

HUMAN NATURE.

A TRUE INCIDENT.

Two little children five years old,
Mary the gentle, Charley the bold;
Sweetly bright and quaintly wise,
Angels both, in their mother's eyes.

But you, if you follow my verse shall see
That they were as human as human can
be,
And had not yet learned the maturer art
Of hiding that "self" of the finite heart.

One day they found in their romp and play
Two little rabbits soft and gray—
Soft and gray, and just of a size,
As like each other as your two eyes.

All day long the children made love
To the dear, little pets—their treasure-
trove;
They kissed and hugged them until the
night
Brought to the cones a glad respite.

Too much fondling doesn't agree
With the rabbit nature, as we shall see,
For ere the light of another day
Had chased the shadows of night away,

One little pet had gone to the shades,
Or, let us hope, to perennial glades
Brighter and softer than any below—
A heaven where good little rabbits go.

The living and dead lay side by side,
And still alike as before one died;
And it chanced that the children came
Singly to view

The pets they had dreamed of all the night
through.

First came Charley, and, with sad sur-
prise,

Beheld the dead with streaming eyes;
How'er consolingly, he said,
"Poor little Marie—her rabbit's dead!"

Later came Marie, and stood aghast;
She kissed and carressed it but at last
Found voice to say, while her young heart
bled,

"I'm so sorry for Charley—his rabbit's
dead!"

—Editor's Drawer in Harper's Magazine
for February.

DISCOURSE

DELIVERED BY

Elder ERASTUS SNOW,

At Provo, on Sunday After-
noon, June 3, 1877.

REPORTED BY GEO. F. GIBBS.

The house is so crowded that in
order for all to hear it will be advis-
able that each one keep as quiet as
possible.

In my remarks yesterday fore-
noon I alluded briefly to the sub-
ject of the United Order, as I un-
derstood it. In the minds and feel-
ings of some the United Order is a
sensitive topic; but this is chiefly
for the want of a proper understand-
ing of the revelations of God, and
the obligations of the Gospel which
we have embraced, for the want of
understanding what the Lord has
purposed to accomplish through
this Order. In one of the revela-
tions contained in the Book of Cove-
nants is to be found these words:
"Except ye are one in your tempo-
ral affairs, how can ye be one in ob-
taining heavenly things?" This one-
ness referred to is variously under-
stood, and oftentimes construed ac-
cording to the peculiar views and
notions of men and women, who
do not take the broad, comprehen-
sive view, as the Lord does, and in-
tended we should do, and who do
not comprehend the revelations and
the manner in which the Lord pur-
poses to deal with his people.

Under the operations of the Unit-
ed Order the ancient Nephites were
said to be the best and most pros-
perous people on the earth; it was
said of them, as of no other people
we read of, that there were neither
rich nor poor among them; that
they dwelt in peace and righteous-
ness, and every man dealt honestly
with his neighbor. The fact that
every man dealt honestly with his
neighbor, necessarily implies indi-
vidual responsibility and steward-
ship. The Book of Mormon tells
us further that after a period of one
hundred and sixty-five years living
in this state, there began again to
be disunion, and they began to
cease to have everything in com-
mon; a certain class began to wear
jewelry and costly raiment; class
distinctions began to spring up,
some exalting themselves over
their fellows, and they commenced
to build up societies and associa-
tions and classes which were graded
by their wealth. And thus they
grew from bad to worse, until the
judgment of God fell upon them to
their utter destruction. Those who

are inspired by the Holy Spirit to
comprehend the dealings of God
with his people, both ancient and
modern, may be able to look for-
ward to the future and behold a
prosperous and happy people that
shall be one in temporal things,
and rich in the enjoyment of heav-
enly things, and among whom there
will be no poor or rich, having all
things common, so far as property
is concerned, when no one will say
"this is mine, and I have a right
to do just as I please with it."

