

## Homesteads and Pre-emptions.

Relief for Settlers who have Suffered from Grasshoppers.

DEPARTMENT OF THE INTERIOR,  
General Land Office.  
Washington, D. C.,  
June 23, 1877.

Registers and Receivers of United States Land Offices:

Gentlemen—Referring to my circular dated October 25, 1876, relative to acts of Congress of December 28, 1874, May 23, 1876, and June 19, 1876, for the relief of settlers whose crops have been destroyed or seriously injured by grasshoppers, your attention is called to the act of Congress, approved March 3, 1877, entitled "An Act for the relief of certain settlers on the public lands, which is as follows:

"Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled: That it shall be lawful for homestead and pre-emption settlers on the public lands, or pre-emption settlers on Indian reservations, where crops are destroyed or seriously injured by grasshoppers in the year eighteen hundred and seventy-seven, to leave and be absent from said lands until the first day of October, eighteen hundred and seventy-eight, under such rules and regulations as to proof of the same as the Commissioner of the General Land Office shall prescribe, and where such grasshoppers shall reappear in eighteen hundred and seventy-eight, to the like destruction or injury of crops, the right to leave and be absent as aforesaid shall continue to October first, eighteen hundred and seventy-nine, and during such absence no adverse rights shall attach to lands, such settlers being allowed to resume and perfect their settlement as though no such absence had occurred.

"SEC. 2. That the time for making final proof and payment by pre-emptors whose crops have been destroyed or injured as aforesaid is hereby extended for one year after the expiration of the term of absence provided for in the first section of this act; and all the rights and privileges extended by this act to homestead and pre-emption settlers shall apply to and include the settlers under an act entitled 'An Act to encourage the growth of timber on Western prairies,' approved March third, eighteen hundred and seventy-three, and the acts amendatory thereof."

The first section of this act, provides for the leave of absence, and protection of rights of homestead and pre-emption settlers where crops may be destroyed or seriously injured by grasshoppers in the years of 1877 and 1878, under such rules and regulations as to proof of the same as the Commissioner of the General Land Office shall prescribe. The second section extends the time for making final proof and payment by pre-emptors whose crops have been destroyed or injured, as aforesaid, one year after the expiration of the term of absence provided for in the first section of the act, viz.: one year from October 1, 1878, or one year from October 1, 1879. And the second section of said act also extends the rights and privileges of the act to settlers under an act entitled "An Act to encourage the growth of timber on the Western prairies," approved March 3, 1873, and the acts amendatory thereof.

All legal settlers of the character mentioned at the date of said act of March 3, 1877, which is the subject of this circular, as well as all who may lawfully settle within the time included within the limits of said act, (March 3, 1877, to December 31, 1878,) are entitled to the benefit of the same.

Written notice of intended absence, signed by the party, should be filed with the register and receiver when he leaves his claim, and be noted on the tractbooks. This for the protection of the claimant, and as notice to those who might otherwise make settlement and attempt to obtain title.

When final proof is made by any settler who has availed himself of the act, proof must be submitted showing the period of absence, and its necessity, and that he has resumed his settlement.

The affidavit of the party interested, corroborated by two or more witnesses, will be deemed satisfactory proof.

Very respectfully,

J. A. WILLIAMSON,  
Commissioner.

## Correspondence.

The United Order.

Editor Deseret News.

Dear Brother—Inadequate as is my humble pen to the proper treatment of this important subject, which deserves the fullest attention of all writers, speakers and thinkers in the kingdom of God, yet I am impelled to contribute the thoughts and reflections of an amateur, with the hope of drawing the minds of those of my own age toward this great and holy institution, and inciting the efforts of older and abler writers to the discussion and promulgation of its principles.

It has been with honest pride that the Latter-day Saints, from the day the Church was organized, have proclaimed that the very spirit of their religion inculcated the doctrine of perfect union. The testimony of our Saviour throughout his whole career pointed as directly to this end as the hope of the faithful to the state of paradise. "Except ye are one ye are not mine" was his solemn injunction to his disciples, repeatedly impressed upon their minds by his own example and numerous precepts; and on the last occasion of his ministry in the flesh, when the hour was approaching that witnessed his death and departure from the world, and his little band of disciples were gathered there to hear his closing words, He prayed to the Father that they and all who should believe in their words, might be as one, even as He and the Father were one.

