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place their heads under, but when night comes their only refuge is old buildings, hovels, and corners of streets forsaken by the police, and there they must spend the night. Why not take such characters and bring them out to this country, or take them to California, Oregon, or to the plains of Illinois, Wisconsin, &c., and make a town, settle up the country and make these poor, miserable creatures better off? You would prove yourselves worthy of existence on the earth if you would. But no, "we will gamble." Now gamblers, stop your gambling here and go to work; that is my advice. "Well but," say some, "we are not going to be instructed by Brigham Young." Who cares for that? If you will not receive my instructions, instruct yourselves. I want you to see, in and of yourselves, that your life is a poor miserable life of waste, a disgrace to the human family. Go to work, improve the country, build towns and cities, set out shade trees, build school houses and meeting houses and worship what you please, we do not care what. Be civil, honest in your deal, be upright, do not take that which belongs to your neighbor; and Miners do not go to law, and Lawyers go to work. If you have difficulties that you cannot settle among yourselves have recourse to arbitration. Select your men, three, five, seven, nine, eleven, thirteen or what number you please, men without prejudice for this or that side, place them in possession of the facts in the case; and when they say "Mr. James Munroe, you do so much;" or "Mr. John Jones, you do so and so, this is our decision," abide by it. This course will cost you nothing, you go about your business, the country is quiet, and the community is not running after these infernal courts. Excuse me for the expression; but the whole nation think we must have courts, and the courts adjudicate; and some courts take the liberty of legislating as well as adjudicating, when, the fact is, if all difficulties now taken into courts were submitted to men's honor, honesty, brains and hearts they could be adjudicated without the least trouble in the world. What would we do with our judges in such a state of society? Let them go to farming, get a factory or go into business and improve the country.

I cannot say that this counsel is especially for the Latter-day Saints. Why? For this simple reason:—you take out of these mountains the whole of the community except the Latter-day Saints, and I might include a good many who do not belong to the Church, and we would not have a lawsuit in our midst from one year's end to another for five hundred miles square. And if the counsel I have just given be adopted we shall have the most stable mining districts through our settlements that have ever been found in the western country. You will never see the excitement that you have seen in other mining localities. Of course there may be some who will crawl up into the mountains, build up little towns, and have their games and a little rowdyism, but not much; you will see a steadfast community.

We say to the Latter-day Saints, work for these capitalists, and work honestly and faithfully, and they will pay you faithfully. I am acquainted with a good many of them, and as far as I know them, I do not know but every one is an honorable man. They are capitalists, they want to make money, and they want to make it honestly and according to the principles of honest dealing. If they have means and are determined to risk it in opening mines, you work for them by the day. Haul their ores, build their furnaces and take your pay for it, and enter your lands, build houses, improve your farms, buy your stock, and make yourselves better off; but no lawing in the case. I have had an experience in this. I never lawed it much in my life; but from my youth my study has been to avoid law, and to take a course that no man could get the advantage of me.

The esteem in which I hold law prompts me to keep out of it. You recollect the story of the lawyer and the two farmers. The farmers had quarreled about a cow, and they went to law, and the result was the farmers held the cow and the lawyer milked her. I never see law going on much without the lawyer getting the milk and the cream, while those who go to law hold the cow for him to milk. I know you think my esteem is not very high for lawyers. I will say it is not for their evil practices; but as men and gentlemen I have known many who never dabbled in

dishonesty. I have marveled many times at the oath that is required of a lawyer with regard to his client; it gives him license to make white black, and black white. If I were to fix up an oath for a lawyer to take when he entered upon business, I would make him swear to tell the truth, and to show the right of the case, for or against, every time, that is what I would do. But they are licensed from the very oath they take to justify their client let him be ever so wrong; this, however, does not compel them to be dishonest. Now, I do beseech you, I pray you, for your own sakes, you capitalists, to have no law. I have heard it said that a mine is good for nothing until there has been two or three lawsuits over it; but I say that will make your claims no better whatever.

