A Study of Historical Evidences Related to LDS Church as Reflected in Volumes XIV Through XXVI of the Journal of Discourses

Terry J. Aubrey
Brigham Young University - Provo

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A STUDY OF HISTORICAL EVIDENCES RELATED TO THE LDS
CHURCH AS REFLECTED IN VOLUMES XIV THROUGH XXVI
OF THE JOURNAL OF DISCOURSES

A Thesis
Presented to the
Department of Church History and Doctrine
Brigham Young University

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

by
Terry J. Aubrey
April 1976
This thesis, by Terry J. Aubrey, is accepted in its present form by the Department of Church History and Doctrine of Brigham Young University as satisfying the thesis requirements for the degree of Master of Arts.

Donald Q. Cannon, Committee Chairman

Larry C. Porter, Committee Member

8/13/75

Larry C. Porter, Acting Dept. Chairman
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Dr. Larry C. Porter, Committee Member and Chairman of the Department of Church History and Doctrine, for his kindness and expert help in preparing the thesis.

My wife, Karen, for her love and support in making this thesis a reality.
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Chapter 1

INTRODUCTION

The Journal of Discourses has been used as a valuable religious and historical source for a number of years. The sermons of over a hundred General Authorities in The Church of Jesus Christ of Latter-day Saints from 1854 to 1886 are held within the 9,774 pages of the twenty-six volume work. In the earlier volumes most of the discourses were authored by the First Presidency and Council of the Twelve Apostles of The Church of Jesus Christ of Latter-day Saints. The later discourses are enriched by sermons offered by other authorities of the Church and outstanding writers, teachers and missionaries. The majority of the discourses were given in Salt Lake City, Utah; a number, however, originated from towns and cities throughout Idaho and Utah.¹ Three of the discourses were spoken by Joseph Smith in Illinois² and one sermon came from England.³

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


³Orson Pratt, address at London, England, March 9, 1879, JD, XX, 142.
The Journal of Discourses first appeared in Liverpool, England, on November 1, 1853, as a semi-monthly, sixteen-page booklet. After twenty-four issues were published, a volume of 376 pages was created with eight pages of forematter. This basic format was continued throughout the remaining twenty-five volumes.

Some of the most prominent men in the history of The Church of Jesus Christ of Latter-day Saints are represented in the Journal of Discourses. The first six Presidents of the Church, viz. Joseph Smith, Brigham Young, John Taylor, Wilford Woodruff, Lorenzo Snow, and Joseph F. Smith, all rendered personal expressions. Only three of the six were Presidents of the Church when their sermons were delivered, however. Each of these men and other notables led a religious body known as the "Mormons" through some significant historical scenes. Their comments directed to and for the people they led should be filled with information relative to the history of The Church of Jesus Christ of Latter-day Saints.

George D. Watt, in his introduction to Volume I, stated, "... these sermons will be most valuable, as a gauge [sic] of doctrine, a rule of rectitude, and a square to life, furnishing

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at the same time an extensive repository of historical information."

Brigham Young began one of his sermons by these remarks:

While brother George A. Smith was referring to the circumstance of William Miller going to Carthage, it brought to my mind reflections of the past. Perhaps to relate the circumstance as it occurred would be interesting.

And what was said by the authorities was interesting, as they reflected on history past and present. It would seem apparent, then, that a study which gathers and analyzes the historical information contained in the *Journal of Discourses* would be of significant value to the student and historian.

Paul C. Richards demonstrated in his master's thesis, "A Study of Evidences Related to L.D.S. Church History as Reflected in Volumes I through XIII of the *Journal of Discourses*," the value of a study such as this one. I am indebted to Brother Richards for pioneering the way in idea and format, as well as in issuing a challenge for a completion of the project which he initiated. The finalization of this research will complete a historical index and study of the entire twenty-six volumes of the *Journal of Discourses*.

THE PROBLEM

Purpose and Significance

The purpose of this thesis is to answer the question concerning how much historical information pertaining to *The Church*...
of Jesus Christ of Latter-day Saints is contained in the Journal of Discourses. How and where can this information be found? And how accurate is the historical information given in the many discourses that are recorded in the aforementioned volumes? This study will answer these significant questions.

The first half of the Journal of Discourses has been treated in the manner in which the writer will proceed. This study will complete an historical index to all twenty-six volumes of the Journal of Discourses. The completed index and study will be a valuable aid to continued historical study and serve as a reference guide to those twenty-six volumes of important Mormon expression.

**Delimitations**

This study is not doctrinally oriented, but rather it deals with the area of religious history, specifically, history pertaining to The Church of Jesus Christ of Latter-day Saints.

This study will be limited to an examination of the Journal of Discourses and is directed toward finding, indexing, and checking for accuracy the historical information contained therein. The work is further limited to the last thirteen volumes or one-half of the set. The first half of the Journal of Discourses was treated in a thesis written by Paul C. Richards, "A Study of Evidences Related to LDS History as Reflected in Volumes I through XIII of the Journal of Discourses."\(^8\)

\(^8\)"Richards' Thesis."
DEFINITION OF TERMS

The Church of Jesus Christ of Latter-day Saints

This term has reference to a church sometimes called the LDS Church or the Mormons. It was organized by Joseph Smith in New York State, April 6, 1830. At times in this thesis the words Church, the Church, LDS Church will be employed instead of the proper full designation.

Journal of Discourses

This term represents a twenty-six volume set of addresses, sermons, lecture, speeches, and discourses given by some of the leaders and others in the Church from 1839 to 1886. It was published in Liverpool, England, from 1853 to 1886 for the benefit of the people of the Church. Throughout this thesis the word Discourses will sometimes be used in place of the Journal of Discourses.

Historical Index

This term describes the index which has been produced by the writer as a basis for this study. Over 2,500 separate index headings have been compiled alphabetically in an historical index of the Journal of Discourses.

Index to Journal of Discourses

This Brigham Young University publication is the only general index to the Discourses. It will be known in this thesis as the BYU Index.
"A Study of Evidences Related to LDS Church History as Reflected in Volumes I Through XII of the Journal of Discourses"

This is the title of a thesis written by Paul C. Richards in 1972. It represents the first part of this kind of a study and is the inspiration for the second part. It will be referred to as "Richards' Thesis" in this volume.

STRUCTURE OF THE STUDY

This study involved reading the last thirteen volumes of the Discourses, comprising 4,888 pages, to find historical information and references concerning The Church of Jesus Christ of Latter-day Saints. Each time an historical source was discovered through careful reading of the discourses, the information was recorded in a card file system which organized alphabetically and cross referenced resulted in an historical index of the Discourses. Each entry taken from the Discourses was analyzed and distributed into as many headings as was felt applicable to the formation of a practical index. General headings such as "Apostate," "Bishops," "Persecution," and "Weather" were created as well as specific headings concerning persons, places, and things. The produced Historical Index solves the problem of how and where to find historical information in Volumes XIV through XXVI of the Discourses.

As recorded in "Richards' Thesis" there were accumulated in this study a considerable number of index entries, enough to ascertain that there is indeed a rich lode of historical information contained in the Discourses. As was the case in "Richards' Thesis" the Historical Index sheds light on at least three
important questions. One, what historical information relative to
The Church of Jesus Christ of Latter-day Saints is available in
the Journal of Discourses? Two, how much historical material is
there? Three, how accurate is the information rendered in the
Discourses?

Suggestions and conclusions in this study will be based on
information taken from research discovered from the following
areas:

The Historical Index
The Speakers in the Journal of Discourses
The Settings for the Speeches
The Reporters
Selected Examples of History in the Journal of Discourses

A special emphasis will be focused on contemporary histori-
cal trends in order that the feelings of the various historical
periods can be more fully appreciated.
Chapter 2

THE HISTORICAL INDEX

While contemplating a thesis topic, the idea of studying the *Journal of Discourses* and identifying all the historical information contained therein came rather suddenly to mind. The next step was to discover if anyone had already done work in that area. The writer was disappointed to find that a thesis had already been completed in the same subject area as that he had intended to research. However, the author had done only the first half of the study which presented the happy prospect of working on the second half.

The writer had not formulated an idea as to what could be done with the information gathered during extensive research of the *Discourses*, but the historical index idea in "Richards' Thesis" offered a logical solution.

The Historical Index was compiled through a careful reading of each of the last thirteen volumes of the *Discourses*, marking each item that was of an historical nature and then transferring the references on to a four-by-six card. These cards were then eventually alphabetized in a file from "Abortion" through "Z.C.M.I."

By the judgment of the compiler each historical item uncovered was distributed into as many topic headings as was felt
convenient to serve the needs of any intended users of the index. Over 2,500 entries were indexed manifesting the justification for the work expended on this project. Combined with the index assembled on the first thirteen volumes of the Discourses the total product amounts to over 5,500 historical references. It is most probable that a number of other categories could be included in the file that apertain to the already discovered sources.

The index of volumes XIV through XXVI reveals a marvelous amount of facts and feelings regarding LDS Church history. One can review the index and perceive how much emphasis was given to the subject of each topic. There are forty cards alone on "Persecution." Over 120 cards deal with "Temples." About one hundred entries refer to the history of "Joseph Smith." All of the index entries refer only to historical material. Doctrine is included only as it relates to historical dates and events.
Chapter 3

THE SPEAKERS IN THE JOURNAL OF DISCOURSES

By count of the researcher in this study there were 589 addresses delivered in volumes XIV through XXVI of the Journal of Discourses. There were twenty-one General Authorities who delivered messages in those volumes, and five others who became General Authorities later in their lives--Charles W. Penrose, John Morgan, Orson F. Whitney, Brigham H. Roberts, and George Reynolds. Another eleven speechmakers, in most cases important men in the positions they held ecclesiastically and professionally, also delivered sermons. In all, thirty-seven men were responsible for the spoken word in the Discourses.

From the period of 1870 to 1877 Brigham Young was still President of the Church. President Young died in 1877 after which John Taylor assumed direction of the Church in connection with the Council of the Twelve Apostles, he being the senior Apostle. For a period of nearly ten years John Taylor was the principal speaker treated in the Discourses. He is responsible for 113 addresses. In the sixth chapter of this thesis detailed observations will be made in regards to the speeches, character, and contributions of John Taylor.

Nearly all of the speakers rendered profitable insights relative to the history of the Church and gave valuable counsel in their sermons.
George Q. Cannon held many prestigious positions in the LDS Church. He served as an additional counselor, and then an assistant counselor to Brigham Young. Later he was called as First Counselor to John Taylor, then Wilford Woodruff, and finally to Lorenzo Snow.¹ Perhaps the greatest contribution that President Cannon made was in the political area. He represented the people of Utah in Congress as a Territorial delegate from 1873 to 1882.²

Brother Cannon's seating in the Congress was a difficult hill to climb. As he served in Washington the opposition he encountered gives one some idea of the prejudice that was held against the Church and him as its representative. Elder Cannon related:

In some respects my position as delegate from this Territory was not an enviable one, and from the time that I reached Washington until the close of Congress there was one paper, at least, which poured out unlimited abuse upon myself and upon my constituents. Scarcely a day passed that some falsehood was not circulated or some vile slander or charge published about the people of these mountains, or about myself. Appeals of every imaginable character were made to the Congress of the United States, that is, the House particularly, to take instant measures to expel me...³

Whenever President Cannon came to Utah from Washington, it was customary for him to inform the people of the state of public affairs as he saw them. On one occasion he informed his hearers:

When I left here last November, it seemed to me that the elements were charged with threatenings to us as a

¹Biographical Encyclopedia, I, 42. ²Ibid., 49.
³George Q. Cannon, address at Salt Lake City, July 12, 1874. Journal of Discourses (26 vols.; Liverpool, England, 1855-1886), XVII, 121, hereafter cited as JD.
people and to our liberties. I have had some experience of several years' duration, in public affairs; that is, political affairs, and have had occasion to notice the signs of the times; but I can say now that at no time did affairs appear more threatening to us than they did when I went to Washington the latter end of last November, or beginning of December. . . .

As the oppressive "anti-bigamy laws" were brought to the floor of the Congress, President Cannon kept the Church in Utah informed about the behind-the-scene attitudes and activities of the nation's representatives. Private conversations between Cannon and the President of the United States and other senators have provided the reader with a more intimate view of the political scene as it involved the Church. Very candid observations were expressed by the Mormon statesman.

General Garfield, I may say, was my personal friend, we having served eight years in Congress together. I have been intimately acquainted with him during that time, and I know him to be one of the greatest men of the nation. He may not be a strong man in every direction. I do not think he is strong enough to follow his convictions upon our question. He knew better concerning us than any man in public life, that is, he knew more of us. He was brought up in Ohio, near where our people had lived in early days, in the days of his childhood. He was familiar with men who had been members of our Church, and I believe was connected remotely by marriage to some of our people; and while he had no sympathy with some of our doctrines, nevertheless he had opportunities of knowing many things concerning us which others did not know. He had visited this city twice, he had become acquainted with the people, seen them at their homes, and had frequently conversed upon our doctrines. I know, therefore, he understood our question probably better than any man in public life. But for fear, as I believe, that he would be suspected of cherishing sympathy for us, he

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4George Q. Cannon, address at Salt Lake City, June 27, 1880, JD, XXII, 53.

5JD, XXIV, a40-41.
uttered expressions which I thought were exceedingly unwise and unstatesmanlike in his inaugural address. . . . 6

There is little doubt that for a feeling of the political scenes of the time, George Q. Cannon offers the finest sources of information in the Discourses.

One of the most renowned Church authorities in the last century was the brilliant Orson Pratt. He was one of the original members of the Quorum of the Twelve Apostles chosen and ordained in 1835. In 1881 George Q. Cannon, in an address in the Tabernacle, made some interesting comments about Elder Pratt:

... It is probable that today Brother Orson Pratt is the oldest living member of the Church, and certainly there is no man in the Church who has labored longer and more diligently and with a greater spirit of self-sacrifice in proclaiming its principles, in defending it, and in advocating the cause of God in the midst of the earth. . . . 7

Orson Pratt's doctrinal expositions are recognized as perhaps the most interesting contributions he offered in the Discourses. His theological sermons were very profound and distinguished. His experiences gave enlightenment to various phases of Church history. The writer would like to focus on one area for which Elder Pratt, more than the other authorities, seemed to have given a special feeling. Elder Pratt referred often in his preaching to personal experiences in the early period of the Church from his introduction to the Church to the founding of Salt Lake City. Here is an example:

6George Q. Cannon, address at Salt Lake City, July 3, 1881, JD, XXII, 137.
7George Q. Cannon, address at Salt Lake City, September 18, 1881, JD, XXII, 252.
I well recollect, when I was but about nineteen years old--forty-four years ago last fall--that believing Joseph Smith to be a Prophet, and being led by the Spirit, I went a journey of two hundred miles to visit him. I well recollect the feelings of my heart at the time. He inquired of the Lord, and obtained a revelation for your humble servant. He retired into the Chamber of old Father Whitmer, in the house where this Church was organized in 1830. John Whitmer acted as his scribe, and I accompanied him into the chamber, for he had told me that it was my privilege to have the word of the Lord; and the Lord in that revelation, which is published here in the Doctrine and Covenants, made a promise which to me, when I was in my youth, seemed to be almost too great for a person of as humble origin as myself ever to attain to. . . .

Joseph Smith received a revelation in 1832 which prophesied of the Civil War. In reference to that revelation Orson Pratt told of his missionary activities:

When I was a boy, I traveled extensively in the United States and the Canadas, preaching this restored Gospel. I had a manuscript copy of this revelation, which I carried in my pocket, and I was in the habit of reading it to the people among whom I traveled and preached. As a general thing the people regarded it as the height of nonsense, saying the Union was too strong to be broken; and I, they said, was led away, the victim of an impostor. . . .

Elder Pratt was the first man of the initial pioneer group of 1847 to enter the Salt Lake Valley. He frequently spoke of what the Pioneers found upon reaching a new and hostile territory:

8Orson Pratt, address at Salt Lake City, February 7, 1875, JD, XVII, 289.

9Joseph Smith, History of the Church of Jesus Christ of Latter-day Saints, ed. B.H. Roberts (2d ed.; Salt Lake City: Deseret Book Co., 1965), I, 301-02, hereafter cited as DHC.

10Orson Pratt, address at Salt Lake City, August 26, 1876, JD, XVIII, 224.

... The only inhabitants it then contained was a few Indians, who lived by digging roots, and catching and drying crickets, and grasshoppers and rattlesnakes, with now and then a rabbit; and these Indians would, once in a while be able to partially clothes themselves with rabbit skins. ...  

... We, that is, a few of the Pioneers, went over in July 1847, to the banks of Salt Lake, to what is called Black Rock. Some of us went in bathing. ...  

Like so many of the original Pioneers who shared their experiences in the Discourses, Orson Pratt's personal observations stand as a light in the darkness of the years.

Another fascinating orator who was to take a place as one of the Presidents of the Church, Wilford Woodruff, will next be briefly examined. President Woodruff had long and successful familiarity with the history of the Church. In 1875 he made this statement:

I have been acquainted with President Young more than forty years. It is over forty years since I traveled a thousand miles with him, Joseph Smith, Orson Hyde, Orson Pratt, Charles C. Rich, and many others perhaps in this congregation. ...  

Few missionaries in the Church were ever as productive in gathering converts as was Elder Woodruff, and he had remarkable and inspirational missionary adventures to tell. For an overall glimpse at the Church historical scene, he and John Taylor are on a par.

12Orson Pratt, address at Salt Lake City, February 28, 1875, JD, XVII, 317.

13Orson Pratt, address at Salt Lake City, December 18, 1870, JD, XV, 59.

14Wilford Woodruff, address at Salt Lake City, October 8, 1875, JD, XVIII, 125.
In order to appreciate the hardships that the early missionaries of the Church encountered in fulfilling their purposes, Wilford Woodruff's accounts are vital and revealing.