What does this teach us? That perfect union in spirit and in deed, is the only condition by which we can ever hope to reach that glorious heaven where the utmost harmony and union prevail; and, as this life is but a brief preparatory state for the great hereafter, that it is the duty of every soul that aspires to that eternal glory to bend every effort to the attainment of this great and indispensable condition—union. It is not only necessary for our future welfare, but for our present safety temporally and spiritually. The checkered history of our people for half a century is incontrovertible evidence of the necessity of a united spirit in all our affairs as a community. It is the only hope of those who possess and practice the Gospel of Jesus Christ, for where they have that on one hand, they have the bitter enmity of the most of the outside world to contend against on the other; it has always been the case, and it always will be so, as long as the votaries of vice outnumber those of virtue, and the Lord's work is unfinished on the earth. If we have the spirit of disunion and wickedness to oppose, we must oppose it with the armor and weapons of union and righteousness. It is dangerous to act, to think otherwise; or to allow our minds to be deluded into the belief that "all is well in Zion," and that we can desist from our labors until the harvest is over. Most of the saints are too prone to think, in direct contradiction to all past experience, that because they have met the first requirements of the Gospel, their work is mostly done, that they need entertain no further anxiety for themselves and families, and that the mere profession of Latter-day Saint is sufficient in all to save them without further effort on their parts; forgetting that the Savior said "Watch and pray always that ye enter not into temptation," and that the tribunal of the Almighty will judge them by deeds instead of words. We forget that there are other acts of obedience to perform beside the initiatory steps or laws of adoption into the church of the First Born, which are just as essential to our eternal welfare as faith, repentance, and baptism. "Faith without works is dead." We must hold ourselves in readiness to respond cheerfully to any labor or requirement that may be made by the leaders whom God has ordained to direct his people and administer his laws; for when we oppose that delegated authority, we are opposing the Almighty himself, and will be punished for it as surely as we exist. Obedience is the first requisition of the Lord from his chosen people, and when they willingly and promptly meet this, He has always blessed and prospered them, but as surely for disobedience He has never failed to punish them.

The records of the children of Israel, under the administration of

Moses and afterward, prove this most incontestably, and the same impartial, unchangeable Being, who delivered the oracles to Moses amid the thunders of Sinai, rules in the heavens to-day, and we profess to serve him as his people. Obedience to the Lord has always been and always will be the forerunner of success and prosperity, while disobedience will, sooner or later, bring the bitter reverse. One act of obedience is more acceptable to Him than all the fasting and prayer that could be offered, and no amount of these could atone for an act of wilful disobedience, unless attended by genuine repentance and a determination to make restitution thereafter. We have a beautiful illustration of that desirable state of obedience, given in the Bible, where Jesus takes a little child and, placing it in the midst of his disciples, says, "Except ye become as this little child, ye cannot enter the kingdom of heaven"—"for of such is the kingdom of heaven"—"and whosoever shall humble himself as this little child, the same is greatest in the kingdom of heaven." When will we learn to appreciate the force of this lesson, and when will we school our natures into that spirit of docile obedience manifested in the disposition of an innocent child?

When God reveals an ordinance, doctrine or institution for the welfare of his people, he expects implicit obedience, and the united efforts of all his servants to roll on the work, to accomplish his purposes, that they may win the great rewards of their faithfulness. Such an institution is the order of Enoch, and such are the duties, privileges, and promises now extended to the Saints who come forward and dedicate their time, talents and property to the upbuilding of each other and the establishment of truth, righteousness and union upon the earth, never more to be thrown down. We have no right to murmur nor hesitate. The word of the Almighty, by his chosen servant, has gone forth, his word is law, and so long as we profess to live by every word that proceedeth forth from his mouth, so long must we obey, or we have no claim to the promised blessings which await the obedient. The Lord will have a tried people, and all that can be will be shaken.

