heber

113Ibid., p. 137. 114Ibid., p. 134.
uses a large number of analogies. Most terms and analogies are clearly defined. However, there are some significant exceptions. For example, when Heber C. Kimball was discussing the endowment, he said:

> You have received your endowments. What is it for? To learn you to hold your tongues, and keep what you get, and increase upon it. If you do not keep the word of life and receive—that which proceeds from God, your minds never will expand, and you will always be barren, like unto a barren woman.\(^{115}\)

What Heber meant by "the word of life" is open to speculation. In addition, the connection of a narrow mind and barrenness was not clearly defined.

Heber also lost the impact of clarity when he discussed the analogy of the vine:

> Now we will say brother Brigham is the head of this vine that has sprung out in the latter days,—that is, the head of the vine that is upon the earth, that you naturally see; but Joseph was the head of the vine when he was here, and he is now, only you cannot see him: then I am connected to that vine, as one of brother Brigham's counsellors; and then the Twelve, the Seventies, High Priests, and other officers. Now, just look at it. Why should you not listen to one man as much as to another connected to that vine?\(^{116}\)

The confusing elements of the analogy are obvious. The Apostle seemed at times to try too hard to explain. Often he only succeeded in further complicating the problem.

\(^{115}\)Ibid., p. 133. \(^{116}\)Ibid., pp. 133-34.
On the other hand, there were examples of clearly defined terms and analogies. For instance, when Heber was speaking of the Church of the First Born:

... and here is an organization that is organized after the order of God, and it is organized after the order of the Church of the First Born. Let me explain what the Church of the First Born is. It is the first Church that ever was raised up upon this earth; that is, the first born church.117

Heber clearly defines his analogy of the tree:

... They may kill, and destroy, and waste a great many limbs that are upon this Church; but let me tell you, they never can kill the tree nor destroy the root from whence we have sprung; for our Father and our God is that root, and Jesus Christ, the son of God, is the tree or vine, and we spring out of that vine; and if we keep His commandments and receive the Spirit of God, the Holy Ghost, it is that nourishment that comes down directly from the Father, from Jesus Christ, the true vine.118

A very excellent analogy is offered by the Apostle as he illustrates the need for the saints to be submissive to authority:

Go into the blacksmith's shop, on this block, and you will find brother Johathan Pugmire, the foreman. I go to him and say, "Brother Jonathan, make me an axe." He goes to work with a piece of iron that the moment he tries to shape it, flies into a thousand pieces. "I can do nothing with that," says he; "I must get a piece of iron that will be passive, and then I will make you an axe that will be as keen as a razor." He gets another

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117Ibid., p. 129. 118Ibid., p. 134.
piece, and that begins to fly. It is not the fault of the blacksmith. "But," says the iron, "don't you handle me in this manner." He throws that aside: that has got to go back to the furnace again, to be melted and made into a loop, and that turned out into iron again, because it was not passive; and then it becomes passive by getting the snappish stuff out of it: it runs out in the dross. The dross, you know, is very brittle and snappish.\textsuperscript{119}

Heber then relates the crux of the analogy to the audience:

When you find a man or woman snappish and fretful, and not willing to be subject, you may know there is a good deal of dross in that character, because dross is brittle. That dross has got to come out.\textsuperscript{120}

Heber also had a problem with uncertain references. Though not a serious problem in terms of quantity, the ones he had did detract from the clarity of the thought being expressed. One example appeared when Heber was speaking of keeping the commandments:

A great many suppose that when they get there they will be perfectly safe. You will if you keep the commandments of God; but if you cannot learn to keep the commandments of God in Great Salt Lake City, how can you learn to keep them when you have to flee to the mountains? And if you cannot keep them here, how do you expect to keep them in Jackson County?--for we are as sure to go back there as we exist.\textsuperscript{121}

There is no indication of where "there" is (first sentence) or who "they" are. Perhaps he meant the

\textsuperscript{119} Ibid., p. 131. \textsuperscript{120} Ibid. \textsuperscript{121} Ibid., p. 134.
Celestial Kingdom. Or he may have had reference to the coming army. However, there is nothing in the speech text upon which to base any serious speculation.

A similar example is noticed when Heber speaks of defending brother Brigham:

I am defending brother Brigham here, and that by the Holy Ghost and the dictation of the counsel he received from the Father, and the Son, and the old Patriarchs, and Prophets. You may go home, and say, Brother Kimball is hard. Go and say it as quick as you please. I ask no odds of any such people. I am independent of you; I know his feelings, I will preach his word, and the word of God that came through him; and that is all that will save you.\textsuperscript{122}

When Heber says "I will preach his words," it is uncertain as to whether he means Brigham, the Son, the Holy Ghost, the old patriarchs, or the prophets.

In terms of specific word types and ways in which noun, verb and adjective usage affect clarity, it appears that Heber C. Kimball does fairly well in this respect. At times, however, his poor grammar--particularly verb tenses--may have produced a mildly negative impact. For example:

When I carried on the pottery business, I used to take a good deal of pains to get good clay, and hauled it a long distance, and then I always immersed it before I put it into the mill to grind it. Why? To make it passive; and I would grind, and grind it again, until it becomes passive; then I took it out of the mill, and I carried it into the shop . . .\textsuperscript{123}

\textsuperscript{122}Ibid., p. 137. \textsuperscript{123}Ibid., p. 131.
In a more positive vein, one great asset of Heber's speaking style is his directness. This quality, more than any of the others, accounts for Heber's ability to communicate clearly. Often his directness in an after-thought will vividly clarify previously obscure points. Heber is always quite clear and direct with his prophecies. One particularly vivid example appears when the Apostle speaks of the fate in store for all those who will oppose the saints:

Brethren, I will tell you one thing, and you may be sure of it, as the Lord God lives, and as my soul lives, that nations that raise the weapons of war against this people shall perish by those weapons. Every nation, every tongue, and every people shall perish, and every man and woman that gives consent to it.124

Heber's comments concerning United States Presidents is also quite direct:

God knew that Zachary Taylor would strike against us, and He sent him to hell. President Fillmore was the next man who came on the platform, and he did us good. God bless him! Then came President Pierce, and he did not strive to injure us. We hoped that the next after him would do us justice; but he (President Buchanan) has issued orders to send troops to kill brother Brigham and me, and to take the young women to the states.125

Perhaps the most strikingly direct comment was Heber C. Kimball's prophecy concerning President Buchanan: "Will the President that sits in the chair

124Ibid., p. 132. 125Ibid.
of state be tipped from his seat? Yes, he will die an untimely death, and God almighty will curse him . . .

Propriety

In review, the major function of propriety is audience analysis. Of particular concern is how well the speaker accommodated his style to the subject, the audience, and the type of oratory.

In this speech, Heber C. Kimball's style possessed a very high degree of propriety. He was especially apt at adjusting his style to particular parts of his speech. For example, Heber's introductory comments were presented in a very formal style, uncommon to the Apostle:

I have appreciated brother Elias Smith's remarks. He has stated things as they are, according to my knowledge. I have been acquainted with him some twenty-three or twenty-four years. He is our Judge in this county, and I can say to his praise that he is one of the best Judges we have in the Territory; and my prayer and wish to God is that we may not have a swore Judge from this time henceforth and for ever, and that we may never have any Judges in this Territory but men of our own choice, and that we may never have any person to preside over us in the capacity of a Governor of this Territory but the man of our own choice. And I can say further, we never will. 127

It is interesting to notice that as the Apostle moved further into his introduction, his comments took on the usual zealousness so characteristic of his style.

126 Ibid., p. 133. 127 Ibid., p. 129.
From this point, Heber's style acquires force and precision when he emphatically declares that the kingdom will never be destroyed:

Now mark it—that kingdom will never be overthrown; although they may kill, that is if they can, brother Brigham and me, and brother Daniel H. Wells, and they may kill the Apostles, if they can, and so they may keep on from this time to all eternity, and they never can obliterate this work. I know it.128

A little later in the speech Heber indignantly refers to President Buchanan's orders to exterminate Brigham and Heber:

Well do I suppose, when I reflect, that troops are being sent here without President Buchanan's permission? No, not for a moment: he has permitted it. We are a poor, isolated people, driven over one thousand miles from our native land, and many of us have been driven and broken up five times; and he and his coadjutors have acknowledged it and have said pointedly there could nothing be done for us as a community; and here we are, after sending forth our men, the Elders of Israel, and redeeming this land from Mexico. They are now designing to come with troops to break us up and to kill our prophets, and our Apostles, and our Elders.129

Heber also shows the ability to accommodate his style so that he is perceived by the audience as a teacher:

This is the kingdom of God. When they fight us, they fight God, and Jesus Christ, and the Holy Ghost, and they fight all the Prophets that have been from the creation down to the present time. Why? Because

128Ibid. 129Ibid., p. 130.
Joseph was the last Prophet; God spoke to him, placed the keys upon him, by Peter, James, and John. Do you suppose they did it without having authority from Jesus? No, Jesus told them when to do it, and told them who the man was; and Joseph the Prophet of the living God, placed those keys on brother Brigham.\textsuperscript{130}

Heber's varied styles when delivering prophecies had the ability to enrage, instill fear, or to calm and assure his listeners. In this example, Heber's prophecy is encouraging:

Set your heart at rest, then: you need not be troubled nor frightened at all; for as the Lord liveth, and we live, we will prosper, and we will come off victorious. You know we have to stick in an if—if you live your religion, and will do as you are told, and become like the clay in the hands of the potter.\textsuperscript{131}

Heber's reference to the "if" indicates his congruence with the audience. It also demonstrates his ability to accommodate his style to the situation.

Here, Heber makes an interesting accommodation when he virtually pleads with the audience to believe him:

We will refer to Gideon, the Prophet of God, when his host was so numerous that he went and made a selection of three hundred men to put all his enemies to flight. That is in the Bible. For heaven's sake, believe that, if you won't believe me.\textsuperscript{132}

Heber could accommodate his style well to denounce and rebuke. The following example illustrates

\textsuperscript{130}Ibid. \textsuperscript{131}Ibid. \textsuperscript{132}Ibid., p. 132.
his uncanny ability to denounce in one breath and praise in the next:

The woman will be damned that will go: she shall dry up in the fountain of life, and be as though she never was. But there aint any a-going unless they are whores. . . .

I tell you there is not a purer set of women on God's earth than there is here; and they shall live and bear the souls of men, and bear tabernacles for those righteous spirits that are kept back for the last time, for the winding-up scenery.133

Many of the saints were exceedingly anxious over the prospects of the United States Army coming into the Territory to scatter them. Evidently they were quick to make Heber aware of their profound anxiety.

One of his reactions was to denounce such fear:

Get the Spirit of the Lord, and stop your whining, every one of you. "Oh," says one, "I will leave you, if you don't wait on me as you have hitherto, and get me all the things I ask for." I wish you would: you could not please me better. Does that show such whiners have got integrity in them? A man or woman that has got integrity should have it, if there is nothing but a potato to eat, and if you have not a stocking on your feet, nor a gown, nor a petticoat, nor a short gown, you should be as true as the sun to the servants of the living God. . . .134

Heber continues in his declaiming style by assuring them that the test of integrity will indeed come:

It is true, I will tell you, the day of your being petted is past; and you have got to come to the crisis when the gate will be shut down between us and the United States, and that very soon ladies and gentlemen; and if you don't get your test, you may say I am false.135
Heber could also accommodate his style to speak with compassion and love. This was the case when Heber spoke of the glory of woman:

No man on the earth loves women better than I do. I love a good woman, one that has a good spirit; I love that woman that will strive to make me happy, and I love that son that seeks to please his father and mother; for he will make a good husband. I love that daughter that seeks to please her father and mother, because she will make a good wife.\footnote{136}{Ibid.}

Heber's sincere concern and profound affection is also evident in his conclusion:

God bless you, brethren and sisters, and multiply you. Peace be with you, and upon this people, and upon your children, and upon every being on the Lord's footstool that wishes peace to Israel. \ldots \footnote{137}{Ibid., p. 138.}

\textbf{Economy}

The first speech assessed in this work was found to be extremely economical. Unfortunately, the same cannot be said of the second speech. Heber employed a great deal of analogy in this speech. In addition, the Apostle was found to be seriously lacking in grammatical accuracy. It appears that these two rhetorical elements in particular resulted in a significant reduction in the area of economy. Nevertheless, Heber did manifest some of the virtues of economical word choice. For example, when Heber was speaking of the more liberal Latter-day Saints, his word choice was excellent:
To gratify some who cry, "Oh, don't say anything, brother Heber,—don't say anything, brother Brigham, to bring down the United States upon us," we have at times omitted printing some of the remarks that might offend the weak-stomached world, and we have made buttermilk and catnip tea to accommodate the tastes of our enemies; but the poor devils are not pleased after all. Would they come any quicker if we told them that they were poor, miserable, priest-ridden curses, who want a President in the chair that dare not speak for fear those hell-hounds be on him?138

As should be the case with economical language, the meaning is easily discerned or instantly intelligible.

A further example of economy of style appeared when Heber spoke on the need to be responsive to authority. Heber stated his point with precision and frugality:

Learn, above all things, brethren and sisters, to have a passive spirit, and be subject where you should be subject. I hear a great many say, "I am willing to be subject to brother Brigham but I don't want to be subject to this one and to that one." Let me tell you, gentlemen and ladies, if you won't be subject to my words, and listen to them, and receive them, you will not be subject to and receive brother Brigham's words. How can it be possible for you to receive his words and reject mine?139

Extending on this thesis, Heber amplified his meaning through proper word choice and economical word arrangement.

While speaking of dissonant Latter-day Saints, Heber employed an exceedingly economical and

138Ibid., p. 132. 139Ibid., p. 133.
unequivocal statement: "I wish all such characters were in hell, where they belong." Heber evidently felt a great deal of emotion when speaking of these "characters." He further stated: "Kill those poor devils, and every rotten-hearted curse in our midst." Obviously, this statement was phrased such that instantaneous intelligibility was assured.

In the following example, Heber was able to achieve instant comprehension through amplification by placing great emphasis on obedience:

"... so you see we are legal heirs to the kingdom of heaven. You have got to be subject to these powers that be; for there is no power only that which is ordained of God. You have to listen to that."142

In the next example, comprehension is thwarted to some extent—largely by virtue of Heber's poor grammar:

Well then, let that Spirit and power be in our families, and I want to know what difference there will be? Brother Hyde don't you never give counsel from this time henceforth but what would be the counsel of brother Brigham. Just so with the Seventies.143

Another incident where sentence construction and poor grammar frustrated the goal of intelligibility was Heber's reference to the likely freeze on imported States goods:

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140Ibid., p. 135.  
141Ibid.  
142Ibid., p. 131.  
143Ibid., p. 135.
O dear, I want to know if we aint going to have any more ribbons? A great many of your hearts are on nothing else but ribbons, and fine dresses, and bustles, and fineries: you don't think of any thing else. What is your religion good for, or your integrity? Did brother Brigham and Heber turn away from Joseph, because the Kirtland Bank broke, and the stores all run out, until there was nothing but an old dried up johnny-cake?

At times Heber's choice of words and the arrangement of his sentences resulted in a lack of economy. Such was the case when Heber spoke of his hopes for the Latter-day Saints:

Are we going to be preserved? Bless your souls! I have no more fears, if this people will live their religion, and learn to be passive like clay in the hands of the potter, than as though I was in heaven for if I was there and rebelled, as Lucifer did, I should expect to be chastised and cast out with all those connected with me. 145

The introduction of Lucifer and rebellion robs intelligibility from this message, because Heber does not tie it in well with preservation.

Force

Heber C. Kimball displays an exceptional amount of force in this speech. Once again, this rhetorical element is his most effective one. Forceful language is evident throughout the entire speech.

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144Ibid., p. 136.
145Ibid., p. 134.
One of the primary constituents of force is drive. Heber C. Kimball's message seems to be energized with drive. This is apparent when Heber prophesies the destruction of Zion's enemies:

Brethren, I will tell you one thing, and you may be sure of it, as the Lord God lives, and as my soul lives, that nations that raise the weapons of war against this people shall perish by those weapons. [Voices] "Amen." Every nation, every tongue, and every people shall perish and every man and woman that gives consent to it. [Voices] "Amen." You may "Amen" to the whole of it, for it is true. 146

It is interesting to notice Heber's acknowledgement of the congregation's "Amen." Even this acknowledgement possesses force through both drive and action.

Heber employed the driving quality with pointed candor when he addressed certain remarks to those Latter-day Saints who encouraged the Church leaders not to arouse governmental intervention:

To gratify some who cry, "Oh, don't say anything, brother Heber--don't say anything, brother Brigham, to bring down the United States upon us," we have at times omitted printing some of the remarks that might offend the weak-stomached world, and we have made buttermilk and capnip tea to accommodate the tastes of our enemies; but the poor devils are not pleased after all. Would they come any quicker if we told them that they were poor, miserable, priest-ridden curses who want a President in the chair that dare not speak for fear those hell-hounds be on him? 147

Heber often employed the rhetorical question. The following excerpt is evidence of a driving statement that employed the rhetorical question:

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146 Ibid., p. 130. 147 Ibid., p. 132.
Are we going to be preserved? Bless your souls! I have no more fears, if this people will live their religion, and learn to be passive like clay in the hands of the potter, than as though I was in heaven.148

When Heber spoke of the need to be close to the Spirit, he made reference to brother Pratt, who was on a mission in England. His promise to those who will be directed by the spirit was forcefully delivered:

... let those men so as the Spirit of God dictates them, without being carried off by some other spirit, and they will never go astray--no, never, although they are nine thousand miles from here.149

Another major constituent of force is urgency. One of Heber's major purposes in this speech was to acknowledge and reinforce the urgency of their current situation (the U. S. Army enroute to Utah). Heber accomplished his task by employing urgent appeals. In one such appeal Heber spoke of the timeliness of following the Church hierarchy at this crucial point in Latter-day Saint history:

Listen to the counsel of God and those men that are placed here; and if you will do that, I can promise you, in the name of Israel's God, and by virtue of my calling, that you never shall be swerved aside, and our enemies shall be overcome every time before they cross that Big Mountain, if we have to do it ourselves.150

Heber also spoke with urgency when he reiterated the intentions of the oncoming U. S. Army:

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148Ibid., p. 134. 149Ibid., p. 135. 150Ibid.
... They are trying to take the lives of brother Brigham and your leaders. It is their design, and the design of the President of the United States, with his cabinet, and of Congress; and all the priests there are in the world back them up. That is the truth. 151

Statements such as "that is the truth" give added drive to the urgency of the situation. Indeed, when Heber strives for impact through force, he often amplifies his meaning by incorporating a number of the constituents of the forceful in his statement.

In the next example, Heber urges the saints to be obedient to the leadership with power and vigor:

Let me tell you, gentlemen, you have got to learn to be passive and be like clay in the hands of the potter, or be like a tallowed rag or wick before a hot fire; it becomes limber and passive, and you can tie it into a thousand knots, and it will not break. ... You have got to come to that standard, as true as you ever become the true subjects and heirs of the kingdom of God. 152

The urgency of this subject was further reinforced when Heber said:

... so you see we are legal heirs to the kingdom of heaven. You have got to be subject to these powers that be; for there is no power only that which is ordained of God. You have to listen to that. 153

Again, phrases such as "you have got to learn ..." and "you have to listen to that," propel the notion of urgency.

In order to create movement in a speech, the speaker must employ language that connotes action. Heber does this with vitality. Indeed, Heber's language seems to be a source of energy, instigating spontaneous remarks and acknowledgements from the audience throughout his discourse.

In the following example, the use of precision and negatively connotative wording provide movement for Heber's meaning: "... They are now designing to come with troops to break us up and to kill our Prophets, and our Apostles, and our Elders."154 The connotations of "break us up" and "kill our Prophets" create force through action.

Heber's concluding remarks are also of this nature:

The world is going to seek to destroy us from the earth. They will destroy themselves, as the Lord liveth, and the day of their destruction has come. The Lord God will bring mildew on the nation that has afflicted us; for that nation shall take it first, and thence it shall go forth to every nation, kingdom, government, and state, and upon every town that shall lift their heels against God and this people. Amen.155

One can feel the energy, power, and action produced by the forceful and precise choice of words in this declaration.

