Remarks By President Brigham Young,

   Tabernacle, Nov. 2nd,   1856.

                                                         Reported by Geo. D. Watt.

Br. Kimball,in his remarks, <has> toutched upon an idea that had not previously entered <never come into> my mind, <before> that is, that some of the people <should be> were dissatisfied with me and my counselors, on account of the lateness of this season's immigration.  I do not know but what such <this> may be the case, as I am aware that those persons now on the plains have a great many freinds and relati<ons>ves here; (voice from president Kimball "I heard it with my ears") <It> but it never came into my mind that I was in the least degree censurable for any person's being now upon the plains.  Why?  Because there <was> is not the least shadow of <occasion> reason for casting such censure upon me.  I am about as <clear and as> free from what is called jealousy, as <of> any man that lives; I am <never> not jealous of any body, though I know what the <principle> feeling is, but it never troubled me <hardly ever in my life, and> much, even in my younger days.  Neither am I suspicious of my brethren, therefore I was not suspecting any <thing of> censure of the kind just named.  <and I will tell you my reasons.  Here are our Epistles that go out twice a year, the>

Aside from entire want of foundation, and, aside from my freedom from jealousy and suspicion, there are other reasons why I could not be expected to have indulged in the suspicion of such a charge.  Our general epistles usually go from here twice a year, and the Emigration, the Gathering of the people, is dictated in those Epistles, with a considerable <of a> degree of minute detail; I also advance <Also I talk a great deal which is written here> many ideas on the same subject, from time to time, which are written and <and> published; and I write a great many letters on this subject, and many of them are published.

There is not a person, who knows anything about the <Council> counsel of the First Presedency conserning the immigration, but what knows that we have recommend <the the emagration> it to start in season.  True, we <We> have not expressly, and with a penalty,        forbidden the immigration to start late, <with any particular penalty on injunction, but hereafter I am going to lay an injunction and place a penalty, to be suffered by any Elder or Elders who will start the immigrationcross the plains after a given

time; and the penelty shall be that they shall be severed from the Church, for I will not have <it> such late starts.

You know my life; there is not a <man, or> person in this Church and kingdom but what must accknowlege that Gold and silver, houses, and lands, etc., does multiply in my hands.  There is not an individual but what must accknowlege that I am as good a finanseer as they ever knew, in all things that I put my hands to.  This is well known by the people, and they consider me a frugal saving man, <and> therefore there is no ground or room for their suspecting that my mismanagement caused <jealousy and suspicion in me that the would supose I had mismanaged causing> the present sufferings on the plains.  I <thought Bro.> presume that br. Kimball never would have thought of such an idea <it if he> had he not have heard it.

<Now> Say that we <will> start a company from the Missouri river as late as <on> the first of June, and <we will give> allow them three mounths in which to perform the journy, <and> then they have <we have> time to travel moderately and one mounth of good weather <to give them for leeway> <after their arrival here> for lee way in which to finish the journey,provided they do not complete it in three months; <and to jorney moderate for> then they may be <90> ninety days or more in coming a thousand miles, which a child of four years old could walk in that time.  They may stop and feed their teems, and <then> after they <get in here> arrive they will have the <mounth of September yet ahead for them> Autumn in which to look round and repare for winter.  This <Here> is my policy, and then during the first half of the journey the cattle can get what is called <perari> prairie grass <which> while it is at its best, for it is easily killed <with the> by frost, <it is as easy killed with frost as a potato top,> and cattle must <actually> have the <benefit> <advantage of it> upon it before it is too dry or frost bitten. <while it is in its bloom, and> the mounth of June is the best mounth for that grass, and this all <I have> know<n for many years> who are acquainted with the western prairies.  Then they come to the mountian grass <at> in the latter part of their journey, which, <will> though probably <be dried up> dry by the time they get to it, <but it> is filled with nutrition, nearly as much so as <any> grain, <in any countery> and will fatten cattle.

They can come along moderately, <they> take their time and <are in> arrive here <by> in August.  They should be here in that mounth, What for? to help us harvest our late wheate, corn and potatoes; <and> to help get up wood, <and help> put up <our> fences and prepare for winter.  This plan also puts into the possession of new comers time and ability to secure to themselves their winter's provisions.  Do<nt> you not see <this> that such is the <case> result?  <This is just as> I have known <it> this all the time.  I have always said, send the companies accross the plains early.  Companies have suffered <disstruction> loss upon <disstruction> loss of <their> lives and property, but never by the <disstruction> dictation of the First Presedency.  Do<nt> not you readily understand that if the <see if the first Presedency> immigration had been here a few mounths ago, on by the first of September, that they would have had opportunity to <have> reste<d>, and then to secure <secure themselves rest, and got their> wheat, <and> lay<d> up a few potatoes, <and get> to get up <their> wood and lay<d> in the staple necessaries for winter?