Brother Pratt, here, myself and thousands of us have traveled ten thousand miles on foot, without purse or scrip, carrying our knapsack or valise, and we have waded swamps, swam rivers, and begged our bread from door to door to preach the Gospel to this generation. . . . 15

The great sacrifices that were involved in leaving home and family for an undetermined period to preach the Gospel were eloquently described in the Discourses by President Woodruff.16

That life was not easy for the Pioneer was a message emphasized over and over again. "... I have had some thirty children born to me, and ten of them are buried, all of them young."17

A great deal could be written about the qualifications and historical contributions of each of the speakers who shared their expressions in the Journal of Discourses. There are a few general conclusions that should be reached concerning the Discourses and the speakers in this chapter. For one, from those who offered the most sermons in the Discourses, say from Daniel H. Wells who spoke twelve times, to John Taylor who gave 113 discourses (see Table 1), the greatest contributors to a better understanding of Church History, in this writer's opinion, were

15Wilford Woodruff, address at Salt Lake City, September 12, 1875, JD, XVIII, 116.

16Wilford Woodruff, address at Salt Lake City, October 8, 1875, JD, VIII, 123-24.

17Wilford Woodruff, address at Salt Lake City, June 24, 1875, JD, VIII, 31.
Table 1

Speakers in Volumes XIV through XXVI of the *Journal of Discourses* Listed in Order of Number of Addresses Given

<table>
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<tr>
<th>Speaker</th>
<th>Number of Talks</th>
<th>Position in Church or Profession</th>
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<tbody>
<tr>
<td>John Taylor</td>
<td>113</td>
<td>Quorum of the Twelve, President of the Quorum of the Twelve, President of Church</td>
</tr>
<tr>
<td>George Q. Cannon</td>
<td>89</td>
<td>Additional Counselor, Assistant Counselor, Quorum of the Twelve and Counselor</td>
</tr>
<tr>
<td>Orson Pratt</td>
<td>84</td>
<td>Quorum of the Twelve</td>
</tr>
<tr>
<td>Brigham Young</td>
<td>64</td>
<td>President of the Church</td>
</tr>
<tr>
<td>Wilford Woodruff</td>
<td>39</td>
<td>Quorum of the Twelve, President of the Quorum of the Twelve</td>
</tr>
<tr>
<td>Erastus Snow</td>
<td>28</td>
<td>Quorum of the Twelve</td>
</tr>
<tr>
<td>Joseph F. Smith</td>
<td>25</td>
<td>Quorum of the Twelve, Counselor</td>
</tr>
<tr>
<td>Charles W. Penrose</td>
<td>21</td>
<td>Writer, Editor</td>
</tr>
<tr>
<td>George A. Smith</td>
<td>20</td>
<td>Counselor</td>
</tr>
<tr>
<td>Lorenzo Snow</td>
<td>14</td>
<td>Additional Counselor, Assistant Counselor, Quorum of the Twelve</td>
</tr>
<tr>
<td>Franklin D. Richards</td>
<td>13</td>
<td>Quorum of the Twelve</td>
</tr>
<tr>
<td>Daniel H. Wells</td>
<td>12</td>
<td>Apostle, Counselor to Twelve</td>
</tr>
<tr>
<td>Moses Thatcher</td>
<td>9</td>
<td>Quorum of the Twelve</td>
</tr>
<tr>
<td>Orson Hyde</td>
<td>7</td>
<td>President of the Quorum of the Twelve, Quorum of the Twelve</td>
</tr>
<tr>
<td>H.W. Naisbitt</td>
<td>7</td>
<td>Assistant Editor of <em>Millennial Star</em></td>
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<tr>
<td></td>
<td></td>
<td>Writer</td>
</tr>
<tr>
<td>Brigham Young, Jr.</td>
<td>6</td>
<td>Quorum of the Twelve, Additional Counselor, Assistant Counselor</td>
</tr>
<tr>
<td>Charles C. Rich</td>
<td>6</td>
<td>Quorum of the Twelve</td>
</tr>
<tr>
<td>George G. Bywater</td>
<td>5</td>
<td>President of Seventies, 3rd Quorum</td>
</tr>
<tr>
<td>John Morgan</td>
<td>3</td>
<td>Mission President</td>
</tr>
<tr>
<td>John Henry Smith</td>
<td>3</td>
<td>Quorum of the Twelve</td>
</tr>
<tr>
<td>George Teasdale</td>
<td>3</td>
<td>Quorum of the Twelve</td>
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<tr>
<td>Francis M. Lyman</td>
<td>2</td>
<td>Quorum of the Twelve</td>
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<tr>
<td>Orson F. Whitney</td>
<td>2</td>
<td>Bishop</td>
</tr>
<tr>
<td>Albert Carrington</td>
<td>1</td>
<td>Quorum of the Twelve, Additional Counselor, Assistant Counselor</td>
</tr>
<tr>
<td>Angus M. Cannon</td>
<td>1</td>
<td>President of the Salt Lake Stake</td>
</tr>
<tr>
<td>John Q. Cannon</td>
<td>1</td>
<td>Counselor in Presiding Bishopric</td>
</tr>
<tr>
<td>William C. Dunbar</td>
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<td>Business Manager of <em>The Daily Herald</em></td>
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<tr>
<td>David McKenzie</td>
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<td>Private Secretary of Brigham Young</td>
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<tr>
<td>L.W. Hardy</td>
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<td>Aurelius Miner</td>
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<td>John Nicholson</td>
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Table 1 (continued)

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<tr>
<td>Brigham H. Roberts</td>
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<td>George Reynolds</td>
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<td>Member of Board of Deseret Sunday School</td>
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<td>Charles W. Stayner</td>
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<tr>
<td>Joseph E. Taylor</td>
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<td>Counselor in Salt Lake Stake</td>
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<td>Junius F. Wells</td>
<td>1</td>
<td>Assistant to Superintendency of Y.M.M.I.A.</td>
</tr>
<tr>
<td>George F. Gibbs</td>
<td>1</td>
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</table>

<sup>a</sup>Information taken from indexes of Journal of Discourses.

<sup>b</sup>Andrew Jenson, Latter-day Saint Biographical Encyclopedia (4 vols.; Salt Lake City: Western Epics, 1971).
John Taylor, George Q. Cannon, George A. Smith, Orson Pratt, Wilford Woodruff, Erastus Snow, Lorenzo Snow, and Brigham Young.
Those who contributed the least historically were Charles W. Penrose, Franklin D. Richards, Daniel H. Wells and Joseph F. Smith.
The rest of the speakers, in general, had more religion to preach than the relating of historical insights.

Another basic observation that should be mentioned is the value that the Discourses held for the Latter-day Saint people because of the high regard they held for their leaders. The speakers were esteemed to be men of God. In the Preface of Volume XVI we read:

We now present to the Latter-day Saints, and all lovers of truth, the Sixteenth Volume of the JOURNAL OF DISCOURSES of President Brigham Young, his Counselors, the Twelve Apostles, and others; confident that all who feel an interest in the advancement of the great Latter-day Work, and the spread of truth upon the earth, will peruse its pages with joy and profit unto themselves, and preserve it as containing sacred writing of inspired men.18

In Volume XVIII the remarks made in the Preface denote the value of the Discourses in these words: "... We anticipate a time, not distant in the future, when a copy of the present volume will be more precious than gold..."19

George Q. Cannon as editor of the Discourses in the Eighth Volume made this important statement:

The Journal of Discourses deservedly ranks as one of the standard works of the Church, and every right-minded Saint will certainly welcome with joy every Number as it comes forth from the press as an additional reflector of "the light that shines from Zion's hill..."20

18JD, XVI, Preface. 19JD, XVIII, Preface.
20JD, VIII, Preface.
It should be realized that the speakers in the *Discourses* were held high as advocates of truth and messengers of God by the Mormon people. The moral integrity of those brethren was exemplified in the virtues which they taught. Certain of them were historians and writers, also. Keeping this in mind, it is logical that the information which they conveyed to the people in their sermons was given in a decided attempt to accurately portray circumstances of history and doctrine.

Horace Greeley, the founder and editor of the *New York Tribune*, paid a visit to Utah in 1859. While in Salt Lake City he attended Sunday services held in the Tabernacle where he listened to talks given by Orson Pratt and John Taylor. Mr. Greeley made some critical observations regarding this experience.

... But when a preacher is to address a congregation of one to three thousand persons, like that which assembles twice each Sabbath in the Salt Lake City tabernacle, I insist that a due regard for the economy of time requires that he should prepare himself, by study and reflection, if not by writing, to speak directly to the point. This mortal life is too short and precious to be wasted in listening to rambling, loose-jointed harangues, or even to those which severally consume an hour in the utterance, when they might be boiled down and clarified until they were brought within the compass of half an hour each. A thousand half hours, reverend sir! have you ever pondered their value? Suppose your time to be worth ten times that of an average hearer; still to take an extra half hour from a thousand hearers in order to save yourself ten or fifteen hours' labor in the due and careful preparation of a sermon, is a scandalous waste, which I see not how to justify. Be entreated to repent and amend!22

It is evident that Horace Greeley, with his learning in the art of writing and oratory, did not understand the philosophy

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21 *CHC*, IV, 523. 22 *CHC*, IV, 524.
by which leaders in the Church approached the responsibilities of public speaking. Orson Hyde expressed it this way:

... I hardly know, my brethren and sisters, what to speak to you about this afternoon. I have no sermon prepared, and I do not know that I should have prepared one if I had had time, for a discourse delivered by any individual that is not the outburst of inspiration by a higher power cannot be productive of any lasting good. ... 23

Indeed, many of the speakers in the Discourses intimated the brief period from the time they had been requested to speak and when they actually delivered their speech. Unless they had prepared in their minds some sort of emergency ideas in case they were called on, the prospect of delivering an adequate discourse without divine help was not very plausible. Elder Joseph E. Taylor explains the problem very well.

It is a matter of surprise to people not of our faith when they are made acquainted with the fact that Elders of this Church are called promiscuously, as it were accidentally, to address the congregations that are assembled from time to time in this and other places in the midst of this people; that they appear before the congregation without any text, without any sermon, without giving any thought whatever to preparing the subject or subjects upon which they may speak. And these Elders have, by experience, learned the lesson that it is very necessary and essential for them to depend upon the Holy Ghost for their inspiration, for its assistance, for its influence, to enable them to speak and instruct the people as the Lord desires they should be instructed. ... 24

The following are a few more examples of this unique system of being called to talk on short notice: "I have been unexpectedly called upon to stand before you to give expression to my

23 Orson Hyde, address at Salt Lake City, January 19, 1873, JD, XV, 303.

24 Joseph E. Taylor, Address at Salt Lake City, September 3, 1882, JD, XXIII, 242.
feelings, and I trust while so doing that I may be led by the
spirit of the Lord. . . ."25

I am called upon this afternoon quite unexpectedly
to me, to address this congregation, and I earnestly pray
that the spirit of the living God may rest down upon me
and upon all who are gathered in this Tabernacle, that I
might be inspired to say something which will be profit-
able to hear, and that all who listen to my words may be
able to understand them in the spirit by which they are
spoken. . . .26

I have been called upon, but a few minutes ago, to ad-
dress the congregation who are here assembled, which I
desire to do through your united faith and prayers in my
behalf. Without the assistance of the Spirit of the Lord
it is impossible for any person, in a religious capacity,
to edify and instruct his fellow beings. . . .27

To the Latter-day Saint people the words that were uttered
in the Discourses were basically inspired. The majority of the
people listened to their leaders with deep respect and relied
upon their counsel and doctrine as the word of God. Some of the
subjects for the discourses were preassigned. Orson Pratt said,
"I have been requested this afternoon to preach upon the subject
of marriage. . . ."28 Evidently requests were sometimes for-
warded to the authorities to address specific topics. In a note
given to John Taylor by a stranger, he was asked to speak on the

25Joseph F. Smith, address at Salt Lake City, September
3, 1871, JD, XIV, 282.

26Charles W. Penrose, address at Salt Lake City, May 20,
1883, JD, XXV, 39.

27Orson Pratt, address at Ogden, August 16, 1873, JD, XVI,
146.

28Orson Pratt, address at Salt Lake City, October 7, 1874,
JD, XVII, 214.
leading doctrines of the Church. It is assumed, however, that the bulk of speeches delivered in the Discourses were extemporaneous expressions.

There is an issue that should be recognized in connection with extemporaneous speaking done by the speakers, especially in regard to historical accuracy when reminiscent material is conveyed by a speaker. To always present facts, whether read, heard or experienced by a speaker, in the most authentic manner, it is doubtful that the extemporaneous delivery is the best method, unless the speaker has an unusual and exacting memory. Therefore one can expect to find some on the surface discrepancies and inaccuracies in the Discourses.

A small, but rather interesting example in the instance of an apparent inaccuracy occurs in John Taylor's remarks in regard to his being wounded in Carthage Jail. I quote from a discourse delivered in 1884, "... and that pledge was violated by the murder of Joseph and Hyrum Smith in Carthage Jail, and I myself received five balls in my person; but then I am here yet." In 1881 President Taylor spoke of the same incident and stated, "... whilst I, myself, who was not there as a prisoner, received four balls at the time of their massacre." Most histories refer to John Taylor receiving four balls when he was wounded. From John

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29 John Taylor, address at Salt Lake City, February 1, 1874, _JD_, XVI, 369.

30 John Taylor, address at Salt Lake City, February 10, 1884, _JD_, XXV, 92.

31 John Taylor, address at Salt Lake City, July 3, 1881, _JD_, XXII, 141.
Taylor's account of the martyrdom of Joseph and Hyrum Smith in the History of the Church, we read of a description accounting for only four wounds. However, the explanation for John Taylor having said "five balls" is answered in the next narration, "... but that another ball from outside, striking the watch in his vest pocket, threw him back into the room."  

Oftimes words may tend to appear contradictory whereas a careful examination of the facts may bring out the true meaning of what the speaker intended to convey. Hence, John Taylor was wounded only four times, but was struck with five balls. Often inaccuracies are only in the eye of the beholder.

Some problems are difficult to resolve; for instance, the speaker may paraphrase the details of an event and by doing so leave out, or add to, words that change the facts. There is also a possibility that the speaker in adding facts to an event is aware of the information as a primary source, or as a secondary source known in general only to himself. To illustrate this dilemma let's examine a sentence in a discourse delivered by Orson Pratt and compare it to the generally established knowledge of this event as recorded in the History of the Church. Speaking of the appearance of the Angel Moroni to the three witnesses of the Book of Mormon, Brother Pratt stated, "The angel at the time placed his hands upon the head of David Whitmer and said... ."  

\[32\text{DHC, VII, 104-05.} \quad 33\text{CHC, II, 286.} \]

\[34\text{Orson Pratt, address at Salt Lake City, March 19, 1871, JD, XIV, 144.} \]
other aforementioned source said, "He then addressed himself to David Whitmer, and said. . . ."35 The writer has been unable to find any other source that alludes to David Whitmer having had hands laid upon his head by the angel. Perhaps this is not a significant detail to examine, but it does illustrate the point in question.

The writer has been impressed in studying the Discourses with the accuracy of the speakers in recalling historical information. One should realize that many of the speakers were primary sources to important historical events. They were the principal actors in the historical scenes of their day. They had shared many experiences in common in those scenes, and in their conversation and speeches with one another sustained each other in the remembrance of correct facts. So many accounts shared by the speakers dealt with experiences with someone or about someone who could verify their interpretation of the facts.36 It is the writer's opinion that if inaccuracies occurred in the Discourses they were of minor importance for logically there should have been ample time for the authorities to have made corrections if mistakes had been made in the material contained in their speeches, whether they were the speakers' or the recorders' errors.

35DHC, I, 54.
36JD, XXI, 368; JD, XXII, 323; JD, XIV, 342; JD, XXIV, 63; JD, XV, 287; JD, XIV, 97.
Chapter 4

THE SETTINGS FOR THE SPEECHES

Except for one address delivered by Orson Pratt in London, England, the rest of the speeches recorded in the last thirteen volumes of the Journal of Discourses were given in Utah and Idaho.

Most of the addresses were delivered in Utah on Temple Square in Salt Lake City. In the last thirteen volumes of the Discourses sermons were recorded in a number of various localities. The following is a compilation of all the sites from which the sermons originated: Salt Lake City, Provo, Ogden, St. George, Logan, Heber City, Brigham City, Hyrum, Nephi, Parowan, Manti, Deseret, Beaver, Bear Lake, Ephraim, Payson, Kaysville, Grantsville, Tooele, Hooperville,


\[2\] Headings of speeches, JD, Vols. XIV-XXVI.

\[3\] JD, XIV, 31.  \[4\] JD, XXIV, 368.  \[5\] JD, XVI, 40.

\[6\] JD, XXIII, 11.  \[7\] JD, XXIII, 7.  \[8\] JD, XXVI, 316.

\[9\] JD, XVII, 13.  \[10\] JD, XXIV, 16.  \[11\] JD, XXIV, 50.

\[12\] JD, XXIV, 158.  \[13\] JD, XXIV, 166.  \[14\] JD, XXIV, 94.

\[15\] JD, XXIV, 217.  \[16\] JD, XXIV, 227.  \[17\] JD, XXIII, 235.

\[18\] JD, XXIII, 320.  \[19\] JD, XXIII, 326.  \[20\] JD, XXIII, 333.

\[21\] JD, XXIII, 357.  \[22\] JD, XXII, 217.

There were considerably more sermons given in the settlements in the period encompassed in the last thirteen volumes of the Discourses than in the first thirteen volumes. "Richards' Thesis" only mentions four locations other than Salt Lake City. The First Presidency and Twelve Apostles of the Church evidently did more visiting of the settlements, as they were developing, in the period of this study, which basically covers the time between 1869 through 1886. Perhaps one reason for this was the coming of the railroad which had made travel much more convenient. In various meetings the authorities of the Church oftentimes referred to the visits they had made to the settlements. George Q. Cannon mentioned in the Semi-Annual Conference of the Church, "Six weeks ago yesterday I left this city to visit the settlements throughout the southern portion of our Territory." Another review of the visits to the settlements was spoken by George A. Smith, First

23JD, XXII, 226. 24JD, XXII, 278. 25JD, XXII, 212.
26JD, XXI, 111. 27JD, XXI, 197. 28JD, XXI, 264.
29JD, XIX, 36. 30JD, XIX, 220. 31JD, XVII, 154.
32JD, XVI, 185. 33JD, XXVI, 105. 34JD, XXIV, 245.
35JD, XX, 142. 36JD, XXIII, 175. 37JD, XXV, 261.
38JD, XXV, 275. 39JD, XXV, 298.
Counselor to Brigham Young,\textsuperscript{42} 

For the past two weeks it has been my privilege, in company with President Young, and Elders John Taylor, Cannon, and Woodruff and others to travel among and visit the Saints in some of the settlements in the northern valleys of this Territory and the southern portions of Idaho.\textsuperscript{43}

Sermons were given in at least thirty-five settlements outside of Salt Lake City.