And yet to my mind this state of
things will not necessarily be in-
compatible with individual respon-
sibility and stewardship. It will
merely imply that advanced condi-
tion of the people, that will enable
them to seek each other's welfare,
and build each other up instead of
pulling each other down, in order
that they may rise upon the ruins
of their fellows. And that which
they possess, or are stewards over,
will be held in trust, from the Lord,
accounted for to Him, and to His
servants who shall be over them in
the Lord. This state of things will
be such as Brother Cannon referred
to this morning; when there will
be no temptation placed before the
people to take advantage of their
neighbor, because there will be
nothing to be gained by it; there
will be no temptation to steal or
plunder, for if they need anything
for their personal comfort, it could
be supplied them with all good feel-
ing; and he that would take stealth-
ily that which would be given to
him freely and abundantly, would
be a consummate fool, or grossly
wicked. This state of things also
pre-supposes a disposition on the
part of all to do their duty; to be
saints in very deed, to be indus-
trious, to be frugal, using their gifts
and talents for the common welfare,
to be ready to serve where they are
best fitted to serve; in a word, to be
the servants and handmaidens of
the Lord, instead of serving them-
selves and having a will of their
own contrary to the will of heaven,
and determined to follow that if
they have to go to hell for doing it.
We are, some of us, at times apt to
think that this state of feeling is
necessary to constitute us good
democrats; in other words, unless
we have this kind of feeling of "do-
ing as we damn please"—you will
please pardon the expression—we
are not men, that this is the only
way we can give expression to our
manhood. To me this is worse than
folly; it is ignorance of the true
spirit of manhood. A Saint will
say, "I have no will of my own,
except to do the will of my Heav-
enly Father who has created me.
True, he has given me an agency
and this will, but he has given it
to me to see what I will do with it,
how I will use it; and I have been
instructed from heaven sufficiently
to know and understand that it is
for my best interest to allow this
will to be subservient to the will of
my Father; it is best for me so
to live and so to seek his face and favor,
that I may know and learn what
his will is concerning me, and that
I may be ready to do it, holding my
will in subjection to his. "Well,
then, how can you be an independ-
ent man? Surely you cannot be
an independent man unless you re-
sist everybody's will but your own."
If good and evil is placed before us,
does the person who chooses the
good and refuses the evil exhibit
his agency and manhood as much
as the man who chooses the evil
and refuses the good? or is the in-
dependence of manhood all on the
side of the evil-doer? I leave you
to answer this question in your
own mind. To me, I think the an-
gels and saints and all good people
have exercised their agency by
choosing the good and refusing the
evil; and in doing so they not only
exhibit their independence and
manhood as much, but show a much
higher and greater nobility of char-
acter and disposition; and I leave
the future to determine who are
wise in the choice of their freedom
and independence.

Joshua said to ancient Israel:
"Choose ye this day whom ye will
serve; if the Lord be God, serve
him; if Baal, serve him. But as
for me and my house, we will serve
the Lord." I think what we need
to learn are the true principles that
shall lead us to peace, to wealth
and happiness in this world, and
glory and exaltation in the world
to come. And that if we can learn
these principles, and receive them
in good and honest hearts, and
teach them as our faith, and prac-
tice them in our lives, we shall
show our manhood, our independ-
ence and our agency as creditably
before the angels and the Gods, as

any wicked man can, in refusing
the good and cleaving to the evil,
exhibit his before the devil and
his angels.

