

ship thieves, liars, and drunkards, nor any abominable character. But can I prevent men from committing those crimes? No: neither can you. Could the Lord? Yes, if he wished to. He could lead them to some of our large streams, cause them to think that they could cross over dryshod, and then drown them as he did the Egyptians; but he does not feel to do so.

I do know that some people are wanting in understanding when they charge others with sin, which they do not suppose to be sin. They have been differently educated, and consequently each party feels justified in doing that which the other party would feel condemned in; and hence they condemn each other. You may inquire how far a person can go and be justified, and pray and receive a portion of the Spirit of the Lord. Can he go so far as to steal? Yes; because, through his traditions and customs, he would not deem that he had stolen, though I might think he had. I presume there are those who would take your axe or mine, if they found it in a road or canyon, even though the owner's name was upon it, and take it home and keep it. Will they pray to God, while they do such things? Yes, as fervently as those who do not. Will they have the Spirit of the Lord? Yes, a portion of it. Could I do so? No. But there are those who have been thus traditionated, and the Spirit of the Lord will find its way to their hearts as it would to the heart of an Indian.

The very Indians who massacre men, women, and children on the plains, have their religious ceremonies and pray to their God for success in killing men, women, and children. The French and Austrians meet and slay one another by hundreds and thousands; and thousands of women and children who were not engaged

in battle are also sacrificed by the folly of those Christian wars. The instigators of those wars are just as guilty of murder, before God, as the Indians are for killing the men, women, and children who are passing through their country. What is the difference in the eyes of our Father and God? It is just as much murder to kill unjustly a million at a blow as it is to kill one, though Dr. Young has stated that, "One murder makes a villain; millions makes a hero." Were I to make war upon an innocent people, because I had the power, to possess myself of their Territory, their silver, gold, and other property, and be the cause of slaying, say fifty thousand strong, hale, hearty men, and devolving consequent suffering upon one hundred thousand women and children, who would suffer through privation and want, I am very much more guilty of murder than is the man who kills only one person to obtain his pocketbook.

Our traditions have been such that we are not apt to look upon war between two nations as murder; but suppose that one family should rise up against another and begin to slay them, would they not be taken up and tried for murder? Then why not nations that rise up and slay each other in a scientific way be equally guilty of murder? "But observe the martial array, how splendid! See the furious warhorses, with their glittering trappings! Then the honor and glory and pride of the reigning king must be sustained, and the strength and power and wealth of the nation must be displayed in some way; and what better way than to make war upon neighboring nations, under some slight pretext?" Does it justify the slaying of men, women, and children that otherwise would have remained at home in peace, because a great army is doing the work? No: the guilty will be damned for it.