

few bad men, who thirst for blood, who do not have the Spirit of the Lord, but love to steal Indian children and kill one another—who love to steal from each other and kill anybody or everybody. A few of them we know. But I tell you, Walker has not been the cause of the Indian war. But the Lord will work out the salvation of his people, if they do as they are told. I tell the brethren who live out from this city that the Indians are friendly and wish to make treaties.

Now is the time to build forts and pastures for cattle by ditching and walls. Let the community arise and build large pastures. I am far more afraid of white men stealing our cattle than I am that the Indians will. Go to, now; and do not scatter, but gather.

When men are oppressed, it is in their own hearts and feelings: it is not because oppression comes upon them from any other quarter, that they are dissatisfied. They are not satisfied with themselves—that is the trouble. They may go to the States, to California, or anywhere else, and they will not be satisfied; but they will always be dissatisfied, until they can leave themselves behind. But as long as they must take themselves with them, they will never be without the cause of their dissatisfaction.

They ought to have left self behind them when they started to come here, and have come with a view to build up the kingdom of God. All those who have come to these valleys with such feelings are satisfied. They have always been satisfied, and always will remain satisfied so long as they retain that good intention and do not again bring back self.

I want to say a few words on Indian character. When one tribe of Indians are at war with another, if a few sally out and kill a warrior of the opposite party, that tribe will watch their opportunity, and perhaps go and kill

men, women, and children of the other tribe. They do not care whom they kill, if they can kill any of the tribe. This has been taught them from age to age. The inhabitants of the United States have treated the Indians in like manner. If but one person or only a few were guilty of committing a depredation upon a white settlement, they have chastised the whole tribe for the crime, and would perhaps kill those who would fight and die for them.

But no mercy can be shown the poor Indians. No. "We will kill the whole of you, if we can," instead of hunting out those who have committed the depredation, and chastising them according to their deserts. We must shun this practice, and teach them that the man who has committed the depredation is the man that must pay the penalty, and not the whole tribe. It is our duty to teach them good morals and the principles of the Gospel of Christ. We are their saviors.

As I have done all the time, I tell you again today, I will not consent to your killing one Indian for the sin of another. If any of them commit a depredation, tell the tribe to which they belong that they may deliver up the man or men to be tried according to law, and you will make friends of the whole tribe. They have men among them they would be glad to have dispatched. For instance, there is a man at Utah called Squash-head: it is said he has made his boast of taking father Leman's child and killing it. We know the other Indians wish he was dead: they do not like to kill him, for fear of their own lives. They would like to have that man tried and hung up for the murder of that child.

We must pursue a different course with the Indians than we have pursued heretofore; and when we do the best we can and all we can, the Lord