154 Ibid., p. 130. 155 Ibid., p. 138
A forceful speech must also compel the attention of the listeners. It was mentioned earlier in this analysis that Heber's poor grammar may have been an asset to his force. If indeed this was the case, the increase in force would be by virtue of the compelling nature of grammatical slips. An audience seldom misses an error in delivery. Indeed, they often focus on the slip and rehash the culprit sentence over and over in their minds. Thus, if the grammar slip is part of a significant thought being expressed, it is likely that the thought would be reinforced by the obviousness of its expression.

Regardless of the validity of this assertion, Heber employed other attributes that compelled the attention of his listeners. One example was Heber's forceful declaration concerning the direction of judicial and political affairs in the territory:

... and my prayer and wish to God is that we may not have a swore judge from this time henceforth and for ever, and that we may never have any judges in this Territory but men of our own choice, and that we may never have any person to preside over us in the capacity of a Governor of this Territory but the man of our own choice. And I can say further, we never will.156

In one sense these statements are compelling, because Heber speaks with precision on a matter of

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156 Ibid., p. 129.
grave importance to a people who have in times past been violently mistreated by political and judicial authorities.

When Heber spoke of the ramifications involved in fighting the saints, the audience was compelled to listen:

This is the kingdom of God. When they fight us, they fight God and Jesus Christ, and the Holy Ghost, and they fight all the Prophets that have been from the creation down to the present time.157

Heber's introduction and use of a specific instance in the following remarks undoubtedly compelled the attention of the audience:

But be wise, be wise, be still, as I told a man this morning. Said I, you are always talking, you talk to everybody, and think everybody our friends; but they are not. I have lots and scores of friends here, and so has brother Brigham, who, by their ignorance would destroy us from the earth.158

Heber's unfavorable prophesy concerning President Buchanan possessed a strong attention-getting quality:

Will the President that sits in the chair of state be tipped from his seat? Yes, he will die an untimely death, and God Almighty will curse him; and he will also curse his successor, if he takes the same stand; and he will curse all those that are his coadjutors, and all who sustain him.159

157Ibid., p. 130. 158Ibid., p. 133. 159Ibid.
The Apostle was, at times, quite blunt. This characteristic of his style was sure to have been an attention-grabber. One compelling example emerged when Heber spoke of the sacrifices that will be experienced by virtue of the upcoming crisis:

It is true, I will tell you, the day of your being petted is past; and you have got to come to the crisis when the gate will be shut down between us and the United States, and that very soon ladies and gentlemen; and if you don't get your test, you may say I am false. 160

Notwithstanding President Kimball's weakness in accuracy and clarity, he was quite capable of wording his thoughts so that his ideas were vigorously propelled to his listeners. This trait is clearly manifested in Heber's assertion that the kingdom will never be overthrown:

Now mark it—that kingdom will never be overthrown; although they may kill, that is, if they can, brother Brigham and me, and brother Daniel H. Wells, and they may kill the Apostles, if they can, and so they may keep on from this time to all eternity, and they never can obliterate this work, I know it. 161

Conciseness and exactness, when done properly, can forcefully propel an idea. Heber employed these constituents when he spoke of President Zachary Taylor: "God knew that Zachary Taylor would strike against us, and he sent him to hell." 162 The meaning of this

statement is blatantly obvious. Heber could also teach forceful scriptural lessons. He accomplished this by employing vivid, precise language and by telling the story as he saw it. His version of Daniel's unique experience is an example:

There was Daniel, a servant of God, one who kept His commandments; he was valiant, and his friends said to him, "Daniel, put down the window, or they will see you praying." "I will pray with it open," he replied; and he opened his window and prayed, and told them all that he asked no odds of them. "I will pray to my Father and God, who can preserve me in a den of lions, or in boiling hot oil, or in anything else and He will sustain me while He will send you to hell, you poor Devils." He had such confidence in his God.163

Brevity and frugality of statement are among the most common characteristics of propelling style. Heber combined these two characteristics with reiteration and good word choice to propel his idea to an audience of the saints in the Salt Lake Valley: "Will they overcome us? Never; no never; no, never while the earth stands, if we will stand up and be valiant."164 A similar example was Heber's pointed assertion to his listeners: "Get the spirits of the Lord, and stop your whinning, every one of you."165

163Ibid.
164Ibid., p. 133.
165Ibid., p. 136.
Striking Quality

Among the attributes of Heber C. Kimball's speaking style is the ability to "heighten the effect" of his message. This speech is no exception. Heber employs a variety of elements to produce a truly striking speech. Among these essential characteristics is interest. Heber does, indeed, choose subjects of interest. The Apostle also has the ability to turn a phrase so that the routine takes on added interest.

Among the interesting subjects discussed by Heber is the Church of the First Born, and its organization:

Let me explain what the Church of the First Born is. It is the first Church that ever was raised up upon this earth; that is, the first born church. That is what I mean; and when God our Father organized that Church, He organized it just as His Father organized the Church on the earth where He dwelt; and that same order is organized here in the City of Great Salt Lake; and it is that order that Joseph Smith the Prophet of God organized in the beginning in Kirtland, Ohio. Brother Brigham Young, myself, and others were present when that was done; and when those officers received their endowments, they were together in one place. They were organized, and received their endowments and blessings, and those keys were placed upon them, and that kingdom will stand forever.166

A topic of interest to all Latter-day Saints is priesthood power—how it functions, who administers

166Ibid., p. 129.
it and so forth. Heber explains it in a simple, logical fashion:

Who are you to be subject to? You say you are willing to be subject to God—to Jesus Christ. You are willing, if Peter came along, to listen to him. Well, Peter is here, John is here, Elias is here, Elijah is here, Jesus is here, and the Father is here. What! in person? If not in person, their authority is here with all the power that ever was or ever will be to seal men and women up to everlasting have sic --seal them on earth and in heaven, by the power of Elijah, which is upon brother Brigham; and it is on every man he authorizes.\textsuperscript{167}

Doubtlessly, many of the Latter-day Saints were interested in whether or not Brigham Young sanctioned Heber's emotional--and at times offensively candid--declarations. Heber explained:

I know that you never heard brother Brigham rebuke me for being valiant before this people. He says, "Let her go, Heber; let her slide." You never saw any other spirit in him in your life; and every other good man there is will say so and has said so; and they are the elect of God, and they will be saved.\textsuperscript{168}

Of profound interest to the saints at this time was the future of the Mormon culture when the U. S. Army arrived. Heber assured them:

This church and kingdom will reign triumphant; and when the United States takes a course to bring us into collision, they will strive to take away everything from us that they have given us. What of it? We will make them the aggressors: They shall be the first men that shall rebel against God and against this people and if we are not the

\textsuperscript{167}Ibid., p. 133. \textsuperscript{168}Ibid.
aggressors, and we stand on the defensive, and they come upon us, and they fall into our hands, the Lord says if they repent and we forgive them, our blessings shall be doubled unto us; so also for the second time; but if he comes upon you the third time thine enemy is in thine hands; thou mayest do with him as seemeth thee good: but if he repent, and you forgive him the third time, then I will reward unto you a hundred-fold. But don't you forgive, unless brother Brigham does. If he says, Give them justice and righteousness, then it will be right.\textsuperscript{169}

Heber vividly reinforced the notion that the Church and kingdom should reign triumphant with his concluding remark:

The world is going to seek to destroy us from the earth. They will destroy themselves, as the Lord liveth, and the day of their destruction has come. The Lord God will bring mildew on the nation that has afflicted us; for that nation shall take it first, and thence it shall go forth to every nation, kingdom, government, and state, and upon every town that shall lift their heels against God and this people.\textsuperscript{170}

Another constituent of the striking is the degree to which certain qualities of the speech are impressive. This is--of course--by nature a largely subjective assessment. Nevertheless, in terms of Heber's speaking style, the most impressive attribute seems to be the succinctness and directness of his prophesies and denunciations. Heber's prophecy concerning Zion's enemies is a striking example:

Brethren, I will tell you one thing, and you may be sure of it, as the Lord God lives, and as

\textsuperscript{169}\textit{Ibid.}, p. 134. \textsuperscript{170}\textit{Ibid.}, p. 138.
my soul lives that nations that raise the weapons of war against this people shall perish by those weapons. Every nation, every tongue, and every people shall perish, and every man and woman that gives consent to it.171

When Heber said "I will tell you one thing" and "you may be sure of it," he gives the speech an air of finality that is impressive for its clarity and directness.

The Apostle's unfavorable predictions concerning President Buchanan and others who would destroy the saints is impressive in a similar respect:

Will the President that sits in the chair of state be tipped from his seat? Yes, he will die an untimely death, and God Almighty will curse him; and He will also curse his successor, if he takes the same stand; and he will curse all those that are his coadjutors, and all who sustain him. What for? For coming here to destroy the kingdom of God, and the Prophets and Apostles, and inspired men and women; and God Almighty will curse them, and I curse them in the name of the Lord Jesus Christ, according to my calling; and if there is any virtue in my calling, they shall be cursed, every man that lifts his heel against us from this day forth.172

Heber creates a large degree of suspense when he speaks of the President's "untimely death." Phrases such as "tipped from his seat," and words such as the negatively connotative "curse" all work together to create an impressive declaration.

Heber's promise to the righteous saints is a further instance of the impressive constituent:

171Ibid., p. 130.  172Ibid., p. 133.
Listen to the counsel of God and those men that are placed here; and if you will do that, I can promise you, in the name of Israel's God, and by virtue of my calling, that you never shall be swerved aside and our enemies shall be overcome every time before they cross that Big Mountain, if we have to do it ourselves.\textsuperscript{173}

The earnestness of Heber's declaration is strikingly manifest when he says "I promise you . . . never shall be swerved aside." It is wording such as this that produces impressiveness of speech.

For language to be striking, it must be vivid. Heber meets this criterion consistently throughout this speech. Heber's promise that the kingdom will endure all its enemies is vividly phrased:

Now mark it--that kingdom will never be overthrown; although they may kill, this is, if they can, brother Brigham and me, and brother Daniel H. Wells, and they may kill the Apostles, if they can, and so they may keep on from this time to all eternity, and they never can obliterate this work. I know it.\textsuperscript{174}

Again it is Heber's straight forwardness that contributes to the vivid quality. For example, notice the vivid way Heber introduces his comments: "now mark it." Likewise, he concludes his remarks with a similarly striking phrase: "I know it." Such vitality and force must surely have been striking to the audience.

Heber's declaration concerning dissonant Latter-day Saint females is very vividly constructed: "The

\textsuperscript{173}Ibid., p. 135.  \textsuperscript{174}Ibid., p. 129.
woman will be damned that will go: she shall dry up in the fountain of life, and be as though she never was. But there ain't any a going, unless they are whores."  

Heber's denunciation of the less valiant Latter-day Saints is loaded with vivid language that certainly "heightens the effect" of the message:

I wish that all such characters were in hell, where they belong. [Voice] they are there. I know it; and it is that which makes them wiggle so—the poor, miserable devils. They would make our Father and God a drudge—make him do the dirty work, kill those poor devils, and every poor, rotten-hearted curse in our midst. With them it is, "O Lord, kill them, kill them, damn them, kill them, Lord." It is just like that, and their course has just as much nonsense in it. We intend to kill the poor curses ourselves, before they get to the Big Mountain. And we are going to dig a cache, or take some natural one, and put all the whining men and women into it, and let them whine. We want to be released from such poor hellyons, and we will be; we won't have a murmurer or complainer in the House of Israel. If we go out to war, let them stay here, and let the Devil handle them.  

The vivid language in this example is quite apparent.

Imagery is a fourth consideration of the striking quality. As indicated previously, Heber's imagery is not abounding with eloquence and beauty in and of itself. Nevertheless, he does successfully communicate his meaning through his own style of imagery. An excellent example of Heber's use of visual imagery, that had the added quality of stirring the listeners' emotions, was

175 Ibid., p. 132.  176 Ibid., p. 135.
his declaration concerning the oncoming army and the previous afflictions of the saints:

Well, do I suppose when I reflect that troops are being sent here without President Buchanan's permission? No, not for a moment; he has permitted it. We are a poor, isolated people driven over one thousand miles from our native land, and many of us have been driven and broken up five times; and he and his coadjutors have acknowledged it and have said pointedly there could nothing be done for us as a community: and here we are, after sending forth our men, the Elders of Israel, and redeeming this land from Mexico. They are now designing to come with troops to break us up and to kill our Prophets, and our Apostles, and our Elders. 177

A "poor, isolated people, driven over one thousand miles" is quite a pitiful image. Heber also compounds the effect of the image when he speaks of Mormon battalion's efforts to "redeem" the land from Mexico.

Heber uses analogy a great deal in this speech, and he often creates vivid images in the process. Such is the case when Heber speaks of the need for the saints to be passive and obedient:

Go into the blacksmith's shop on this block, and you will find brother Jonathan Pugmire, the foreman. I go to him and say, "Brother Jonathan, make me an axe." He goes to work with a piece of iron that, the moment he tries to shape it, flies into a thousand pieces. "I can do nothing with that," says he; "I must get a piece of iron that will be passive, and then I will make you an axe that will be as keen as a razor." He gets another piece, and that begins to fly. It is not the fault of the blacksmith. "But," says the iron, "don't

177 Ibid., p. 130.
you handle me in this manner." He throws that aside: That has got to go back to the furnace again, to be melted and made into a loop and that turned out into iron again, because it was not passive; and then it becomes passive by getting the snappish stuff out of it; it runs out with the dross. The dross you know, is very brittle and snappish.

When you find a man or woman snappish and fretful, and not willing to be subject, you may know there is a good deal of dross in that character, because dross is brittle. That dross has to come out. 178

Not only is Heber's detail of the axe-making procedure a vivid image, but the way Heber ties it into the here and now for the saints makes the message striking.

Heber creates another fine image when, later in the speech, he refers back to his concept of passiveness:

Let me tell you, gentlemen, you have got to learn to be passive and be like clay in the hands of the potter, or be like a tallowed rag or wick before a hot fire: it becomes limber and passive, and you can tie it into a thousand knots, and it will not break. 179

Heber's version and subsequent interpretation of the parable of the sower is vivid in its imagery:

Now, receive the seed, as Jesus says; and if that seed takes root it will grow, and swell, and sprout, and bring forth. What will it bring forth? Something like the character that produced the seed. If you plant corn in the field, and that corn is rooted out of the ground, it perishes, and don't produce anything. Receive the word and treasure it up in your hearts, and then you shall continue to receive the word of life, here a little

178 Ibid., p. 131. 179 Ibid., p. 132.
and there a little; and you shall grow, and increase, and multiply, and no good thing shall be withheld from you.180

Here Heber shows his ability to choose words that can create a picture in the minds of the listeners—"treasure it up in your hearts." In addition, Heber manifests a sincere interest in the saints, promising them that no good thing will be withheld from them. Interest in and empathy with the audience is another striking quality of the Apostle's speaking style.

Heber's analogy of the tree, or vine, is likewise phrased so as to create a clear meaningful mental picture:

Now we will say brother Brigham is the head of this vine that has sprung out in the latter days,—that is, the head of the vine that is upon the earth, that you naturally see; but Joseph was the head of the vine when he was here, and he is now, only you cannot see him; then I am connected to that vine, as one of brother Brigham's Counsellors; and then the Twelve, the Seventies, High Priests, and other officers. Now, just look at it. Why should you not listen to one man as much as to another connected to that vine; in case he produces the fruit of that vine? And they should know whether that branch is connected to the vine: They should know whether the fruit is the same as that produced by the head of the vine.181

By using this analogy and the imagery associated with it, Heber was able to explain a complex doctrine with clarity and simplicity.

180 Ibid., p. 133. 181 Ibid., p. 130.
Heber's style is unique, and it works to his advantage in this speech. His uniqueness often "heightens the effect" of his message. One example of Heber's uniqueness is his revealing comment concerning brother Elias Smith:

Can we be Saints by having our own will, our own way? Brother Elias has been talking about that this morning, how he has felt that will that was in him. Gentlemen, he has not been easy to handle and place upon the wheel; if he had been, he would have been filled with almighty power, even the power that was upon Joseph and Brigham, and upon every other good man in this Church; but he is going to walk up henceforth; he aint going to stand back anymore. He is akin to brother Joseph, and Joseph is ashamed of his own kindred that will not step forth and be valiant, and God is ashamed of them.\(^{182}\)

One can well imagine what would result if a similar comment were made today in a General Conference session. Heber was not of the traditional diplomacy-oriented school of oratory. This, then, was another unique characteristic of Heber C. Kimball's speaking style. He was perfectly straight-forward, open and honest with the audience, regardless of whether he was praising or criticizing.

Heber's uniqueness is also well represented by his closing phrase in the following comment:

We will refer to Gideon, the Prophet of God, when his host was so numerous that he went and

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\(^{182}\)Ibid., p. 131
made a selection of three hundred men to put all his enemies to flight. That is in the Bible. For heaven's sake, believe that, if you won't believe me.183

Heber's candid discussion of previous U. S. presidents likewise reveals the unique style of the Apostle:

God knew that Zachary Taylor would strike against us, and He sent him to hell. President Fillmore was the next man who came on the platform, and he did us good. God bless him! Then came President Pierce, and he did not strive to injure us. We hoped that the next after him would do us justice; but he has issued orders to send troops to kill brother Brigham and me, and to take the young women to the States.184

Heber's asserted independence is further evidence of his uncommon style:

I am defending brother Brigham here, and that by the Holy Ghost and the dictation of the counsel he received from the Father, and the Son, and the old Patriarchs, and Prophets. You may go home, and say, Brother Kimball is hard. Go and say it as quick as you please. I ask no odds of any such people. I am independent of you; I know his feelings, I will preach his word, and the word of God that come through him; and that is all that will save you.185

Heber's chiding of murmuring saints and his assurance that his condemnations are sanctioned by all the members of the Godhead, as well as President Young, demonstrated a unique way of supporting his point.

183Ibid., p. 132. 184Ibid. 185Ibid., p. 137.
Heber does not speak with the beauty and grace of the refined eloquentist. However, President Kimball does possess his own unique style of beauty:

God bless you, brethren and sisters, and multiply you. Peace be with you, and upon this people, and upon your children, and upon every being on the Lord's footstool that wishes peace to Israel.186

Heber's beauty is in his sincerity, his love, and his inspiring concern for those who love the Lord.

Liveliness

The vital characteristic of liveliness is everywhere evident in this speech. An essential component of lively discourse is actuality or realism. Heber C. Kimball's style is not inflated with frivolous ornamentation; thus, his speech has a down-to-earth dimension. The speech is real, not artificial or loaded with reality-robbing euphemisms. In one example of liveliness, the audience could probably feel Heber's earnestness when he reassured them of their safety:

Set your heart at rest, then: you need not be troubled, nor frightened at all; for as the Lord liveth, and we live, we will prosper, and we will come off victorious. You know we have to stick in an if--if you live your religion, and will do as you are told and become like the clay in the hands of the potter.187

186Ibid., p. 138. 187Ibid., p. 130.
Heber's reference to the *if* adds reality and proximity to his message. In addition, his personal reassurance—"set your heart at rest"—adds to the actuality of his comment.

A similar example of Heber's ability to speak without an air of artificiality is his declaration of hope for the Latter-day Saints:

Are we going to be preserved? Bless your souls! I have no more fears, if this people will live their religion, and learn to be passive like clay in the hands of the potter, than as though I was in heaven; for if I was there and rebelled, as Lucifer did, I should expect to be chastised and cast out with all those connected with me. 188

Heber's exclamation of "bless your soul!" gives life and vitality to the Apostle's message.

Animation is another quality that gave life to Heber's discourse. One vivid example of this quality was Heber's account of animal brutality:

We have our Spanish fixings—a pair of spurs that will weigh seven pounds, ringing and jingling as though all hell was coming. Why don't you put them away? I want you to make an ox goad with a spike in the end of it, and ram that into your horse, and get this instead of spurs, and destroy a horse at once. I cannot keep a decent horse, neither can brother Brigham, or any other man; for the boys will kill them. Let them rest they are as good as we are in their sphere of action; they honour their calling, and we do not when we abuse them; they have the same life in them that you have, and we should not hurt them. It hurts

188Ibid., p. 134.
them to whip them as bad as it does you; and when they are drawing as though their daylights would fly out of them, you must whip, whip, whip. Is there religion in that? No; it is an abuse of God's creation that he has created for us.189

Heber's seven pound spurs and ox goad spikes add vitality and liveliness to this animated account.