But our Elders abroad say, by their conduct all the time, that we here in the mountians do not understand what is wanted in the East, as well as they do.  They do not pro<nounce>claim it in so many words, but their <lives prove it>; conduct does, and "by their fruits ye shall know them."  Their <do say> actions assert <allege> that they know more than we do, but I say that they do not.  If they had sent our immagration in the season that they should have done you and I could have kept our teems at home; we could have fenced <u> our five <acres> <lots>, and ten acre lots; we could have put in our fall wheat; <put up our> could have got up wood for ourselves and for the poor that cannot help themselves; and thus we might have been providing for ourselves and making ourselves comfortable; whereas now your hands and mine are tied.

This people are this day deprived of thousands of acres of wheat that would have been sowed by this time, had it not been for the miss<rule> conducte<d> of our immigration affairs this year; and we would have had an early harvest, but now we may have to live on roots, and weeds again before we get the wheat.  I look at this matter as plainly as I do <on> upon your faces.  I have a philosophical forecast, and I do know the results of men's work; I know what <it> the conduct of this people will produce <five years from now> in their future life.  If I have not this power naturaly, God has surely <put it there> given it to me.

Well, what shall be done?  Why, we must <grin and> bear it. The Elders East fancy that they know more about what is wanted here than we <you> do, and <you> we have to bear it.  Let me have had the dictation of the emigration from Liverpool, and I could have brought many mmore persons <men> here, and <it not> at a cost of not more than <one dollar where it has now cost then this year> from three to five dollars of what it has now cost, provided I could have dictated matters at every point.  That is not  boasting; I only want to tell you that I know more than <you> they know.  But what <What> have we to do now>  <Why> We have to be compasionate, we have to be merciful to our bretheren. <I beleive I will tell it, it will have to come out.  Here is Bro Spender an aged man, Bro.>

Here is br. Franklin D. Richards who has but little knowledge of business, <and> except what he has <he has got> learned in the Church; he came into the Church when a boy, and all the public business he has been in is the little he has done while in Liverpool, England; and here is br. Daniel Spencer, br. Richards first counselor and a man of age and experience and I do not know that I will attach blame to <any> either of them.  <Bro. Spencer is a man of age and experience> But if <they> while at the Missouri River they had received a hint from any person on this earth, or if evern a bird had chirpt it in the<ir> ears of <brs. Richards and Spencer, <these brethren> they would have known better than to rush men, women and children on to the <perairie> prairie in the autumn mounths, on the 3d of Setember, to travel over a thousand miles.  I <say> repeat that if a bird had chirpt <the> the inconsistancy of such a course in their ears, they would <have stopt and> have thought <one moment> and considered for one moment, and <they> would have stopt those men, women and childeren there until another year.

If any man, or woman, complains of me or of my <bretheren> counselors, in regard to the lateness of some of this season's immigration, let the curse of God be on them and blast their substance with milldew and disstruction, until their names are forgotten <they vanish> from <the face of> the earth.  I never thought of my being accused of advising of having any thing to do with so late a start. <such a thing, and> The people must know that I know how to handle money and means, and I never suposed that anybody had a doubt of it.  <Do you not see that> It will cost this people more <than twenty thousand> <20,000 dollars) to bring in <that people, it will cost this community more to bring them in, than it would to bring them here> those companies from the plains, than it would to have seasonably brought them from the <other side of the ocean> outfitting point on the Missouri river.  I do not beleive that the biggest fool in the community could entertain <such a> the thought that all this loss of life, time and means was through the missmanagement of the First Presedency.

I know how to dictate afairs; and no man need<ed> to have walked in darkness touching his duty with regard to the foreign immigration.  You can read <your> their duty in <my> our Epistles, <and> letters and sermons; and what is the purport of those documents on this point?  That we are <here> new <comers> settlers in a wild and uninhabited countery, and are thrown upon our own recourses; <and> that we <want> need all our teems and means to prepare for those persons who are coming, instead of crippling us by taking from us our bread, men and teems and going out to meet them.  and if the present system <and if it> continues, <to go on so> this people will be found like the kilkenny cats, which eat up <Calts, and they used up> each other, <up all but their> <to the> clear to their tails, <which> and they were left jumping at each other; such operations will <commercially> <it will> use us up financially.

