

This people have not been educated in the devilry and craft of the learned classes of mankind, and consequently possessed honesty enough to embrace the truth. That is the character of the class of people before me today.

Who is capable of judging? We do not look for that talent and great judgment from the common people that we would naturally expect from those who are called the refined and educated. There must be an opportunity given them for improvement before we can expect the same refinement and classical attainments which the higher classes, so called, boast of. The higher classes have nothing to do only to study the nature of man, their own dispositions, and those of their fellow beings. We can look upon them as they really are, and truly we are compelled to conclude that the devilry, mischief, dishonesty, craft, corruption, &c., that are taught and practiced among the higher classes, have prevented them from receiving the Gospel. But the poor, half-starved laborers, those who feel as though they want a friend, who look around for some source of happiness, for some arm to lean on, for some eye to pity them, are the ones who have honesty enough to receive the truth.

What should we expect from such a class of people? I have my reasons for justifying and my reasons for condemning; I have my reasons for liking this people and my reasons for disliking the conduct of some; and I believe that I look upon them very much as the Lord does. He pities the human family; they are objects of his mercy and commiseration. There are men in this community who, through the force of the education they have received from their parents and friends, would cheat a poor widow out of her last cow, and then go down upon their knees and thank God for the good fortune he had sent them and for his kind providences that

enabled them to obtain a cow without becoming amenable to any law of the land, though the poor widow had been actually cheated. We see that *trait* of character in mankind. Are such persons capable in all things of rightly discerning between truth and error? No. But they, through their traditions, can judge every person but themselves: they can weigh every person in their scale of justice; but they never think of trying themselves. That proceeds from the force of education and false tradition upon their minds, and some still remain ignorant of many of the true principles of right and wrong, although they have embraced the Gospel.

Brother Kimball told the truth this morning with regard to many of our mechanics. I have not built a house since I have been in this place but what I have furnished many more pounds of nails than I would have to do for the same piece of work in the States. I knew that some of the workmen took them, and I told them so. They need not undertake to deceive me, for I know precisely what they do. Since the days of reformation, I have had many a one come to me—honest men to all appearance—men that you would almost have sworn were as holy as an angel, and confess that they had stolen nails from me, or a wagon, &c. But they have not yet become honest enough to bring the stolen articles back. In what condition are they, after such a confession, without making restitution, compensation, or some kind of satisfaction? Just as they were before. To me, taking and keeping another's property, without leave, is stealing; but to many, they consider it a godsend to have another's nails to carry home in their pockets. That often is the consequence of tradition, rather than an innate disposition to steal. I will relate a circumstance to corroborate that statement.