Conflict is another element that, when properly employed, can add a great deal of liveliness to a speech. Heber employs conflict liberally. Conflict as an element of liveliness is evident in Heber's discussion of the enemies that would destroy "Zion":

Our enemies are crying out that we are confused, that we have rebelled, and that the Devil is to pay. I pray that God Almighty may bring that thing upon them that they have imagined upon us. But we are at peace and in harmony; we are worshipping and serving God. Will they overcome us? Never; no, never; no, never; while the earth stands, if we will stand up and be valiant.190

Heber's prayer that their enemies might be subject to evil for wishing it upon the saints provided the source of liveliness through conflict.

Heber also had the ability to create suspense. Indeed, the audience was undoubtedly hanging in suspense over their fate at the hands of the approaching U. S. Army.

A lighter example of suspense in discourse was Heber's declaration to the sisters:

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189 Ibid., p. 137. 190 Ibid., p. 133.
Many of the sisters presume to judge us. Say they, There is brother Kimball; his women have all got store bonnets, and ribbons, and laces, and this, that, and the other thing, broches, jewelry, and feather beds sowed under their arms. Aint we just as good as they? Yes, if you do as well as they do.191

After this remark the sisters were probably quite anxious about how to qualify, as Heber's wives did, for the luxuries Heber enumerated.

Undoubtedly, Heber also created a great deal of suspense with his remark concerning President Buchanan: "Will the President that sits in the chair of state be tipped from his seat?"192

Heber was often able to establish proximity with his audience. He would accomplish this by making specific references to the audience and individual members in it. One lively example of proximity was Heber's comment to complaining Latter-day Saints:

Get the Spirit of the Lord, and stop your whining, every one of you. "Oh," says one, "I will leave you, if you don't wait on me as you have hitherto, and get me all the things I ask for." I wish you would: you could not please me better. Does that show such whiners have integrity in them?193

Elder Kimball's singling out of brother Elias Smith vividly illustrates how proximity can be incorporated into a speech:

191Ibid., p. 137.  
192Ibid., p. 133.  
193Ibid., p. 136.
Can we be Saints by having our own will, our own way? Brother Elias has been talking about that this morning, how he has felt that will that was in him. Gentlemen, he has not been easy to handle and place upon the wheel; if he had been, he would have been filled with almighty power, even the power that was upon Joseph and Brigham, and upon every other good man in this Church; but he is going to walk up henceforth; he aint going to stand back any more. He is akin to brother Joseph, and Joseph is ashamed of his own kindred that will not step forth and be valiant, and God is ashamed of them.\footnote{Ibid., p. 131.}

Such personal and descriptive examples are a great asset to the speaker who wishes to establish proximity with his audience.

**Summary**

**Accuracy.** The comparison of this speech with the previous one reviewed indicates a significant increase in defective grammar. This pronounced increase would most likely have reduced Heber C. Kimball's accuracy. However, it should be remembered that grammar must be evaluated relative to the speaker, the audience, the subject, and the circumstances. The speaker had his ethos largely established by virtue of his ecclesiastical position. The audience was largely made up of Church members. Thus, these people did not necessarily correlate grammatical perfection with subject validity.
Indeed, the subject and circumstances were such that grammar slips may have enhanced the force of the speech. This possibility was discussed under force.

Heber C. Kimball's accuracy is fair in this speech. As indicated, he is often quite precise and accurate in his word choice. At other times his word choice is not conducive to exactness of meaning. Heber does, for the most part, employ conventional grammar. There is evidence of grammar slips and incorrect usage throughout this speech. When speaking on doctrinal matters, the Apostle's use of technical language and his lack of specificity were a hindrance to the accurate conveyance of his meaning.

**Clarity.** For the most part, Heber avoids the use of abstract terminology. Thus, his clarity does not seriously suffer in this respect. Also, with the exception of the instance of the word "friend," Heber refrains from using the same word in different senses. There is no obvious indication of artificial or complicated sentence structure throughout this speech. The Apostle's use of technical words and phrases is judicial. There are, however, some extremely long sentences. One sentence contains seventy-eight words. Many sentences have forty or more. Fortunately, their lack of complexity helps them remain reasonably clear.
Equivocation is not a serious problem in this speech, when the pronoun reference can be discerned.

This speech did have a significant number of clarity barriers. This was particularly the case in the areas of transition, defective expression, faulty word arrangement, and uncertain references. At times Heber failed to define unfamiliar terms and analogies.

According to the prescribed criteria, this is not a very clear speech. However, there are specific areas of the speech that are vividly clear. Thus, the audience would not by any means be in total stupor or utter confusion. Rather, it is the unified purpose of the speech that is unclear.

**Propriety.** Heber not only adapts well to his audience and subject, he also adjusts his style to particular parts of his topic. This is evidenced by Heber's denunciation of some women while proclaiming the virtues of others. Heber's style is congruent with his method of oratory--whether he is persuading his listeners to repent or to have faith. There is no indication that Heber lacks congruency in any respect. Of particular importance, Heber C. Kimball is sincere. The Apostle's speaking style is congruent with his character.
Economy. Overall, Heber C. Kimball's speaking style in terms of economy was fair. The Apostle waxed and waned in this vital area. At times, Heber's meaning was blatantly clear. At other times, however, his meaning was obscured by poor grammar and syntax problems.

Force. Heber C. Kimball employs all the qualities of good language structure. His speech has drive, urgency and action. The majority of his comments are structured in such a way that Heber compels the attention of the audience. The Apostle propels his views with precision and vitality. Heber's forceful language is often phrased in the desirably simple grammatical structure. Heber avoids the detracting "gadget" elements of affix words and complex vocabulary. In summation, this speech is an outstanding model of a forceful oration.

Striking quality. Heber C. Kimball had a speaking style that was striking and commanding. The Apostle did not use ornate or poetic discourse. Indeed, his striking qualities were in opposition to these. It is the plainness and authoritativeness of his comments that gave the message impact. Combine these qualities with the perceived finality of his remarks, and the Apostle "heightens the effect" of his message many fold.
Heber C. Kimball's style is interesting, impressive, and vivid. President Kimball has the desirable attributes of the striking in abundance.

**Liveliness.** The qualities of liveliness were abundant in this speech. Although the Apostle did not employ metaphor or antithesis, the virtue of actuality more than compensated. In addition, the speech had animation, conflict, and suspense. Heber's approach to his subject allowed the audience to empathize with him. More significantly, though, it indicated that he could empathize with his listeners. Heber also established proximity in this speech. For the most part, Heber used the present tense and the active voice. The sentence structure was not complex, and economical wording enhanced the liveliness characteristic. In summation, this speech was excellent in terms of liveliness of speaking style.
The Saints Should Practice What They Teach

(Delivered to a Mormon audience--probably a stake conference--in Centerville, Utah on Sunday, February 19, 1865.)

Historical Setting

The years 1857-65 were eventful years in LDS history. Fortunately, the intensity of the bitter anti-Mormon campaign had temporarily reached a plateau. Evidently, the encampment of Johnson's Army, along with the ousting of Brigham Young from the governorship of the Utah territory, helped abate the desire many had for the blood of the Latter-day Saint people. Nevertheless, the journalistic attacks continued with renewed vigor. The major subject of criticism was the Mormon doctrine of plural marriage. Indeed, during this period strenuous efforts were being made to legislate anti-polygamy laws along with a variety of other anti-Mormon laws.\textsuperscript{195}

Abraham Lincoln's "three word policy" concerning the Mormons (leave them alone) gave assurance to the saints that the new President was not their enemy. However, there were many members of the Lincoln

administration that were bitterly anti-Mormon. Thus, many of the Lincoln administration appointments to the Utah territory were of the Judge Drummond type.\textsuperscript{196}

The massive immigration of Latter-day Saint converts from foreign lands continued during this period. In addition, many new missions were opened. Thus, the Church saw a period of continued growth.\textsuperscript{197}

The site of this speech was Centerville, Utah. Centerville was one of the first settlements after Salt Lake City. The town was located about eleven miles north of Salt Lake City.\textsuperscript{198}

**Accuracy**

Of the three speeches assessed in this work, the third and final speech is by far the most accurate. In terms of verbal accuracy this speech is exceptionally precise. However, Heber achieves his precision in a slightly different fashion than the previous two analysed. The first and second speeches revealed that Heber's precision was often based on his bluntness, aggression, and assertiveness. In this speech, Heber's precision is a result of careful word choice and simple sentence construction. Heber's meaning is accurately portrayed in this example:

\textsuperscript{196}\textit{Ibid.} \hspace{1em} \textsuperscript{197}\textit{Ibid., pp. 76-93.} \hspace{1em} \textsuperscript{198}B. H. Roberts, Vol. III, p. 475.
... Being an Apostle does not excuse me in the least from the performance of every duty which the religion of Jesus makes binding upon me; and, as far as I am concerned, I live as faithfully as possible, considering the failings of mortality which I have in common with all men.\textsuperscript{199}

Notice that it is the plainness of Heber's language and his exact choice of words—such as "in the least" and "every duty"—that provide precision. Thus, it comes as close as possible to assuring exactness of meaning.

Another fine example of precision was Heber's appeal to continue in faithfulness:

... We have got to walk very faithfully before our Father in heaven, and strive with all our might to honor the covenants we have made with him in his house.\textsuperscript{200}

Heber was very exact as he spoke to the Centerville Saints about the need to be truthful in all things. Again, notice the ease of understanding provided by his precise vocabulary:

Do we live our religion as faithfully as we might? Are we not in the habit of telling lies now and then? Oh, yes, we tell occasionally a white lie, or a little catnip lie, once in a while. We should be perfectly truthful and honest in all our sayings and dealings with all men ... \textsuperscript{201}

The Apostle elaborated on the need for truthfulness among the Latter-day Saints. His argument and explanation were vivid examples of exactness and precision:

\begin{flushright}
\textsuperscript{199}Heber C. Kimball, Vol. XI, p. 81. \\
\textsuperscript{200}Ibid., p. 82. \\
\textsuperscript{201}Ibid., p. 83.
\end{flushright}
... By telling these little fibs we lose the spirit of the Lord and get into darkness, then the simplest truth becomes a mystery to us; but when our minds are enlightened by the spirit of truth, everything is plain and clear to the understanding.202

Heber's range of vocabulary was much more extensive in this speech than in those previously analyzed. Words used in this speech, such as *cognizant*, *deviant*, and *propriety* represent the upper range of his vocabulary. Nevertheless, Heber employs these words with discretion, indicating that he is not attempting to impress his audience through artificial eloquence.

President Kimball meets the requirements of good word choice with ease. The Apostle's choices are correct and conducive to exactness of meaning. Heber's comments on prayer are indicative of this careful word choice:

... There is not a day passes over my head that I do not bow before the Lord once, twice, or thrice; that is the way I have got to live, in order to be a good man, and retain the light of the Holy Spirit to guide me into all truth; and the same faithfullness is required of you, because you are members of the same body and of the same Priesthood. We should all be alive in the performance of our duties. We cannot live the religion of Jesus and not pray.203

It can be readily observed that the meaning of Heber's comments are easily and exactly discerned. This is largely attributable to Heber's careful choice of

202Ibid. 203Ibid., p. 81.
words, such as "there is not a day passes over my head" and "we cannot live the religion of Jesus and not pray."

Heber also employed exact word choice when he spoke of the rural saints:

... yea, I admit that the people are better in the country towns than in Great Salt Lake City, for the froth and scum of hell seem to concentrate there, and those who live in the City have to come in contact with it; and with persons who mingle with robbers, and liars and thieves, and with whores and whore-masters, etc. 204

In the second speech analyzed, grammar was a serious deterrent to Heber's accuracy. This was not the case with the third speech. Indeed, deviations from the standard of grammatical accuracy are extremely isolated and insignificant in terms of accuracy of meaning. For example, the only obvious grammar slip came when Heber was telling of his temptation to keep a carpet he owned rather than donate it to the endowment house. It occurred to him to "take that carpet and use it in the Lord's house, for before the spring it may be eat up with moths." 205 Even with the grammar slip, the meaning is still preserved.

As was the case in the previously assessed speech, Heber employed the word "got." Nevertheless, the word was used infrequently and did not seem to

204 Ibid., p. 82. 205 Ibid., p. 84.
affect the accuracy of the message. In terms of speaker, audience, subject, and circumstances, Heber's grammar was quite appropriate.

For the most part, Heber did not delve into the abstract. He did, however, speak somewhat technically when his discussion was focused on doctrinal issues. For example, when Heber spoke of the light of Christ, some of his meaning may have been lost in the technicality and abstraction of the term:

The earth is enlightened by the same light which enlightens our eyes, which is the light of Christ, which enlighteneth every son and daughter of Adam and Eve who cometh into the world, and it is the same light by which I see you this morning.206

Though Heber tried to explain the light of Christ, he could not have been totally successful; the concept is not concrete enough to permit exactness of meaning.

Heber used the abstract term "liberal" without defining it. Thus, the meaning of the following was quite obscure, "let us remember that the liberal man deviseth liberal things, and by his liberality he shall live."207

Clarity

An analysis of the previous two speeches of Heber C. Kimball revealed that the Apostle's speaking

206 Ibid., p. 81. 207 Ibid., p. 85.
style was not very clear. Indeed, it appeared likely that the lack of clarity significantly reduced the intelligibility of those speeches. In this speech, however, Heber C. Kimball's meaning was extremely clear. In fact, many of the negative qualities that were so detrimental to message clarity previously are either non-existent or extremely isolated in this speech.

One of the most serious problems with Heber C. Kimball's clarity in his first two orations was the lack of transitional statements. In this speech, however, examples of poor transitions are extremely rare. Actually, the critic could find only one flagrant violation. Heber began by discussing the light of Christ:

The earth is enlightened by the same light which enlightens our eyes, which is the light of Christ, which enlighteneth every son and daughter of Adam and Eve who cometh into the world, and it is the same light by which I see you this morning. And we have, in addition to this, a holy priesthood, and have been commanded to go forth and preach the Gospel, and teach the ways of life to all men, and not to be taught by unbelievers. We are also instructed to lead all meetings as we are dictated by the Holy Ghost. The Spirit of truth is the spirit of revelation, which we may all possess, for it is the privilege of all Latter-day Saints so to live and honor God as to receive of his attributes and nature in greater perfection, and become more like Him. We are the sons and daughters of God; we have proceeded from him through the laws of generation, the same as my children have proceeded from me. God is the great father of our race, and as a man is not perfect without the woman, neither is
the woman without the man in the Lord; they depend upon each other and are necessary to each other for the propagation of our species.\textsuperscript{208}

Notice that in this example the Apostle moves from discussing the light of Christ to the holy Priesthood. Heber then speaks of preaching the gospel. From there he warns that the saints should not be taught by unbelievers. Heber refers to the Holy Ghost and the spirit of revelation. Next, the audience is told to become like God. The Centerville saints are also reminded that they are born of God, through the laws of generation; finally, they are reminded that man is not perfect without woman. These comments, though interesting, would likely boggle the minds of listeners. They are presented too fast, without sufficient transitions.

Another major consideration of clarity is the directness of the discourse. Again, the directness of this speech is different from Heber C. Kimball's previous style. For example, in the previous evaluation of the Apostle's directness, it was noted that his direct style was often a function of his candor. It was not so with this speech. Heber's directness was more a result of word choice and arrangement. For

\textsuperscript{208}Ibid., p. 81.
example, when Heber was speaking to the saints about practicing what they teach, his remarks were direct but not offensive:

... It is a common saying, "Do as I say but not as I do;" but I want to do just as I teach you to do without any deviation. There is not anything in my calling that will justify me in doing wrong. It would be nonsense for me to undertake to preach righteousness, virtue, truthfulness, and justice, and not be a righteous, virtuous, and just man myself.209

Heber also directly related his meaning to the listeners when he spoke of honoring the priesthood:

... We all have a Priesthood to honor, which it is impossible for us to do unless we honor ourselves; and all who hold the Priesthood and honor themselves, are worthy of honor; and it is impossible to honor the Priesthood in that man and not honor the vessel that holds it.210

Heber showed a greater concern for empathy in this speech. For example, although Heber spent his introductory remarks focusing on man and the priesthood, he soon addressed the women in his audience:

... our sisters can make themselves honorable by learning to knit, weave, and spin; how to make a harness for a loom, and how to warp the yarn, after they have spun and colored it. Every young woman who calculates to be a wife and a mother, should make herself acquainted with these matters. Is there any female in our society too good to learn and work at this home industry? I think not.211

Of particular interest is Heber's concluding comment. Previously, Heber would have answered his

209Ibid., p. 80.  
210Ibid.  
211Ibid., pp. 80-81.
rhetorical question with an aggressive "no." Here he says, "I think not." This is a significant modification in Heber's style. It also demonstrates an increased awareness of individual differences among his listeners. This mellowing out of Heber's style is a unique characteristic of the third speech. The change is so drastic throughout the speech that it is almost as if a different man addressed the audience. Indeed, it may well be that the nine years of experience between his second speech and this one produced a change in the man and his speaking.

If Heber had a serious problem in this speech, it was his failure to define unfamiliar terms and analogies. Consider the following example, where Heber was speaking about the dangers of small thefts:

... These little things we are apt to pass over unnoticed, but they will operate materially against your obtaining that glory which you design to inherit in the next existence.212

The audience is not clearly informed as to what Heber means by "operate materially."

While speaking of the need to live according to the teaching of the gospel Heber said:

... Let us cultivate those principles which lie at the root of all righteousness, that our professions and works may accord with each other,

212 Ibid., p. 83.
instead of being contented with a mere form of godliness, without power of foundation. 213

Heber did not specifically tell his audience how power, godliness, or foundation were related to their professions. These matters may seem small and insignificant, but they do in fact represent a breakdown of clarity. In addition, it is difficult to tell how much of a speech is unattended to while listeners are attempting to decipher the meaning of such unfamiliar terms and usage.

Uncertain references, a problem that plagued the Apostle previously, were nearly non-existent in this speech. There was one instance, however, when Heber was speaking of the need to be particularly faithful during those trying times:

I have never seen a time since I entered this Church when there was greater necessity for this people living faithfully than now. It is a very prosperous time, and we are gaining property fast; and many, I fear, are losing sight of everything else but the riches of this world; and, were you to warn them of it, they are so blinded by the deceitfulness of riches, that they would not believe a word you say. The more people stray away from God the harder it is to make them sensible of their danger; and the more light that men and women possess, the easier it is to correct them when they go astray. 214

Heber did not specify who was blinded and who would not believe him.

213Ibid., p. 82. 214Ibid.
While speaking of the priesthood Heber appeared to express himself defectively, such that his meaning was largely unintelligible:

... A man holding the Priesthood of the Son of God, a High Priest for instance, will try to destroy the influence of a better man, causing him to walk in sorrow, that he, the High Priest, may step over him and get to some particular distinction; but as the Lord lives, and as the sun shines, such men will be deceived in their designs, and will receive in full the measure they have tried to measure out to others. 215

It is difficult to assess what Heber meant by destroying the influence of a better man, and how that caused him to walk in sorrow.

Contrary to the previously assessed speeches, Heber C. Kimball's word arrangement was exceptionally clear in this speech. Heber's comments on the validity of the Church were an example:

... This Church is founded upon eternal truth; its roots run into eternity, and all the power of the devil and wicked men may seek its overthrow in vain, for it will triumph over death, hell, and the grave. I know this. I know it by revelation—by the Spirit of God, for in this way my Heavenly Father communes with me, and maketh known unto me his mind and will. 216

A clear and concise word arrangement was also employed by the Apostle when he spoke of the consequences of deviating from the gospel standard:

... The more people stray away from God the harder it is to make them sensible of their danger;

215 Ibid., p. 83. 216 Ibid., p. 82.
and the more light that men and women possess, the easier it is to correct them when they go astray. ..

Propriety

Once again, Heber's skills in the area of propriety are readily manifested in this speech. The two major constituents of propriety are adaptation and accommodation. Heber's adaptation to particular parts of the discourse are apparent when he speaks of the need for all to live in congruence with gospel standards:

My being one of the First Presidency of the Church does not excuse me form living my religion; but I should, on that account, be more faithful, and show an example to the flock of Christ, and constantly be alive to know how things are progressing in the Church, and be dictated by the Holy Ghost in every act of my life, that I may have power to discern the spirits of men, and be able to give unto them the very counsel that my Father in heaven would give them if he were here himself.218

In the above example, Heber adapts to his audience through empathy. He also indicates enthymematically that he is no better than any other Church member.