Now the Latter-day Saints are
gathering from all nations and
tongues, with divers customs and
habits and traditions, and we have
brought them with us, unfortu-
nately we could not leave ourselves
behind, while we gathered to Zion.
Having brought ourselves along we
have the labor of separating the
foibles of Babylon, the traditions of
the fathers and every foolish way,
learning something better as fast
as we can; and this is the duty that
is upon us. Many sermons would
be necessary to teach us this lesson;
we shall need the lesson often re-
peated before we can learn these
principles and practice them thor-
oughly; we shall need a great deal
of self-control, and a great deal of
effort on the part of the brethren to
help us, and by mutually assem-
bling together, by doing business
together, by learning correct prin-
ciples and then living them. One
thing is certain, that if God accom-
plishes with the Latter-day Saints
what the prophets have foretold,
and establishes his Zion, and he
makes them a holy nation, a king-
dom of priests, a peculiar people to
himself, as he has promised, it will
not be by our clinging to Babylon
and to her foolish ways, and imitat-
ing the evil and foolish things of
the world. But what we have
proved and know to be good, hold
fast to it; but lay aside that which
tends to evil. We must become a
people within and of ourselves,
sooner or later, and learn to be self-
reliant and self-sustaining; this we
cannot do as individuals nor as an
individual community, but by com-
bining our energies as a whole, we
may eventually arrive at this. To
accomplish it requires a united ef-
fort, concerted action and persever-
ance, a long pull and a strong pull
and a pull altogether. Disunion
and pulling against each other will
only retard it; we need never think
we can truly enrich ourselves by
plundering each other by carrying
on merchandising, and importing
the products of the labor of other
men while our own brethren at
home are idle, hungry, naked and
destitute. Merchants and middle-
men are necessary evils, their legiti-
mate sphere is interchanging com-
modities between the producing
classes. The Lord has taught us
that by and by he will waste away
the wicked and ungodly, or they
will devour and destroy each other,
when the righteous shall be gath-
ered out through the preaching of
the Gospel. And He designs his
people to prepare while there is
time, and while he gives them
bread to sustain themselves. But
if that time should come suddenly
upon us in our present condition,
who would be prepared for it? If
the news was to reach us that Baby-
lon was really going down, that a
general war had overtaken her,
causing distress of nations, and the
closing up of her manufactures,
and the struggle between capital
and labor were again renewed, caus-
ing domestic and national trouble,
and as a consequence we found our
foreign supplies cut off, how many
would begin to pray that Babylon
might be spared a little longer?
The sisters would begin to cast their
eyes around to see where they were
to get their pans and kettles, their
stoves and articles of domestic use;
the farmers would think it very
hard that mowers and reapers, plows
and harrows could no more be found
on the market; and the mechanic
would find too that his business
was affected for the want of tools;
and how the ladies would feel when
they found that their hats and bon-
nets and fine apparel were no longer
to be purchased. The real value
of Provo Factory would then be
appreciated, and it would not be
considered transcending to say,
that it was worth more to the
county than all the merchants in
Utah. It is true, it does not net
as large dividends to the stockhold-
ers, as these merchants get who en-
rich themselves by encouraging the
vanity and foolishness of the peo-
ple. The Provo factory takes the
raw material produced at home,
and converts it into the useful ar-
ticles of clothing for the people, and
that mainly by the labor of your
own citizens. The same might be
said correspondingly of every other
branch of home industry. They
ought to be encouraged by the
masses of the people; they ought
to be multiplied and increased
among us by our united efforts, for
they produce our wealth. What is
wealth? Does it consist of gold and
silver? No. Let this Territory be

filled with gold, and war prevail
outside and all intercourse be cut
off, what would we do with it? It
would be a medium of exchange,
and as such would facilitate home
trade; but nothing further. There
is no real wealth in metallic or pa-
per currency, in drafts, letters of
credit, or any other representative
of value. At best they are only
the representatives of wealth,
though convenient in carrying on
our trade. But the real wealth may
be summed up in a few words, to
be the comforts of life; that is to
say what is needed for us and our
families and those depending upon
us. How are these obtained? We
might say money, when we have
the money to exchange for them
and when these commodities
are to be bought. But where do
they come from? They are not in
the market unless somebody has
produced them; if in the shape of
food, some farmer has raised it; if
clothing, some manufactory has
produced it; if boots and shoes,
somebody did the work. It is the
labor of men's hands with the aid
of machinery that produced these
articles; if not by the labor of our
community, by that of some other;
and if we are dependent upon other
people then are we their servants
and they our masters. The South-
ern States in the late civil war were
whipped by the Northern States,
why? There may be some general
reasons, but you may say, speak-
ing on natural principles they were
not sufficiently self-sustaining.
They relied mainly upon their cot-
ton and a few other products of the
earth, mainly fruits of their close
labor; they had few manufacturing
establishments. They sent the
raw material to other States and
countries, and these worked it up
sending back to them the manu-
factured articles. No nation under
heaven can long thrive, and con-
tinue this state of things. Just as
soon as their trade was interfered
with, their domestic institutions
broken into, and the country block-
aded, preventing the export of their
raw material, and the import of
manufactured goods, they were
brought to the verge of ruin.

This subject of home-manu-
facture has become somewhat hack-
neyed. When will we cease to talk
about it? When the necessity ceases
to exist, when we will have
learned to apply these principles in
our daily lives and conduct. The
greatest lack among us is the means
to employ our idle hands. We
should be able to afford every man,
woman and child in our commu-
nity profitable employment; were we
able to do this to day, we would be
wisely and prudently directing that
labor become a thrifter, wealthier
and happier people, of whom it
might be said, there were no poor
among us. Comparatively speak-
ing, we can say now there is no ab-
ject poverty among us, yet we are
far from enjoying that which is our
privilege to enjoy, and that which
we have come from abroad and we
are striving for money to pay for it.
Crops are mortgaged or sold to our
creditors in advance for articles of
foreign manufacture. I was told
that Sanpete County owed for sew-
ing machines alone from forty to
fifty thousand dollars; and I was
told by Bro. Thatcher of Cache Val-
ley that forty thousand dollars
would not clear the indebtedness
for sewing machines. Their irrepre-
sible sewing machine agents have
ravaged our country, imposing
themselves upon every simpleton
in the land, forcing their goods up-
on them. Tens of thousands of
dollars are lying idle in the houses
of the Latter-day Saints to-day in
this article alone; almost every
house you enter you can find a sew-
ing machine noiseless and idle, but
very seldom you hear it running;
and all of which were purchased at
enormous figures, and now the pa-
tent rights having expired, they can
be bought for less than half the
prices paid for them. And in this
way many of our agricultural ma-
chines are obtained; we should be
properly classified in our labor, so
that our investments in agricultur-
al and other machinery could be
kept in constant use in the season
thereof, and then well taken care
of, as property ought to be, instead
of allowing them to be exposed to
the storms of winter, as many are,
and get out of repair. Some have
thought we need but few factories
to-day; I may be mistaken, but I
am under the impression that every
factory in the Territory, except
yours, before the last wool was
brought into market, had to stop
running for want of material. The
wool that should have supplied
them was shipped out of the coun-