Speeches were given in the last thirteen volumes of the Discourses in a variety of facilities depending on the circumstances for each particular meeting. In Salt Lake City meetings were held in the Second Ward,\textsuperscript{44} Third Ward,\textsuperscript{45} Seventh Ward,\textsuperscript{46} Twelfth Ward,\textsuperscript{47} Thirteenth Ward,\textsuperscript{48} Fourteenth Ward,\textsuperscript{49} Fifteenth Ward,\textsuperscript{50} Sixteenth Ward,\textsuperscript{51} Seventeenth Ward,\textsuperscript{52} Eighteenth Ward,\textsuperscript{53} Twentieth Ward,\textsuperscript{54} the First and Twentieth Ward School Houses,\textsuperscript{55} the Salt Lake Theatre,\textsuperscript{56} the Bowery,\textsuperscript{57} the Assembly Hall,\textsuperscript{58} and the Tabernacle.\textsuperscript{59}

Provo provided two facilities for the speakers in the Discourses--the Provo Tabernacle\textsuperscript{60} and the Stake House.\textsuperscript{61} In Ogden the Tabernacle was utilized.\textsuperscript{62} St. George used the

\textsuperscript{42}Andrew Jenson, \textit{Latter-day Saint Biographical Encyclopedia} (4 vols.; Salt Lake City: Western Epics, 1971), I, 37.

\textsuperscript{43}\textit{JD}, XVI, 190.  \textsuperscript{44}\textit{JD}, XVIII, 29.  \textsuperscript{45}\textit{JD}, XVIII, 235.

\textsuperscript{46}\textit{JD}, XVIII, 324.  \textsuperscript{47}\textit{JD}, XIX, 204.  \textsuperscript{48}\textit{JD}, XXI, 38.

\textsuperscript{49}\textit{JD}, XXII, 98.  \textsuperscript{50}\textit{JD}, XVIII, 169.  \textsuperscript{51}\textit{JD}, XXIV, 75.

\textsuperscript{52}\textit{JD}, XXI, 9.  \textsuperscript{53}\textit{JD}, XVIII, 335.  \textsuperscript{54}\textit{JD}, XVIII, 314.

\textsuperscript{55}\textit{JD}, XVI, 326; XVII, 15.

\textsuperscript{56}\textit{JD}, XX, 109.

\textsuperscript{57}\textit{JD}, XIX, 198.  \textsuperscript{58}\textit{JD}, XXIII, 76.  \textsuperscript{59}\textit{JD}, XIV, 31.

\textsuperscript{51}\textit{JD}, XXVI, 3.  \textsuperscript{61}\textit{JD}, XXIV, 368.  \textsuperscript{62}\textit{JD}, XVI, 40.
Tabernacle\textsuperscript{63} and the Temple.\textsuperscript{64} It is interesting to note that the dedication of the St. George Temple was recorded in the Discourses,\textsuperscript{65} and that a Semi-Annual Conference of the Church was held inside the Temple.\textsuperscript{66} The Brigham City Tabernacle\textsuperscript{67} and the Bowery\textsuperscript{68} were the settings in that city. In Deseret the people met to listen to the authorities in the Bowery.\textsuperscript{69} The dedication of the site for the Logan Temple was pronounced on location.\textsuperscript{70} The dedication of the Logan Temple was also recorded on location.\textsuperscript{71} The majority of the other settings in the settlements were in the local meeting houses.\textsuperscript{72}

In Salt Lake City the Ward settings for the sermons were generally in connection with sacrament meetings,\textsuperscript{73} funerals,\textsuperscript{74} and Church organization meetings.\textsuperscript{75} The settlements had guest authorities speak for all the reasons above and more. Annual Conferences of the LDS Church were not always convened in Salt Lake City; for example, in 1885, Conference was held in the Logan Tabernacle.\textsuperscript{76} Stake Conferences were also occasions recorded in the Discourses.\textsuperscript{77}

The Latter-day Saint people throughout their history have been an meeting-oriented group. The Church was organized so that the membership had frequent opportunities to listen to their leaders expound their views pertinent to the occasion for which they

\textsuperscript{63}JD, XIII, 11.  \textsuperscript{64}JD, XIX, 57.  \textsuperscript{65}JD, XVIII, 368.
\textsuperscript{66}JD, XVIII, 353.  \textsuperscript{67}JD, XXVI, 364.  \textsuperscript{68}JD, XVII, 113.
\textsuperscript{69}JD, XXIV, 194.  \textsuperscript{70}JD, XIX, 30.  \textsuperscript{71}JD, XXV, 176.
\textsuperscript{72}JD, XXIV, 217; XXVI, 316.  \textsuperscript{73}JD, XX, 219.
\textsuperscript{74}JD, XXI, 9.  \textsuperscript{75}JD, XIX, 66; XIX, 60.
\textsuperscript{76}JD, XXVI, 174.  \textsuperscript{77}JD, XX, 361.
had assembled. The *Journal of Discourses* provides the reader with an insight into the several kinds of gatherings that provided material for the sermons contained in its last thirteen volumes.

Conditions for speaking and for the audience were quite primitive in the 1869 through 1886 era compared to today's world of microphones, fine speaking systems and air conditioning. It was no easy task for the speakers to be heard or to deliver their messages without some difficulties to physical and mental exertion. For example, Orson Pratt made the following remarks in the Salt Lake Tabernacle:

> When I look over this vast congregation, assembled in the body of this house as well as in the gallery, it seems to be an impossibility to make all hear, and to give all an opportunity to do so it will be necessary that the closest attention be given and that shuffling of feet and whispering cease. I suppose there must be congregated here something in the neighborhood of twelve thousand persons, and there are but very few voices or lungs that are able to reach such a multitude, and edify and instruct them. I know from former experience in speaking from this stand, that it requires a great exertion of the lungs and body to speak so as to be understood, and this great exertion of the physical system is calculated in a very short time to weary also the mind, therefore, I may not be able to address you for any great length of time.⁷⁸

On another occasion Brigham Young began a discourse in this manner:

> I have a few sermons to preach, and as the time is short I do not know that I shall be able to deliver as many as I wish to. I want your attention, and you will have to be quiet. I find that my voice is a little broken, and it will be pretty hard for me to speak so that you can hear me. I shall not try to talk down the crying of children, the whispering of the congregation, or the shuffling of feet, as I have often done. . . . ⁷⁹

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⁷⁸ *JD*, XV, 44.

⁷⁹ Brigham Young, address at Salt Lake City in the New Tabernacle, April 9, 1871, *JD*, XIV, 78.
Evidently the problems involved in addressing large congregations were always a challenge for the speakers. In the Semi-Annual Conference of the Church in 1872 Brigham Young again alluded to difficulties in addressing the congregation.

I want to express my feelings to the Latter-day Saints upon certain points of business which pertain to our welfare, and I wish to do it without being obliged to raise my voice so high and so loud as to infringe upon the organs of speech to that degree that I shall have to stop. If the people will be still, they can hear me in my common voice perfectly easy. . . .

Conditions were irksome at times even in the large New Tabernacle, which is renowned for its acoustic properties. At times there were in attendance at the conferences an estimated ten thousand or more people. That many individuals could certainly cause minor and major disturbances. Erastus Snow had to pause during a sermon due to part of the congregation moving from the body of the Tabernacle to the gallery. Such were some of the inconveniences endured by those who delivered sermons in the latter-half of the last century. Nor, was it easy for audiences to sit in the oftimes lengthy and uncomfortable meetings.

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80Brigham Young, address at Salt Lake City, October 9, 1872, JD, XV, 158.

81Erastus Snow, address at Salt Lake City in the Tabernacle, April 6, 1883, JD, XXIV, 65-66.
Chapter 5

THE REPORTERS

Nineteen writers are identified by name as having recorded portions of the last thirteen volumes of the Discourses. Newspapers are the source of four of the addresses leaving out the name of the specific recorders. And, twelve of the speeches are printed minus recognition of authorship. The principal phonographers were David W. Evans, George F. Gibbs and John D. Irvine (See Table 2).

David W. Evans did work in volumes XIV through XIX of the Discourses. He did all the recording for Volume XVII and nearly all of Volume XV. His position as the assistant editor of the Deseret News evidences the qualifications he must have possessed to be an efficient reporter.¹

In the Preface of Volume XVIII of the Discourses, a tribute is paid to David W. Evans by the publisher.

We also with feelings of regret, chronicle here, which we think a befitting place, the death--on July 5, 1876--of Elder David W. Evans, to whom for many years we have been indebted for the reports of the discourses of the First Presidency, the Twelve Apostles and others. His death being the cause of the temporary suspension of the publication of this journal.

Table 2

Reporters in Volumes XIV through XXVI of the Journal of Discourses and Volumes in Which Their Work Appears

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In his demise the Saints have sustained the temporal loss of a faithful worthy brother, and the public a devoted and able servant.²

There is not much information available concerning the life of David W. Evans in the general historical books of the Church, but judging from the number of discourses he recorded and the recognition paid to him in the aforementioned quote, he presumably must have performed well as an able and valuable reporter.

George F. Gibbs was responsible for reporting more discourses than any other reporter in the last thirteen volumes of the Discourses. In 1874 he served as the chief clerk in the office of the Millennial Star in England.³ In 1887 he was a member of the bishopric of the Twentieth Ward in Salt Lake City.⁴ There was reference in 1891 that George F. Gibbs was secretary to the First Presidency of the Church.⁵

One of the reporters was a General Authority in the Church, and another became an Apostle later in his life. John Q. Cannon was a Counselor in the Presiding Bishopric. In his early life he had trained as a printer in the office of the Deseret News. Later, 1889 to 1892 he was editor of the Ogden Standard, and from 1892 to 1898 was editor in chief of the Deseret News.⁶


³Andrew Jenson, The Historical Record (Salt Lake City: The Andrew Jenson Company, 1890), p. 193, hereafter cited as The Historical Record.

⁴Ibid., p. 329.

⁵B.H. Roberts, A Comprehensive History of The Church of Jesus Christ of Latter-day Saints (6 vols.; Provo, Utah: Brigham Young University Press, 1965), VI, 308, hereafter cited as CHC.
Rudger Clawson became a member of the Council of Twelve Apostles in 1898. At the age of eighteen he was hired as a private secretary to John W. Young, then President of the Utah Railway Company. Before he was chosen as an Apostle he had served as the President of the Box Elder Stake.7

Another of the reporters, James Henry Hart, had done work in editing a newspaper in St. Louis called the Luminary. He had also been employed as a bookkeeper, and had been elected as a Representative in the Idaho legislature. At the time he acted as a reporter for the Discourses he was a counselor in the Bear Lake Stake Presidency.8

John C. Graham had been in charge of the Millennial Star in England in 1874.9 John D. Irvine was the President of the Seventh Quorum of Elders in the Nineteenth Ward in Salt Lake City.10 There is not a great deal of information in the general history books of the Church regarding the reporters. It seems like most record keepers do their work quietly, almost unnoticed and even though they render an invaluable service their position does not usually call for much recognition.

It is important to note that the Church of Jesus Christ of Latter-day Saints has from its beginning been interested in the

7Ibid., p. 174.
9The Historical Record, p. 193.
10Ibid., p. 276.
keeping of accurate records. The following quote substantiates that fact:

On the very day the Church was organized in this dispensation the Lord commanded his people to keep records (D&C 21:1). Oliver Cowdery, who already had been acting as amanuensis to the Prophet, became the first Church Historian and Recorder. When he was called to other work, John Whitmer was chosen by revelation to "keep a regular history" of the Church (D&C 47:1), "a history of all the important things which he shall observe and know concerning my church," the Lord said. Also: "Let my servant John Whitmer travel many times from place to place, and from church to church, that he may the more easily obtain knowledge--preaching and expounding, writing, copying, selecting, and obtaining all things which shall be for the good of the church, and for the rising generations that shall grow up on the land of Zion, to possess it from generation to generation, forever and ever" (D&C 69:85).

This gathering, recording, compiling, and collating of historical data is continuing in the Church today. The Church Historical Department is a great repository of original journals and documents; of books about the Church and its affairs; of the historical records of wards, stakes, missions, and quorums; of statistical data revealing the faith and works of the saints; and of the sermons and doctrinal teachings of church members. Church histories are the most important and accurate in existence.11

Understandably it would follow that the Church did attempt to employ qualified, efficient individuals to record the proceedings of the meetings that are embodied in the Journal of Discourses. The reporters, evidently, had to be competent in the knowledge and practice of phonography or shorthand. In reference to the sermons having been reported phonographically we read:

This, the Twenty-fourth Volume of the JOURNAL OF DISCOURSES, like its predecessors, consists of sermons of Latter-day Saints, extemporaneously delivered and phonographically reported. That those who are privileged with its perusal may profit not only by the letter, but by the

spirit also of the utterances herein recorded, is the earnest desire of

THE PUBLISHER.12

Besides the reporters whose responsibility it was to be accurate in recording, there were five men who were accountable for publishing the Discourses. Below is a list of the publishers and the volumes they produced.

Albert Carrington--XIV, XV, XVII, XXI, XXII
Joseph F. Smith--XVI, XVIII
William Budge--XIX, XX
John Henry Smith--XXIII, XXIV, XXV
Daniel H. Wells--XVI

All of the publishers except William Budge were General Authorities of the Church.13 Budge had served as a bishop, mission president, and stake president.14 It is assumed that they would also be concerned with the accuracy of the volumes as they were distributed to the membership of the Church and others. Generally it is presumed that men who are chosen to direct the religious affairs of the Church are individuals who possess exacting expectations from themselves and the people they serve.

In producing the religious speeches, sermons, addresses, discourses, etc. that are within the covers of the Journal of Discourses, it would be assumed that those employed to record or publish its material would have attempted to perform their labor as

12JD, XXIV, Preface.
13Biographical Encyclopaedia, I, 126, 66, 141, 62.
precisely as possible. They were people evidently dedicated to the cause of their religion. The Preface of the Twenty-fifth Volume proclaimed their purpose in this manner:

In presenting this Twenty-fifth Volume of the Journal of Discourses to our readers, we express the hope that they may be inspired by the same spirit in perusing those discourses, that our brethren enjoyed in delivering them, and that the fruits may be seen in increased diligence and faith in the lives of the Latter-day Saints.

THE PUBLISHER.15

15 JD, XXV, Preface.
Chapter 6

SELECTED EXAMPLES OF HISTORY IN THE
JOURNAL OF DISCOURSES

The purpose of this chapter is to demonstrate the value of the Journal of Discourses as a historical source. Emphasis will be placed on contemporary historical trends. History and the study of history is much more meaningful if one is able to sense the excitement, anxiety, joy, and other emotions of a particular time.

In the opinion of the writer, the most significant lesson that has been learned, in doing a study of this nature, is that in order to understand the events of the past it is necessary to research the feelings, views and interpretations of the actual people involved. This is why the Journal of Discourses is such a highly valuable historical record.

As one peruses the pages of the Journal of Discourses, a light is illuminated upon the feelings of the past. Many of the sermons were given to meet the needs of the Church, both leadership and lay membership, for that particular time. While the speakers often reminisced and gave facts about former times, much of what was said had reference to their present world. Volumes XIV through XXVI of the Discourses contains then a reservoir of facts and feelings relating to the period between 1869 through 1886.
In this chapter the reference topics will be arranged in an alphabetical sequence using the basic issues and events that were emphasized in the seventeen year period of 1869 through 1886. Reminiscent historical examples will also be included where appropriate. Some topics are closely related in the historical scene to another topic and for this reason will be placed under a given heading regardless of alphabetical order.

In the last section of this chapter, a short biographical sketch of John Taylor will be presented using excerpts from his addresses.

HISTORICAL EXCERPTS

Fashions

As the Prophet of the Church, Brigham Young had more to say than the other authorities regarding fashions. The following are three selections from President Young's addresses and one from Wilford Woodruff.

It is the ladies who introduce the fashions here. I will take the liberty of speaking with regard to some of them. If you take up some of the fashion magazines sent here you will find the ladies very beautifully portrayed with those "Grecian bends." They are being introduced here, but they are of very moderate dimensions yet. By and by, in about another year perhaps, they will be as large again as they are now; and in two years from the present time they will be three or four times as large, and if this ridiculous fashion should continue they may keep on increasing in size until on a hazy day, or in the dusk of the evening, you will not be able, for the life of you, to tell a lady, at a distance, from a camel. Now, the ladies can do just as they please about adopting or changing this fashion. If it is adopted there is one thing I am afraid of. In the world, you know, it is no uncommon thing to see children born deformed; every such instance might have been avoided with proper care, for all such deformities are the result of natural causes. I hope we shall never see
such things in Zion, but if our ladies continue the fashion of the "Grecian bend" I am afraid some of their children will be born with humps on their backs.¹

Now I am coming right to the point, and I wish to say to some of my sisters, not to all, that if I were my own tailor I should cut my own coat to suit myself. "What would be your fashion" says one? I will tell you. I have a coat here which you can see—if I were to take hold of a swill-pail, this part of the skirt must drop in; and if I took hold of a milk-pail I must take the coat around by the other end, and hold it, or else it is in the milk. I see no convenience or beauty in it. That which is convenient should be beautiful; and I want my coat cut so that when I lift a pail of water, or a milk or swill pail the skirts shall not fall into it; and so with the pockets, I would have them convenient. If I were a lady and had a piece of cloth to make me a dress, I would cut it so as to cover my person handsomely and neatly; and whether it was cut according to the fashion or not, custom would soon make it beautiful. I would not have eighteen or twenty yards to drag behind me, so that if I had to turn round I would have to pick up my dress and throw it after me, or, just as a cow does when she kicks over the milk pail, throw out one foot to kick the dress out of the way. That is not becoming, beautiful or convenient—all such fashions are inconvenient. Take that cloth and cut you a skirt that will be modest and neat, that does not drag in the dirt nor show your garters, but cut it so that it will clear the ground when you walk, when you are passing over the floor it will not drag everything on the floor, or in the street as you pass along. Put enough into the skirt to look well, and if we are to go into particulars, of course, we would have to say, we must use enough to cover the person.²

Then another thing—may I say it?—girls, learn to comb your hair in the morning, and fix up your head dress. "Well, but, pa will not buy me a chignon."³ Well, then, fix your own hair, that is all you ought to have. Wash your face

¹Brigham Young, address at Salt Lake City, August 8, 1869, Journal of Discourses (26 vols.; Liverpool, England, 1855-1886), XIV, 103, hereafter cited as JD.