The object of the United Order is to mutually benefit all who enter it. Liberty, equality and fraternity are the emblems—union, peace, prosperity, and righteousness are the results; and, viewed in its true light, it is one of the grandest and most philanthropic ideas ever revealed from God to man. What can be more gratifying than to see a whole people united in assisting each other as a self-sustaining community? What can be more compatible with the will of God and the true spirit of the Christian religion than a union of souls in the bonds of brotherhood, socially, financially, and religiously? That is the aim and purpose. Class distinctions will perish, for as all are in even circumstances, no man can despise his brother's poverty. Pride and vanity will become extinct, for no means will be squandered to indulge such tastes and desires. Dishonesty and selfishness cannot prosper for the man who would take the advantage of his neighbor would at the same time be wronging himself since all gains must revert to the commonwealth. There will be no poor nor beggars, since all are common owners. There will be no idlers, for all will be furnished with the employment to which they are best adapted. And as the wicked are sure to rebel and refuse to enter into it, it will cleanse away the impurity of society, take in the good and obedient, who will reap the benefit of all the eminent advantages which will accrue from the union of an honest, industrious and God-fearing people, to bear them onward and upward towards the goal of perfection and happiness.

It is now for us to choose whether we are among those who will be found clinging to the old ship Zion, or those who will be swept overboard by the waves of disobedience and apostasy. If we will not assist the Lord to accomplish his purposes, he will find those who will; for his work will roll on, despite of all that man can say or do—no power on earth can hinder its onward progress. If we love the things of this world more than our eternal salvation, we must abide the inevitable consequence. No

man can serve God and mammon. If money is the object of this existence we must renounce all claim to the gospel for which the Son of God laid down his life. If we are not willing to sacrifice all, even life itself, for the kingdom of heaven, we are in no wise worthy to enter it.

"How oft would I have gathered you, as a hen gathereth her chickens under her wings, and ye would not" cried the Savior, over Jerusalem, for the Jews were blind to their dearest interests, they murdered the one who would have delivered and united them, and the terrible consequences of their crime and disobedience, which Christ foresaw and warned them of, soon burst upon them and remain as a curse to this day.

How long must the servants of God warn this people of their sins and disobedience, and call in vain upon them to unite in heart and mind to resist the snares which Satan sets to entrap the weak and unwary? How long shall we be distrustful of one another, and let the love of gain predominate in our hearts over the love of heaven? How often must we be reminded that the fullness of times is approaching nearer day after day, and of the imperative need of preparing for the second advent of our Lord? Is it not worth while to reflect upon these things, and not only reflect but act? Our time is short here. We have none to waste in neglect and inactivity. "I wish I had" is but poor consolation for a vanished opportunity. Now is the accepted time, to-morrow never comes. Work while it is day, for the night cometh when no man can work.

Let us trust each other, unite with each other, and work for each other. Leave the follies and vanities of the world for those who hope for nothing better, who make money a god and pleasure a religion, they have all the reward they ever will have; but let those whose hopes are centered on eternity, who realize the purpose of their creation, live up to their religious advantages and prepare in this probation for something higher, nobler, and better, in the world to come.

ORSON F. WHITNEY,

Elyria, Ohio, July 8, 1877.

## Reflections on Infidelity.

SALT LAKE CITY, U. T.,

July 27, 1877.

Editor Deseret News:

While the conflict goes on between so-called Christianity and Atheism, it affords those who have received the light of present revelation great happiness to know, and to promulgate those giant truths which reconcile all apparent inconsistencies between religion and science. It is not to be wondered at, that the god which is set up by sectarianism should be rejected by sensible minds, and that an Atheistic theory should be adopted in the absence of proper representations concerning the true and living God. All the works of so-called infidels are only published in refutation of inconsistent theories, based by the religious world upon an erroneous construction of holy writ. Christendom invented, (I say "invented," because the idea is not originated nor endorsed by any revelation, or by the Scriptures themselves). They invented a god without a body, perfectly immaterial, having no constituent parts; the infidel, although equally uninspired, except with a degree of common sense, declares that such a being could not exist, that it is an absolute nonentity. The conflict is then between these two. Christendom sets up an impossible God, common sense revolts, and says, "If you have nothing better than this to offer we decline to worship." For eighteen centuries the millions of Christians have endeavored to induce belief in this impossible being as the supreme power that organizes worlds, creates men and women and controls their final destiny, while those who, on reflection claim that a being to have this power, must not only be material, but must be an organism capable of thinking, eating and using all the forces of nature, have been denounced as heretics, infidels and enemies to mankind. True, the latter class have gone farther than to simply refute the statements of Christendom, they have, on their success and victory, gone, themselves, beyond the limits of good sense, and denied the existence of any God at all! They were unable, without inspiration, to find a substitute for the immaterial

God they had reasoned away, and in the midst of this condition of error and darkness on both sides, it devolved on the Supreme Being to vindicate himself, which he did by revealing the sacred truth to Joseph Smith, and, in accordance with the same, that Prophet, and all other men called and ordained by the same authority, have shown the world for nearly half a century that the ideas of Christendom were incorrect concerning God and his attributes—in fact, absurd. While religionists had insisted on a God who could not think, eat, see or feel, and the atheist replied then there was no God, it remained for Joseph Smith to call the attention of both parties to the fact that God was an immortal, exalted material being, who, having passed through the various scenes of experience to which his children are submitted, and, having overcome sinful mortality, has risen above all things, and being master of himself, competent to rule eternally.

When the sectarian asks whether this God can eat, the modern Apostle refers him to the visit of the resurrected Saviour to his disciples, when he partook of some "broiled fish and a honeycomb." When the question is asked how this God appears, reference is made to the Saviour's words, "he that hath seen me hath seen the Father," being the "express image of his Father's person," &c.

Well then, what relation do men bear to the true God? They are his offspring! Did he create everything out of nothing? No. He organized this earth out of the elements which have existed eternally, and which will never have an end! How were the other worlds organized? Probably in the same way! What is the future of man? To be himself exalted, clothed with power, intelligence and goodness? What will be his occupation hereafter? To inhabit this earth when it is purified and cleansed from sin and corruption, to raise families and work for the eternal progression of his offspring! When the atheist, eager for a fight asks, do you believe in those incongruities—miracles? He is answered, "there are no miracles except to the ignorant, all things are subject to certain laws, and God who understands them, can do things that appear like miracles to man in his ignorant condition!"

The gifts of a living faith are however, at present, manifest, and the atheist can no longer cry with triumph, "Your miracles are too ancient, the witnesses have been dead two thousand years," at which all Christendom has been compelled to hide its head in shame, for the followers of the modern prophet possess the same powers, gifts and blessings as the ancients, and thousands of living witnesses close the mouth of ribaldry with the testimony of undeniable fact, as well as consistent theory. C. W. S.

## Submarine Cables.

How They are Laid—Some Interesting Facts.

Chambers' Journal in a recent issue supplies this:

Before laying a submarine cable between the proposed places it is extremely important to take soundings, and otherwise survey the ocean, so as to determine the exact route the cable should take. A cable is too costly to be thrown away anywhere on the sea bottom, and the sea bottom is sometimes of a very unfavorable character. It may be said that too little attention has hitherto been paid to this point in cable-laying. Expensive cables have been manufactured at home, with their relative length of shore-end, intermediate and main determined by formula or usage, and then hid away in seas whose character has been largely taken for granted; the consequence being that weighty and very costly shore-end has been deposited in mud soft as butter, where it would be out of harm's way; while unprotected main has been laid along the jagged surface of coral reefs. The depth and nature of the bottom, the strength and direction of currents, the temperature at the bottom, should all be ascertained beforehand by a special ship appointed to survey the proposed track of the cable. The best route for the cable is then laid down on the charts as a guide to the navigator and engineers engaged in the laying. Great improvements have recently been made in the method of taking deep