try, gone abroad to afford other
hands employment, and the goods
brought back made up ready for
wear, to sell to you. You not only
buy back again your own product,
but you buy the labor of foreign
manufacturers, and pay the trans-
portation both ways, all the expen-
ses of the merchants or middle-
men who handle the wool, and sell
you the clothes, while your own
wives and children are idle at home,
and your own factories standing
idle for want of wool. Is this
the way to get rich? The same
may be said with regard to the man-
ufacture of leather. Our hides and
skins either rot upon the fences, or
are gathered up and sold mostly to
men who ship them to other coun-
tries to be tanned and worked up
into harness and boots and shoes
which are brought back for you to
wear; so that you are buying back
your own hides and skins, in the
shape of these manufactured arti-
cles, and paying the cost of the
transportation and the profits of
the middle-men, besides employ-
ing strangers, while our own bone
and sinew too often are engaged
either digging a hole in the ground
or lounge around the street corners
for something to turn up.

During the last 16 years I have
been engaged laboring and counsel-
ing and trying to assist my breth-
ren in southern Utah to become
self-sustaining, and as much as they
can to develop the resources of the
country. We have begun a great
variety of associations which are
incorrectly called co-operative in-
stitutions, but in reality they are
only combinations of capital. I
have sought for the last six or eight
years to start co-operative institu-
tions; that is to say associations of
laborers, workmen's and workwo-
men's associations, associations to
derive benefits from a combined ef-
fort, and by the unity of labor ac-
cumulate material manufacturing
them into useful articles for the
common good, and then to induce
those who begin to gather together
a little surplus of capital, to en-
courage these labor associations, by
letting them have a little means
to help them to start. But the
great difficulty I have had to fight
against has been the ignorance of
the laborers, their inability to make
their labor pay for itself, and their
unwillingness to be put to the test.
They prefer some one to raise the
capital to be invested in the enter-
prises, and employ them and pay
them big wages; and if we have
not the money necessary, they
would have us borrow it at big in-
terest, and establish shoe-shops,
and woolen-factories and other var-
ious branches of industry, fitted up
with the latest improved machin-
ery, and they will say, "Let us
work by the day or piece, and be
paid our wages every Saturday
night; and then let us have a store
to spend our money at, that we
might do as our fathers used to do
in the old countries we came from."
This is the spirit of the working
classes of the old world, and as I
said before, unfortunately we
brought ourselves with us when we
emigrated to the new world. They
do not seem to know that our cap-
italists are generally men who have
lived closely, have walked instead
of rode, and through the dint of
perseverance and the study of
economy, have accumulated a lit-
tle means, and that such men are
not willing to put their money at
the mercy of laborers who have not
sense enough to take care of it, or
to preserve intact the capital in-
vested, let alone increasing it.
This, I say, is one of the great dif-
ficulties we have met with through-
out this country, in attempting to
start home industries. Everybody
is willing that somebody else should
furnish the means and assume the
responsibility; in other words, "if
you have anything to give us, we
are willing to take it." If we work
we must have from three to five
dollars per day, whether you make
anything out of the business or not;
we would not want to work for any
less, and when we have got it in-
stead of buying articles of home
production, we will buy those im-
ported from foreign countries." Do
all the people feel and act like this?
O, no; but I think nearly all of us
have indulged more or less in that
folly. There are not many of us
that say by our acts "we desire to
do away with the antagonism be-
tween capital and labor." There
are not many capitalists in our com-
munity; if we counted out a dozen,
that would be about all. We are so
evenly balanced, that it might even
be said of us now, that we have
neither rich nor poor among us.
The little capital we have, compar-