When speaking of conditions at this time, Heber's adaptation took on a tone of urgency:

I have never seen a time since I entered this Church when there was greater necessity for this people living faithfully than now. It is a very prosperous time, and we are gaining property fast; and many, I fear, are losing sight of everything else but the riches of this world; and, were you

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217Ibid. 218Ibid.
to warn them of it, they are so blinded by the deceitfulness of riches, that they would not believe a word you say.\textsuperscript{219}

When Heber spoke of the fear he felt over the saints' prosperity and the need to live the gospel now with greater commitment, he showed the ability to adapt to the needs of his audience.

A further adaptation finds Heber exhorting and teaching an important gospel principle:

\ldots The more people stray away from God the harder it is to make them sensible of their danger; and the more light that men and women possess, the easier it is to correct them when they go astray; because they are more like the clay that is in the hands of the potter, and they can be moulded and fashioned according to the will and pleasure of the master potter. We have got to walk very faithfully before our Father in heaven, and strive with all our might to honor the covenants we have made with him in his house.\textsuperscript{220}

When Heber said, "We have got to walk very faithfully \ldots and strive with all our might," he was adapting his speaking to a forceful exhortive style.

It is interesting to observe Heber's adaptation when he was speaking of the wicked and corrupt in the community:

\ldots The wicked and corrupt who have settled in our community are taking a course to lead away those who are willing to be led away from the truth--those who have turned away from God; and it will be for our good, as a community, if such persons will leave and never again return to our

\textsuperscript{219}Ibid. \textsuperscript{220}Ibid.
Territory, unless they can do so with a determination to serve God and keep his commandments. I love those who love God; they are more precious to me than gold, and silver, or possessions.\textsuperscript{221}

Notice the qualification Heber placed on the comment that "it will be for our good ... if such persons will leave and never return again ..." Heber qualified this comment by suggesting that even dissonants were welcome if they would repent and resolve to live in harmony with the gospel. In the previous two speeches, Heber often denounced the wicked; but in neither one did he add a qualifying statement such as this. Among other possibilities, this indicates a substantial increase in Heber's ability to adapt to the needs of his audience.

Accommodation and adaptation are in many respects quite similar. Basically, both elements measure congruence of thought between speaker and audience. Adaptation is concerned more with maintaining congruence when speaking of particular parts of the subject. Accommodation, on the other hand, is more general and depicts the overall congruence of speech to the audience.

One example of Heber's ability to accommodate occurred when he spoke of the festivities of the previous evening:

\begin{flushright}
\textsuperscript{221}Ibid., p. 83.
\end{flushright}
I enjoyed myself very much at your party last night, . . . Such social gatherings are always good in their effects, so long as we keep within the purview of the religion of Jesus Christ in all such exercises.²²²

Notice that besides establishing rapport with his audience by referring to the "party," Heber also qualified his remark with a "so long as . . ." Thus, Heber was able to adapt as well as to accommodate in this particular instance.

Another example of Heber's combination of these two elements of propriety was observed when Heber spoke of respect:

We can command the respect of all men as a people by making ourselves self-sustaining, by acquiring a knowledge of all kinds of mechanical business; and our sisters can make themselves honorable by learning to knit, weave, and spin; how to make a harness for a loom, and how to warp the yarn, after they have spun and colored it. Every young woman who calculates to be a wife and a mother, should make herself acquainted with these matters. Is there any female in our society too good to learn and work at this home industry? I think not. If there are any who consider themselves so, they are also too good to wear home-made clothing. The Priesthood is also with the woman, because she is connected with the man and the man is connected with his God. Being so connected, we must all be honorable if we are good.²²³

Again, adaptation is observed in Heber's ability to address the specific matter of women who do not feel inclined to make their own clothing. On the other hand, accommodation is evident in his general adjustment to a teaching manner or speaking.

²²²Ibid., p. 81. ²²³Ibid., pp. 80-81.
A further example of Heber's accommodation was evident when he spoke of lies:

... People get an idea that there is no sin in little lies, or catnip lies. You read in the Book of Mormon, where it is said that the devil goeth about deceiving the children of men, and tells them to lie a little, and steal a little, and take the advantage of your neighbor a little, and speak against thy neighbors a little, and do wrong a little here and a little there, and thus, he leadeth them with silken cords, as it were, down to destruction.224

Here Heber's word choice and arrangement produced a "preachy," somewhat exhortive style.

An example of a rather eloquent accommodation was Heber's blessing upon the people:

... I feel to say, God bless this people with all the power I have got, and with all the good feeling, and with all the Priesthood of the Son of God I bless you in the name of Jesus Christ, and I pray for you and for all this people. Oh, how I desire for us all to be one; for if we are not one, we must see sorrow.225

The Apostle's love and sublime goodness were apparent in such phrases as "bless this people with all the power I have got."

Economy

Economical speaking is an essential stylistic element. Often verbosity and frivolous ornamentation work against intelligibility of the message. This is not the case with Heber C. Kimball's speaking style.

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224 Ibid., p. 83. 225 Ibid., p. 85.
The Apostle possesses a remarkable degree of the economic constituents. Among the most desirable of these constituents is choosing and presenting the words in such a way that the message has instantaneous intelligibility. One example of economical word choice that leads to instantaneous intelligibility is Heber's statement concerning the priesthood:

\[\ldots\text{ We all have a Priesthood to honor, which it is impossible for us to do unless we honor ourselves; and all who hold the Priesthood and honor themselves, are worthy of honor; and it is impossible to honor the Priesthood in that man and not honor the vessel that holds it.}\]

In the above example, the word choice is precise and exact. Thus, the meaning is discerned with a minimum of effort.

A similar example of precision as it works for intelligibility appears when Heber speaks of honesty:

\[\ldots\text{ We should be perfectly truthful and honest in all our sayings and dealings with all men, especially with those who serve the same God that we do, and are in the bonds of the same religion.}\]

Again the meaning is clear and exact. Heber continues on this subject; and again the wording is such that the meaning is easily and unequivocally perceived:

\[\ldots\text{ It is just as much a crime to steal a penny or a cent as it is to steal a quarter of a dollar—the quarter of a dollar is more in value than the cent, but what difference is there in the crime?}\]

\[226\text{Ibid., p. 80. } 227\text{Ibid., p. 83. } 228\text{Ibid.}\]
Heber speaks at length on the subject of honesty. When he concludes his remarks on the subject, his meaning is easily discerned:

"... it is better to give a man a dollar than to take a cent from him; by wronging a man of a dollar or a few cents, you may thereby cause a division between yourself and one of your best friends. What for? For a poor, miserable dollar."

In a desire to communicate to the saints the general impact of the wicked upon the righteous, Heber said:

"... The first Presidency of this Church and others may be just as righteous and holy as our Father in heaven, and yet a portion of this people can, by their wrong doing, bring sorrow and suffering upon us. The first Presidency, and thousands of others in this Church, are not guilty of crime; we have done right all the time, and we have to suffer for those who are punished for their sins."

Once again Heber's meaning is obvious. It is not obscured by gadgetry and complex rhetorical figures.

While discussing hopes of eternal life, Heber employed word choice that doubtlessly produced instantaneous intelligibility:

"... The life of man is but a few days, and these few days well spent will be spent to secure a place in the haven of eternal rest. Seeing that we have only a few days allotted us to secure so great a blessing, why can we not be faithful every day and every hour of our lives; and why do we yield the point to wicked influences and spend our precious moments in that which yieldeth no profit."

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229 Ibid. 230 Ibid., p. 85. 231 Ibid., p. 86.
Another major constituent of economical speaking style is amplification. Heber is strong in this area. His introductory remarks are a vivid example:

... It is as much my duty as it is the duty of any other member of this Church to learn how to be a truthful man, an honest man, an upright man, and I have got to make myself competent, through faithfulness to God and my brethren, to teach others with propriety. It is a common saying, "Do as I say but not as I do;" but I want to do just as I teach you to do without any diavation. There is not anything in my calling that will justify me in doing wrong.\textsuperscript{232}

Phrases such as, "It is my duty as much as it is the duty of any other member . . ." and "I have got to learn . . ." help amplify Heber's message. Heber's reference to himself and the example of an oft quoted cliche also work toward message amplification.

Heber was able to amplify his message through good word choice when he spoke of the responsibilities affixed to the priesthood:

... And we have, in addition to this, a holy Priesthood, and have been commanded to go forth and preach the Gospel and teach the ways of life to all men, and not to be taught by unbelievers. We are also instructed to lead all meetings as we are dictated by the Holy Ghost. The spirit of truth is the spirit of revelation, which we may all possess, for it is the privilege of all Latter-day Saints so to live and honor God as to receive of his attributes and nature in greater perfection, and become more like Him.\textsuperscript{233}

\textsuperscript{232}Ibid., p. 80. \textsuperscript{233}Ibid., p. 81.
Among the good word selection that helped amplify this message were phrases such as "lead all meetings . . . by the Holy Ghost" and "the spirit of truth is the spirit of revelation."

Another example of economical word choice that led to amplification was Heber's candid appraisal of his responsibilities:

... It is my privilege and duty to live so as to become a good man, as much so as any man in this Church and kingdom. Being an Apostle does not excuse me in the least from the performance of every duty which the religion of Jesus makes binding upon me; and, as far as I am concerned, I live as faithfully as possible considering the failings of mortality which I have in common with all men.234 Phrases such as "being an Apostle does not excuse me in the least . . ." amplify the discernibility of this message. The virtue of amplification is also manifested when Heber comments on the need to be kind with one another:

We who hold the Priesthood do not honor each other as we ought in our intercourse with each other; if we do not honor each other, how can we expect to be honored by God and by his Holy Spirit who seeth us and is cognizant of all we do. We must try to overcome all unpleasant and unkind language towards each other and strive to have our intercourse such as angels will applaud.235

An orator who is characterized as having an economical speaking style generally has the ability

234Ibid. 235Ibid., p. 84
to communicate his meaning with frugality of statement. For example, when speaking of homemaking responsibilities, Heber says, "Every young woman who calculates to be a wife and a mother, should make herself acquainted with these matters." This statement is succinct and clear, conveying the meaning with a minimum of words. In another example, Heber is speaking of the need to pray when he says, "... our religion is of no benefit to us without prayer." Again this comment is frugal yet clear. When Heber speaks of the righteous saints he states, "I love those who love God; they are more precious to me than gold, and silver, or possessions." This, too, is an excellent example of frugality of statement.

Force

Previously in this work it was shown that the element of force was Heber C. Kimball's greatest stylistic asset. A careful analysis of the third speech resulted in a reaffirmation of Heber's supremacy in this area.

Among the principal constituents of force is drive. When Heber is speaking of the First Presidency he says:

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236 Ibid., p. 81.
237 Ibid.
238 Ibid., p. 83.
My being one of the first Presidency does not excuse me from living my religion; but I should, on that account, be more faithful, and show an example to the flock of Christ, and constantly be alive to know how things are progressing in the Church, and be dictated to by the Holy Ghost in every act of my life, that I may have power to discern the spirits of men, and be able to give unto them the very counsel that my Father in heaven would give them if he were here himself. I endeavor to take this course, and when I give counsel I do not run against Brother Brigham, because I am led by the same spirit.\textsuperscript{239}

Here Heber's choice of words such as his declaration that his calling does not excuse him from righteous living, and that he must perform every act under the dictation of the Holy Ghost, gives drive and movement to his thoughts.

A similar example of movement through drive is evident from Heber's comments concerning truth:

\textit{... This Church is founded upon eternal truth; its roots run into eternity, and all the power of the devil and wicked men may seek to overthrow in vain, for it will triumph over death, hell, and the grave. I know this. I know it by revelation—by the Spirit of God. For in this way my Heavenly Father communes with me, and makes known to me his mind and will.}\textsuperscript{240}

Again drive is created by wording such as "its roots run into eternity ..." and "I know it by revelation ..."

Another driving example of speaking force is in Heber's blessing upon the congregation:

\textit{... In this way the Lord looks upon this people, and I feel to say, God bless this people with all...}

\textsuperscript{239}Ibid., p. 82. \textsuperscript{240}Ibid.
the power I have got, and with all the good feeling, and with all the Priesthood of the Son of God I bless you in the name of Jesus Christ, and I pray for you and for all this people. Oh, how I desire for us all to be one; for if we are not one, we must see sorrow.  

Once again, Heber's word choice and arrangement—as "with all the Priesthood of the Son of God I bless you . . ." help to give his message drive. 

Urgency is another constituent of force that is vital to movement in speaking style. Heber's opening remarks possess this quality: 

I desire most humbly to talk very simply to my brethren and sisters. It is as much my duty as it is the duty of any other member of this Church to learn how to be a Saint. I have got to learn how to be a truthful man, and honest man, and upright man, and I have got to make myself competent, through faithfulness to God and my brethren, to teach others with propriety.  

In this example, it is wording such as "I have got to make myself competent . . ." and "I have got to learn how . . ." that produce in the audience a mood of urgency which adds significance to his remarks. 

When the Apostle spoke to the saints on the need to "constantly be on their watch against the encroachment of a wicked power," his appeal had urgency: 

... were the people all righteous who profess to be Latter-day Saints, they would constantly be

\[^{241}\text{Ibid., p. 85.} \]  
\[^{242}\text{Ibid., p. 80.} \]
on their watch against the encroachment of a wicked power. The wicked and corrupt who have settled in our community are taking a course to lead away those who are willing to be led away from the truth—those who have turned away from God; and it will be for our good, as a community, if such persons will leave and never again return to our Territory, unless they can do so with a determination to serve God and keep his commandments. 243

A combination of urgency and action were manifested by the Apostle when he spoke of the perils of his time:

I have never seen a time since I entered this Church when there was greater necessity for this people living faithfully than now. It is a very prosperous time, and we are gaining property fast; and many, I fear, are losing sight of everything else but the riches of this world; and, were you to warn them of it, they are so blinded by the deceitfulness of riches, that they would not believe a word you say. 244

A forceful speech is one that compels the attention of the audience. Heber's reference to a classic cliché is compelling:

... It is a common saying, "Do as I say but not as I do." But I want to do just as I teach you to do without any deviation. There is not anything in my calling that will justify me in doing wrong. It would be nonsense for me to undertake to preach righteousness, virtue, truthfulness, and justice, and not be a righteous, virtuous, and just man myself. 245

The Apostle's comment that it would be "nonsense" to preach righteousness and not live accordingly adds to the compelling constituent.

243 Ibid., pp. 82-83. 244 Ibid., p. 82.
245 Ibid., p. 80.
Heber's discussion on evil spirits also has a compelling force:

... Some people do not believe that there are any devils. There are thousands of evil spirits that are just as ugly as evil can make them. The wicked die, and their spirits remain not far from where their tabernacles are. When I was in England, twenty-eight years ago next June, I saw more devils than there are persons here to-day; they came upon me with an intention to destroy me; they are the spirits of wicked men who, while in the flesh, were opposed to God and his purposes. I saw them with what we call the spiritual eyes, but what is in reality the natural eye. The atmosphere of many parts of these mountains is doubtless the abode of the spirits of Gadianton robbers whose spirits are as wicked as hell, and who would kill Jesus Christ and every Apostle and righteous person that ever lived if they had the power.246

In addition to the Apostle's narration of his encounter in England, his comments concerning the close proximity of the wicked spirits of the Gadianton robbers (spoken of in the Book of Mormon) must certainly have compelled the attention of his listeners.

Heber had the ability to compel the audience's attention as he propelled his ideas forward. For example, when Heber was speaking of Salt Lake City he said:

I do not say but that you are just as good men and women in this place as in any other place in the mountains; yea I admit that the people are better in the country towns than in Great Salt Lake City, for the froth and scum of hell seem to concentrate there, and those who live in the City

246Ibid., p. 84.
have to come in contact with it; and with persons who mingle with robbers, and liars, and thieves, and with whores and whore-masters, etc.\textsuperscript{247}

Heber grasped the attention of his speakers by making reference to their righteousness, and he propelled his idea vividly depicting the malice of many Salt Lake City inhabitants.

In another example, Heber compelled the attention of his listeners by remarking on the "little things" that work against salvation. He acquired thrust for this idea by means of the metaphor of the tree:

\begin{quote}
. . . These little things we are apt to pass over unnoticed, but they will operate materially against your obtaining that glory which you design to inherit in the next existence. If little wrongs are not checked, they will lead on to greater ones, until we are cheated out of our salvation. By checking these little wrongs, as they are called, we become more grounded and rooted in the faith of Christ, as a tree is rooted and grounded in the earth.\textsuperscript{248}
\end{quote}

The very desirable attribute of propelling ideas was evident throughout Heber's speech. For example, when Heber was speaking of the danger of losing the light of the gospel, he said:

\begin{quote}
. . . The more people stray away from God the harder it is to make them sensible of their danger; and the more light that men and women possess, the easier it is to correct them when they go astray; because they are more like the clay that is in the hands of the potter and they can be moulded and fashioned according to the will and pleasure of the
\end{quote}

\textsuperscript{247}\textit{Ibid.}, p. 82. \textsuperscript{248}\textit{Ibid.}, p. 83.
master potter. We have got to walk very faithfully before our Father in heaven, and strive with all our might to honor the covenants we have made with him in his house.249

Heber's simile of the molded clay was an excellent means of propelling his ideas with force and clarity.

In the next example, Heber used comparison to propel his idea of the absolute necessity of prayer:

We cannot live the religion of Jesus and not pray. I have had an experience in this Church of some thirty-two years. I commenced to pray before I heard of the Work of the last days, and I have prayed every day from that day until the present time. I have never been in a circumstance or place wherein I could not pray, if I was disposed to do so. As faith without works is dead, being alone, so our religion is of no benefit to us without prayer. I cannot live and be prospered in the kingdom of God only by a faithful attendance to every duty.250

Striking Quality

Heber C. Kimball's speaking style is well endowed with elements of the striking quality. One element of primary concern is that the speech is interesting. This speech is extremely interesting. For example, when Heber speaks of the practical dimensions of abstract doctrinal matters, his comments have interest:

The earth is enlightened by the same light which enlightens our eyes, which is the light of Christ, which enlighteneth every son and daughter of Adam and Eve who cometh into the world, and it

249Ibid., p. 82. 250Ibid., p. 81.
is the same light by which I see you this morning. And we have, in addition to this, a holy Priesthood, and have been commanded to go forth and preach the Gospel, and teach the ways of life to all men, and not to be taught by unbelievers. We are also instructed to lead all meetings as we are dictated by the Holy Ghost. The spirit of truth is the spirit of revelation, which we may all possess, for it is the privilege of all Latter-day Saints so to live and honor God as to receive of his attributes and nature in greater perfection, and become more like Him. We are the sons and daughters of God; we have proceeded from him through the laws of generation, the same as my children have proceeded from me. God is the great father of our race, and as a man is not perfect without the woman, neither is the woman without the man in the Lord; they depend upon each other, and are necessary to each other for the propagation of our species.\textsuperscript{251}

Speeches with such themes as the light of Christ, the spirit of revelation, and the laws of generation and propagation of the species are very interesting to Latter-day Saints. This is largely because, although they are difficult to understand, they form an essential part of Church doctrine.

Any description that an LDS General Authority gives concerning the personal nature of God is of interest. Heber's frank admission that he had never seen God may have surprised his listeners:

\ldots I know it by revelation—by the Spirit of God, for in this way my Heavenly Father communes with me, and maketh known unto me his mind and will. I have never seen him in person, but when I see my brethren I see his image, and I discover the attributes of God in them.\textsuperscript{252}

\textsuperscript{251}Ibid. \textsuperscript{252}Ibid., p. 82.
Also, Heber's reference to the trying times the saints were then facing and the consequences of riches earned attention from his audience:

I have never seen a time since I entered this Church when there was greater necessity for this people living faithfully than now. It is a very prosperous time, and we are gaining property fast; and many, I fear, are losing sight of everything else but the riches of this world; and, were you to warn them of it, they are so blinded by the deceitfulness of riches, that they would not believe a word you say.253

That the speech must be impressive is yet another characteristic of striking style. When Heber speaks of his attempt to live his life in accordance with the will of his Father in heaven, the comments are impressive:

... I endeavor to take this course, and when I give counsel, I do not run against Brother Brigham, because I am led by the same spirit. You call these things little things, but they are as big things as I know of; these things lie at the root of the matter, and from them spring the fruits of righteousness. The main roots of a tree are fed by the little fibres, and from them spring the trunk, and the branches, and the fruit. Let us cultivate those principles which lie at the root of all righteousness, that our professions and works may accord with each other instead of being contented with a mere form of godliness, without power or foundation. This Church is founded upon eternal truth; its roots run into eternity, and all the power of the devil and wicked men may seek its overthrow in vain, for it will triumph over death, hell, and the grave. I know this. I know it by revelation...254

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253Ibid. 254Ibid.
Heber's metaphorical discussion of the fruits of righteousness, and the eternal truths that run into eternity is vivid and impressive in its ability to effectively communicate his meaning.