²Young, address at Ogden, May 25, 1872, JD, XV, 38-9.

³"A chignon is a hairstyle in which an arrangement of hair is worn either naturally or artificially at the nape of the neck." (Webster's Seventh New Collegiate Dictionary [Springfield, Mass.: G. & C. Merriam Company, 1965].)
nice and clean, and your neck, and comb your hair neat and
nice; put on your dress comely, and make it look neat and
nice. I do not mean protruding out behind like a two-bushel
basket. When you come down stairs look as if you were
wide-awake, and not as if your eyes needed a dish of water
to wash them clear and clean. Young ladies, learn to be
neat and nice. Do not dress after the fashions of Babylon,
but after the fashions of the Saints. Suppose that a
female angel were to come into your house and you had the
privilege of seeing her, how would she be dressed? Do
you think she would have a great, big peck measure of flax
done up like hair on the back of the head? Nothing of the
kind. Would she have a dress dragging two or three yards
behind? Nothing of the kind. Would she have on a great,
big—what is it you call it? A Grecian or Dutch—Well, no
matter what you call it, you know what I mean. Do you
think she would have on anything of that kind? Not at all.
No person in the world would expect to see an angel dressed
in such a giddy, frivolous, nonsensical style.4

The Lord has given to women generally a fine head of
hair, which, we are told in the Scriptures, is the glory
of the woman; and she should let the hair given unto her
adorn her head without adding any foreign substance, as is
now done, in order to imitate and follow after the fashions
of the world. Again, just as quick as the daughters of
Babylon extend their crinolines until they cannot move in
a space less than six or eight feet wide, in a coach,
assembly room, or anywhere else, why the daughters of Zion
must follow the same uncomely fashion. But a fashion the
reverse of this is now adopted, and at the present time
the daughters of Babylon wear their elastics so tight that
they have not room left for locomotion when walking in the
streets; and, of course the daughters of Zion must prac-
tice the same. And now, see one of them, dressed in the
height of fashion, crossing the street, and a runaway team
comes thundering along. What a position she is in! Why
the only way she can save her life is to lie down and roll
across the street like a saw log.

All these fashions are uncomely and should be laid aside.
The daughters of Zion should do better than to trail silks
and satins in the mud when walking in the street. The Fe-
male Relief Societies should lay hold of and regulate these
things, and introduce fashions that are comely and comfor-
table; it is their duty to do it. Again, you can do a good
deal in regard to maintaining the independence of Zion, by
going to and carrying out the counsel of President Young in

4Young, address at Salt Lake City, April 7, 1873, JD,
XVI, 21.
raising your own silk for dresses, bonnets and trimmings, so that your adorning may be the workmanship of your own hands.  

The Gathering

The "Gathering" refers to the unprecedented free-will moving of converts to "Mormonism" from their native lands and homes to areas where the majority of the Saints had settled.

Most of the efforts we have made to advance the cause of Zion we have been able to carry through successfully. For instance, when in the temple of the Lord at Nauvoo, we entered into a covenant that we would, to the extent of our influence and property, do all in our power to help our poor brethren and sisters in emancipating themselves from tyranny and oppression, that they might come to the mountains, where they could enjoy religious liberty. Just as soon as food was raised in this Valley this work continued, and every effort and energy was used to fulfill this covenant. It required unity of effort, but it has been a success. Roads had to be constructed, bridges built, ways sought out, mountains, as it were, torn down, deserts turned into fruitful fields, and savages more wild than the mountain gorges they inhabit conciliated and controlled, and all this to effect a purpose. But it has been done by unity of effort, and hundreds and thousands of Latter-day Saints rejoice in the fact.

We extended our work of gathering the Saints across the mighty deep, and aided the poor brethren in Europe, continuing our donations in money, and, in addition to this, we went with our hundred, two hundred, three hundred or five hundred teams annually across the great desert plains, to bring home to Zion those who desired to be gathered. This was done by co-operation, by unity and a determined purpose.  

When God spake to us some forty-two or forty-three years ago, and commanded us--then scattered about in the State of New York--to gather up to Ohio, we did well in hearkening to that commandment, and coming together in Kirtland--then in Geauga County. Again, when God gave a commandment through his servant, the Prophet Joseph, to gather up from

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5Wilford Woodruff, address at Salt Lake City, October 8, 1975, JD, XVIII, 129.

6Smith, address at Salt Lake City, May 6, 1870, JD, XIV, 13.
all parts of the United States and form a nucleus in Jackson County, in the State of Missouri, we did well in obeying that commandment. . . . When he commanded his Saints, scattered abroad in foreign countries, to gather to this continent, all who gathered in obedience to that requirement, with full purpose of heart to do his will, did well. When we were driven from our inheritances in Jackson County, Missouri, and our lands and houses and goods were spoiled, we did well in being faithful to God. When our enemies, a few years after, rose en masse and drove us from our beautiful city of Nauvoo into these inhospitable western wilds, where to all human appearance we must perish of starvation, we did well to brave the dangers of the desert, and the difficulties we had to encounter in coming to these mountains.  

Soon after we were driven from Missouri, the Twelve were sent to England. There was no place then for the Saints to gather to; the Prophet therefore said to the Twelve: "When you go to England, until you get further information, do not say anything about the gathering." Consequently we did not; but we could not keep the spirit of it from the people. . . . And hence I remember a sister coming to me in Liverpool, England, where I had raised up a church, and says she, "Brother Taylor, I had a very remarkable dream or vision, I don't know which, and it was something like this: I thought that the Saints were gathered together on the Pier Head--[that is the place where the vessels then used to sail from], and there was a ship about to sail. The people said they were going to Zion, and they were singing what they called the songs of Zion, and rejoicing exceedingly; you were among them, and you were going also. Now I want to know if you can tell me what it means." "Yes," said I, "I know what it means, and I will tell you when the time comes"--just the same as I have to say today that there are many things that I know of which I can only tell you when the time comes. 

By and by, Joseph Smith sent word that the Saints were to gather to Nauvoo; that they had a gathering place there, and the Saints were to be directed to that land. I then went and told this sister the interpretation of her dream or vision.  

President Young, as an instrument in the hands of God, has brought his tens of thousands from the old world who never were worth, I may say, a farthing, who never owned a

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7 Orson Pratt, address at Salt Lake City, April 7, 1873, JD, XVI, 2.  
8 John Taylor, address at Logan, May 18, 1884, JD, XXV, 179-80.
horse, carriage, wagon, cow, pig or chicken, and hardly had bread enough to keep soul and body together. There are thousands upon thousands now in these valleys of the mountains who were brought here by the donations of the Saints of God, and the mercies of God unto them. They are now settled through this valley for six hundred miles. They have enough to eat, drink and wear, houses and lands of their own, and plenty of this world’s goods to make them comfortable.  

They commenced a settlement where the site of this city now stands, and since that time this people, gathered from every nation by the preaching of the everlasting Gospel, revealed in these latter days through the Prophet Joseph, have extended their borders, and have built towns and cities over an area many hundred miles in extent. In obedience to the command of the Almighty, this people left their native countries and the graves of their ancestors, and came forth by thousands each succeeding year, and peopled this high and elevated region of our country. We came here because modern Prophets opened their mouths by the spirit of revelation and declared these mountains to be the abiding place of the latter-day Zion.

I have been pleased and interested by the remarks of Brother Staines. He has been very diligent and indefatigable in looking after the interests of the Saints who have been emigrating to this place for many years. I pray that God will continue to bless him, that he yet may be made instrumental in guarding the interests and cheering the hearts of the Saints of God for years to come. This gathering is part of the work we Saints are engaged in. There are associated with this labor some ideas that are rather peculiar . . .

Among other things communicated to Joseph Smith was that the people were to gather together, and there is a general impulse and feeling of this kind prevalent among this people. They scarcely know by what influence they are dictated and controlled, nevertheless this feeling is among the Saints in foreign lands as well as here. The feeling there is a strong impulse and desire to come here, while in this place there is a desire to help them come.  

9 Woodruff, address at Salt Lake City, April 7, 1873, JD, XVI, 34.
10 Pratt, address at Salt Lake City, June 15, 1873, JD, XVI, 80.
11 Taylor, address at Salt Lake City, July 30, 1876, JD, XVIII, 208.
In connection with the establishing of this Church, the Lord inaugurated the Gathering, which is peculiar to the dispensation in which we live. This work of gathering of the people, has continued for forty-six years, and we can behold its results—a people settled throughout these mountain valleys, numbering a hundred and fifty thousand. 12

In regard to the "Gathering" an organization designed to aid the Saints to gather was established and was known as the Perpetual Emigration Fund.

Before we left Nauvoo we had covenanted, within the walls of our Temple, that we would, with one heart and one mind, abide by each other, and aid one another to escape from the oppressions with which we were surrounded, to the extent of our influence and property, and just as soon as the brethren were able they formed a perpetual emigration fund in Salt Lake City, and in 1849 Bishop Hunter, with five thousand dollars in gold, was sent back with instructions to use that and what other means he could gather in helping those to come here who were not able to come before; and from year to year this work has continued, being a grand system of brotherly love and united co-operation. In a few years after reaching here we sent a hundred teams back to the frontiers, each team being a wagon and four yoke of oxen or six mules or horses; and as we increased in strength, we sent annually two hundred, three hundred, four hundred, five hundred, and finally six hundred, to bring home those who wished to settle in these valleys; and even at the present time, our system of emigration has been extended across the sea, to gather all who wish to gather with the Saints. There are many thousands of people in these valleys who, had it not been for the organization of the Latter-day Saints and the kind and fatherly care of President Brigham Young, would never have owned a foot of land, or any other property, but they would have been dependent all their lives upon the will of a master for a very precarious subsistence. 13

I am calling now for the donation to the Perpetual Emigration Fund. A hundred thousand Latter-day Saints in Utah, and can we not help a few thousand that yet remain in the old missions, and bring them here? "Well," some may say, "they will apostatize if they come." That is all right, they must

12Pratt, address at Salt Lake City, August 26, 1876, JD, XVIII, 222.

13Smith, address at Salt Lake City, May 24, 1874, JD, XVII, 97.
have the privilege. I understand that we have brought some men here with the Fund that have apostatized, betrayed the Saints and done all in their power to stain their garments in the blood of the prophets; but that is not our fault, it is theirs.\textsuperscript{14}

I will say a few words with regard to the Perpetual Emigration Fund. Perhaps you have had a good deal said to you in the course of this Conference concerning the poor, but if you have I have not learned it. I have not heard of any man coming forward and putting down his name for a thousand or two thousand dollars. At the commencement of the Conference I donated two thousand dollars for the gathering of the poor, but I have not heard of anybody adding another figure to mine or placing one under it.\textsuperscript{15}

Many of you present remember when we sent our boys with our teams, loaded with provisions to bring them from the frontiers. I am very sorry to say that a great many of them have not lived up to the principles of that order in making good their indebtedness, as it was calculated they would do in order to make the fund perpetual in its operations, using the same means to bring others here who were situated in a condition similar to that of themselves. I say again, I am very sorry to have to say that a great many have failed thus far to repay the amount used to emigrate them, although in very many cases they are abundantly able to do so. Brother Carrington, who is President of the Fund, informs me that there is now due the Perpetual Emigration Fund the sum of about one million dollars, without interest; and if the interest were added it would be about double that amount. That is one thing wherein we have failed in part to make good our agreement; but a great many have met their obligations promptly and honorably. I wish we could say the same of all those who have been assisted by this Fund. I hope that those who are still owing for their emigration will be led to reflect upon these things, and consider the situation of the brethren who are now in the same position as they themselves were some years ago.\textsuperscript{16}

\textsuperscript{14} Smith, address at Salt Lake City, April 7, 1872, JD, XV, 14.

\textsuperscript{15} Young, address at Salt Lake City, April 28, 1872, JD, XV, 18.

\textsuperscript{16} Taylor, address at Ogden, September 22, 1878, JD, XX, 56.
Home Manufacture, Z.C.M.I.
and Cooperation

Will we form our associations and establish home industries? Will we tan the hides that come off our cattle and our sheep, and goats and other animals, making them into leather, and then work it up into boots and shoes and harness and so forth; or will we suffer them to be shipped out of the country for others to do it for us? Will the sisters ask their husbands and fathers to plant out mulberry trees along the water ditches, where the willows are now growing, so that you may secure food for the silk-worm? A little while ago we had lots of worms, but nothing to feed them. Let the sisters raise the worms, and commence their little associations for feeding them, that you may have silk to manufacture your ribbons and dresses. This climate is adapted to the silk-worm, the growth of the mulberry, and the feeding of the worms, and the manufacture of the silk. Let us then have silk manufactures, let us all say, we will bless this enterprise with our faith; and let the men encourage the sisters by planting the trees for them and affording them every facility within their power. You may say, this is a hard way of getting silk. I assure the Latter-day Saints, that it will be harder by and by when Babylon goes down. We had better improve the time and use the elements now within our reach. Let us multiply our factories, and work up our wool at home, and cease employing spinners and weavers at distant parts of the world, while our own people are hunting for something to do, and crying "hard times," or wasting their time hunting for minerals. I will venture to say that nine-tenths of the property under mortgage and to be sacrificed in Salt Lake City, and in fact throughout the Territory, is sacrificed at the shrine of this wild-cat speculation. One of the best shares in any bank is a plowshare, and the best speculation we can go into, is to raise from the elements around us the things necessary to supply our daily wants. Everything produced at home, furnishes employment for idle hands, and stimulates the production of some other articles. Let home manufacture, and the production of raw material from the elements, be our watchword, that employment may be furnished our sons and daughters, and those who shall come unto us from distant lands. 17

Brother Erastus Snow related an incident a day or two ago in relation to their operations at St. George. They received quite a quantity of cloth from the factory of President Young. He told the store-keeper at St. George not to say anything about where it was manufactured. At the same time they received a consignment of eastern manufactured goods. They were put side by side on the shelves of the store and sold to the

17Erastus Snow, address at Provo, June 3, 1877, JD, XIX, 185.
people. There were very few—some two or three persons—who knew that any of these goods were manufactured in the Territory. They sold very readily to the people, who said they were the best goods they had bought. They wore them, and they wore well. Several lots were received from the President's factory, and sold in the same way, the people remaining in ignorance a good while as to the place of their manufacture, and imagining that they were brought from the east. There is an idea prevailing among many of us that something manufactured abroad is better than that manufactured at home. President George A. Smith, Elder Woodruff and myself, on our recent visit to California, examined the Oregon and California goods. We went through a woollen factory there, where very excellent goods were made. We saw some blankets and some other things which were manufactured there, which cannot be surpassed. I recollected that I had heard parties here, who had purchased Oregon cloth, praise it very highly; but in examining that class of goods in California, I found that the cloth manufactured in this Territory compared very favorably with it, and had they been put side by side, bolt by bolt, it would have been very difficult to tell which was Utah and which was Oregon manufacture. Indeed, if there was any preference I was inclined to give it to our own cloth.

We have factories that can make straw hats, straw bonnets, and everything of this kind. We have good tanners and shoe shops, and harness shops. We have a great many manufactories in our Territory that should be fostered by us as a people. We should guard against luxury and extravagance, and use that which is manufactured at home.18

We are bringing in here all kinds of things that we ought to make ourselves. What are our broom makers and coopers doing? What are you doing with your molasses mills, and where do you get your cloth, shoes, hats, shirts and things of this kind from? It takes quite an amount to supply them, they must come from somewhere, and the question is, where do they all come from? At a Bishops' meeting in Salt Lake City I said I wanted to get a well bucket, but I could not tell where to get it, and I wished some of them would tell me where; but they could not tell me, although there were a good many Bishops present. This is a pretty state of things. It is true that we have made some advances in some branches of manufacture. There is a big factory in Provo, some near Salt Lake City, one at Ogden, one at Box-Elder and one in the South. It has required great efforts on the part of President Young and others to establish these institutions, and when we get them we do not want the cloth. We do not want our shoes made here—we would rather send off our hides,

18George Q. Cannon, address at Salt Lake City, October 8, 1872, JD, XV, 210.
and get somebody east to make them, they can make shoes so much better there than here. Then we do not want leather shoes here, we must send off and get a lot of paper things, with heels high enough to put anybody's ankles out of joint.

Well, my opinion is, that with home labor properly directed and applied, we shall have all the bread, butter, cheese, shoes, cloth, hats, bonnets, shawls and everything that we need, and I think, as the President has said, if we behave ourselves, we shall get pretty rich.19

Before co-operation started, you doubtless saw and deplored the increase of wealth in some few hands. There was rapidly growing in our midst a class or monetary men composing an aristocracy of wealth. Our community was menaced by serious dangers through this, because if a community is separated into two classes, one poor and the other rich, their interests are diverse. Poverty and wealth do not work together well—one lords it over the other; one becomes the prey of the other. This is apt to be the case in all societies, in ours as well as others; probably not to so great an extent, but still it was sufficiently serious to menace us as a people with danger. God inspired his servant to counsel the people to enter into co-operation, and it has now been practiced for some years in our midst with the best results. Those who have put in a little means have had that more than doubled since Z.C.M.I. started—three years last March. And so it is with co-operative herds, co-operative factories, and co-operative institutions of all kinds which have been established in our midst, and all the people can partake of the benefits of this system. . . .