I will say still further with regard to our rich country here: Suppose there was no railroad across this continent, could you do anything with these mines? Not the least in the world. All this galena would not bear transportation were it not for that; and take the mines from first to last, there is not enough silver and gold in the galena ore to pay for shipping were it not for the railroad. And then, were it not for this little railroad from Ogden to this city these Cottonwood mines would not pay, for you could not cart the ore. Well, they want a little more help, and we want to build them a railroad direct to Cottonwood, so that they can make money. We want them to do it and to do it on business principles so that they can keep it, and when you get it, make good use of it and we will help you. There is enough for all. We do not want any quarreling or contention; and I believe that, if dishonest capitalists were to come here, and commence a dishonest course with our citizens in hiring them; there are men of honor sufficient to say "you had better get out of this place; we are an honest and industrious community, and we wish to deal on honest principles and make this community substantial. We will furnish you with all your supplies that we can produce here, and take our pay for it; you take your capital and add to it, and then when you leave you will feel well about us and yourselves."

I do not want you to think that I have ever counseled this. Do it, in and of yourselves, for you know, it would be ridiculous, in the eyes of some to take counsel of Brigham Young; it would be preposterous to suppose that he can give good counsel. I leave it, however, to every man or woman to decide whether or not it is good counsel. There has been but little of this contention and lawing here, and I do hope and pray there will be less; it only creates bad feelings and distress, in any society in the world.

We are here as a human family. Bless your hearts, there is not one of us but what is a son or daughter of Adam and Eve, not any but what are just as much brothers and sisters as we should be if born of the same parents, right in the same family, with only ten children in the family. It is the same blood precisely. I do not care where we come from, we are all of this family, and the blood has not been changed. It is true that a curse came upon certain portions of the human family,—those who turned away from the holy commandments of the Lord our God. What did they do? In ancient days Old Israel was the chosen people in whom the Lord delighted, and whom He blessed and did so much for. Yet they transgressed every law that He gave them, changed every ordinance that He delivered to them, broke every covenant made with the fathers, and turned away entirely from his Holy commandments, and the Lord cursed them. Cain was cursed for this, with this black skin that there is so much said about. Do you think that we could make laws to change the color of the skin of Cain's descendants? If we can, we can change the leopard's spots; but we can not do this, neither can we change their blood.

There is a curse on these aborigines of our country who roam the plains, and are so wild that you cannot tame them. They are of the House of Israel; they once had the gospel delivered to them, they had the oracles of truth; Jesus came and administered to them after His resurrection, and they received and delighted in the gospel until the fourth generation, when they turned away and became so wicked that God cursed them with this dark and benighted and loathsome condition; and they want to sit on the ground in the dirt, and to live by hunting, and they cannot be civilized. And right upon this, I will say to our government if they could hear me, "You need never fight the Indians, but if you want to get rid of them try to civilize them." How many were here when we came? At the Warm Springs, at this little grove where they would pitch their tents, we found perhaps three hundred Indians; but I do not suppose that there are three of that band left alive now. There was another band a little south, another north, another further east; but I do not suppose there is one in ten, perhaps not one in a hundred now alive of those who were here when we came. Did we kill them? No, we fed them. They would say, "we want just as fine flour as you have." To Walker, the Chief, whom all California and New Mexico dreaded, I said "It will just as sure kill you as the world if you live as we live." Said he "I want as good as Brigham, I want to eat as he does." Said I, "Eat then, but it will kill you." I told the same to Arapeen, Walker's brother; but they must eat and drink as the whites did,

and I do not suppose that one in a hundred of those bands are alive. We brought their children into our families, and nursed and did everything for them it was possible to do for human beings, but die they would. Do not fight them, but treat them kindly. There will then be no stain on the Government, and it will get rid of them much quicker than by fighting them. They have got to be civilized, and there will be a remnant of them saved. I have said enough on this subject.