A similar example of the impressive element was present in Heber's discussion of honesty:

Do we live our religion as faithfully as we might? Are we not in the habit of telling lies now and then? Oh, yes, we tell occasionally a white lie, or a little catnip lie, once in a while. We should be perfectly truthful and honest in all our sayings and dealings with all men, especially with those who serve the same God that we do, and are in the bonds of the same religion. How to do this is one of the mysteries of the kingdom of heaven. By telling these little fibs we lose the spirit of the Lord and get into darkness, then the simplest truth becomes a mystery to us; but when our minds are enlightened by the spirit of truth, everything is plain and clear to the understanding.\textsuperscript{255}

The analysis of the third speech of Heber C. Kimball has shown that the Apostle employed a far greater number and an increased range of image-promoting statements. Many of these have been presented as a part of the analysis of the various other criteria discussed relative to this speech. One striking example was Heber's reference to unkind language, "We must try to overcome all unpleasant and unkind language towards each other, and strive to have our intercourse such as angels will applaud."\textsuperscript{256} The image of angels applauding

\textsuperscript{255}Ibid., p. 83. \textsuperscript{256}Ibid., p. 84.
is vivid and forceful. Another striking example was Heber's hope for the Mormon people:

I want to see this people established in peace, and in a way that they they can sway the sceptre of King Emmanuel over the whole earth before I lay my body down to sleep a short time in the grave.\textsuperscript{257}

Two more eloquent and vivid examples of the striking quality were employed by Heber in his conclusion. The first comment dealt with the sublime experience of the gospel restoration:

Truth has sprung from the earth, and righteousness has looked down from heaven, and they have met and have kissed each other—they are one. It should be just so with those who possess the holy Priesthood of the Son of God; it never will lead one man to contend against another, and the angels of God never will cause any person to contend about any of the follies of this world, for all the glory of this world is perfectly worthless without God.\textsuperscript{258}

The kissing of truth and righteousness was an unusual and striking image. The second example emerged from Heber's blessing upon his audience:

\ldots May peace be with you, and comfort and consolation be multiplied upon you and all the Saints in these valleys and in all the world. I do not fear the wicked, they can do nothing against the truth; let us be troubled about doing right ourselves, and I am willing to risk all the rest. Amen.\textsuperscript{259}

Heber's style was also striking through the uniqueness of his expression. The Apostle's uniqueness was clearly evident in his anecdote of the carpet:

\textsuperscript{257}Ibid., p. 85. \textsuperscript{258}Ibid., p. 86. \textsuperscript{259}Ibid.
I will relate a little incident in my own experience to illustrate the selfishness of the human heart, and how by perseverance it can be overcome. I have lately been at work putting down some carpets in the endowment rooms. I had a piece of good carpet myself, and a spirit came upon me which whispered, "Brother Heber, you may just as well put that carpet into the endowment house as let it lie on one of your floors." Before I got it out of doors to move it to the endowment house, my generous feelings puckered up and a thought came to me, that the Church was fully able to carpet its own rooms. I took the carpet and put it away again. In a day or two afterwards a thought came to me like this, "Heber, you had better take that carpet and use it in the Lord's house, for before spring it may be eat up with moths." I looked at the carpet again, after bringing it from its hiding place, and said to myself "That is really a pretty carpet; it is almost too good to put down in that house," and I put it away again. The thought came to me again, "You had better put it in the endowment house and beautify the Lord's house with it, for the Lord may notice it, and he will no doubt, see you dressing up and adorning his house." I seized the carpet again and dragged it out of doors at once, and placed myself between it and the door, saying to the carpet, "You do not go back again into that room any more." I presume that nearly all of you have had just such feelings and just such fightings against the power of evil in yourselves, and against carrying into effect your good and generous intentions. 260

The humor of that episode was uniquely Heber's and it represented his ability to empathize with his listeners.

Liveliness

Heber C. Kimball displayed the characteristics of lively discourse in abundance. (Among the principal

260Ibid., p. 83.)
elements of liveliness is actuality.) Heber's opening comments are down-to-earth and specific to his audience:

I desire most humbly to talk very simply to my brethren and sisters. It is as much my duty as it is the duty of any other member of this Church to learn how to be a Saint. I have got to learn how to be a truthful man, an honest man, an upright man and I have got to make myself competent, through faithfulness to God and my brethren, to teach others with propriety. It is a common saying, "Do as I say but not as I do;" but I want to do just as I teach you to do without any deviation. There is not anything in my calling that will justify me in doing wrong. It would be nonsense for me to undertake to preach righteousness, virtue, truthfulness, and justice, and not be a righteous, virtuous, and just man myself.

Heber's speaking manner was conversational and direct. Thus his speech was real it possessed nothing artificial or pretentious.

As was often the case, Heber combined the elements of actuality and empathy to further enhance the realism of the speech. This quality was evident when Heber spoke of the need to be honest:

... In our deal [sic] with each other, it is better to give a man a dollar than to take a cent from him; by wronging a man of a dollar or a few cents, you may thereby cause a division between yourself and one of your best friends. What for? For a poor miserable dollar. I have been, and am now, subject to many weaknesses that I would guard you against, but I am trying to fortify myself and overcome every evil that is in me.

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261Ibid., p. 80. 262Ibid., p. 83.
Heber's use of the rhetorical question and his direct answer to it supplied the wording that produced actuality.

Suspense is another constituent that Heber employed effectively. For example, when the Apostle was speaking of the need to be righteous, he said:

I have never seen a time since I entered this Church when there was greater necessity for this people living faithfully than now. It is a very prosperous time, and we are gaining property fast; and many, I fear, are losing sight of everything else but the riches of this world; and, were you to warn them of it, they are so blinded by the deceitfulness of riches, that they would not believe a word you say.\textsuperscript{263}

Undoubtedly, the audience was in suspense to learn the special significance of righteous living at that particular time.

Another suspenseful example was Heber's declaration that the wicked spirits of the Gadianton robbers were nearby. Suspense and wonder were surely created by the uncertainty of the evil spirits' proximity to the individual saints in the audience.

This serves as a reminder that Heber was also able to effectively establish proximity with his listeners. For example, when Heber made reference to the previous night's festivities:

I enjoyed myself very much at your party last night. Such social gatherings are always good in

\footnote{\textsuperscript{263}Ibid., p. 82.}
their effect so long as we keep within the purview of the religion of Jesus Christ in all such exercises. It is my privilege and duty to live so as to become a good man, as much so as any man in this Church and kingdom. Being an Apostle does not excuse me in the least from the performance of every duty which the religion of Jesus makes binding upon me; and as far as I am concerned, I live as faithfully as possible, considering the failings of mortality which I have in common with all men.264

Besides establishing rapport with his audience, Heber used the opportunity to teach the important religious concept of maintaining all activity within the parameters of the gospel of Jesus Christ.

Heber's comments on the superior righteousness of his audience, as compared to those living in Salt Lake City, is a further example of the Apostle's ability to establish proximity:

I do not say but that you are just as good men and women in this place as in any other place in the mountains; yea, I admit that the people are better in the country towns than in Great Salt Lake City, for the froth and scum of hell seem to concentrate there, and those who live in the City have to come in contact with it; and with persons who mingle with robbers, and liars, and thieves, and with whores and whore-masters, etc.265

Summary

Accuracy. In summary, this speech was exceptionally accurate. Heber's vocabulary was precise, and the range was appropriate to the audience. The Apostle's
word choice was correct and conducive to exactness of meaning. Grammar slips were rare and insignificant. Finally, although Heber at times employed abstract and technical language, such usage was largely confined to doctrinal matters.

Clarity. Heber C. Kimball meets the requirements of clear wording and direct speech. Equivocation is not a significant problem in this speech. There is no evidence of artificial or complicated sentence structure. The Apostle does not use the same words in different senses. For the most part, Heber does employ transitions that improve clarity. The only problems in this speech that are of significant magnitude to deter clarity are Heber's failure to define unfamiliar terms and analogies. However, he shows a marked increase in his ability to empathize and in the clear arrangement of his words. In summation this speech was quite clear.

Propriety. In terms of propriety of style, Heber C. Kimball was truly outstanding. The Apostle had the ability to create the desired mood in his audience. He could also accommodate to the feelings projected by his listeners. The man was sensitive and empathic. His speaking style was congruent with his audience and the type of oratory use. The Apostle
could adapt to particular parts of his subject as the need arose. Above all, the speaker's style was not artificial or pretentious, but perfectly congruent with his character.

**Economy.** Heber C. Kimball's speaking style was exceptionally economical. His word choice was excellent. In many cases his proper wording made the message conducive to instantaneous intelligibility. The Apostle also displayed frugality of expression. When needed, Heber was able to amplify his meaning through word choice and sentence structure. There was nothing obvious about Heber's sentence structure that drew the attention of the audience away from the ideas being expressed. In summation, Heber C. Kimball's speaking style indicated his ability to economize the listeners' attention.

**Force.** Heber C. Kimball's speaking style had movement. The qualities of good language were manifested readily. The elements of his language had drive, urgency, and action. The Apostle had the ability to compel attention while propelling his ideas to the audience. For the most part, the Apostle employed a simple grammatical structure. His speech had precision and economy, which greatly enhanced his force. President Kimball avoided the use of language gadgets, such as complex vocabulary and affix words.
Striking quality. Heber C. Kimball's speaking style possessed the qualities that heightened the effect of his message. His speech was interesting, and qualities of his communication were impressive. This speech was not ornate in the Asiatic tradition. However, Heber did employ metaphor, simile and a far greater range and volume of vivid imagery than he had used earlier. Heber employed the striking with propriety. There was no evidence of exibitionism in this speech. The Apostle did not employ euphemisms or alliteration. In conclusion, the speech was exceedingly striking.

Liveliness. The qualities of liveliness were readily manifested in this speech. The speech had examples of metaphor, animation, and conflict. However, animation and conflict were of a lesser magnitude in this speech than in the previous two analyzed. The Apostle's speaking style possessed the virtue of actuality. The speech was specific and—at appropriate times— suspenseful. The speaker established proximity and responded empathically to his listeners. For the most part, Heber employed the present tense and the active voice. His economy in wording and simple sentence structure were a significant contribution to the liveliness quality in this speech. Heber also used vivid imagery to enhance his meaning. In summary, Heber C.
Kimball achieved and surpassed the liveliness goal of energizing knowledge and humanizing truth.
Chapter 5

SUMMARY AND CONCLUSIONS

Heber Chase Kimball was born in 1801. He had little formal academic training. He was a man of high moral standards. After investigating a number of religious sects, Heber finally aligned himself with the Baptist faith, by virtue of its biblical mode of baptism. When Latter-day Saint missionaries came to a neighboring community, Heber listened to their message of a restoration and was convinced of its truthfulness.

Some months later, he was baptized into The Church of Jesus Christ of Latter-day Saints. Heber was called to go on the trying "Zion's Camp" expedition. Shortly afterwards he was ordained an Apostle. After the folding of the Kirtland Safety Society and subsequent massive apostasy of Latter-day Saint converts, Heber was called to open the British Mission. While in England, Heber converted over fifteen hundred British citizens. On his return to the States, Heber was introduced to the principle of plural marriage.

Heber was serving on a special mission to the Eastern States when he heard of Joseph Smith's death. The Apostle stood firmly behind Brigham Young as Joseph's
successor. He was a part of the first Mormon company to enter the Salt Lake Valley. Heber served in numerous political and ecclesiastical capacities. Among them, he was first counselor to President Brigham Young, and he was Lieutenant Governor of the Provisional State of Deseret.

Heber C. Kimball served faithfully in his responsibilities, and he was a man of unyielding integrity. President Kimball died on June 22, 1868, as a result of an injury sustained in Provo, Utah. His speeches were indicative of his absolute assurance of the truthfulness of the Latter-day Saint religion. His speaking style was perfectly congruent with his unique character.

Review of the Problem and Method Used

The purpose of this study has been three-fold: (1) to present a brief biographical sketch of Heber C. Kimball, covering the significant events in his life; (2) to evaluate the speaking style of President Kimball by comparing three selected speeches against a list of seven criteria of style (compiled by Wilson and Arnold); (3) to ascertain the effectiveness of Heber C. Kimball as a public speaker.

The speeches analyzed in this work were selected by using a table of random numbers. Nevertheless, the randomized selection resulted in choosing
three speeches that were delivered in different locations and covered a time span of nine years. The first speech analyzed dealt with (1) the necessity of maintaining a grain storage program, and (2) the existence of good and evil spirits. It was delivered in the Salt Lake Tabernacle on March 2, 1856. The second speech was delivered in the Bowery in Salt Lake City on August 2, 1857. It dealt with the destruction of Zion's enemies and oneness in the priesthood. The third speech analyzed was delivered in Centerville, Utah, on February 19, 1865. It dealt with the necessity of living the principles of the gospel.

Chapter 2 focused on the biographical background of Heber C. Kimball, placing special emphasis on the events that formulated the man as he must have appeared in the public speaking situation.

Chapter 3 established the seven criteria for the analysis of Heber C. Kimball's speaking style. The seven criteria detailed were: accuracy, clarity, propriety, economy, force, striking quality, and liveliness. Also, this chapter contains the justification for the criteria used, as well as an outline of these criteria exactly as they were used in this evaluation.

Chapter 4 contains the analysis of Heber C. Kimball's speaking style for three selected speeches.

This final chapter will contain the conclusions reached as a result of the analysis. The conclusions
will be divided into three groups: first, those of a general nature relating to experiences or practices that might have influenced his speaking; second, specific conclusions on Heber C. Kimball's speaking style in each of the seven areas of analysis; third, a summary statement on the effectiveness of Heber C. Kimball as a public speaker.

General Conclusions

1. Heber C. Kimball's encounter with evil spirits while in England had a tremendous impact upon his oratory. In two of the speeches he detailed the encounter, and in all three of his speeches he made reference to the existence of evil spirits.

2. Heber C. Kimball was extremely candid and forceful in his public discourses.

3. Most of the time Heber C. Kimball spoke extemporaneously. The loose organization of his speeches suggests that he may have "free associated" as he spoke.

4. President Kimball often introduced his speeches with candid assertions and declamations. By contrast, he often concluded his speeches with statements connotative of love and hope.

5. Heber C. Kimball employed analogy and rhetorical questions in all three of his speeches.

6. President Kimball's speeches always demonstrated his unyielding integrity and loyalty to The Church of Jesus Christ of Latter-day Saints.
7. In the speeches assessed, Heber C. Kimball consistently spoke in a conversational manner, and he showed extreme sensitivity to the needs of his audience.

8. In the three speeches analyzed, Heber C. Kimball was extremely critical of non-Mormons (gentiles) and those Mormons who were not true to the faith.


10. Heber C. Kimball showed a substantial increase in polished delivery in the last speech.

11. President Kimball's speaking style was in the forceful Attic tradition, avoiding Asiatic ornamentation.

12. With the exception of the rhetorical question, President Kimball seldom employed rhetorical tropes and figures.

13. In all three speeches, Heber C. Kimball made many prophecies concerning the saints and the "gentiles."

14. In all three speeches analyzed, Heber C. Kimball exhorted the audience to stand firmly behind their priesthood leaders.

15. In all three speeches, Heber C. Kimball supported many of his assertions by quoting from the canonized Latter-day Saint scriptures.
Conclusions about the Characteristics of Style

Accuracy. Accuracy is the congruency of the language with the thought expressed.

1. In all three speeches the demands of verbal accuracy were satisfied. Heber C. Kimball was particularly strong in the area of precision of vocabulary. The range of Heber's vocabulary was congruent with his audience. Speech three, however, showed an increase in range over speeches one and two.

2. Heber C. Kimball met the requirements of good word choice. There were times (especially in speeches one and two) that Heber's word choice resulted in ambiguity. For the majority of cases, however, the Apostle's word choice was conducive to exactness of meaning.

3. Grammatical accuracy afforded President Kimball some difficulty. All three speeches contained grammar slips. The first two speeches, however, had a far greater number of them. In all three speeches the Apostle employed conventional grammar.

4. When speaking on doctrinal matters, Heber C. Kimball employed highly technical words and high level abstractions.

5. Notwithstanding his shortcomings in the area of grammar, Heber's grammar was appropriate to the audience, the subject, and the circumstance.
Clarity. Clarity is the ability of the speaker to clearly convey his meaning to the audience.

1. At times Heber C. Kimball had difficulty choosing nouns, adjectives, and verbs that clearly conveyed his meaning. This was particularly the case in speech two.

2. The Apostle was extremely direct, especially in the first two speeches.

3. When he was not speaking specifically on doctrinal matters, the Apostle's terminology was concrete.

4. By far the most serious problem Heber had, in terms of clarity, was with transitional statements. At best, Heber's transitions were poor. Often they were non-existent. This can probably be attributed to the "free associating" style of extemporizing which Heber seemed to employ.

5. The familiar simple sentence structure is often present in Heber C. Kimball's speeches.

6. Frequently the Apostle failed to define unfamiliar terms and analogies.

7. Heber C. Kimball was exceptionally apt at phrasing his comments such that he could empathize with his audience.

8. Heber C. Kimball fell victim to many of the barriers to clarity. Defects in expression and faulty
word arrangements plagued the Apostle. Uncertain references in pronouns and relatives was another serious problem. Many of Heber C. Kimball's sentences were extremely long. However, President Kimball never used the same words in different senses. Furthermore, his sentence structure was not indicative of artificiality.

9. Although it was not a serious problem, there were cases of possible equivocation. This was particularly the case in the first two speeches.

Propriety. Propriety is concerned with the ability of the orator to adjust to his audience.

1. In all three speeches, the style of presentation was congruent with the subject.

2. Heber C. Kimball was very effective at adapting his style to particular parts of his subject.

3. In a general sense, Heber C. Kimball manifested the capability of accommodating his style to his audience.

4. Heber C. Kimball seldom employed tropes and figures. When he did, they were always well-suited to the subject.

5. Heber C. Kimball's style was quite congruent with the audience and the type of oratory used. Always, President Kimball's speaking style was congruent with his character.
Economy. Economy is the element of style that strives for wording such that a minimum of effort is required from the listeners to fully comprehend the message.

1. Heber's wording was most often in the best possible order, and in the proper amounts to achieve economy.

2. For the most part, the structure of the message was conducive to instantaneous intelligibility.

3. At appropriate times, Heber C. Kimball's frugality and brevity of statement served to economize the listeners' attention.

4. Heber C. Kimball was able to amplify his meaning when necessary. Indeed, in all three speeches amplification was one of his greatest attributes.

Force. Force is concerned with how well the language was able to give the speech movement.

1. In all three speeches the qualities of good language were strikingly apparent. All three speeches had a tremendous amount of drive. Heber was able to structure his language so that appropriate subjects were conveyed with urgency. Often the elements of Heber's language had action.

2. All three of the speeches possessed the constituents of force that compelled the attention of the audience.
3. Heber C. Kimball had the uncanny ability to propel his ideas to the listeners with uniqueness and vigor.

4. Economy, precision and simple grammatical structure enhanced the forcefulness of the Apostle's orations.

5. Heber C. Kimball consistently avoided the language gadgetry of complex vocabulary and affix words.

**Striking quality.** Striking quality is concerned with the attributes of the speech that tend to heighten the effect of the message.

1. All three of Heber C. Kimball's speeches were profuse with elements of the striking. Generally, the speeches were interesting. The Apostle was especially effective at presenting particular parts of his subjects in a way which had audience appeal. Although his speeches had no particular beauty in the sense of ornateness, qualities of the Apostle's language were vivid and impressive.