While upon co-operation, let me here say that we can witness the good effects of this to the Church, and we shall feel them in days to come. President Young, the other day, paid into the co-operative establishment—Zion's Cooperative Mercantile Institution—a hundred thousand dollars tithing—the tithing of his own personal means—and it is now where it will yield profits for the benefit of the whole Church. Now, if this amount had been used to pay the hands on the public works and those laboring for the Church, how long do you think it would have lasted? It would very soon have been used up. But I have admired the wisdom, and have felt thankful that there was a sum placed where it could be used for the benefit of the work, and at the same time yield a handsome return for the investment. I do not think it will take more than three years, if the Co-operative Institution prospers as well in the future as in the past, for this sum to double itself in the shape of dividends. I refer to this in passing, because it is a testimony to-day, after three years and a half have elapsed, to the wisdom that prompted the establishment of

19Taylor, address at Nephi, April 19, 1874, JD, XVII, 50.
this institution; but notwithstanding this you are aware that many cried out against it, and denounced it as very unwise, and likely to end disastrously, and several apostatized through its inauguration because they wanted all the profits themselves, and were unwilling the people should have any. But we have the facts before us. The people who entered into it have been blessed exceedingly, and they will continue to be so if they persevere.20

Already the stockholders of Z.C.M.I. as it is called--Zions Co-operative Mercantile Institution, met, and a report was made by the President and Secretary of that Institution, which I think was most gratifying to all present upon that occasion. I have been familiar with the institution since its inception. I think I can truly say that at no period since its organization was it ever in so good condition, having so few liabilities to meet as it has to-day. It is in a sounder, healthier and more prosperous condition, than it has ever been. I allude to this because it is called the Parent Institution. In Box Elder County where Brother Snow presides, he took the profits of their mercantile business to start the branches of manufacture that are now in successful running order. Our institution has done much in a similar direction. It has carried many a struggling enterprise—it has been the beast of burden for almost every institution and every establishment and railroad almost in the country. . . . To be successful we ought, instead of dividing asunder and drawing one from another, to cling closer together; it is of the utmost importance that all our financial matters should be conducted in a way to contribute to the influence of the whole people; it is of the utmost importance that we should take steps to develop in our midst something of a home character. Steps have already been taken, as some of you know, in the establishment of a tannery, and in connection with a shoe manufactory I was exceedingly gratified to learn from the report that nearly $100,000 of home manufactured goods, besides a large list of small articles, the value of which was not estimated, had been sold during the last half year by the Co-operative Institution. I am informed that this was the purchase price, the price at which they were sold would of course amount to still more. This speaks well for home manufactures, sold by one institution.21

20Cannon, address at Salt Lake City, October 8, 1872, JD, XV, 208-09.

21Cannon, address at Salt Lake City, April 6, 1878, JD, XIV, 4.
Missionary Activities, Mission

Many of the Elders of Israel have travelled a hundred thousand miles to preach the Gospel during the last forty years without purse or scrip; we have labored day and night, and travelled as no other generation of men since the world was made have travelled.22

We first began to preach this Gospel in the little town where this Church was organized with six members only, on the 6th day of April, 1830. A few missionaries then began to teach in the neighborhood, next in the county, next in the adjoining county, next in the adjoining States, next in the adjoining Territories, next in British America, and finally across the great ocean among the European nations. Have these missionaries visited and preached to any other people besides those living on the continent of Europe, and those of the United States and the Canadas? Yes. They have preached this same Gospel contained in the Book of Mormon on the Islands of the sea, in Australia, New Zealand, the Society Islands, Sandwich Islands—where thousands have received this Gospel and been baptized. Missionaries have also carried this everlasting Gospel to the northern portions of Europe—Norway, Denmark and Sweden; also into the German States, to Austria, Italy, Switzerland, France, some of the islands of the Mediterranean, to Hindostan, and in fact wherever there has been a sufficient degree of liberty to permit the proclamation of the Gospel, thither have missionaries, called of God to declare the message of life and salvation to the people, been and proclaimed it.23

We have found, in looking over some of our affairs, that these pinching times have reached to England. And lately when our Elders have returned home after having been absent two or three years, they themselves not having the means to pay their way home, have had to give their notes for the money; and the consequence was they would return with a load of debt upon their shoulders. The Council have considered this matter, and decided to cancel such indebtedness; it amounted to some $50,000; and then we contrived with Brother Staines and the Presidency in Liverpool, to try to make such arrangements that when our brethren returned home from missions, they shall come free. How do you feel? All who are in favor say aye. [The congregation said aye.] We do not want Elders to feel pressed down or embarrassed, but, if possible, to be relieved; and we are aiming to accomplish this. And when they are away, it is not proper that they should feel worried and concerned

22Woodruff, address at Salt Lake City, January 1, 1871, JD, XIV, 4.

23Pratt, address at Salt Lake City, July 25, 1875, JD, XVIII, 62-3.
about their families at home; and therefore we will call
upon our brethren here who preside, to see that the families
of the missionaries are looked after, that they may not suf-
fer. I hear men sometimes pray God to bless and provide for
the families of those on missions, and in their prayers they
are ever mindful of the poor. This is all very well so far
as it goes, but it does not go very far. My feelings are,
ever to ask the Lord to do anything I would not do myself.
If I were a woman--but then I am not, you know, and I do not
know much about it; but if I were a woman, the wife of one
of our missionaries abroad, I would much rather have a sack
of flour; a little meat, some butter and cheese, a little
fire-wood or coal, and a little cloth for myself and family,
than all the prayers you could offer up for me. And if you
want to see these folks taken care of, you must see to it
yourselves. And you sisters of the Relief Society, do not
give your husbands any rest until these families are all pro-
vided for but go after him and "ding" it into him; and perhaps
by your continued teasing and worrying him, he may hearken
to your prayers. And I will risk it, if the sisters get
after him.24

There is one thing I have been very much pleased to
learn. I requested Brother Preston, in talking about these
things, to see that in the neighborhood of every town there
should be a piece of ground set apart for the benefit of
missionaries' families; because we shall be calling upon the
Elders here to go forth and preach the Gospel, the same as
we are doing in other parts of the land of Zion. I asked
Brother Preston to set a pattern here in this respect to the
balance of the land of Zion, and then report to me, and I
would call upon all other peoples in the land of Zion to do the
same, that the families of the missionaries may have bread and
other supplies, and thus be sustained and looked after, and
not feel in any kind of bondage. Most of the missionaries,
perhaps, would not be in needy circumstances, but if they
should there will be something for their families and they
will have no excuse to back out under these circumstances.25

Our missionaries go to the Southern States, and the North
Western States; they go to Europe, to Asia, Africa, and every
point of the compass, and when they return they tell us that
in no place do they find as true, settled and substantial
peace, as there is right here in Utah, where one would think,
from all that is going on and all that is threatened, that

24Taylor, address at Logan, August 4, 1878, JD, XX, 46-7.
25Taylor, address at Rexburg, Idaho, August 17, 1884, JD,
XXV, 266.
the waves of the sea were going to roll over us. Our peace is that which the Gospel brings.26

Persecution; Death of
Joseph Standing

One subject that was strongly impressed upon the minds of the speakers in the Discourses was the ever present manifestations of persecution.

You have the history before you. Their enemies arose upon them and began to tear down their houses, and they burned two hundred and three of the dwellings our people had built in that land. They burned down their grain stacks, hay stacks and fences, and chased the Latter-day Saints around from one part of the county to another, sometimes tying them up to trees and whipping them, in some instances until their bowels gushed out. They tore down the printing office and destroyed it, also one of our dry goods stores, and scattered the goods through the streets; they went into houses and taking therefrom the bedding and furniture, piled them up in the streets and set fire to them, and thus they continued their persecutions until, finally, they succeeded in driving the Latter-day Saints from the county.27

Persecution, prompted by religious bigots, and urged forward by public opinion incited to deeds of violence, and sacrificed in a cool, premeditated and bloody manner the Prophet Joseph and the patriarch Hyrum Smith, at Carthage in the free and sovereign State of Illinois. Unappeased with the blood of martyrs, it devastated cities, villages and farms, pillaged homes, killed defenseless women and children, and finally drove us as a people into these mountains. I remember as a child, the pains and sorrows of those days of destitution when the aged and the young together walked weary miles with blistered feet in the hot sands that formed a part of the wilderness which stretched out between the so-called civilization and the place of peace and rest, so much desired by our people. Heat and cold, hunger and thirst, were each and all forgotten in the intense desire to be free from the cruel persecution of our enemies. We asked for neither riches nor fame, but around the camp fires at night the people were inspired with but one prayer during the weary days of that long journey—it was for peace and rest—freedom to worship God without being molested, without being persecuted.

26Franklin D. Richards, address at Logan, April 4 and 5, 1885, JD, XXVI, 170.

27Pratt, address at Salt Lake City, June 14, 1874, JD, XVII, 109.
by cruel, relentless enemies. For the enjoyment of these blessings we were willing to forego the comforts of life, associated with savages, and dug roots with which to keep body and soul together, as many of us had to do.

For a time we enjoyed comparative peace, but bitter prejudice manufactured and fostered by Christian divines and political demagogues, has followed us with malice unparalleled. Securing the support of the public opinion it sent, in 1857, an army to Utah to despoil our people, while sedition ripened in the heart of the nation. In 1862 it culminated in a congressional enactment against a religious tenet, notwithstanding the positive and explicit prohibition of the Constitution which forbids Congress to pass any law "respecting the establishment of religion or preventing the free exercise thereof," it urged and succeeded in passing the Poland law, under the provisions of which "Mormon" citizens were deprived of trial by an impartial jury of their peers, and by the decision of biased judges were not only subject to, but some of them actually were, tried by packed juries. At the demand of the clergy of the various religious denominations throughout the Union the Edmunds bill, substantially as it was drafted by clergymen and carpet-bag officials here, became law; and without excuse or apology citizens in Utah are deprived of franchise, a sacred, blood bought right, without which no American can ever feel proud or properly exercise the liberties bequeathed by our fathers to their children.28

Something like twelve months ago a spirit of persecution and mobocracy was prevalent throughout a great portion of the South, brought about, to a great extent, by inflammatory articles in the newspapers, misrepresenting us and our objects, and the denunciations hurled at us from the pulpit and from almost all directions, which resulted in the mobbing of a number of the elders and the driving from their homes of quite a number of families who had embraced the Gospel in their native land.29

What can injure the Latter-day Saints? I will ask Brother Hulse here. Does it injure a man to be tarred and feathered? I understand that while he was east he was tarred and feathered, or ducked, or something of that kind and I have no doubt he feels glad of the persecution. Still I would not like it just now. Our Elders have been tarred and feathered, and they have suffered a good deal in their efforts to spread

28Moses Thatcher, address at Salt Lake City, April 8, 1882, JD, XXIII, 207-08.
29John Morgan, address at Salt Lake City, May 23, 1880, JD, XXI, 180.
the Gospel of the kingdom; but what have they suffered in comparison with the blessings they have received?30

I have said to my brethren and sisters, and I say it now, Go to Jackson County, and to Caldwell County, where the lives of Latter-day Saints have been taken and from where they have been driven; go to the regions of Haun's Mill, where so many were massacred because they had come up to the western part of Missouri, and it was said they were "Mormons," and you will find that we, in all our persecutions, have not suffered so much as the characters who executed judgment upon the innocent. If I were asked to-day if we as a people had suffered persecution, I would say, "No, nothing worth mentioning." This has ever been the case with the righteous, and it ever will be. For when their lives are taken for the Gospel's sake, they go to the Father, to the paradise of rest, where they are free from the influence and power of sinful and wicked men. But how different with the wicked and ungodly! When they die their sufferings which cannot be described, only commence.31

As for Brother Standing,32 no hero could wish to die a more glorious death than his. He will be crowned among the glorious army of martyrs, as one who was willing to lay down his life for the truth without shrinking, without fear, without faltering when the time came. He has borne a noble and untiring testimony all the time to the truth of God, and there is in store for him a glorious crown along with those who have been alike faithful in this work.

That his companion, Elder Rudger Clawson is alive and in our midst to-day, is due to the wonderful providence of God. My belief has been that had the mob commenced their whipping they would both have been killed. The death of Brother Standing doubtless saved Brother Clawson's life.33

30Brigham Young, Jr., address at Farmington, August 25, 1872, JD, XV, 143.

31Young, address at Salt Lake City, April 29, 1877, JD, XIX, 5.

32Elder Joseph Standing was a missionary laboring in the Southern States Mission. He was killed by a mob near Varnell Station, Whitfield County, Georgia, July 21, 1879. (B.H. Roberts, A Comprehensive History of The Church of Jesus Christ of Latter-day Saints [Provo, Utah: Brigham Young University Press, 1965], V, 558.)

33Cannon, address at Salt Lake City, August 3, 1879, JD, XX, 251.
Plural Marriage; Laws Against Polygamy

In 1843 the law on celestial marriage was written, but not published, and was known only to perhaps one or two hundred persons. It was written from the dictation of Joseph Smith, by Elder William Clayton, his private secretary, who is now in this city. This revelation was published in 1852, read to a general conference, and accepted as a portion of the faith of the Church. Elder Orson Pratt went to Washington and there published a work called the "Seer," in which this revelation was printed, and a series of articles showing forth the law of God in relation to marriage.34

Do you not recollect when the army came here, it was the nation's first effort against the "Mormons," against what they were pleased to term a "twin relic"--polygamy; and having extirpated the "twin relic" of the south--slavery, which was deemed necessary to secure the triumph of the republican arms, now the attack is made again upon the people representing the remaining "relic." They and we are in the hands of God, and it becomes us to move on in all our duties quietly, peaceably and prayerfully. The nation, of course, can cause us a great deal of bodily and mental suffering if God permits.35

How was it some time ago when the Edmunds law was first introduced? A son of Mayor Little was one of the election registrars. His father some years ago had had two wives--I am sorry to say he has not got them now, they are dead--and because some years before any law of this kind was in operation in the United States he had practiced plural marriage, his son was obliged to tell his father that he could not register. Shortly afterwards a notorious courtesan known as Kate Flint, with some of the inmates of her bagnio, drove up and requested to be registered. "Why, of course." And this same gentleman that could not register his honorable father, who had never violated any law of the United States, had to endure the mortification of taking the names of these others and placing them on the list as respectable voters in our midst! About this time another non-Mormon came along to one of the other registration officers, and on partly reading the oath--this test oath that had been prescribed--said, "I am afraid I can't take that?" "Why can't you take it?" Well, he was an honest man among the Gentiles; he did not like to foreswear himself; so he said, "I have a wife, and then I keep a mistress." "Oh, well," says the man, "read on a little further." He read on until he came to the

34Smith, address at Salt Lake City, August 13, 1871, JD, XIV, 213-14.

35Richards, address at Salt Lake City, April 8, 1882, JD, XXIII, 113.
words, "in the marriage relation." "Oh, well, yes, I can take that," he said, and registered. These are facts that are stuck before our noses here in the City of Salt Lake by the officials sent among us, and who are instructed particularly to look after our morals. 36

As to plural marriage, in dealing with that great question, as it is called, if I had been anxious to extinguish or repress it, I would never have allowed it to have received the attention it has done. There has been a complete misconception as to the best method of dealing with this question. Why, this ancient practice, practised by a few people in these mountains, has been lifted into national importance. Mormonism has become famous, because of the practising, by a portion of the people, of this doctrine, until the whole earth resounds with the talk of "the Polygamy of the Mormons," as though the Mormons were half the people of the United States. In fact, if they numbered twenty-five million instead of two hundred thousand, they could not have received more attention. This is a grand mistake in statesmanship on the part of those who want to put down Mormon doctrines. If men understood statesmanship they would let the question pass, but instead of that they are determined to give us world-wide notoriety, to uplift us before the world, and by their foolish acts make people suffer as martyrs for that principle. Most unwise. 37

We should not blame one another for not going to the Penitentiary. We should not find fault with President Taylor, or President Cannon, or President Woodruff because they do not rush into the Penitentiary, or go into court and plead guilty, and at once go to prison. Nor need we until the Lord requires it, rise up and say, "build a new Penitentiary and let us all go in together." We are not required to do this, but may claim our rights under the law. We may leave the Government officials to do their duty, and if they will honestly and rightly act according to the rules of evidence within their prescribed jurisdiction, it will take them some time to get us all into the Penitentiary, because under the law we can insist upon a trial and upon a jury. Judge Howard was reported to have said that it took very little law and less evidence to convict a Mormon in Arizona. 38

36 Taylor, address at Salt Lake City, October 6 and 7, 1884, JD, XXV, 312.
37 Cannon, address at Salt Lake City, July 20, 1879, JD, XX, 275-76.
38 Erastus Snow, address at Provo, May 31, 1885, JD, XXVI, 227.
By the blessing of our Heavenly Father we are enabled to present to our readers Volume Twenty-six of the JOURNAL OF DISCOURSES. It will not be less appreciated because its completion has been some what delayed by the unsettled condition of things in Utah, caused by persecution. The First Presidency and many of the Apostles have had to partially withdraw from public life to avoid the consequences of mock trials and packed juries with which a prejudiced and wicked judiciary are seeking to harass the servants of God, and hence public discourses by these brethren have lately been rare. 39

I did hope there was more intelligence among the Latter-day Saints, and a greater understanding of principle than to suppose that any one can be a member of this Church in good standing, and yet reject polygamy. The Lord has said, that those who reject this principle reject their salvation, they shall be damned, saith the Lord; those to whom I reveal this law and they do not receive it, shall be damned. Now here comes in our consciences. We have either to renounce Mormonism, Joseph Smith, Book of Mormon, Book of Covenants, and the whole system of things as taught by the Latter-day Saints, and say that God has not raised up a Church, has not raised up a prophet, has not begun to restore all things as he promised, we are obliged to do this, or else to say, with all our hearts, "Yes, we are polygamists, we believe in the principle, and we are willing to practice it, because God has spoken from the heavens." 40