I want to say a little now with regard to tithing. Some of this people think they pay their tithing. I expect they do; but I can make the same comparison that Jesus did when in Jerusalem. Here came the Scribes, Pharisees, Sadducees, &c., and put their substance in the Lord's storehouse; and there came along a poor widow with nothing, to all appearance. She had not clothing to make her comfortable, but she had two mites, which she had saved probably by her labor, and she placed them in the store house of the Lord. Jesus lifted Himself up and seeing what they were doing said "Of a truth I say unto you that this poor widow hath cast in more than they all; for all these have of their abundance cast in unto the offerings of God; but she of her penury hath cast in all her living that she had." Now, there are a few of just this same kind of characters here who do pay their tithing. But do we rich men pay ours? Not by considerable. I can inform the elders of Israel and everybody else that since we have been raising grain in these valleys the deposits paid in on tithing have not amounted to one hundredth part of all that has been raised, whereas one-tenth was due the storehouse of the Lord. You may say "Brother Brigham, have you paid in yours?" No, I have not. There is a number of the brethren who have paid in considerable, but I expect I have paid more tithing than any other man in this church. I expect I have done more for the poor than any other man in the church; yet I have hardly commenced to pay my tithing. How is it with you? I know how it is. There is a few poor who pay their tithing, and who are pretty strict; but take the masses of the people, and they have not paid one twentieth of their tithing. Do you believe it? I know it. If I were to reason over this, and attempt to show the Latter-day Saints the inconsistency of their course in the matter, I would plant my feet on this ground: We are not our own, we are bought with a price, we are the Lord's; our time, our talents, our gold and silver, our wheat and fine flour, our wine and our oil, our cattle and all there is on this earth that we have in our possession is the Lord's and He requires one-tenth of this for the building up of His kingdom. Whether we have much or little one-tenth should be paid in for tithing. What for? I can tell you what for in a hundred instances, but I will only tell you just a few, and will commence with the poor. You count me out fifty, a hundred, five hundred or a thousand of the poorest men and women you can find in this community; with the means that I have in my possession, I will take these ten, fifty, hundred, five hundred or a thousand people, and put them to labor; but only enough to benefit their health and to make their food and sleep sweet unto them, and in ten years I will make that community wealthy. In ten years I will put six, a hundred or a thousand individuals, whom we have to support now by donations, in a position not only to support themselves, but they shall be wealthy, shall ride in their carriages, have fine houses to live in, orchards to go to, flocks and herds and everything to make them comfortable. But it is not every man that can do this. The Bishops cannot do it; not that I would speak lightly of the wisdom of our Bishops, but we have hardly a bishop in the Church who knows A with regard to the duties of his office. Still we have good men, but our hearts are somewhere else, and we are not studying the kingdom, the welfare of the human family, nor what our office calls upon us to perform. We do not seek after the poor and have every man and woman put to usury. This ought to be, for our time is the Lord's. All we want is to direct this time and use it profitably. There is abundance of labor before us. We have the earth to subdue, and to make it like the Garden of Eden. Do you believe it? I know it. But how do we live? Very much like the rest of the world. We are ready to run over all creation. Just as I have said to some of the brethren, and to some that I have known in the world: they get their eye on a dime; they see it roll away and they go after it. By and by they stub their toe against an eagle; soon they come to another one, a double one or a slug, and they will stub their toe against it, and down they go; but they are up again, for their eye is on that dime, and, in their eagerness to obtain it, they stumble over the eagles they might pick up if they had wisdom to do it. Is this so? O yes, they who have eyes to see can see. Take things calm and easy, pick up everything, let nothing go to waste.