2. Heber's use of the striking qualities did not clash with the goals of clarity and force.

3. The three speeches analyzed indicate no lack of propriety in the use of the striking element.

4. Heber C. Kimball did not generally give his language a poetic turn (there are a few exceptions in speech three).
5. Heber C. Kimball's use of imagery was extremely striking. The third speech was especially strong in this respect. Although the Apostle did not incorporate alliteration and euphemism as a part of his image-producing language, he did create word pictures that would have stirred the emotions of his audience.

6. Heber C. Kimball's choice of words and their arrangement indicated a uniqueness of expression on his part.

7. There is no evidence to indicate that President Kimball strove for eloquence to the point of exhibitionism.

**Livelihood.** Livelihood is concerned with the degree of energy and reality a speech has.

1. Heber C. Kimball's speeches were very lively. The Apostle used metaphors rarely. Speech three, however, employed this figure substantially more than the other two speeches. Heber seldom used antithesis. The virtue of actuality was readily manifested throughout his speeches. All three speeches possessed animation, conflict, and suspense. Heber's speeches waxed and waned in terms of specificity. The Apostle very securely established proximity.

2. For the most part, President Kimball employed the present tense and the active voice.
3. Heber C. Kimball's economy in wording and simple sentence structure enhanced the liveliness quality of his speeches.

4. Heber C. Kimball's mode of imagery also served to enliven his message.

5. President Kimball's speeches were presented in such a way as to allow the audience to respond empathically.

6. For the most part, the elements of Heber's speaking style unified to make a significant contribution to the liveliness quality.

Effectiveness of the Speaking Style

In attempting to summarize the effectiveness of Heber C. Kimball as a public speaker, the critic had attempted to find a contemporary counterpart of the Apostle, especially in terms of speaking style. Elder LeGrand Richards is probably the only contemporary LDS General Authority that at times extemporizes during his formal discourses. Nevertheless, his speaking style differs in many respects from Heber C. Kimball's. Indeed, there really are no contemporary counterparts among the General Authorities of the Mormon Church. This is partly because of the changes in American public address over the years. In addition, it is an impossible task to recreate in another man the same experiences that acted upon Heber C. Kimball to make him the unique figure that he was.
As is the case with all rhetorical analyses of a historical nature, the critic cannot listen to the speech as it was delivered by the orator being studied. Furthermore, the critic cannot feel the exact emotions that were created by the speaker in the unique setting of the speech. Perhaps most significantly, the critic cannot sense the verbal and non-verbal feedback emanating from the audience in response to the speaker. Indeed, it is only with the most extreme difficulty that the critic can empathize—to whatever small degree—with the speaker and his audience. Thus, any generalization concerning the speaking style of an orator delves deep into the realms of subjectivity.

The evaluation of three of Heber C. Kimball's speeches has indicated that in the areas of accuracy and clarity the Apostle was not very effective. Propriety and economy fluctuated in terms of effectiveness. The degree to which his language contained force, striking quality and liveliness was extremely high. Obviously, President Kimball met or surpassed the established criteria in more areas than he did not. It is perfectly obvious, however, that this would be a totally inadequate method of assessment. This is especially true in view of Aristotle's and Cicero's very adament comments on the fundamental importance of clarity (Heber's weakest area) and of accuracy (his next weakest area) as they relate to effective speaking style.
Therefore, this critic contends that effectiveness in the other five areas at best balances the scales that measure Heber C. Kimball's effectiveness.

In order to tip the scales so as to reflect what made his speaking effective, the critic had to look once again at the historical setting. It was indicated earlier that the setting for the first two speeches were extremely stressful. The first speech was presented at the height of a two year drought. The second speech was given during a time of fear and perhaps panic concerning the approach of the United States Army (presumably to kill or scatter the saints). The third speech delivered in Centerville, Utah, was presented during a time of relative peace in the Utah Territory. Interestingly, Heber C. Kimball's speaking style showed a drastic improvement in the areas of clarity and accuracy in the third speech.

This critic contends that the change in style was the result of the historical setting. In other words, during times of stress and panic the Apostle was not concerned with many of the finer constituents of accuracy and clarity. Rather, he wanted to be forceful and assertive. On the other hand, when Heber and his people were not under such a serious threat, he cut back on force and spoke with greater accuracy and clarity.
This thesis has already established the fact that Heber C. Kimball was excellent at accommodating to the needs of his audience. It was discussed in Chapter 3 that at times forceful and striking language may result in a sacrifice of clarity. Indeed, it appears that in his attempt to accommodate, Heber C. Kimball willfully sacrificed detailed clarity for the compelling elements of force. Considering speaker, audience, and occasion such a rhetorical ploy would have been extremely effective.

There is another factor of major importance in assessing Heber C. Kimball's effectiveness. It is true that, according to the Wilson and Arnold criteria, Heber is not effective in the areas of clarity and accuracy. However, it is also true that there was—by no means—a total breakdown of communication. In other words, notwithstanding Heber C. Kimball's weaknesses, force and striking quality—along with a degree of the metaphysical (the "spirit") and *a priori* (reason) compensated for his weaknesses. Heber C. Kimball *could* effectively communicate to his listeners.

In summary, Heber C. Kimball was indeed a very effective public speaker. He was successful in the rhetorical situation. He had impact; he changed the lives of thousands through his public addresses (as evidenced by mass baptisms). This would seem to indicate
that clarity was not a barrier to Heber's objectives as a speaker. Although he was not of the polished rhetorical stamp of Abraham Lincoln or William Jennings Bryant, in his own unique way Heber C. Kimball was a tremendously effective Mormon orator.

Recommendations for Further Study

The field of Mormon oratory affords many possibilities for potential research. The speaking of Heber C. Kimball deserves further treatment. Possible studies could include the following:

1. A comparison of the speaking style of Heber C. Kimball and Brigham Young.

2. Research focusing on the types of arguments and their arrangement in Heber C. Kimball's speeches.

3. A study of Heber C. Kimball's style of public address in Salt Lake City compared with his speaking style in rural areas of Utah.

4. A study comparing the speaking style of Heber C. Kimball during the 1850's with his speaking in the 1860's.
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Appendix A

EXISTENCE OF GOOD AND EVIL SPIRITS,
AND OF HOLY ANGELS

A Discourse by President Heber C. Kimball,
Delivered in the Tabernacle, Great Salt
Lake City, March 2, 1856

I wish you to understand and observe what brother Brigham taught here this forenoon. I can say, from knowledge and experience, that every word was true, and, in my humble opinion, he truthfully portrayed the situation in which this people are at the present time, that is, in a careless, stupid condition. I know this from my own feelings, when I stand before this congregation. If you were filled with light, even the light of Christ, I know that I should be constantly inspired by the Holy Ghost, to speak according to the light which is in this people. But it is not so, therefore there is a hindrance to bringing forth light and truth, much more abundantly than they are presented.

The present is a peculiar time, many people are frightened at their condition, and we discover that it is almost universally so; it is tight times. Am I sorry? No, I have never seen anything transpire in these valleys that has given me more satisfaction than do the times that we now see. If you will reflect for one moment, you will remember that the scenery we are now passing through was predicted more than three years past. If this people had observed the counsel that was given to them from time to time, would any of you have been placed in the straightened circumstances you are in this day? No, you would not.

When brother Brigham and myself, with a hundred and forty one men, came into this valley nearly nine years ago, he proclaimed the propriety of this people laying up their grain for a time to come, a time of scarcity, and a time has come. He said there would be a time when it would be one of the greatest temporal blessings, for this people to have wheat in their store-houses.

You have been warned before hand, and that by revelation from God through Joseph Smith, and afterward
through brother Brigham who is our Prophet, you have been warned, time and time again, to take care of your grain. In future build yourselves good store-houses and save your grain for a time of famine, and sickness, and death upon the nations of the wicked, to get rid of the evil doers. I have noticed those predictions, I have reflected upon them ever since they were told us.

There will not many calamities come upon the nations of the earth, until this people first feel their effects, and when hard times commence they will begin at the house of God, and if there is any house of God on the earth, where is it? It is here, is it not? It is where the people have assembled together according to the commandments of the Almighty. We have got to feel the effects of these things, and if we do so patiently it will be good for us. No serious loss or injury will arise from calamities, if we do as we are told.

Take this people as a people, throughout the valleys of the mountains, and I presume that they are the best people upon the face of the earth, and even here there is hardly a person but what takes a course to live from hand to mouth, that is, they will never lay up anything. This course will not answer for us, we must lay up grain against the famines that will prevail upon the earth. What shall we lay up that grain for? Shall we lay it up to feed the wicked? No, we shall lay it up to feed the Saints who gather here from all the nations of the earth, and for the millions of lovers of good and wholesome laws who will come from the old countries and from the United States, fleeing to this place for their bread, and I know it.

How much have you got to feed them on now? We talk about those in the household of faith, and those who are inclined to serve the Lord, they will be the ones to suffer first. The Spirit has been in my heart all the time, and when the drouth came I laid up all the wheat that I could get in my mill by toll, and never used any for horses or cattle, but kept it to feed my laborers and my family. I have now dealt it out until I have nearly used it up, and I have not sold it for money. I have not sold twenty-five dollars worth of grain during the past year, but I have let my brethren have it, and kept it to sustain my family.

Let us all take such a course, and in future raise an abundance of grain, and save ourselves from the dilemma which we will otherwise fall into. It is necessary for you to understand and comprehend these things, and I wish you to understand them for yourselves;
I can only act for one. When I lay up grain and others do not, I cannot let them starve to death, it is not in me to do that, but it is a pretty difficult position to be placed in. When we attempt to draw the line of distinction between right and wrong, it is unpleasant to have individuals among us who will lie for a pound of flour. When we know such individuals is it right for me to give flour to them? No, it is not right for me to give it to any one, only in exchange for something else, except under certain circumstances.

In the Bible Jesus uses a parable concerning talents which were delivered to different individuals, with instructions to go and improve upon them, to put them to use that they might increase upon that capital. In due time the Lord called upon those men to whom he gave the talents, and the one who had received one talent had hid it, but the others had put theirs to use, and received their reward accordingly. This is the way in which we have got to prove ourselves, and we have got to be tested and become suitable for governors, to govern others and to control our families, and then to control nations and kingdoms.

Have I not worked as hard as any of you for my living? Who ever saw me indolent, or idling away my time around street corners, or about the Council House? No one, either of the living or dead. I am always busy in striving to adorn my plantation, and my works show it all the time. I am not preaching anything but what I practise. Does brother Brigham preach anything but what he practises? No, he practises it night and day, and is just as virtuous and pure before his family as he is when he is before the public, and I would not give a dime for a man who is not. Does not the Almighty know all these things? Some may think that the Almighty does not see their doings, but if He does not, the angels and ministering spirits do. They see you and your works, and I have no doubt but they occasionally communicate your conduct to the Father, or to the Son, or to Joseph, or to Peter, or to some one who holds the keys in connection with them. Perhaps there are some who do not believe much in spirits, but I know that they exist and visit the earth, and I will tell you how and why I know it.

When I was in England, brother Geo. D. Watt was the first man baptized, and his mother was baptized directly after he was. The night previous to my going forward to baptize brother Watt and eight others, I had a vision, as old father Baker used to say, "of the infernal world." I saw legions of wicked spirits that night, as plain as I now see you, and they came as near
to me as you now are, and company after company of them rushed towards me; and brother Hyde and brother Richards also saw them. It was near the break of day, and I looked upon them as I now look upon you. They came when I was laying hands upon brother Russell, the wicked spirits got him to the door of the room, I did not see them till after that took place, and soon afterwards I lay prostrate upon the floor. That was in England, pious England, in the little town of Preston, at the corner of Wilford Street, and they struggled and exerted all their power and influence. That was the first introduction of the Gospel into England, and I was shown those spirits as plainly as ever I saw anything. I was thinking of that circumstance while brother Brigham was speaking this morning, and I was thinking that those spirits were just as much on hand to perplex this people as they were on hand there. I saw their hands, their eyes, and every feature of their faces, the hair on their heads, and their ears, in short they had full-formed bodies.

If evil spirits could come to me, cannot ministering spirits and angels also come from God? Of course they can, and there are thousands of them, and I wish you to understand this, and that they can rush as an army going to battle, for the evil spirits came upon me and brother Hyde in that way. There is one circumstance in the visit of those evil spirits, that I would not tell if brother Hyde had not often told it himself; they spoke and said to brother Hyde, "We have nothing against you," no, but I was the lad that they were after. I mention this to show that the devil is an enemy to me, he is also an enemy to brother Brigham, to brother Jedediah, to the Twelve, and to every righteous man. When brother Benson goes to the old country he will find hosts of evil spirits, and he will know more about the devil than he ever did before. The spirits of the wicked, who have died for thousands of years past, are at war with the Saints of God upon the earth. Do I ever pray that I may see them again? No, I do not. We had prayed all day, and almost all night, that we might have power to establish the Gospel in England. Previous to this, Mr. Fielding, a clergyman, came and forbid my baptizing those persons who had come forward. Said I, sir, they are of age, and I shall baptize them, if they wish for it, and I baptized nine. The next morning I was so weak that I could scarcely stand, so great was the effect that those spirits had upon me. I wrote a few words to my wife about the matter, and brother Joseph called upon her for the letter and said, "It was a choice jewel, and a testimony that the Gospel was planted in a strange land."
When I returned home I called upon brother Joseph, and we walked down the bank of the river. He there told me what contests he had had with the devil; he told me that he had contests with the devil, face to face. He also told me how he was handled and afflicted by the devil, and said, he had known circumstances where Elder Rigdon was pulled out of bed three times in one night. After all this some persons will say to me, that there are no evil spirits. I tell you they are thicker than the "Mormons" are in this country, but the Lord has said that there are more for us than there can be against us. "Who are they," says one? Righteous men who have been upon the earth.

But do you suppose that angels will pay friendly visits to those who do not live up to their privileges? Would you? No, you would not like to visit with persons who lie, and steal your goods, and borrow and never pay. Would not you forsake such persons? Yes, you would. Will the Holy Ghost dwell with a man who will lie, steal, and swear? No. It is written that where the Holy Ghost takes up its abode the Father and Son will come and abide. That is the God whom I serve, one who has millions of angels at His command. Do you suppose that there are any angels here to-day? I would not wonder if there were ten times more angels here than people. We do not see them, but they are here watching us, and are anxious for our salvation. Will one out of twenty of those who are here to-day go through the gates into the celestial City? As I told some to-day, when passing through the gate at noon, when you go to the straight gate that we read of, you will not go through there crowding by hundreds as you do now, the righteous and wicked all mixed up together; you cannot go into the celestial world unless you are sanctified through the celestial law. Do you not think that it will require faith, repentance, and baptism, to enable you to get through the celestial gates? Yes, and it will require obedience to every word that proceeds from the mouth of God.

There are many who will feed the ungodly sooner than the Saints, but I tell you I will feed the Saints first and the poor devils afterwards, if there is any to spare. But none of them should have food unless they worked for it. I am expressing some of my feelings, and speaking of some of my actual knowledge of things, temporal and spiritual. The Lord has hosts of angels who are qualified to defend us, and they have information enough to march armies and to select leaders to lead them against the enemy of the Saints; and the devil has leaders enough to march his armies against the Saints.
If men and women do not qualify themselves and become sanctified and purified in this life, they will go into a world of spirits where they will have a greater contest with the devils than ever you had with them here. It will not be fifty years, perhaps, before all of us here to day will leave this state of existence, and then you will prove whether brother Brigham and the rest of the brethren have told you truth or not. You know that the world has made a great deal of fuss, and told many lies about the devil pitching on to Joseph Smith when he went to get the plates, but they will get to a place where the devils will handle them worse than they did Joseph when he got the plates; if they do not embrace the Gospel it will be so.

Let us repent and forsake our sins and turn our hearts to our God, every one of us. I have said a thousand times, if I was to die now, to-day, I could not do better than I have done, still I have my weaknesses. But I don't go and sell my grain to the Gentiles, and then say that my family are on rations. If there are men who have done so, they will see sorrow and I know it.

Shall we turn unto the Lord with all our hearts, and deal justly, do as we would wish another to do to us? Methinks every heart says, "Yes, we will go to work and try, if we die in the attempt."

My heart is in "Mormonism;" it is my joy, and I have no joy in anything else. I have no pride in gold or silver, if I had I should take the dimes for my flour. If I have any food to spare I will hand it to the Bishop, and let him hand it to those who are destitute. This is what I believe in doing, and I wish others to do so too. If our Bishops do not attend to their duties, in these and all other matters, we shall drop them when conference comes; I say we, because we shall all take a hand in it. Now mark it. Our Bishops on Juries—under the dictation of those spirits that are in courts! I cannot stay in such places, they are so obnoxious to me. Men will make law-suits, brother go to law with brother. Does this agree with the word of God? Does this agree with the word of Jesus, or with the words of the Prophets? No, and it is a set of poor devils that will do so, and by so doing they have taken a course by which they have forfeited their right and title as members of this Church and kingdom. Do you wish me to talk softly? If you do, I must be made another man. Let me be made an instrument in the hands of God to play the tune which He influences me to play; that is my way. There are not many who dare do this; they have not got force enough in them, nor intelligence enough, they do not know enough about God.
I am ready, when the time comes, for the line to be drawn, and the ax to be laid at the root of every tree which does not bear good fruit.

I stick to "Mormonism," and I pray God that it may stick to me. I wish to take a course to love and fear God, that when I bow before Him to ask for His Holy Spirit, I may have the communion thereof. Do I have that communion? I do, day by day, and I am not satisfied without it. If I get into a bad humor, the first thing I do is to pray; and I never am so angry but that I can pray. Often, in the town of Mendon, N. Y., when I went out to pray, it seemed as though there were hosts of devils trying to stop me; they did not wish me to become a "Mormon." Have I ever been sorry that I became a "Mormon?" Have I ever regretted it? No, never for one moment. I may be asked whether I know Joseph Smith was a Prophet; yes, I know it just as well as I do that you are sitting before me this day; and I also know that brother Brigham is his successor, and that I am his brother. Do not try to get between him and me, nor between me and brother Jedediah, if you do your toes will be pinched. I wish men to keep round about us to encircle us with their love and kindness, but not to get between us, for we intend to stand by each other to death. This is our integrity, and God ever help us to be one, and also the Twelve Apostles of Jesus Christ, and every Latter-day Saint, that we may all be one with Joseph, as is Joseph with Peter, and Peter with Jesus, and Jesus with his Father. This is the connection that we hold in the holy Priesthood.

Do any wish to destroy the union that exists among this people? I am opposed to every one who tries to do so, and so is every true Saint, and those who dwell here and in the heavens will say, Amen. I am an enemy to the devil and all his imps, and to all who come here to make merchandise of the Saints of God. I know that men come here and act on a principle of policy to get trade, but with us dollars and dimes are not objects of worship, for we love to deal with the true principles of righteousness. Let us go to work, every man, woman, and child, and strive to fill these valleys of the mountains with corn, wheat, potatoes, beets, and vegetables of every kind, that, when another fall comes, we may be able to say that we have food in abundance, as well as sealings and marriages. I will say a few words about divorces, do they prove that you are loving men and women, having your prayers ascend to God? No, but they prove that you are contending with each other. However, I presume that such cases will occur, that people will keep apostatizing
until the Savior comes, and he says that even then they of the kingdom will be like ten virgins, five wise and five foolish.

Take the counsel that you have heard to-day and last Sunday. Stop your lawing one with another, your quarrelling one with another, and let all cease to do evil, and then will not the angels rejoice? Well, God have mercy upon you all and save you from your follies, that you may be His in time and His in eternity, which is the prayer of your unworthy servant, in the name of Jesus Christ. Amen.
Appendix B

ORGANIZATION--DESTRUCTION OF ZION 'S ENEMIES--
ONENESS OF SPIRIT IN THE PRIESTHOOD, ETC.

A Discourse by President Heber C. Kimball,
Delivered in the Bowery, Great Salt
Lake City, August 2, 1857

I have appreciated brother Elias Smith's remarks. He has stated things as they are, according to my knowledge. I have been acquainted with him some twenty-three or twenty-four years. He is our Judge in this county, and I can say to his praise that he is one of the best Judges we have in the Territory; and my prayer and wish to God is that we may not have a swore Judge from this time henceforth and for ever, and that we may never have any Judges in this Territory but men of our own choice, and that we may never have any person to preside over us in the capacity of a Governor of this Territory but the man of our own choice. [Voices: "Amen."] And I can say further, we never will. [Voices: "Amen."] I have my reasons for this.