Politics; Problems in Utah

I do not know how many different political parties now exist in the country. There used to be only Federals and Democrats, then Whigs, Republicans, Loco-focos, Barnburners, and Free-soilers. Then the "Know Nothings" sprang into existence. I believe the Ku-Klux is a new political organization; and I have heard that, in the City of Washington, the Anti-Ku-Klux, another political party, has recently been organized. If members of all these various organizations were to obey the Gospel and gather together, the religion of heaven would clear their hearts of all political rubbish and make them one in voting for principles and measures, instead of men, and I think that any religion that will not do this is very feeble in its effects. 41

39 JD, XXVI, Preface.

40 Pratt, address at Salt Lake City, October 7, 1874, JD, XVII, 224025.

41 Young, address at Ogden, June 4, 1871, JD, XIV, 159.
Brethren, God bless Israel! I thought I would like to say a few words to you. Be not timid, any of you, for God is on the side of right, and he will protect his people; and let their enemies look out! Don't fight! You need not think anything about that. Fear God and keep your powder dry, but don't shoot anybody. Be ready always. Watch everybody in all their operations. Be quick, lively and energetic, but you need not fear. We want no vigilant societies here, nor bloodtubs, nor "Pluguglies," nor Ku-Klux, nor John Brown raids, nor Jayhawkers, as they frequently have down east and west and south. We don't want any secret organizations of any kind, nor any infractions of law.\textsuperscript{42}

This was our condition in early days. We did not pay a great deal of attention to politics; we were not very much divided and hence we cared very little about our elections, and did not pay much attention to them; and a good many who came from abroad were so careless that they did not obtain their naturalization papers, although, from time to time, we advised them to attend to this matter; and I now call upon the Bishops and presiding Elders, when they return home, to recommend the foreign brethren who are not naturalized to see to this; and in all localities or districts which are favored with judges who have more respect for the law than for religious bigotry, let the brethren take all pains to get naturalized, that they may have the benefits of the laws of our country, and be permitted to perform any duty required thereby, and be faithful to do so in all cases; and never let an election go by, or any other occasion in which it is important for us to take part, without paying attention to it. This advice is for the ladies as well as for the gentlemen, for every lady of twenty-one years of age, who is a citizen of the United States, or whose husband or father is a citizen of the United States, has a right under the laws of Utah to vote; and no one need hope to hold office in Utah if the ladies say no.\textsuperscript{43}

When we came here and first made our laws, realizing that we were far away from the mass of the people of the States, both east and west of us, we found it was with great difficulty that we could avail ourselves of the few blessings which government seemed to tender to us. We could not even obtain the presence of federal officials in our midst regularly, as was designed by government, and as was needed by the people. Consequently, our isolation required our Legislature to confer

\textsuperscript{42}Taylor, address at Salt Lake City, December 17, 1871, \textit{JD}, XIV, 270.

\textsuperscript{43}Smith, address at Salt Lake City, May 10, 1874, \textit{JD}, XVII, 87.
unusual powers upon our local courts; but it was not long before the effort was made, and final success was had in taking from our local courts the civil and criminal jurisdiction. Time will not allow me to enter into minute details. Therefore, suffice it to say, that mission judges have come here fully determined to convert us from the error of our ways, as it appeared to them, to the "purity, refinement and civilization" of the world! After laboring and toiling some years in our midst, finding their decisions frequently overthrown by the decisions of the Superior Court at Washington, and our Prophet, who had been illegally imprisoned, released from his confinement, one thing after another upset their plans and devices; so that the great changes which had been hoped to be brought about among us to make us like the people of the world, signally failed, and the end of that effort was that the poor, miserable man who undertook the job, was carried home in his coffin.44

In 1881 Governor Murray of Utah issued a certificate of election to Allen G. Campbell as the elected representative to Congress even though George Q. Cannon had won the election by a substantial margin.45

Now I am very much averse to talking about official men; I do not like to do such things. They ought to be honorable men; the most charitable construction I could put upon his acts would be to say that his education had been sadly neglected, and that he was not acquainted with figures. He might have learned to read and write perhaps, but I would question his having gone so far as arithmetic; because he did not apparently know the difference between 1,300 votes and 18,500 votes. It does denote a lamentable absence of a knowledge of the rudiments of a common education; but then, a man should not, perhaps, be blamed for that which he does not know. And, indeed, it would seem that some of our lawmakers in Washington are not educated. With all due respect to them, with these facts before them and condemned throughout the United States, they did not think it was any crime for a man to be thus ignorant, or they would not have sent him back again. We hope the Commissioners will be better educated, that they will be men who can tell the difference between 1,300 and 18,500. Now we may be very ignorant—and we do not boast much of our intelligence, but when such people perpetrate such palpable, flagrant outrages, we have

44Richards, address at Salt Lake City, October 6, 1883, JD, XXIV, 331-32.

45CHC, VI, 7-12.
to resort to a political phrase in order to express our disgust towards them by saying, "There is something rotten in Denmark." I have to be a politician as well as everything else.\textsuperscript{46}

**Temples**

The period in question of this thesis is filled with a great preoccupation with Temples and Temple building. Four temples were being constructed in Utah in those difficult days. Two temples were completed before 1886—the St. George Temple and the Logan Temple. The temple at Manti was dedicated in 1888 and the Salt Lake Temple in 1893.\textsuperscript{47}

**Kirtland.**

We went to the Ohio; and after we had been sufficiently taught and instructed, the Lord commanded us through Joseph, to build a Temple, giving the pattern thereof, and the size thereof, the size of the inner and outer courts, the size of the several rooms and apartments, and the form of the pulpits and everything pertaining to it, was given by the inspiration of the Almighty that rested upon Joseph, and upon those associated with him.

When the Temple was built, the Lord did not see proper to reveal all the ordinances of the Endowments, such as we now understand. He revealed little by little. No rooms were prepared for washings; no special place prepared for the anointings, such as you understand, and such as you comprehend at the period of the history of the Church! Neither did we know the necessity of the washings, such as we now receive. It is true, our hands were washed, our faces and our feet. The Prophet Joseph was commanded to gird himself with a towel, doing this in the Temple. What for? That the first Elder might witness to our Father and God, that we were clean from the blood of that wicked generation, that then lived.\textsuperscript{48}

\textsuperscript{46}Taylor, address at Salt Lake City, April 9, 1882, \textit{JD}, XXIII, 60-1.


\textsuperscript{48}Pratt, address at Logan, May 20, 1877, \textit{JD}, XIX, 16.
Nauvoo.

After this law was given unto us we were driven from Missouri, and we built a Temple at Nauvoo. And when that Temple was so far completed that a baptismal font could be established in the basement, and the Latter-day Saints began to have access to the same, the Prophet Joseph instructed the brethren in charge, to the effect that none should be allowed to participate in the privileges of the House of God except those who shall produce a certificate from the General Church Recorder, certifying to the fact that they had paid up their tithing. How many of these old Saints have yet preserved among their old papers certificates of this character, issued by Brother Wm. Clayton.49

. . . as I said, fled into Illinois, and there laid the foundation of a temple at Nauvoo, Illinois, the finest building then in the western country, and the admiration of everybody. The Saints erected it in the midst of poverty, destitution, sickness, death, and, I may say, with the sword or rifle in one hand and the trowel in the other, their enemies surrounding them on every hand.50

St. George.

A short time ago, in St. George, they commenced to build a Temple. Men were called upon from different parts, some from this city, a great many from Sanpete County, and from the different settlements, to go and assist down in that locality in building the Temple. Did they do it? Yes. Was there much grunting about it? I have not heard that there was. I happened to be in a meeting a short time ago, and it was said they wanted a little means to help to clothe these men, and to furnish them certain things, and in a very little while there were some ten or twelve hundred dollars subscribed, without any grunting.51

I want to say, with regard to the Temple at St. George, that the walls are between twenty-five and thirty feet high. Some of the brethren remained at work upon it all summer, some of them without shoes and poorly supplied with clothing. About 309 persons have reported, I believe, as going there

49Snow, address at Nephi, May 15, 1878, _JD_, XIX, 337.
50Cannon, address at Salt Lake City, December 3, 1871, _JD_, XIV, 320.
51Taylor, address at Salt Lake City, May 7, 1874, _JD_, XVII, 65-6.
this winter to aid in pushing forward the work on this Temple, as volunteers from the different settlements of the Territory. We hope, by means of this help and the contributions that may be sent there, to have the roof on early next spring, and very soon a baptismal font in the basement, in which we can begin the administration of the principle of baptism for the dead and the ordinances of the Gospel in connection with our fathers. The climate in St. George is well suited to those in feeble health, and such of that class of persons as desire to do so can, after the Temple is completed, go there and spend the winter, and attend to the ordinances for their dead.52

Since the endowment house has been closed in Salt Lake City, those wishing to be married according to the laws of heaven have had to travel down to St. George, where they can be sealed together for time and all eternity; for a Temple is the proper place in which to perform these sacred ordinances.53

Logan.

Suppose we were to say to this people, "Will you pay a little Tithing?" "Yes, we will pay a little Tithing." How much would you be willing to pay? Will you pay one dollar to a thousand that you owe of back Tithing? If you will, we shall almost have more than we know what to do with. If you pay up a little of this back Tithing, I am going to make a proposition. Take the people of this one valley, and they are far better able to build a Temple than the whole of the Saints were when they lived in the Eastern States. The Saints did not begin to be as able to build a Temple then as you people of this single valley are now. My proposition is, if you will go to work and pay up some of your back Tithing, we will build a Temple up here on the hill; we can select a beautiful site for one there. We calculate to build many Temples, and we will have one here if you agree to my proposition.54

Manti.

About 200 miles from that, in the south, in Sanpete County, there is another Temple being built. That also

52Smith, address at Salt Lake City, October 11, 1874, JD, XVII, 258.
54Young, address at Logan, June 27, 1873, JD, XVI, 112.
occupies a very eligible position. A very large amount of labor has been performed in preparing the site. The point of a mountain has been removed, and a great amount of labor has been expended on the walls which surround the Temple, forming nearly a semi-circle. There are three terraces elevated one above another, the same as the gallery may be elevated above the lower part of this house; they surround the Temple, being wider, of course, at the lower part and narrower as they approach towards the Temple. A very large amount of means and labor have been expended in preparing these terraces and also in preparing the Temple. The Temple itself is a beautiful structure. They expect to have the walls up to the square in another season. I think they have build up the wall this year some 28 feet. It is built of beautiful white rock--or at least very light, clear rock--and is hewn on the outside where the joints come together, and presents a very beautiful and creditable appearance. It is interesting, too, to find how strongly the feelings of the people are drawn out in relation to these edifices. They seem to think that no sacrifice is too great to accomplish the object which they have in view... 55

Salt Lake.

When in the western country, many years ago, before we came to the Rocky Mountains, I had a dream. I dreamed of being in these mountains, and of seeing a large fine looking temple erected in one of these valleys which was built of cut granite stone, I saw that temple dedicated, and I attended the dedicator services, and I saw a good many men that are living to-day in the midst of this people. And I saw them called of God and sent forth unto the United States and to Babylon, or what is called the Christian world, to bind up the law and seal up the testimony against the nations of the earth, because they had rejected the testimony of Jesus, and of the establishment of the kingdom of God upon the earth. When the foundation of that temple was laid I thought of my dream and a great many times since. And whenever President Young held a council of the brethren of the Twelve and talked of building the temple of adobe or brick, which was done I would say to myself, "No, you will never do it;" because I had seen it in my dream built of some other material. I mention these things to show you that things are manifested to the Latter-day Saints sometimes which we do not know anything about, only as they are given by the Spirit of God. 56

55Taylor, address at Salt Lake City, December 11, 1881, JD, XXIII, 23.

56Woodruff, address at Logan, August 1, 1880, JD, XXI, 299–300.
I will invite all the brethren and sisters from the settlements who may visit Salt Lake City this summer to step on to the Temple Block and see what we are doing for the Temple here. See the beautiful stones that have been quarried in the Cottonwood and brought here, every one cut and numbered for its place. And it is the duty of the brethren to call upon the Lord for his blessing upon the work and upon the workmen. I also call upon the Bishops and teachers in all the stakes of Zion, to be on hand and to see that, in the building of this Temple, in the centre stake of Zion in the mountains, we are not under the necessity of involving ourselves in disagreeable liabilities in order to move the work forward. For the last year we have had from sixty to ninety men engaged in cutting stone on this block, and a number of other mechanics to supply them with tools and other necessities; last summer we had a considerable force of men laying these stones on the walls. In Little Cottonwood Canyon we have continually at work a force of from twenty-five to sixty men quarrying granite, and every day, Sundays excepted, two or three car loads of this granite, from ten to twelve tons each load, are brought from the quarry to the Temple Block. It is really a delightful thing, to a person who has never seen it, to go on to the block and see the skillful manner in which our architects and workmen pick up these big stones and pass them all over the building, and lay them in their place to a hair's breadth. It shows what can be done with a little management, skill and ingenuity.

We earnestly appeal to all Saints, Tithe payers, to donate liberally and punctually for the prosecution of this work. While we employ so many skilled mechanics and other laborers, their families constantly require a supply of not only home products, but of money, and merchandize which costs money, and unless the brethren furnish the means to supply these necessities, we shall be obliged to dismiss many of the workmen. We have already incurred liabilities which press upon us, and we call upon the brethren to supply the means necessary to enable us to maintain our credit and continue the work.57

It has been counseled and advised by our President, and by those in authority, that it would be a wise thing for every person in the Church to contribute a monthly donation of a half dollar in money for the Temple, that their names may be put in the book of the law of the Lord, and that old and young among the Latter-day Saints may feel an interest in this matter, that on their fast days they may make this contribution to aid in supplying the necessary means to the workmen that can not be procured without money, and the necessary

57 Smith, address at Salt Lake City, May 10, 1874, JD, XVII, 88.
materials to facilitate the work. If anybody will go and examine that foundation, and the granite blocks that are lying around, and consider the expense of quarrying them and bringing them here, and of cutting them and fitting them in that foundation, they will realize that the brethren have been very industrious, and that a great work has been done, for such edifices are not erected without great labor, time and expense. We therefore desire the brethren to take into consideration, during the Conference, such subjects as pertain to the advancement of these Temples.58

A temple was started there, but it seemed to progress very slowly; as well it might when we consider the substantial nature of the building. When we started, we had nothing but wagons to haul the rock on, and they were very big rock, if you remember. Those rocks had to be hauled about 17 miles in those wagons, and owing to the liability of the wagons to break down, this work gave us a great deal of trouble. Today, and right along for a number of years past, since the railroad has been built, it is not uncommon to bring in some three or four car loads at a time, delivering the rock in the Temple yard.59

United Order, Order of Enoch

I was talking with President Lorenzo Snow, and he told me that they pay their men every Saturday night; they have a money of their own, and they pay their hands with it, and that is good for everything they require. And they make their arrangements unitedly, and they operate together for the general good. Said I—"How do they feel about this United Order?" "Oh," I was told, "They are ready for anything that God may send along." That is the feeling among the Saints, I believe, generally. I was, I think, at the biggest meeting I ever attended in Ogden City, along with some of the Presidency and Twelve and others, and I never saw more unanimity among the people on any question than on this one. That big Tabernacle was full, and the aisles were full, and everything was jammed to overflowing, and when a vote was called, nearly every hand went up. I thank God that his Spirit is operating upon the Latter-day Saints, and is leading them to a union in regard to these things.60

58Smith, address at Salt Lake City, October 6, 1874, JD, XVII, 197.

59Taylor, address at Salt Lake City, November 9, 1881, JD, XXIII, 13.

60Taylor, address at Salt Lake City, May 7, 1874, JD, XVII, 68.
In the early days of this Church God revealed unto his people a system for them to live in accordance with. It is known by us as the Order of Enoch; and it seems to me, every day, that events are so crowding upon us as to compel us to reflect upon and to prepare our hearts to enter upon the practice of this order; and that, unless we do enter upon it, sooner or later, as God shall direct through his servant Brigham, we shall be subjected to all the disasters and evil consequences which have attended the present system of things, under which all men seem to live and labor for self only, and few, very few, think about the good of the whole.61

I refer to this Order to which I have alluded before--the Order of God, the order that is called after Enoch because, as we are told in the revelations, he established it among his people, and brought about that perfection which enabled him and his city to be translated. I know there are many feelings among the people in relation to this. I have heard more since I returned to Salt Lake City, in the few days I have been here concerning the feelings of men who call themselves Latter-day Saints, than I imagined existed among us. In the south the people have organized, and they have gone along very well during this last season. Bishop Callister remarked to me, when I was at Fillmore passing south, that he doubted whether Enoch himself and his people made more or better progress than they had made in the same time. I doubted it also, and subsequent observation confirmed the truth of this remark. So far as other settlements are concerned I found the people in some instances discouraged a little, but on the whole they were greatly encouraged by the results of the seasons labor, and they felt to organize themselves more perfectly according to the new articles of association, and to carry out the requirements which had been made upon them. I was delighted in visiting a little town on the banks of the Rio Virgen, called Price. There the superintendent of the farming, Brother Baker, remarked, "I wish you had come about an hour earlier, you would have seen us all here together at our meal." Said I--"What do you mean?" He said they had just got through dinner [sic]. Said I--"Do you eat together?" "O yes," said he, "we have been living as one family all this season." I was surprised for I had not heard of it, and I was so much interested in it that I commenced to make enquiries as to their condition. I found that there were from forty to forty-four men, women and children who had joined together in accordance with the counsel given by President Young while in the South. They had proceeded to farm together, and to live together as one family. I thought that the best persons that I could refer to, to obtain information as to the real workings of the affair would be the

61Cannon, address at Logan, June 29, 1873, JD, XVI, 117-18.
sisters, so I proceeded to interrogate them. The leading sister told me that sometimes it was rather hard work. I did not wonder at it when I saw the kitchen. They had three small cooking stoves, and they were quite inconveniently situated. But she added—"We have felt excellently and feel greatly encouraged." Said I—"Are the people satisfied? don't you sometimes have fault-finding with your cooking, or your meals, or something of this kind?" "No," she said, "there had been no fault found." "How do the sisters feel, are they tired of it?" No, she said, they were not, they felt greatly encouraged, and they divided the labor so that it was not very heavy upon any of them, not too heavy.