You, sisters, know I have sometimes told you what my office is. Does it make you ashamed of me when you hear some of the brethren say "Well I do not believe that Brother Brigham has any thing to do with my farm or household matters, or with temporal things; I do not think the First Presidency has any thing to do with my temporal affairs." O yes, we have; and to come right down to the point it is my privilege, if I were capable, to teach every

women in this church and kingdom how to keep house, and how to sweep house, cook meat, wash dishes, make bread without any waste, &c. I may go to a house and what do I see? Perhaps the bottom or top of the bread is burned to a coal. Why did you not do different? "O, these are accidents." Yes, because we never think of the business on our hands. Mother gets up and it is: "O, Sally, where is the dishcloth, I want it in a minute?" "Susan, where in the world have you put that broom?" or, "where is the iron holder?" and Susan knows nothing about either dishcloth or broom, and says "we have no iron holder except some waste paper." If I had nothing but a piece of an old newspaper folded for a holder I would have it where I could put my hand on it in a moment, in the dark if I wanted it. And so with the dishcloth, the broom, the chairs, tables, sofas, and everything about the house, so that if you had to get up in the night you could lay your hand on whatever you wanted instantly. Have a place for everything and everything in its place.

If I only had time I would teach you how to knit stockings, for there are very few women now-a-days who know how many stitches to set on to knit stockings for their husbands or for themselves; or what size yarn or needles they require; and when their stockings are finished they are like some of these knitted by machinery,—a leg six inches long while the foot is a foot or a foot and a half long; or the leg only big enough for a boy ten years old while the foot is big enough for any miner in the country. You know this is extravagant, but it is a fact that the art of knitting stockings is not near so generally understood among the ladies as it should be. I could tell you how it should be done had I time and knew how myself.

I will ask the whole human family is there any harm in teaching people how to be mechanics and artists, and what their life is for? Is there any harm in teaching them the laws of life and how to live, so that when they go down to the grave they can say "There is my life, and it has been one of honor; look at it and do as much better than I have as God will give you ability to do. This is the duty of the human family, instead of wasting their lives and the lives of their fellow beings, and the precious time God has given us to improve our minds and bodies by observing the laws of life, so that the longevity of the human family may begin to return. By and by, according to the Scriptures, the days of a man shall be like the days of a tree. But in those days people will not eat and drink as they do now; if they do their days will not be like the days of a tree, unless it be a very short-lived tree. This is our business.

Then pay your tithing, just because you like to, not unless you want to. They say we cut people off the church for not paying tithing; we never have yet, but they ought to be. God does not fellowship them. The law of tithing is an eternal law. The Lord Almighty never had His Kingdom on the earth without the law of tithing being in the midst of His people, and He never will. It is an eternal law that God has instituted for the benefit of the human family, for their salvation and exaltation. This law is in the priesthood, but we do not want any to observe it unless they are willing to do so. If I ask my brethren "are you willing to pay tithing?" Many of them would say, "Yes, we are not only willing to pay tithing but all that we have, for we are the Lord's, and all that He has given us is His." That would be the reply of thousands here to-day. If the law of the land would permit us we would show whether we are willing to deed our property to the Kingdom of God or not. Mine has been deeded; and now I will tell you that the insurance company that I have taken stock in, is up yonder, and the Lord of Hosts is President of that company. I do not want to insure my life in any other; and if we want to insure property, let us insure each others' and our own. I say my brethren and sisters, that if we had the privilege, we would show to the world whether we would deed everything to the Kingdom of God or not. But can we do it here? The Government has passed a law to the effect:

That it shall not be lawful for any corporation or association for religious or charitable purposes to acquire or hold real estate in any Territory of the United States during the existence of the territorial government of a greater value than fifty thousand dollars; and all real estate acquired or held by any such corporation or association contrary to the provisions of this act shall be forfeited and escheat to the United States: *Provided*, that existing vested rights in real estate shall not be impaired by the provisions of this section.

That is how the Government binds us up. Never mind, we can build temples, pay our tithing and our free will offerings; we can raise our bread, hire our school teachers and teach our children without help. We came here stripped of everything, and men in high places sat and laughed at us, and said we should perish; but we have not perished. Many of them have gone down to their graves and their spirits have gone into the spirit world, where they will not have the comforting influences of the angels of God as the Saints will. Hades, the grave and the world of spirits are called hell in the original language. Now I don't expect them