This people here are the people of God. Here, in the Territory of Deseret, is the kingdom of God, and here are all the officers pertaining to that kingdom; and here is an organization that is organized after the order of God, and it is organized after the order of the Church of the First Born.

Let me explain what the Church of the First Born is. It is the first Church that ever was raised up upon this earth; that is, the first born Church. That is what I mean; and when God our Father organized that Church, He organized it just as His Father organized the Church on the earth where He dwelt; and that same order is organized here in the City of Great Salt Lake; and it is that order that Joseph Smith the Prophet of God organized in the beginning in Kirtland, Ohio. Brother Brigham Young, myself, and others were present when that was done; and when those officers received their endowments, they were together in one place. They were organized, and received their endowments and blessings, and those keys were placed upon them, and that kingdom will stand for ever.
Now mark it—that kingdom will never be overthrown; although they may kill, that is, if they can, brother Brigham and me, and brother Daniel H. Wells, and they may kill the Apostles, if they can, and so they may keep on from this time to all eternity, and they never can obliterate this work. I know it. They may kill, and destroy, and waste a great many limbs that are upon this Church; but let me tell you, they never can kill the tree nor destroy the root from whence we have sprung; for our Father and our God is that root, and Jesus Christ, the Son of God, is the tree or vine, and we spring out of that vine; and if we keep His commandments and receive the Spirit of God, the Holy Ghost, it is that nourishment that comes down directly from the Father, from Jesus Christ, the true vine.

And as President Buchanan, the President of the United States of America, holds the keys of the government of this whole nation, so Brigham Young holds the keys pertaining to this Church and people.

Well, do I suppose, when I reflect, that troops are being sent here without President Buchanan's permission? No, not for a moment: he has permitted it. We are poor, isolated people, driven over one thousand miles from our native land, and many of us have been driven and broken up five times; and he and his coadjutors have acknowledged it and have said pointedly there could nothing be done for us as a community: and here we are, after sending forth our men, the Elders of Israel, and redeeming this land from Mexico. They are now designing to come with troops to break us up and to kill our Prophets, and our Apostles, and our Elders.

Brethren, I will tell you one thing, and you may be sure of it, as the Lord God lives, and as my soul lives, that nations that raise the weapons of war against this people shall perish by those weapons. Voices: "Amen." Every nation, every tongue, and every people shall perish, and every man and woman that gives consent to it. Voices: "Amen." You may "Amen" to the whole of it, for it is true. Go and read the Book of Mormon, the Prophets, and the revelations given to Joseph the Prophet; and you will learn that God has said that every nation and every people on this earth that will not serve Him shall be destroyed.

This is the kingdom of God. When they fight us, they fight God, and Jesus Christ, and the Holy Ghost, and they fight all the Prophets that have been from the
creation down to the present time. Why? Because Joseph was the last Prophet; God spoke to him, placed the keys upon him, by Peter, James, and John. Do you suppose they did it without having authority from Jesus? No; Jesus told them when to do it, and told them who the man was; and Joseph, the Prophet of the living God, placed those keys on brother Brigham.

The Father told Jesus when to go and again commit these keys to men on the earth; Jesus told the Twelve when to do it; Joseph told Brigham when to do it. Now, look at it naturally, and you will see that every man and woman that raise their hands against this people will be destroyed, and that without remedy.

Set your heart at rest, then: you need not be troubled, nor frightened at all; for as the Lord liveth, and we live, we will prosper, and we will come off victorious. Voices: "Amen." You know we have to stick in an if—if you live your religion, and will do as you are told, and become like the clay in the hands of the potter.

Who are you to be subject to? You say you are willing to be subject to God— to Jesus Christ. You are willing, if Peter came along, to listen to him. Well, Peter is here, John is here, Elias is here, Elijah is here, Jesus is here, and the Father is here. What! in person? If not in person, their authority is here, with all the power that ever was or ever will be to seal men and women up to everlasting have— seal them on earth and in heaven, by the power of Elijah, which is upon brother Brigham; and it is on every man he authorizes.

Joseph had those keys and powers directly from those men, and we received them from Joseph; so you see we are legal heirs to the kingdom of heaven. You have got to be subject to these powers that be; for there is no power only that which is ordained of God. You have to listen to that.

Can we be Saints by having our own will, our own way? Brother Elias has been talking about that this morning, how he has felt that will that was in him. Gentlemen, he has not been easy to handle and place upon the wheel; if he had been, he would have been filled with almighty power, even the power that was upon Joseph and Brigham, and upon every other good man in this Church; but he is going to walk up henceforth; he aint going to stand back any more. He is akin to brother Joseph, and Joseph is ashamed of his own kindred that will not step forth and be valiant, and God is ashamed of them.
Be passive in the hands of God, in the hands of His servants, as clay in the hands of the potter. How is that? How can the servants of God mould you, fashion you, and prepare you to become moulded and fashioned after the likeness of God, unless you are passive?

If you go into the adobie yard, you may see men engaged in the business of adobie making, and you can see them moulding adobies out of the elements. Suppose that clay would not be passive, but would have its own will, and not be subject to the moulder of the adobies, he could not mould them, because the adobie would not let him mould it.

When I carried on the pottery business, I used to take a good deal of pains to get good clay, and hauled it a long distance, and then I always immersed it before I put it into the mill to grind it. Why? To make it passive; and I mould, grind, and grind it again, until it becomes passive; then I took it out of the mill, and carried it into the shop, where it was kneaded as you would a cake, and then put on to the wheel and turned into a vessel unto honour. Did I ever design to turn a vessel unto dishonour? No. If I did, I did not get any reward for it: I only got reward for those I moulded and fashioned according to the dictate of my master; and I presented them to him that he might receive them, as Jesus says—"Father, I have lost none of those thou gavest me, except the son of perdition."

Go into the blacksmith's shop, on this block, and you will find brother Jonathan Pugmire, the foreman. I go to him and say, "Brother Jonathan, make me an axe." He goes to work with a piece of iron that, the moment he tries to shape it, flies into a thousand pieces. "I can do nothing with that," says he; "I must get a piece of iron that will be passive, and then I will make you an axe that will be as keen as a razor." He gets another piece, and that begins to fly. It is not the fault of the blacksmith. "But," says the iron, "don't you handle me in this manner." He throws that aside; that has got to go back to the furnace again, to be melted and made into a loop, and that turned out into iron again, because it was not passive; and then it becomes passive by getting the snappish stuff out of it: it runs out with the dross. The dross, you know, is very brittle and snappish.

When you find a man or woman snappish and fretful, and not willing to be subject, you may know there is a good deal of dross in that character, because dross is brittle. That dross has got to come out.
Talking about trials, brother Elias says he did not come here with the pioneers. It was pretty hard and laborious, I admit; but it was one of the pleasantest journeys I ever performed. Still there was a great deal of care and anxiety, especially on brother Brigham and those that helped him. Did we persevere? We did. We came here to the Valleys of the Mountains, and you have followed us.

Le me tell you, gentlemen, you have got to learn to be passive and be like clay in the hands of the potter, or be like a tallowed rag or wick before a hot fire: it becomes limber and passive, and you can tie it into a thousand knots, and it will not break.

Are you of that nature that you will not break and fly as though there were a hundred convulsions in you? You have got to come to that standard, as true as you ever become the true subjects and heirs of the kingdom of God. And let brother Brigham take a hundred men of that character, and I would give more for them than ten thousand people who are stiff in their own way; and he would take that hundred men and go into the mountains and whip out the world.

We read that one shall chase a thousand, and two shall put ten thousand to flight. We read that in the Bible. You have always heard it from the days of your youth to the present time. Do you appreciate it?

We will refer to Gideon, the Prophet of God, when his host was so numerous that he went and made a selection of three hundred men to put all his enemies to flight. That is in the Bible. For heaven's sake, believe that, if you won't believe me.

There was Daniel, a servant of God, one who kept His commandments; he was valiant, and his friends said to him, "Daniel, put down the window, or they will see you praying." "I will pray with it open," he replied; and he opened his window and prayed, and told them all that he asked no odds of them. "I will pray to my Father and God, who can preserve me in a den of lions, or in boiling hot oil, or in anything else, and He will sustain me while He will send you to hell, you poor devils." He had such confidence in his God.

Should not you have as much confidence in God as brother Brigham. Heber, or the Twelve Apostles have? --as much confidence in this vine as any branch that pertains to it? You should.
To gratify some who cry, "Oh, don't say anything, brother Heber,—don't say anything, brother Brigham, to bring down the United States upon us," we have at times omitted printing some of the remarks that might offend the weak-stomached world, and we have made buttermilk and catnip tea to accommodate the tastes of our enemies; but the poor devils are not pleased after all. Would they come any quicker if we told them that they were poor, miserable, priest-ridden curses, who want a President in the chair that dare not speak for fear those hell-hounds be on him?

God knew that Zachary Taylor would strike against us, and He sent him to hell. President Fillmore was the next man who came on the platform, and he did us good. God bless him! Then came President Pierce, and he did not strive to injure us. We hoped that the next after him would do us justice; but he has issued orders to send troops to kill brother Brigham and me, and to take the young women to the States.

The woman will be damned that will go: she shall dry up in the fountain of life, and be as though she never was. But there aint any a-going—Voices: "There are none that want to go!"—unless they are whores. If the soldiers come here, those creatures will have the privilege of showing themselves and of becoming debauched.

I tell you there is not a purer set of women on God's earth than is here; and they shall live and bear the souls of men, and bear tabernacles for those righteous spirits that are kept back for the last time, for the winding-up scenery.

Will the President that sits in the chair of state be tipped from his seat? Yes, he will die an untimely death, and God Almighty will curse him; and He will also curse his successor, if he takes the same stand; and he will curse all those that are his coadjutors, and all who sustain him. What for? For coming here to destroy the kingdom of God, and the Prophets, and Apostles, and inspired men and women; and God Almighty will curse them, and I curse them in the name of the Lord Jesus Christ, according to my calling; and if there is any virtue in my calling, they shall be cursed, every man that lifts his heel against us from this day forth. Voices: "Amen."

Am I afraid? No; but I am afraid to do wrong. I feel joy in my heart to be valiant and tell you the
truth; and I pray that God my Father and his Son Jesus Christ may bring the evil upon them that they desire for this people.

Our enemies are crying out that we are confused, that we have rebelled, and that the Devil is to pay. I pray that God Almighty may bring that thing upon them that they have imagined upon us. But we are at peace and in harmony; we are worshipping and serving God. Will they overcome us? Never; no, never; no never, while the earth stands, if we will stand up and be valiant.

I know that you never heard brother Brigham rebuke me for being valiant before this people. He says, "Let her go, Heber; let her slide." You never saw any other spirit in him in your life; and every other good man there is will say so and has said so; and they are the elect of God, and they will be saved.

But be wise, be wise, be still, as I told a man this morning. Said I, You are always talking, you talk to everybody, and think everybody our friends; but they are not. I have lots and scores of friends here, and so has brother Brigham, who, by their ignorance would destroy us from the earth.

You have received your endowments. What is it for? To learn you to hold your tongues, and keep what you get, and increase upon it. If you do not keep the word of life you receive—that which proceeds from God, your minds never will expand, and you will always be barren, like unto a barren woman.

Now, receive the seed, as Jesus says; and if that seed takes root, it will grow, and swell, and sprout, and bring forth. What will it bring forth? Something like the character that produced the seed. If you plant corn in the field, and that corn is rooted out of the ground, it perishes, and don't produce anything. Receive the word and treasure it up in your hearts, and then you shall continue to receive the word of life, here a little and there a little; and you shall grow, and increase, and multiply, and no good thing shall be withheld from you.

Learn, above all things, brethren and sisters, to have a passive spirit, and be subject where you should be subject. I hear a great many say, "I am willing to be subject to brother Brigham, but I don't want to be subject to this one and to that one." Let me tell you, gentlemen
and ladies, if you won't be subject to my words, and
listen to them, and receive them, you will not be subject
to and receive brother Brigham's words. How can it be
possible for you to receive his words and reject mine?

Now, we will say brother Brigham is the head of
this vine that has sprung out in the latter days,—that
is, the head of the vine that is upon the earth, that you
naturally see; but Joseph was the head of the vine when
he was here, and he is now, only you cannot see him:
then I am connected to that vine, as one of brother
Brigham's Counsellors; and then the Twelve, the Seventiès,
High Priests, and other officers. Now, just look at it.
Why should you not listen to one man as much as to another
connected to that vine; in case he produces the fruit of
that vine? And they should know whether that branch is
connected to the vine: they should know whether the
fruit is the same as that produced by the head of the
vine.

When I speak the truth, is it not the same as
though brother Brigham spoke it? When I tell it as it
is in the Lord Jesus Christ, what is the difference?
I can go into my garden and show you apple-trees there
with perhaps a hundred limbs which have apples on them.
You may taste an apple from the first or head limb, then
of the second, and the third, and the hundredth; and the
fruit tastes just alike, because it all came from one
tree, and the tree came from the root, and it is all one
thing.

This is the principle; we should be connected
one with the other, every Quorum in its place, and keep
organized, and keep in our places according to the order
of the Church of the First Born.

Are we going to be preserved? Bless your souls!
I have no more fears, if this people will live their
religion, and learn to be passive like clay in the hands
of the potter, than as though I was in heaven; for if I
was there and rebelled, as Lucifer did, I should expect
to be chastised and cast out with all those connected
with me.

A great many suppose that when they get there
they will be perfectly safe. You will, if you keep the
commandments of God; but if you cannot learn to keep the
commandments of God in Great Salt Lake City, how can you
learn to keep them when you have to flee to the mountains?
And if you cannot keep them here, how do you expect to
keep them in Jackson County?—for we are as sure to go
back there as we exist.
This Church and kingdom will reign triumphant; and when the United States take a course to bring us into collision, they will strive to take away everything from us that they have given us. What of it? We will make them the aggressors: they shall be the first men that shall rebel against God and against this people; and if we are not the aggressors, and we stand on the defensive, and they come upon us, and they fall into our hands, the Lord says, if they repent and we forgive them, our blessings shall be doubled unto us; so also for the second time: but if he comes upon you the third time, thine enemy is in thine hands; thou mayest do with him as seemeth thee good: but if he repent, and you forgive him the third time, then I will reward unto you a hundred-fold. But don't you forgive, unless brother Brigham does. If he says, Give them justice and righteousness, then it will be right.

Now, you need not sit here as judges, and judge brother Brigham. Good heaven! how does any one without any priesthood look when judging him and his brethren? He is capable of judging all things pertaining to this kingdom; for he has the keys of light and revelation, and God is with him. I cannot comprehend him, only in proportion to the measure of the Spirit bestowed upon me. Can brother Wells comprehend me? No, he cannot, nor never can, only as he has the same measure of the Spirit; and no man can comprehend his file-leader, except he has the same measure of the Spirit.

But let me walk in my place, and the sap that is in brother Brigham is in me; and the sap that is in me is in him: but can I measure any further than my capacity? No. Then what do you judge me for? God will lead brother Brigham; don't you be scared. He will give him revelation upon revelation; and when he says, Do this or that, God will sanction it, and he will bless all men and women that walk up to it, and curse every one that backs out.

Suppose I am partaking of the same spirit and nourishment that brother Brigham partakes of, and he is resting himself while brother Heber speaks, don't you see he speaks the mind of brother Brigham? You may see it has been so all the time, and it will be so for ever.

You have come to me, and I have given you counsel, and then you have gone to brother Brigham, and he has given you the same counsel; and when you
have asked counsel of him, and then come to me, you say, "That is just as brother Brigham said to me." Do you suppose I could give any counsel contrary to his mind?

Well, then, let that Spirit and power be in our families, and I want to know what difference there will be? Brother Hyde, don't you never give counsel from this time henceforth but what would be the counsel of brother Brigham. Just so with the Seventies.

There is brother Pratt, in England, and the brethren that preside there: let those men do as the Spirit of God dictates them, without being carried off by some other spirit, and they will never go astray—no, never, although they are nine thousand miles from here. By taking this course, would you ever see a wife trying to pervert the way of her husband? I am talking about good men and good women. Would she do it? No: she would be one with him, even as I am one with brother Brigham.

Listen to the counsel of God and those men that are placed here; and if you will do that, I can promise you, in the name of Israel's God, and by virtue of my calling, that you never shall be swerved aside, and our enemies shall be overcome every time before they cross that Big Mountain, if we have to do it ourselves.

If I did not say that, you would be calculating that we were going to make a perfect servant and drudge of our God, just as a great many of you wish to make of us. If you want a pound of coffee, or tea, or a pair of shoes, it is, "Come, brother Heber, go quick and get me what I want; if you don't, I will go and tell brother Brigham." Go, and be damned.

I wish that all such characters were in hell, where they belong. Voice: "They are there." I know it; and it is that which makes them wiggle so—the poor, miserable devils. They would make our Father and God a drudge—make him do the dirty work, kill those poor devils, and every poor, rotten-hearted curse in our midst. With them it is, "O Lord, kill them, kill them, damn them, kill them, Lord." It is just like that, and their course has just as much nonsense in it. We intend to kill the poor curses ourselves, before they get to the Big Mountain. And we are going to dig a cache, or take some natural one, and put all the whining men and women into it, and let them whine. We want to be
released from such poor hellyons, and we will be; we won't have a murmurer or complainer in the House of Israel. If we go out to war, let them stay here, and let the Devil handle them.

How long is it, brother Brigham, since we first went to Kirtland? Brother Brigham: Twenty-four years, this fall. In September, 1833, we went to Kirtland and gathered with Joseph and the Saints. We had to go and buy guns, and stand in his defence, in that early day; and we did it for months and months, to keep the hellyons from him in Kirtland, twenty-four years ago; and so it continued from that day to the day of his death; and it is just so now. They are trying to take the lives of brother Brigham and your leaders. It is their design, and the design of the President of the United States, with his cabinet, and of Congress; and all the priests there are in the world back them up. That is the truth.

Get the Spirit of the Lord, and stop your whining, every one of you. "Oh," says one, "I will leave you, if you don't wait on me as you have hitherto, and get me all the things I ask for." I wish you would: you could not please me better. Does that show such whiners have got integrity in them? A man or woman that has got integrity should have it, if there is nothing but a potatoe to eat. And if you have not a stocking to your feet, nor a gown, nor a petticoat, nor a short gown, you should be as true as the sun to the servants of the living God; and if you are not so under such circumstances, you would not be if you were loaded down with treasures.

It is true, I will tell you, the day of your being petted is past; and you have got to come to the crisis when the gate will be shut down between us and the United States, and that very soon, ladies and gentlemen; and if you don't get your test, you may say I am false. President Young, in a crying tone, said, "There are no more ribbons coming here: what shall I do?"

O dear, I want to know if we aint going to have any more ribbons? A great many of your hearts are on nothing else but ribbons, and fine dresses, and bustles, and fineries; you don't think of anything else. What is your religion good for, or your integrity? Did brother Brigham and Heber turn away from Joseph, because the Kirtland Bank broke, and the stores all run out, until there was nothing but an old dried-up johnny-cake?
Did we forsake him? No, never; and we never had anything except we worked for it and go it by the hardest licks; and our wives would think that they were very extravagant to get a piece of calico of six yards for a dress pattern; and they thought that there were too many puckers then: and now you have got to have six or eight breadths puckered up. Why don't you take some of those breadths out and make aprons, and not call on your husbands for new calico, &c., every week.

No man on the earth loves women better than I do. I love a good woman, one that has a good spirit; I love that woman that will strive to make me happy, and I love that son that seeks to please his father and mother; for he will make a good husband. I love that daughter that seeks to please her father and mother, because she will make a good wife.

You cannot help yourselves; the gate will be shut down directly, ladies. I am talking to you because it is customary in the States to address the ladies first; so, if you get it first, you must not be jealous of me. I respect our ladies; and there should not be a lady in the house of Israel but what should be like an angel to administer to her husband, and to pray for him, and to nourish him by night and by day, and watch his house and his pillow, and see that he is preserved in the last days.

We have got to go to work and manufacture our own clothing, our shoes, our stockings, our bonnets, our dresses, and everything we need.