I have said, and I repeat it, that if we do not know that this United Order is true of ourselves by the revelations of God, we should be willing to obey it just because President Young teaches it, a man who has taught us and led us for so many years, so faithfully and so successfully, God having blessed him as he has done in so signal a manner all the time. If this people would take hold of the principle in that spirit they would soon know that it was of God; the testimony of Jesus would rest upon them, and they would know it for themselves; and then, when they get that spirit, they would not care about property, if it took it all, they would say, "all right."62

Brigham Young, Succession in the Presidency

This volume contains the last discourses of our late venerated leader, President B. Young; here, with those delivered by his associates of the Twelve, they are enshrined to show to unborn generations the grand development of progressive man when subject to the teachings of the Eternal Spirit.63

We feel, with all our hearts, to mourn with the Latter-day Saints, in the loss of so great and good a man, as the President, who has led us, with marked success, for one-third of a century. He was the instrument, in the hands of God, of bringing the people forth, some 1,400 miles from the great Mississippi River, over wild, barren, and trackless plains, and locating us here, in the great American desert. He has been the instrument, in the hands of God, of giving counsel and instruction for the numerous towns, cities and villages through our mountain region; he has been foremost in the

62Cannon, address at Salt Lake City, October 8, 1874, JD, XVII, 237-38, 242.

63JD, XIX, Preface.
encouragement of home manufactures, and home industries, introducing at his own expense, much machinery into the Territory, so as to make the Latter-day Saints, as far as possible, a self-sustaining people; he has labored diligently during the last years of his life, to bring about a greater degree of union among the Latter-day Saints, in regard to temporal things. And near the close of his useful life, he was wrought upon by the spirit of God, and more especially on his last mission at St. George, to give counsel to the Twelve Apostles, to go into all parts of the Territory and more fully organize institutions of heaven, as given by revelation, through the Prophet Joseph Smith. Having accomplished so great a work, in leading forth the people of God, in locating them here in these mountains, so far from what is termed civilization, and having redeemed the desert, established academies and school-houses, Tabernacles and Temples, home manufactures and home industries, and finally having organized the Saints into Stakes, appointing Bishops, and having them ordained, in all parts of our Territory, having fulfilled and completed the work, the Lord has taken him home to himself. 64

I have no doubt many of you would be surprised if you knew the interest that is being taken, outside of our Territory, in our affairs. When the news of the death of President Young reached the east, there was, I might say, a general expectation that rival claimants to the power he wielded would arise, that dissensions would ensue and that the work of disintegration would commence and the speedy overthrow of the system soon follow. I suppose I have been spoken to hundreds of times upon this point and men seem surprised that this has not been the result. Many have said to me, "Your affairs seem to go on prosperously, notwithstanding the death of your great leader." Yes. "Well, we scarcely expected this would be the case; we have heard so much said through the newspapers concerning the probability of dissensions in your midst and quarrels over the leadership, that we were expecting you would have trouble." I have told them invariably that President Young had all his life-time acknowledged that the qualities and powers he possessed he owed to what the world call "Mormonism;" that he was not the creator of "Mormonism;" but he himself was the product of it, and that this would continue to increase, no matter how many leaders might die or pass away. The results which have followed the decease of President Young have given to thinking men a higher idea of the strength and power of this system. It assumes a different position in their minds. The idea now begins to prevail that it is not entirely dependent upon the life or the ability

64Pratt, address at Salt Lake City, October 5, 1877, JD, XIX, 112-13.
of any single individual; and I think the death of President Young has had the effect also to cause men to pause, and to look upon the work a little differently.65

I have said very little, very little indeed, since the death of our esteemed President, Brigham Young. I have had various reasons for that. One is, my heart has felt sorrowful and pained, for we have lost a man who stood prominent in Israel for the last thirty-three years, yes, for upwards of forty or forty-five years. He is taken away, and all Israel felt to mourn the event. This is one reason why I have been so silent. Another is, a great many questions have had to be decided, arrangements made and investigations had, in regard to the proper course to pursue pertaining to these very important matters. Still another reason is, I did not wish to put myself forward, nor have I, as the Twelve here can bear witness. [The Twelve unanimously gave their assent.] I have not had any more hand in these affairs than any of the members of my Quorum; but I am happy to say that in all matters upon which we have deliberated, we have been of one heart and one mind.66

Well but, says one, Why cannot you organize a First Presidency now, if the Twelve have this authority? Do you want to know the reason, brethren and sisters, why we do not take such a step? I suspect you would like to know why a man and his two Counselors are not singled out, called and set apart by the voice of the people at this Conference, as the First Presidency of the Church? The reason is simply this: the Lord has not revealed it to us; he has not commanded us to do this, and until he does require this at our hands, we shall not do it. For the present, it seems to be the mind and will of God, as manifested to us, that the Twelve should preside over the Church. And until he does reveal unto his servants that it is right and proper that a First Presidency should be organized again, we shall wait, we shall do nothing of that kind. When the voice of God comes, when it shall be the counsel of our Heavenly Father that a First Presidency shall be again organized, the Quorum of the Twelve will be organized in its fullness as before. Therefore you can wait, as well as we, for the voice of the Lord; and when it does come, whenever it will be, you will see the Church take action in this matter; but until then, Latter-day Saints, you will be governed by the authority that already exists.67

66Taylor, address at Salt Lake City, October 6, 1877, JD, XIX, 120.

67Cannon, address at Salt Lake City, October 8, 1877, JD, XIX, 236-37.
BIOGRAPHICAL SKETCH OF JOHN TAYLOR
AS COMPILED FROM HIS ADDRESSES
IN THE JOURNAL OF DISCOURSES

Apostle George Q. Cannon told of the conversion of his
mother to Mormonism through the efforts of a young Elder in these
words:

I remember well my own mother's experience. I was a lit-
tle boy sitting beside her the first time she saw an Elder.
She had never heard of the Latter-day Saints or "Mormons,'" she
did not know that he was one; she did not even know that
he was a professor of religion; but she had been waiting for
something. My father and mother were both Episcopalians,
but they had no faith in the system, it was cold and inani-
mate, there was nothing lifelike or godlike about it. When
he left the house she said to me, "George, that is a man of
God." She had a testimony to that effect, although, as I
have said, she did not know he was even a professor of reli-
gion. That Elder was President Taylor. And when he began
to talk afterwards regarding the principles of the Gospel,
she was ready to be baptized... 68

John Taylor was a man of rare character. He was the third
President of The Church of Jesus Christ of Latter-day Saints. Dur-
ing his lifetime he played a major role in the development of the
Church. He knew the Prophet Joseph Smith, and in fact, was with
him at the moment of his death, he himself having nearly lost his
own life during that tragic episode. Elder Taylor lived through
some of the most trying years in the history of the Church.

It is hoped that through the medium of the following
selections the reader may become better informed respecting the
man and also gain a feeling for him as a rather unique and marvel-
ous individual. The first part of this sketch will treat speci-
fically, John Taylor--the speaker. As one reads the discourses

68George Q. Cannon, address at Salt Lake City, October 9,
1881, JD, XXII, 323.
rendered by President Taylor certain characteristics can be identified in his distinctive manner of delivery. He was known for his outstanding abilities as an orator. In the opinion of the writer of this thesis, some of the reasons for his success as a speaker were: (1) He made the audience respond; he got them involved in what he was saying. (2) He had a sharp sense of humor. This was a surprising and, the writer believes, little known fact that was discovered in this research. President Taylor seemed to be the most humorous of all the speakers in the last thirteen volumes of the Discourses.

The succeeding excerpts identify Brother Taylor as he engaged the audiences in responses, and also exhibited his sense of humor.

... How many saloons have we in Salt Lake City? [President Joseph Smith: Forty-five.] [President Joseph F. Smith.] ... Have we any people engaged in this degrading business that we know of? [President Joseph F. Smith: In Salt Lake City two, who profess to be Latter-day Saints.] They ought to be cut off from the Church. ... And all who are for God and His kingdom say amen. [The audience responded with a loud "Amen.".] We want no trembling in the knees, nor anything of that kind around us. ... 69

... What are these 76 Quorums of Seventies for? Here is one of their Presidents. What are those quorums for, Brother Gates? [Brother Jacob Gates: To preach the Gospel to all the world.] Yes. ... 70

... And when we turn to the ungodly, we sell ourselves to the devil, which we will not permit men to do and maintain the fellowship of the Saints and a standing in the Church and kingdom of God.

69 John Taylor, address at Kaysville, December 9, 1883, JD, XXIV, 354-55. Since all references from the JD in this section pertain to addresses by John Taylor given between 1871 and 1885, only the volume and pages will be given on subsequent references.

70 JD, XXIV, 265.
Now, all who are in favor of this hold up your right hands. [The congregation held up their hands.] Now, Brother Smoot, you see that carried out...

... I am informed by the general Superintendent that we have 29,000 children attending Sunday Schools; and I would not be afraid to say that that is more than attend the Sunday Schools in all the Territories put together, outside of Utah. [A voice from the stand—"And in half the States."] Some one remarks, and in half of the States...

... Shall we sustain the Elders of Isarel, the Presidency and the authorities of the Church of Jesus Christ of Latter-day Saints? Shall we do it, ye Latter-day Saints? [The congregation answered, "Yes!"] All who feel like it, say ["Aye," by the congregation.] Now let us go and carry it out. Amen.

... Yet there was a man, a professed minister in Sanpete County—[addressing President Canute Peterson of Sanpete Stake] Brother Peterson, did you not have a man in your Stake who got up a sensation by publishing far and wide that he had to preach the Gospel in Sanpete with a revolver on his desk, to prevent the "Mormons" from interfering with him—was not that the purport of his statement? [President Peterson: Yes, sir.] Do you know the man? [Ans.: Yes, sir.] Is he there yet? [Ans.: No, sir.] [Laughter.] Others have stated lately that we were in a state of sedition, and that in our different counties there were armed bodies of men prepared to fight the United States. The person that made and published this last statement was, as I understand, also a minister, one of these reverend gentlemen. Do any of you know his name? [A voice: Sheldon Jackson.] I am told it was one, Sheldon Jackson; a reverend gentleman with a big R, a pious man, of course, and therefore what he says must be true. [Laughter.]...

This excerpt is in regard to building a Temple in Logan.

... There is a proposition to the effect that a fifty cent donation be made; if that be done and the people are willing to respond to it, all well and good; and whatever amount is subscribed, I will, as Trustee-in-Trust, add my proportion to it, according to the pro-rata in the figures mentioned. What do you say, do you think you can stand it? [President W.B. Preston, I think we can, we'll try.], Brother Preston says he thinks you can or will be found trying. I do
not know what your donation will amount to, and therefore I will undertake to say now that the Trustee-in-Trust will be good for $5,000, which it is stated will be a fourth of the sum required to finish the work. I would like to know now whether you are willing that I, as Trustee-in-Trust, should help you to the amount of $5,000? All that are willing raise up the right hand. [A forest of hands went up.] I believe that is carried. [Laughter]... 75

President Taylor had just recognized a few dignitaries in the audience.

... [President Cannon: We have also with us Brother Erastus Snow and Brother Jacob Gates.] President Taylor: Oh, yes. We expect them to be everywhere, as we are. We have specially dedicated ourselves to God, as active servants in His vineyard; we have dedicated ourselves to do the will of God, and to assist in carrying out His purposes, and we feel quite happy in the labor. And I should have been very much pleased, and so would Brother Cannon--and I do not know but what he wants me to say something about him being here--[laughter]. [Brother Cannon: Oh, no]. ... 76

This reference concerns a blessing given to Parley P. Pratt by Heber C. Kimball.

... Among other things that Brother Kimball told him was, that where he was going he would find means to relieve himself, and that many of the people would embrace the Gospel, and that it would be the means of introducing the Gospel to England. And furthermore, said he, your wife who is now childless shall have a son. In the course of time she did have a son, and they named him Parley. I do not know but that he may be present; but I was going to say, I knew him before he was born. [Laughter]... 77

... I am reminded of a circumstance that occurred in Missouri, which I will mention to show the kind of feeling that Joseph Smith was possessed of. Some 25 years ago, in Far West, a mob--one of those semi-occasional occurrences--had come against us with evil intent, placing themselves in position to give us battle; and there were not more than about 200 of us in the place. We had one fellow who was taken with a fit of trembling in the knees, and he ordered our people to retreat. As soon as Joseph heard this sound, he exclaimed, "Retreat! where in the name of God shall we retreat to?" He then led us out to the prairie facing the

75 JD, XXIII, 215-16. 76 JD, XXIV, 260. 77 JD, XXIII, 30-1.
mob and placed us in position; and the first thing we knew a flag of truce was seen coming towards us. The person bearing it said that some of their friends were among our people for whose safety they felt anxious. I rather think it was a case in which the wife was in the Church but not the husband, and the mob wished these parties to come out as they, he said, were going to destroy every man, woman and child in the place. But these folks had a little "sand" in them, as the boys say; they sent word back, that if that was the case they would die with their friends. Joseph Smith, our leader, then sent word back by this messenger, said he, "Tell your General to withdraw his troops or I will send them to hell." I thought that was a pretty bold stand to take, as we only numbered about 200 to their 3,500; but they thought we were more numerous than we really were, it may be that our numbers were magnified in their eyes; but they took the hint and left; and we were not sorry. [Laughter]. . . .

... Then what about the payment of those men who are to be employed in Temples? There are three or four men that will have to be provided for, and others will have to take care of themselves, find their own bread and dinner, and think it a privilege to work for God, for the interests of His Kingdom, and to act as saviors upon Mount Zion. Supposing there are forty required to labor in this Temple. Many of you are pretty well off. You have got fat, and have almost kicked, some of you [laughter]. . . .

... I guess we could pick out the forty people thus required right in this house to-day, without any trouble. All you who are in favor of carrying out this idea hold up your right hands. [All hands went up.] I knew there were more than forty right here [laughter]. . . .

This selection has reverence to the doctrine of celestial marriage.

... because if we are here, as I said before, to do the will of our Father who sent us, and He has told us what to do, we will do it, in the name of Israel's God—and all who sanction it say Amen—[the vast congregation responded with a loud "Amen." ]—and those that don't may say what they please. [Laughter.] If God has introduced something for our glory and exaltation, we are not going to have that kicked over by any improper influence, either inside or outside of the Church of the living God. . . .

... For instance, I was driven from Missouri years ago, together with the whole people. We were robbed and pillaged,

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78JD, XXIII, 37. 79JD, XXV, 186-87. 80JD, XXV, 309-10.
and we had to take and throw in what little we had to help each other. Everybody that had a team turned it in to help his brethren away from whom? From their Christian persecutors, that is, so-called Christians. I wish we had another name for them. [Laughter]. . . .

In reference to the laws against so-called polygamy, John Taylor gave these remarks in respect to a visit made to him by a Mr. Pierpont, Attorney General of the United States under President U.S. Grant.

. . . Under these circumstances I had a sister of mine who was keeping house for me when Mr. Pierpont came there to dine with me. I said: "Mr. Pierpont, permit me to introduce you to my sister. It is not lawful for us to have wives here." [Laughter]. . . .

. . . We do not want our children to be instructed by persons whose mission among us is to endeavor to instil into their young hearts enmity to the Gospel of the Son of God as revealed by Him through His servant Joseph Smith. We have men quite as capable to teach as they are, we stand on a platform as elevated as theirs, and a great deal more so. And by and by we expect to be as far ahead of them in science, art and literature, and everything calculated to ennoble and exalt a people and a nation, as we are now ahead of them in regard to religious matters. But as to their religious matters, you may wrap up the whole of them in a thimble and put it in your vest-pocket, and hardly know it was there. [Laughter.] Any ten year-old boy of ours who could not meet any of their ministers on matters of religion, I should consider very ill-informed. . . .

. . . We came out here and we found this country a desert, covered generally with sagebrush, and a few scattered Indians straggling around. We had to commence to build our houses, for there were none here when we came; and since then the wilderness and the solitary places have blossomed as the rose, and the desert has been made glad, as foretold in the Scriptures. We feel that we are kind of half comfortable in these valleys of the mountains, but the devil is not dead yet. [Laughter]. . . .

81JD, XXV, 346. 82JD, XXV, 349. 83JD, XXVI, 97. 84JD, XXV, 347.
On occasion President Taylor had others read to the congregation during part of his sermons.

Elder George Reynolds, at the request of President Taylor, read Christ's "Sermon on the Mount," after which, President Taylor spoke as follows. . . .

. . . [Elder L. John Nuttall then read the following extracts from the official statement of Governor Cumming, which was dated Great Salt Lake City, April 15th, 1858]

. . . [President Taylor then called upon his secretary, Elder L. John Nuttall, to read some extracts from a work published by an ex-United States official in New York City, which were as follows]. . . .

The following are general selections chosen to create a brief biographical sketch of John Taylor--Apostle and Prophet.

. . . When I was quite a boy--I was not a Mormon then, but I had principles of humanity nevertheless--there was an old gentleman, whom I respected, he was a good man, a praying man--he had a wife who did not want to pray, and who interfered with his devotions; she was uneasy and turbulent, and a kind of thorn in his flesh. Under these trials he got along very well, but it used to drive him to the Lord. After a while she died and he married again; this time to a very amiable lady; his wife was so pleasant and agreeable that the change in his circumstances was very great. Being thus comfortably situated he became remiss in some of his religious duties, and commenced by giving way to the temptation of liquor. Seeing the course he was taking I went to him. I felt a little bashful on account of my youth at the time, but because of long friendship and out of respect for his many good qualities, I felt it a duty to bring these delinquencies to his notice; I told him that I had seen him drunk a few days previously, and that it had hurt me very much to see him in such a state, as his course had always been exemplary and he was a man whom I respected very highly. He appreciated my good feelings, saying that he felt disgraced and promised to mend his ways. . . .