Last year my back <acked>, and <my> head ached, and I <was> have been about half mad <for a year> ever since, and that too righteously, because of <at> the reckless squandering of means and leaving me to foot the bills, Last <This> year, without asking <of> me a word of counsel, <there was not> without a word's being spoken to me about the matter, <it> there <is> was over sixty thousand dollars of indebtedness incurred for me to pay.  What for?  To fetch a few emmigrants here, when I could have brought the whole <pile> of them with one quarter of the means.

What is the <difficulty?> cause of our immigration's being so late this season?  The ignorance and mismanagement of some <persons> who had to do with it, and still, perhaps, they did the best they knew how.  Why?  <One trouble is found> Why right in the Quorum of the Twelve.  <one is found> bro. John Taylor <had> put his foot on the idea of people's <people's> coming to this place by handcarts; I suppose that he operated <he did everything he could> against it in secret, and I understood that <and went and> he washed his hands <of that operation> in testimony of his innocence of their blood.  And here <is> are brothers N. H. Felt and A. Robins, I supose that they did the same.

<Now is that> Are those peoplein the frost and snow by my doings?  No, my skirts are clear of their blood, God knows; but their skirts are stained with their blood.  I have been told by the brethren that those companies were <held> hindered for some six weeks, through the operations of br John Taylor, when they ought to have been traveling, while men in the Quorum of the Twelve Apostles were in altercation with each other.  John Taylor, being the oldest man, <of the Twelve> sayd, "You must do as I would do."  He <wanted> preferred to have people to perish, rather tan to have his word fail.  <But> If a bird had chirpt <it> in Bro. Franklin's ears in Florence, and the bretheren there had held a council, he would have stopt the<m> rear companies there, and we would have been putting in our wheat, etc., instead of going onto the plains and spending weeks and months to succor our brethren. <doing what we have now to do> I make these remarks, because <I ask no odds of any of you.> they are true, <and>

<And now> As to <the situation of> the companies now out, we must <are as they are> bring them in; and <in> another year we will send <a hundered> men to the Missouri river <that> who <knows beans> understand the right management of affairs, and will send them <down> in the <quickest> speediest conveyances, <from here> so that they <will> may not get the 'big-head' before they arrive there, and then they may be able to do as we tell them.

The censure <It> is pretty hard, but it must rest where it belongs.  Can peole come accross the plains with handcarts? Ask brs. Edmund Ellsworth, Daniel D. MacArthur and <Bro.> William Bunker <and those who came with them with hand carts and the Sisters> who led the three hand-cart companies that have already arrived; <I should suppose that> and the brethren and sisters in those companies state that they crossed quicker and easier than the wagon companies. But br. Taylor designed to have them caught in the snow, that his word might be fulfilled.  And <brother> brs. Franklin, <and> Spencer G.D. Grant and others <turned round and> said, "damn you, but> "we will go." in accordance with the counsel of the First presidency.  <It was bite dog, bite bear, Their conduct> And let us see who will come out right. <be the biggest man in this bigg puddle. They did not say so, but they acted it out>  Those who counseled the companies to come on have nearly all gone back to their assistance, after staying at home but about two days, after their return from a long mission, thus manifesting their faith by their works.

I cannot help what is out of my reach, but I am on hand to send more teems, and to send and send, until if it is necessary we are perfectly stopt in every kind of business.  Br<o>. Heber says that he will send another team, and I mean to send as many more as he does; I ought to send more than br. Heber for I am 14 days older than he is, <and should sent 17 for his one> <fourteen teams>  I <shall> can send <again> more teams, but I do not intend <mean> that the <bretheren shall put the> fetters shall be on my <again> another season.

I will mention <tell> something more.  You cannot hear George D. Grant, Daniel Spencer and others of the lately returned missionaries speak without eulogizing Franklin D. Richards.  They are full  of <it> eulogizing Franklin D. Richards, and <they> are so brim <bottle> full of the 'big<g> head' that they can hardly live, and as dead and devoid

of the Spirit as <an> old unpkins. <Punkin>.  And with them it is, "what could I have done without <brother> br. George?  And what could we have done without br <brother> Franklin?  <and so it goes>  <And> and when you hear me calling you Rabbi, know ye that I want to be called Rabbi"; and so it goes, but perhaps this is not what they <and that is all they want to> do it for.

<O the devil> Dont you know, that I know whether you are good for anything, or not, without my praising you?  I know all about you, without telling what great things you have done, and what you have not done.  But the very spirit they have in them of pride, <and> arrogance and selfesteem, has led men and women to die on the plains by scores; at least their folly has and if they had not have had any <of this other> such a spirit about them, God would have whispered to <had> them to have held a council, and would have stopt them from rushing their brethren and Sisters into <their> such <this> suffering.  But <you and I> we must now <rescue them> rescue those people, and may God help us to do it. Amen.