I will refer you to brother Brigham's words. How many times has he said to you, Ladies, make your own bonnets at home, out of the elements that grow in the valley of Great Salt Lake and in the regions round about. Why do you not do it? Tell about listening to brother Brigham! You look to-day as though you were listening to his counsel.

Many of the sisters presume to judge us. Say they, There is brother Kimball; his women have all got store bonnets, and ribbons, and laces, and this, that, and the other thing, broches, jewellery, and feather beds sowed under their arms. Aint we just as good as they? Yes, if you do as well as they do.

I won't say anything about anybody else's family, only my own. Are you listening to brother Brigham's counsel? Some of you say, I am willing to listen to him. Well, listen to him, and listen to
to him for ever. I am under the necessity of laying out of my substance, and every dime I have got, and that I can get, that I would lay up for a little sugar, a little of this, and a little of that, that we actually need, a little butter and lard, that we grow in our midst; but instead of that, I have to pay every dime I can get for Morocco shoes, for my women to wear to meeting; and they will wear out a pair while once going to meeting. Voice: "Don't you wish they earned them themselves?" Yes, I pray that you may have to earn them with your own fingers, or go without them. I pray that prayer, and I know it will come to pass.

I am defending brother Brigham here, and that by the Holy Ghost and the dictation of the counsel he received from the Father, and the Son, and the old Patriarchs, and Prophets. You may go home, and say, Brother Kimball is hard. Go and say it as quick as you please. I ask no odds of any such people. I am independent of you; I know his feelings, I will preach his word, and the word of God that came through him; and that is all that will save you.

Do you want such things to cease? I just know it aint right. We ought to make our own leather, and we can make as good as can be made in the States; but no, we must have some States leather. We can make as good things here as can be made by any other people; but you want foreign fixings.

We have our Spanish fixings—a pair of spurs that will weigh seven pounds, ringing and gingling as though all hell was coming. Why don't you put them away? I want you to make an ox goad with a spike in the end of it, and ram that into your horse, and get this instead of spurs, and destroy a horse at once. I cannot keep a decent horse, neither can brother Brigham, or any other man; for the boys will kill them. Let them rest: they are as good as we are in their sphere of action; they honour their calling, and we do not, when we abuse them: they have the same life in them that you have, and we should not hurt them. It hurts them to whip them, as bad as it does you; and when they are drawing as though their daylights would fly out of them, you must whip, whip, whip. Is there religion in that? No; it is an abuse of God's creation that he has created for us.

I do not think that many ever suppose that animals are going to be resurrected. When God touched Elijah's eyes, and he looked on the mountain, he saw
chariots and horses, and men by thousands and millions. Where did they come from? There is nothing on this earth but what came from heaven, and it grew and was created before it grew on this earth: the Bible says so.

We grow peaches here, and they are created, and we send them to Sanpete. Don't they grow before they are sent? Yes, and everything that is upon this earth grew before it came here; it was transported from heaven to earth.

Let us be merciful to the brute creation.

Got bless you, brethren and sisters, and multiply you. Peace be with you and upon this people and upon your children, and upon every being on the Lord's footstool that wishes peace to Israel. Voices: "Amen."

The world is going to seek to destroy us from the earth. Voice: "They will destroy themselves," They will destroy themselves, as the Lord liveth, and the day of their destruction has come. Voices: Amen. The Lord God will bring mildew on the nation that has afflicted us; for that nation shall take it first, and thence it shall go forth to every nation, kingdom, government, and state, and upon every town that shall life their heels against God and this people. Amen.
Appendix C

MEN OUGHT TO PRACTISE WHAT THEY TEACH.—NECESSITY OF FAITHFULNESS ON THE PART OF THE SAINTS.—BLESSINGS RECEIVED THROUGH THE EXERCISE OF FAITH.

Remarks made by President Heber C. Kimball, at Centerville, Sunday, February 19, 1865

I desire most humbly to talk very simply to my brethren and sisters. It is as much my duty as it is the duty of any other member of this Church to learn how to be a Saint. I have got to learn how to be a truthful man, an honest man, an upright man, and I have got to make myself competent, through faithfulness to God and my brethren, to teach others with propriety. It is a common saying, "Do as I say but not as I do;" but I want to do just as I teach you to do without any deviation. There is not anything in my calling that will justify me in doing wrong. It would be nonsense for me to undertake to preach righteousness, virtue, truthfulness, and justice, and not be a righteous, virtuous, and just man myself. You hold a portion of that same holy Priesthood which I hold; it is no matter what office you hold in that Priesthood, and it has all emanated out of the holy Apostleship, making these different offices and callings branches of the Apostleship, making these different offices and callings branches of the Apostleship. We all have a Priesthood to honor, which it is impossible for us to do unless we honor ourselves; and all who hold the Priesthood and honor themselves, are worthy of honor; and it is impossible to honor the Priesthood in that man and not honor the vessel that holds it.

We can command the respect of all men as a people by making ourselves self-sustaining, by acquiring a knowledge of all kinds of mechanical business; and our sisters can make themselves honorable by learning to knit, weave, and spin; how to make a harness for a loom, and how to warp the yarn, after they have spun and colored it. Every young woman who calculates to be a wife and a mother, should make herself acquainted with these matters. Is there any female in our society too good
to learn and work at this home industry? I think not. If there are any who consider themselves so, they are also too good to wear home-made clothing. The Priesthood is also with the woman, because she is connected with the man, and the man is connected with his God. Being so connected, we must all be honorable if we are good.

The earth is enlightened by the same light which enlightens our eyes, which is the light of Christ, which enlighteneth every son and daughter of Adam and Eve who cometh into the world, and it is the same light by which I see you this morning. And we have, in addition to this, a holy Priesthood, and have been commanded to go forth and preach the Gospel, and teach the ways of life to all men, and not to be taught by unbelievers. We are also instructed to lead all meetings as we are dictated by the Holy Ghost. The spirit of truth is the spirit of revelation, which we may all possess, for it is the privilege of all Latter-day Saints so to live and honor God as to receive of his attributes and nature in greater perfection, and become more like Him. We are the sons and daughters of God; we have proceeded from him through the laws of generation, the same as my children have proceeded from me. God is the great father of our race, and as a man is not perfect without the woman, neither is the woman without the man in the Lord; they depend upon each other, and are necessary to each other for the propagation of our species.

I enjoyed myself very much at your party last night. Such social gatherings are always good in their effects, so long as we keep within the purview of the religion of Jesus Christ in all such exercises. It is my privilege and duty to live so as to become a good man, as much so as any man in this Church and kingdom. Being an Apostle does not excuse me in the least from the performance of every duty which the religion of Jesus makes binding upon me; and, as far as I am concerned, I live as faithfully as possible, considering the failings of mortality which I have in common with all men. There is not a day passes over my head that I do not bow before the Lord once, twice, or thrice; that is the way I have got to live, in order to be a good man, and retain the light of the Holy Spirit to guide me into all truth; and the same faithfulness is required of you, because you are members of the same body and of the same Priesthood. We should all be alive in the performance of our duties. We cannot live the religion of Jesus and not pray. I have had an experience in this Church of some thirty-two years. I commenced to
pray before I heard of the Work of the last days, and I have prayed every day from that day until the present time. I have never been in a circumstance or place wherein I could not pray, if I was disposed to do so. As faith without works is dead, being alone, so our religion is of no benefit to us without prayer. I cannot live and be prospered in the kingdom of God only by a faithful attendance to every duty. When Jesus Christ came to the world as the messenger of life and salvation, he called upon all the ends of the earth to come unto him and be saved, for besides him there is no Savior. He also said, I am the true vine and my Father is the husbandman, that is, he proceeded from the Father; and he further says to the twelve, "And ye are the branches;" and he exhorted them to abide in him even as he abideth in the Father. In doing this they partake of the same spirit. If we abide not in Him, we become like a limb that is dead and ready to be burned.

My being one of the First Presidency of the Church does not excuse me from living my religion; but I should, on that account, be more faithful, and show an example to the flock of Christ, and constantly be alive to know how things are progressing in the Church, and be dictated by the Holy Ghost in every act of my life, that I may have power to discern the spirits of men, and be able to give unto them the very counsel that my Father in heaven would give them if he were here himself. I endeavor to take this course, and when I give counsel, I do not run against Brother Brigham, because I am led by the same spirit. You call these things little things, but they are as big things as I know of; these things lie at the root of the matter, and from them spring the fruits of righteousness. The main roots of a tree are fed by the little fibres, and from them spring the trunk, and the branches, and the fruit. Let us cultivate those principles which lie at the root of all righteousness, that our professions and works may accord with each other, instead of being contented with a mere form of godliness, without power or foundation. This Church is founded upon eternal truth; its roots run into eternity, and all the power of the devil and wicked men may seek its overthrow in vain, for it will triumph over death, hell, and the grave. I know this. I know it by revelation—by the Spirit of God, for in this way my Heavenly Father communes with me, and maketh known unto me his mind and will. I have never seen him in person, but when I see my brethren I see his image, and I discover the attributes of God in them.
Then let us honor our bodies and spirits, which are made in the likeness of him who has created all things and upholds them by his power.

I have never seen a time since I entered this Church when there was greater necessity for this people living faithfully than now. It is a very prosperous time, and we are gaining property fast; and many, I fear, are losing sight of everything else but the riches of this world; and, were you to warn them of it, they are so blinded by the deceitfulness of riches, that they would not believe a word you say. The more people stray away from God the harder it is to make them sensible of their danger; and the more light that men and women possess, the easier it is to correct them when they go astray; because they are more like the clay that is in the hands of the potter, and they can be moulded and fashioned according to the will and pleasure of the master potter. We have got to walk very faithfully before our Father in heaven, and strive with all our might to honor the covenants we have made with him in his house.

I do not say but that you are just as good men and women in this place as in any other place in the mountains; yea, I admit that the people are better in the country towns than in Great Salt Lake City, for the froth and scum of hell seem to concentrate there, and those who live in the City have to come in contact with it; and with persons who mingle with robbers, and liars, and thieves, and with whores and whore-masters, etc. Such wicked men will also introduce themselves into Davis County, and among all the settlements throughout these mountains; but where the people are truly righteous and just, wicked men can do them no harm; were the people all righteous who profess to be Latter-day Saints, they would constantly be on their watch against the encroachment of a wicked power. The wicked and corrupt who have settled in our community are taking a course to lead away those who are willing to be led away from the truth—those who have turned away from God; and it will be for our good, as a community, if such persons will leave and never again return to our Territory, unless they can do so with a determination to serve God and keep his commandments. I love those who love God; they are more precious to me than gold, and silver, or possessions.

Do we live our religion as faithfully as we might? Are we not in the habit of telling lies now and then? Oh, yes, we tell occasionally a white lie, or a little catnip lie, once in a while. We should be
perfectly truthful and honest in all our sayings and dealings with all men, especially with those who serve the same God that we do, and are in the bonds of the same religion. How to do this is one of the great mysteries of the kingdom of heaven. By telling these little fibs we lose the spirit of the Lord and get into darkness, then the simplest truth becomes a mystery to us; but when our minds are enlightened by the spirit of truth, everything is plain and clear to the understanding. People get an idea that there is no sin in little lies, or catnip lies. You read in the Book of Mormon, where it is said that the devil goeth about deceiving the children of men, and tells them to lie a little, and steal a little, and take the advantage of your neighbor a little, and speak against thy neighbors a little, and do wrong a little here and a little there, and thus he leadeth them with silken cords, as it were, down to destruction. It is just as much a crime to steal a penny or a cent as it is to steal a quarter of a dollar—the quarter of a dollar is more in value than the cent, but what difference is there in the crime? These little things we are apt to pass over unnoticed, but they will operate materially against your obtaining that glory which you design to inherit in the next existence. If little wrongs are not checked, they will lead on to greater ones, until we are cheated out of our salvation. By checking these little wrongs, as they are called, we become more grounded and rooted in the faith of Christ, as a tree is rooted and grounded in the earth.

We ought not to take a course to injure each other. A man holding the Priesthood of the Son of God, a High Priest for instance, will try to destroy the influence of a better man, causing him to walk in sorrow, that he, the High Priest, may step over him and get to some particular distinction; but as the Lord lives, and as the sun shines, such men will be deceived in their designs, and will receive in full the measure they have tried to measure out to others. In our deal with each other, it is better to give a man a dollar than to kae a cent from him; by wronging a man of a dollar or a few cents, you may thereby cause a division between yourself and one of your best friends. What for? For a poor, miserable dollar. I have been, and am now, subject to many weaknesses that I would guard you against, but I am trying to fortify myself and overcome every evil that is in me.

I will relate a little incident in my own experience to illustrate the selfishness of the human heart, and how by perseverance it can be overcome. I
have lately been at work putting down some carpets in the endowment rooms. I had a piece of good carpet myself, and a spirit came upon me which whispered, "Brother Heber, you may just as well put that carpet into the endowment house as let it lie on one of your floors." Before I got it out of doors to move it to the endowment house, my generous feeling puckered up and a thought came to me, that the Church was fully able to carpet its own rooms. I took the carpet and put it away again. In a day or two afterwards a thought came to me like this, "Heber, you had better take that carpet and use it in the Lord's house, for before the spring it may be eat up with moths." I looked at the carpet again, after bringing it from its hiding place, and said to myself, "That is really a pretty carpet; it is almost too good to put down in that house," and I put it away again. The thought came to me again, "You had better put it in the endowment house and beautify the Lord's house with it, for the Lord may notice it, and he will, no doubt, see you dressing up and adorning his house." I seized the carpet again and dragged it out of doors at once, and placed myself between it and the door, saying to the carpet, "You do not go back again into that room any more." I presume that nearly all of you have had just such feelings and just such fightings against the power of evil in yourselves, and against carrying into effect your good and generous intentions.

The other day my wife was sick; she came to me and requested me to pray to the Lord that she might be healed. The matter passed from my mind. The day following this I remarked to her that I had not seen her looking so well for some time previous. She replied, "I am perfectly sound." I had forgotten about her request that I should pray for her, and had not does so; but she was healed through her honesty, faith, and integrity towards the holy Priesthood. She reverenced and honored it; the Holy Spirit saw it, and the angels of God saw it, and she was healed by the power of God, without the laying on of hands. It was with that circumstance as it was ancienly. "The centurion answered and said, Lord, I am not worthy that thou shouldst come under my roof; but speak the word only, and my servant shall be healed."

We who hold the Priesthood do not honor each other as we ought in our intercourse with each other; if we do not honor each other, how can we expect to be honored by God and by his Holy Spirit, who seeth us and is cognizant of all we do. We must try to overcome all unpleasant and unkind language towards each other, and strive to have our intercourse such as angels will
applaud. It is written, "resist the devil and he will flee from you." Some people do not believe that there are any devils. There are thousands of evil spirits that are just as ugly as evil can make them. The wicked die, and their spirits remain not far from where their tabernacles are. When I was in England, twenty-eight years ago next June, I saw more devils than there are persons here to-day; they came upon me with an intention to destroy me; they are the spirits of wicked men who, while in the flesh, were opposed to God and his purposes. I saw them with what we call the spiritual eyes, but what is in the reality the natural eye. The atmosphere of many parts of these mountains is doubtless the abode of the spirits of Gadianton robbers, whose spirits are as wicked as hell, and who would kill Jesus Christ and every Apostle and righteous person that ever lived if they had the power. It is by the influence of such wicked spirits that men and women are all the time tempted to tell little lies, to steal a little, to take advantage of their neighbor a little, and they tell us there is no harm in it. It is by the influence and power of evil spirits that the minds of men are prejudiced against each other, until they are led to do each other an injury, and sometimes to kill each other.

We are the sons and daughters of God if we are faithful and honor our calling, and he has respect unto one as much as unto another. In a revelation given to Joseph Smith, it is written, "And again I say unto you, let every man esteem his brother as himself; for what man among you having twelve sons and is no respecter of them, and they serve him obediently, and he saith unto the one, be thou clothed in robes, and sit thou here; and to the other, be thou clothed in rags, and sit thou there and lookest upon his sons and saith, I am just?" In this way the Lord looks upon this people, and I feel to say, God bless this people with all the power I have got, and with all the good feeling, and with all the Priesthood of the Son of God I bless you in the name of Jesus Christ, and I pray for you and for all this people. Oh, how I desire for us all to be one; for if we are not one, we must see sorrow. Brother Brigham says, if we live our religion and keep the commandments of God, we shall never be moved. That is true. If we are ever disturbed again by our enemies, it will be because we are unfaithful. The first Presidency of this Church and others may be just as righteous and holy as our Father in heaven, and yet a portion of this people can, by their wrong doing, bring sorrow and suffering upon us. The first Presidency, and thousands of others in this Church, are not guilty of crime; we have done right
all the time, and we have to suffer for those who are punished for their sins. When one or two among a family are wayward and break the laws of the land, see what sorrow, and tears, and disgrace it brings upon the whole family. It is just so with us. But oh! my desires are for you to do right, and honor your calling, and work faithfully under the dictation of President Young and others who are co-workers with him in the great Work of the last days.

I feel that I would be willing to work day and night to do my brethren and sisters good. I want the rising generation to come forth and secure their blessings in the house of the Lord, that they may be saved from the evil into which they might otherwise fall. If our sons could fully and clearly see the propriety of living their religion, they would from this day cease to mingle with wicked persons; and our daughters, too, if they understood the consequences, would never be found giving themselves in marriage to wicked men. As parents and teachers, we should try with all of our ability to impress upon the minds of our young people, by precept and example, principles of truth, that they may not remain uncontrolled and exposed to all the allurements of sin. We should tie them to us by the saving principles of the Gospel. I want to see this people established in peace, and in a way that they can sway the sceptre of King Emmanuel over the whole earth before I lay my body down to sleep a short time in the grave.

Let us remember that the liberal man deviseth liberal things, and by his liberality he shall live. I can tell you a hundred instances where I have been poor and penniless, and did not know what course to take, and the evil one would tempt me and seek to make me bow down in sorrow, but I would rise up in the name of the Lord, shake off my cares, exclaiming, I know that my Father in heaven lives and has respect for me; then I have been blessed, and my way has been opened before me. "Seek and you shall find, knock and it shall be opened unto you. Draw near to God and he will draw nigh unto you." Oh! what a great comfort it is to know that you live in the favor of your Father in heaven. If I am faithful, I know it is not in the power of any man upon earth to throw an obstruction between me and Him.

Truth has sprung from the earth, and righteousness has looked down from heaven, and they have met and have kissed each other—they are one. It should be just
so with those who possess the holy Priesthood of the Son of God; it never will lead one man to contend against another, and the angels of God never will cause any person to contend about any of the follies of this world, for all the glory of this world is perfectly worthless without God. The life of man is but a few days, and these few days well spent to secure a place in the haven of eternal rest. Seeing that we have only a few days allotted us to secure so great a blessing, why can we not be faithful every day and every hour of our lives; and why do we yield the point to wicked influences and spend our precious moments in that which yieldeth no profit?

We shall soon pass away and return again with renewed and immortal bodies that will not be subject to sickness and death; then shall we have plenty of time and opportunity to adorn the earth and make it glorious, as we should be doing now, in order to gain an experience by which we may be profited hereafter. We came here into this world to gain an experience and to serve God and keep his commandments. May peace be with you, and comfort and consolation be multiplied upon you and all the Saints in these valleys and in all the world. I do not fear the wicked, they can do nothing against the truth; let us be troubled about doing right ourselves, and I am willing to risk all the rest. Amen.
AN ANALYSIS OF THE SPEAKING STYLE OF
HEBER C. KIMBALL: MORMON LEADER

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ABSTRACT

The primary function of this thesis was to determine, through the analysis of three randomly selected speeches, the speaking style of Heber C. Kimball. The selected speeches were presented in three different Utah locations, and they covered a span of nine years (1856-65). All three speeches were presented to a Mormon audience and were religious in nature.

Seven elements of style have been used for the analysis of the three speeches. They are: accuracy, clarity, propriety, economy, force, striking quality, and liveliness. It was determined that President Kimball's speaking style was weak in the areas of accuracy and clarity. In the areas of economy and propriety his style was good. In terms of liveliness, Kimball's speaking style was excellent. Heber C. Kimball's speaking style excelled in the areas of force and striking quality. All three speeches have a superior representation of force and the striking quality. In consideration of the historical setting of the three speeches, it was determined that Heber Chase Kimball was a very effective speaker.

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