. . . I tell you what I used to do when quite a young boy. I made it a practice to go and call upon the Lord; it was before there was any "Mormonism." And many scores times

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85JD, XXIV, 259.  86JD, XXIII, 55, 57.
87JD, XXIII, 218.
have I gone into fields behind the bushes, and also into hay
lofts to call upon God to guide me and keep me from evil and
to lead me in the paths of righteousness. Did I feel happy?
Yes, for I had a portion of the Spirit of God with me. . . .

. . . In connection with this I may allude to an incident
in my personal experience, to show the state of the world reli-
giously some forty or fifty years ago. Not being then ac-
quainted with this Church, a number of us met together for the
purpose of searching the Scriptures; and we found that certain
doctrines were taught by Jesus and the Apostles, which neither
the Methodists, Baptists, Presbyterians, Episcopalians, nor
any of the religious sects taught; and we concluded that if
the Bible was true, the doctrines of modern Christendom were
not true; or if they were true, the Bible was false. Our
investigations were impartially made, and our search for truth
was extended. We examined every religious principle that
came under our notice, and probed the various systems as
taught by the sects, to ascertain if there were any that were
in accordance with the word of God. But we failed to find
any. In addition to our researches and investigations, we
prayed and fasted before God; and the substance of our
prayers was, that if he had a people upon the earth anywhere,
and ministers who were authorized to preach the Gospel, that
he would send us one. This was the condition we were in.
We knew all that the Methodists knew then, and all that they
know now. We knew all that the Presbyterians knew then, and
all that they know now. We knew all that the Episcopalians
knew then, and all that they know now. We knew all that the
Roman Catholics knew then, and all that they know to-day; for
we made ourselves conversant with the doctrines and examined
them thoroughly, as well as the theories of all men who pre-
tended to have knowledge of Gospel light. We prayed earnestly;
and in answer to our prayers, the Lord sent us Elder Parley P.
Pratt. . . .

. . . I have had to flee from blood-thirsty bandits time
and time again. Brother Snow had to do it, and many of you
grey-headed men and women have had to do it. What for? Be-
cause of polygamy? No, there was no such thing then alleged.
What for? Because you had the hardihood, in this land of free-
dom, to worship God according to the dictates of your own
consciences. For this crime you had to leave your homes, and
you were despoiled and robbed and plundered, and had to flee
as exiles into another land. I had to do it, you have had to
do it. You fled from Missouri to Illinois, and then from
Illinois to this land, and why? Why did you leave Illinois
and come here? Did you injure anybody? No. They killed
your Prophets, and I saw them martyred, and was shot most

88JD, XXI, 218. 89JD, XXIII, 30.
unmercifully myself, under the pledge of protection from the Governor, and they thought they had killed me; but I am alive yet by the grace of God [sensation]...  

... When I left Nauvoo, I left a very good house, very well furnished. I left carpets on the floors, stoves in the rooms, crockery were in the cupboards, and I got into my carriage with my family, and left it to seek that protection among the Red Indians, that we could not find among the people who lived in this boasted land of the free and home of the brave, this vaunted asylum of the oppressed. We were protected here among the Indians, and I felt perfectly safe among them. I would as soon go among the Red men to-day who traverse these mountains, as I would anywhere else, and feel myself just as safe.

I speak of these things to show some of the feelings that have been exhibited. Well, says one, didn't you feel angry? Oh, no, not particularly so. I felt it was all right. It was a part of the programme. I needed education and other people needed it, and it was necessary we should be placed in a position that we could have it. We did not feel very unhappy. We felt quite comfortable. What! when you left your homes? Yes. I felt as easy as I ever felt in my life. I felt at least that I should be safe from the hands of blood-thirsty men and mobocrats, and that I should be put in a position that I could protect myself better than I could there, and others felt a good deal the same way. I remember we used to sing a song something like this:

"On the way to California,
In the spring we'll take our journey,
Far above Arkansas fountains,
Pass between the Rocky Mountains."

[Laughter]. ...  

... And to get here we had to make the roads and build the bridges, and when we got here we did not have orchards and vineyards, and beautiful pleasant places ready for us, we had to make them. We had to roll up our sleeves and take our teams and go into the kanyons [sic] and drag down the logs, and saw our boards by hand. I have sawed many a one by hand and George Q. Cannon has assisted me. "What," say some, "do you ministers saw?" Yes, we ministers saw and we work, and I would be ashamed to be dependent upon anybody but myself for a living. I hope that God will ever preserve me from that, and I shall feel grateful to my Heavenly Father if he will always enable me to obtain my own...  

... A certain Bishop wrote to me to know what should be done in the following case: A man had been away from home on
a mission, and during his absence his wife had committed adultery. I replied that the woman would have to be severed from the Church; but requested that the aggrieved husband should call upon me. He did so, bringing with him his delinquent wife and three beautiful little boys—three as beautiful little boys as I ever saw. He also brought with him the villain who had done the damage. But I told him to take him away, I would have no communication with such a contemptible wretch. The husband explained that he wished to talk with me in the presence of his wife, if it was agreeable. He wanted to know what was to be done in the case. I told him I should be under the necessity of confirming the Bishop's decision in the case, . . . Now, said I, I did not make that law. I find it in the word of God. It is not my province to change it. I cannot make any change. I am sorry for these little children. I am sorry for the shame and infamy that has been brought upon them; but I cannot reverse the law of God. I did not commit this crime; I am not responsible for it; I cannot take upon myself, the responsibility of other peoples' acts. Well, it made my heart ache. The husband wept like a child, so did the woman; but I could not help that. . . .

... When I was in Paris, France, about thirty years ago, I had a dream that troubled me very much, in which I saw my first wife—as the deceased here is his first wife—lying sick at the point of death. And it so affected me that I awoke, being troubled in my feelings. I fell asleep again, and again the same scene presented itself to me when I again awoke and experienced the same feelings of sorrow, and after some time slept again, and it was repeated a third time. I knew then that my wife was very sick, lying at the point of death.

I got up and fervently prayed the Lord to spare her life until, at least, I should have another opportunity of meeting her in the flesh. He heard my prayer. I took a note of the circumstance at the time, and learned afterwards that such had been the case exactly as it had been shown to me.

... . . . But, furthermore, President Young, who was governed by the inspiration of the Spirit of God in leading the people forth in the way he did, expected that these railroads that are now coming would come along. Years ago I expected the same thing, because I saw them at work here, and clear away into Mexico. I had it manifested to me, and Brother George Q. Cannon here has heard me speak about the matter. Didn't you Brother Cannon? [Brother Cannon: Yes, sir.] At that time I was very sick. I told President Young of some things that I

93 JD, XIV, 232. 94 JD, XXII, 354.
then believed would take place, among the rest was this rail-
road building. . . .95

It affords me pleasure to have the opportunity of being
with the Saints of this place to-day. I came here to attend
to your Primary meeting of the juveniles; and as I was here,
I thought I would stay over Sunday and talk to the fathers
and mothers a little. And I would state, as is generally
understood by you all, that we do not have our discourses
arranged for us, or marked out particularly. Our ideas are to
present ourselves before the people, and to seek for the in-
fluence of the Spirit of the Lord, that such things may be com-
municated as may be advantageous and interesting to those who
hear. . . .96

... Do you think the Jews to-day would want to publish
things pertaining to Jesus, describing the manner in which he
would come? I should think not. In a conversation I once had
with Baron Rothschild he asked me if I believed in the Christ?
I answered him, 'Yes, God has revealed to us that he is the
true Messiah, and we believe in him.' I further remarked,
'Your Prophets have said, 'They shall look upon him whom they
have pierced, and they shall mourn for him, as one mourneth
for his only son, and shall be in bitterness for him, as one
that is in bitterness for his first-born.' 'And one shall say
unto him, What are these wounds in thy hands? Then he shall
answer, Those with which I was wounded in the house of my
friends.'" Do you think the Jewish Rabbies would refer you
to such scripture as that? Said Mr. Rothschild, "Is that in
our Bible?" "That is in your Bible, sir. . . ."97

... The idea of my going and asking a young lady to be
married to me, when I had already a wife! It was a thing cal-
culated to stir up feelings from the innermost depth of the
human soul. I had always entertained the strictest regard
for chastity. I had never in my life seen the time when I
have known of a man deceiving a woman--and it is often done
in the world, where notwithstanding the crime, the man is
received into society, and the poor woman is looked upon as
a parish and an outcast--I have always looked upon such a
thing as infamous, and upon such a man as a villain, and I
hold to-day the same ideas. Hence, with the feelings I had
entertained, nothing but a knowledge of God, and the revela-
tions of God, and the truth of them, could have induced me
to embrace such a principle as this. We seemed to put off,
as far as we could, what might be termed the evil day. Some
time after these things were made known to us, I was riding

95JD, XXIII, 14-15. 96JD, XXI, 241.
97JD, XVIII, 329.
out of Nauvoo on horseback, and met Joseph Smith coming in, he, too, being on horseback. Some of you who were acquainted with Nauvoo, know where the graveyard was. We met upon the road going on to the hill there. I bowed to Brother Joseph, and having done the same to me he said: "Stop!" and he looked at me very intently. "Look here," said he, "those things that have been spoken of must be fulfilled, and if they are not entered into right away, the keys will be turned." Well, what did I do? Did I feel to stand in the way of this great, eternal principle, and treat lightly the things of God? No. I replied: "Brother Joseph, I will try and carry these things out," and I afterwards did, and I have done it more times than once; but then I have never broken a law of the United States in doing so, and I am at their defiance to prove to the contrary. . . . 98

. . . Said I, when Joseph Smith first made known the revelation concerning plural marriage and of having more wives than one, it made my flesh crawl; but, Mr. President, I received such evidence and testimony pertaining to this matter, scriptural and otherwise, which it was impossible for me as an honest man to resist, and believing it to be right I obeyed it and practised it. . . . 99

. . . We used to understand it to be our duty to go to the ends of the earth and preach the Gospel; and I may say we have traveled hundreds of thousands of miles to accomplish that object. But some of us are getting whiteheaded. As I was saying to one of my wives a little while ago. Your head is getting a little grey, but mine is not (it is white). And it is so with many of the Twelve; they have got past that some time ago. But the Twelve went out, and were always ready to go out, and are to-day if required. And I will say of my brethren who are around me, I do not know of a better set of men in existence, nor could I tell where they can be found. I will bear this testimony concerning my brethren of the Twelve. They are ready to do what God requires of them at any time. . . . 100

. . . I want nothing to do with this world; God knows there is not enough in it to captivate the mind of any intelligent being who is capable of reflecting on the destinies of an immortal soul. Strip us of that, and what have we left? Nothing, simply nothing. I look upon man as the handwork of God and as an immortal being. I look upon the world we live in as having emanated from Him, and man created and placed here by the wisdom, intelligence, power, and

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98JD, XXIV, 231. 99JD, XXIII, 64. 100JD, XX, 45.
generosity of the All Wise, the Great Eternal I am; that was, and is, and is to come... 

... I want knowledge, certainty, intelligence; I want principles that have emanated from God; and I want freedom and liberty as an American citizen, and as a citizen of the kingdom of God, as a man who is capable of breathing free air, and living, and enjoying the gifts of God. These things I want, and these, so help me God, I will have so long as God gives breath [congregation said "Amen"], and no man, no set of men shall deprive me of them... 

... No matter, I am a member of and an elder in the Church of Jesus Christ of Latter-day Saints, and I dare acknowledge it before any power there is under the heavens. I belong to that Church; and I thank God, my Heavenly Father, for the privilege of being associated with these brethren and these sisters who are before and around me; and my feelings are to-day, and ever have been, like one of old, when she said: "This people shall be my people, their God shall be my God; where they live I will live also, where they die there I want to be buried;" and when they rise from and burst the barriers of the tomb and ascend into the presence of Jehovah, I expect to be with them, and to be one with them in time and one in eternity. These are my hopes and my feelings, and I say Hallelujah, Hallelujah, for the Lord God omnipotent reigneth, and He will reign until He has put all His enemies under His feet" [Congregation said "Amen"], and this kingdom will go forth and roll onwards, and woe to the man who attempts to stay the progress of Jehovah. He shall wither like grass before the breath of the Lord of Hosts [Congregation said "Amen"].... 

... I am not strong in body, and cannot talk long; but I feel in my bosom the spirit of God burning like a living fire. I thank my Father for His protecting care and grace over this people; and I feel like exhorting my brethren to live their religion, to keep the commandments of God, and preserve themselves pure. If they do they need ask nothing from these rotten, miserable, stinking wretches with which they are surrounded here at the present time. Preserve yourselves pure, be virtuous, holy, and honorable, and God will bless you and stand by you, and Israel shall be victorious from this time henceforth and forever, in the name of Jesus. Amen.101

This chapter introduced to the reader some selected examples of history from the Journal of Discourses. Some of the contemporary historical trends of the period of 1869 through 1886 were highlighted. Also, a brief biographical sketch of John

101 JD, XIV, 251-53.
Taylor using excerpts from his addresses was compiled. In the opinion of the writer the historical examples that were quoted evidence the unmistakable value of the *Journal of Discourses* as an historical source. The examples that were used represent only a small amount of the abundance of information contained in the *Discourses*. 
Chapter 7

SUMMARY AND CONCLUSIONS

In 1972, Paul C. Richards wrote a masters thesis entitled "A Study of Evidences Related to LDS Church History as Reflected in Volumes I Through XIII of the Journal of Discourses." His study was the inspiration for the development and format of this thesis. Richards had treated only the first half of the Journal of Discourses in his thesis leaving the second half to be re-searched by someone else. This thesis completes an historical index of the entire twenty-six volumes of the Journal of Discourses, and a study in relation to that index. "Richards' thesis" had been the only attempt made to produce a strictly historical index of the Discourses. There is a general index that was compiled by the Brigham Young University Library,² but as stated it is general in nature.

The purpose of this study was to find historical information in the Discourses, index it, and evaluate it in regard to the quantity, and quality of the material and its value. Mainly historical elements were gathered in this study, doctrine was touched upon only in reference to historical data and events.


²Index to Journal of Discourses (Provo, Utah: Brigham Young University Library, 1959).

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This study was limited to Volumes XIV through XXVI of the *Discourses*, which necessitated the reading of the 4,888 pages contained therein. While reading each discourse, all items related to history were selected out, marked and placed on cards along with a designated subject heading and alphabetically organized to form an historical file. This file grew to more than 2,500 entries. Material was filed according to names of events, people, places, and general subject headings. The size of the file is evidence of the goodly amount of historical information contained in the *Discourses*. It would also be possible to break the file down into a number of other usable categories and thus increase its dimensions.

There were thirty-seven speakers in the last half of the *Discourses*, most of whom were sources of some historical information. They delivered a total of 589 addresses. Some of the speakers shared a storehouse of material related to the history of the Church. Their addresses were primarily delivered extemporaneously. For this reason there could be some doubt concerning the accuracy of the facts that were spoken, however, there were other witnesses to many of the events who corroborated the reliability of the other speakers' expressions in their own addresses. The frequent telling of some facts helped to make them remain fresh in the mind of the speaker. Even though there may be some inaccuracies in the Discourses, the record is found to be, in the opinion of this writer, very reliable.

The nineteen people identified as being responsible for recording the last half of the *Discourses* were mostly professionals
in the practice of phonography and held trusted positions in the Church. Those five men who published the work were also men who were highly esteemed. It appears to have been their great desire to have had the truth received by the Latter-day Saints through the medium of the Discourses.

We take great pleasure in presenting to the Church of Jesus Christ of Latter-day Saints the Seventeenth Volume of the JOURNAL OF DISCOURSES of President Brigham Young, his Counselors and the Twelve Apostles. In doing so we feel confident that the work will be received by the Saints with much satisfaction. It is replete with good teachings and wise counsels, and it may be read with profit by all lovers of truth.

THE PUBLISHER.\(^3\)

By and large there is substantial evidence that the Discourses were reported and published accurately and that the speakers delivered reliable, oftimes precise historical information in their addresses.

The Discourses are found to contain a valuable quantity of reminiscent historical material as well as contemporary facts and feelings of the period from 1869 through 1886. The contemporary aspect of the work stands as a most candid and treasured primary source for an insight and understanding of those eventful days.

Emphasis was placed on some of the current developments and events of that time. Such subjects as Cooperation, Fashions, the Gathering, Home Industry, the Order of Enoch, the death and accomplishments of Brigham Young, Missionary Work, Succession in

the Presidency, Anti-Polygamy Laws, Persecution, and Temple Building were stressed by the speakers.

Another profitable insight gained through the study of the Discourses was found in the material the speakers gave about themselves. Besides the short biographical sketch about John Taylor in this study, it is reasonable to suppose that a revealing sketch could be compiled on nearly all the speakers from their Discourses.

This thesis has substantiated the value of the last thirteen volumes of the Journal of Discourses as an historical source, through the study and preparation of an index compiled by the writer identifying all references related to the history of The Church of Jesus Christ of Latter-day Saints.

The major contribution that was created through this study was the historical file. Combined with the file assembled by Paul C. Richards, the entire Journal of Discourses has been indexed historically. It would be the writer's desire to have the combined indexes published. Some of the staff at the Brigham Young University have encouraged the writer to make the index available for general use. Hopefully the Brigham Young University will offer some assistance in making the published historical file a reality.
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A STUDY OF HISTORICAL EVIDENCES RELATED TO THE LDS
CHURCH AS REFLECTED IN VOLUMES XIV THROUGH XXVI
OF THE JOURNAL OF DISCOURSES

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ABSTRACT

The material in this study is a follow-up of a thesis done by Paul C. Richards entitled, "A Study of Evidences Related to LDS Church History as Reflected in Volumes I through XIII of the Journal of Discourses." That same basic format has been employed in treating the last thirteen volumes of the Discourses.

The Discourses contains addresses delivered by the General Authorities of the LDS Church and others from 1854 to 1886. Until Richards did his thesis, no one had compiled an index on those volumes that dealt exclusively with history related to the LDS Church. This study completes the historical index.

From the historical index a study was made to discover the quantity and quality of historical information contained in the Discourses. The volumes were found to contain a great deal of valuable reminiscent and contemporary historical information. In general, the historical references were recognized to be accurate. The Discourses was found to offer significant insights into better understanding of the people and events in the history of the Church.

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