

from others, the elements of happiness.

In fact, the inspirations of the organizer of the "Mormon" Church, forced upon him the conviction that it was the practice of this defensive, peace policy, which came down the ages, through patriarchs and prophets, that would preserve his people from the curse of blood-guiltiness, and fit them to be the instruments of Divine power in regenerating the world. The advantages of living this principle may be epitomized as follows: There will be no blood-guiltiness to atone; man selects the purest specimens of manhood for sacrifice; peace leaves them at home to develop progress and give stability to the state.

We will look for practical results of this policy in the history of this peculiar people. In Missouri they were robbed of their property; their houses were burned, their women were subjected to licentious abuse, their leaders were imprisoned, and, finally, in the inclemency of winter, the people were driven from the State, under circumstances of extreme barbarity. The record of these fiery trials shows but one instance of their attacking their enemies, and that was for the purpose of releasing some of their Elders from the hands of an infuriated mob. Some blood was shed on both sides. In a state of extreme destitution they found shelter in the State of Illinois.

With a wonderful power of recuperation, begotten of a union of effort, and a sublime faith in their God, in six short years there arose from the ashes of the Missouri persecutions, the beautiful city of Nauvoo, containing about 15,000 people, and a magnificent temple, in which to administer the higher ordinances of their religion. Again, with plundering, public prejudice was worked up against this people on account of religious differences. Again were they driven from their homes in the cold and storms of a northern winter. Only the sick and extremely indigent were left, with the view of sending teams, at a more favorable season of the year, to remove them to the camp of their people. It was hoped that, with the departure of the body of the people and their leaders, the mob would manifest some mercy towards this shattered remnant. But nothing seems more cruel than the spirit of religious intolerance. In the September, following the exodus, the mob came against them in force. It was filling the cup of

misery to overflowing. This remnant, broken but not conquered, were driven to desperation. They made a supreme effort to defend themselves. Blood was shed on both sides, and they were driven to the west side of the Mississippi River. Unsheltered and starving, disease made sad havoc in their numbers. The effort to defend themselves was human. To have smothered their natural promptings would have been a sublime sacrifice to the spirit and genius of their religion. This is the only circumstance, of this memorable persecution and exodus, that could possibly be construed into a breach of the defensive peace policy of this people. Time will force the admiration of mankind, for a people with the stern will, with the confidence in themselves and in their God, which enabled them to plunge a thousand miles into a desert, there to force from a barren soil, by almost superhuman efforts, the needed bread to keep them from perishing; to contend with myriads of destructive insects, even for that morsel, while eking out an existence with rawhide and wild roots.

It would seem that the great American people might have permitted them to work out their destiny in the desert, unmolested. After the organization of a Territorial government, with few exceptions, corrupt men were sent by the general government, to administer law in Utah. These men often led the country and the government into error with regard to the condition of the people. As a result, ten years after the Pioneers entered Great Salt Lake Valley, an army was on the march across the plains, destined to regulate the "Mormons."

Humiliation of the government followed this ill-advised move. The "Mormons" were compelled to adopt measures for self-defense, that the government might learn of the terrible wrong it was about to inflict. Their battalions occupied the mountain defiles, under strict orders to shed no blood unless obliged to do so in self-defense. In accordance with these orders, means were found to check the advance of the army until the government could retrieve its error. Attacked by an enemy, whose base of supplies was a thousand miles in the rear, with no better means of transportation than wagons, history furnishes no other example of a people using such special efforts to save their enemies as well as themselves.

Thus we find the defensive policy

of this people proven by the facts of their history. Are they accused of cowardice? To face what they have repeatedly done, with the supreme faith that God would bring deliverance and enlargement, requires a high order of courage. The calmness with which they have faced persecution for nearly two generations, is not the fruit of fanaticism.

In a revelation given to the Prophet Joseph, at Kirtland, Ohio, in the fifth year of the existence of the Church, are embodied the principles on which this people base their defensive policy. They are assured that should they lay down their lives for Christ's sake, they should find them again, even lives eternal. That a similar idea is embodied in most religions which exercise much influence on mankind, rather adds to than diminishes the force of this Divine assurance. They are exhorted to abide in the covenant, "Even unto death that they might be found worthy." That this covenant which they were to abide in unto death, was a covenant of peace is evident, from what follows: "Renounce war and proclaim peace."

The practice of this peace policy is already drawing a broad line of distinction between the Latter-day Saints and their enemies. The eternal law of compensation will, sooner or later mete out to nations and individuals, the measure they have meted out to others. The aggressive and violent must go to the wall.

The following embodiment of this ancient law has been exhumed from the debris of centuries, by revelation to the modern Prophet. While it exhibits the genius of peace and good will, it is a sure guide to the oppressed, to a certain and complete triumph over their enemies:

"Now I speak unto you concerning your families; if men will smite you, or your families, once, and ye bear it patiently and revile not against them, neither seek revenge, ye shall be rewarded;

"But if ye bear it not patiently, it shall be accounted unto you as being meted out a just measure unto you.

"And again, if your enemy shall smite you the second time, and you revile not against your enemy, and bear it patiently, your reward shall be an hundred-fold.

"And again, if he shall smite you the third time, and ye bear it patiently, your reward shall be doubled unto you four-fold.

"And these three testimonies shall stand against your enemy if he repent not, and shall not be blotting out.

"And now, verily I say unto you,