

## MOTH EATEN.

I had a beautiful garment,  
And I laid it by with care;  
I folded it close with lavender leaves  
In a napkin fine and fair;  
"It is far too costly a robe," I said,  
"For one like me to wear."

So never at morn or evening  
I put my garment on;  
It lay by itself under clasp and key,  
In the perfumed dusk alone,  
Its wonderful brocade hidden  
Till many a day had gone.

There were guests who came to my portal,  
There were friends who sat with me,  
And clad in somberest raiment  
I bore them company;  
I knew that I owned a beautiful robe,  
Though its splendor none might see.

There were poor who stood at my portal,  
There were orphaned sought my care;  
I gave them the tenderest pity,  
But had nothing besides to spare;  
I had only the beautiful garment,  
And the raiment for daily wear.

At last, on the feast day's coming,  
I thought in my dress to shine;  
I would please myself with the lustre  
Of its shifting colors fine;  
I would walk with pride in the marvel  
Of its rarely rich design.

So out from the dust I bore it—  
The lavender fell away—  
And fold on fold I held it up  
To the searching light of day.  
Alas! the glory had perished  
While there in its place it lay.

Who seeks for the fadeless beauty  
Must seek for the use that seals  
To the grace of a constant blessing  
The beauty that we reveals.  
For into the folded robe alone  
The moth with its blighting steals.  
—Harper's Bazar.

## GOOD LIFE.

He liveth long who liveth well;  
All else is life but flung away;  
He liveth longest who can tell  
Of true things truly done each day.

Then fill each hour with what will last;  
Buy up the moments as they go,  
The life above when this is past  
Is the ripe fruit of life below.

Sow love, and taste its fruitage pure;  
Sow peace, and reap its harvest bright,  
Sow sunbeams on the rock and moor,  
And find a harvest home of light.

## REMARKS

## Our Material Interests.

By Elder JOHN NICHOLSON,  
At the 20th Ward School-house, on  
Sunday evening, September 17th,  
1876.

REPORTED BY GEORGE C. FERGUSON.

BRETHREN AND SISTERS—I am gratified at having the privilege of addressing you this evening, and while that way engaged I trust I shall have the spirit of the Lord to enable me to do so clearly and intelligently.

It is very important that every Latter-day Saint should consider well what should be his true position, in order that his life may be in harmonious accord with his profession. If it be a correct position to join in a general scramble after what is frequently called the "mighty dollar," the pursuit of self-comfort and aggrandizement, and remaining oblivious to the interests and welfare of others, as some of us by our actions appear to think, then in order that consistency may prevail, that kind of gospel should be preached as well as practised.

Such, however, is not, or at least should not be, the position of a genuine Latter-day Saint. On the contrary, it will be admitted, without controversy, that all should be ready and willing to use their time, talents and material substance in such a manner as will conduce to the best interests not only of self, but the fraternity of the Church of Christ, and even mankind in general, every power possessed by man being awarded to him that he might glorify God by blessing and making happy his brethren who bear the image of the great Creator. Happy is the man who finds that channel and pursues its course.

A call has been made upon the community of Latter-day Saints, by President Young, to unite together in their temporal interests, and, by a judicious combination of capital and labor, inaugurate an order of things that will render them an independent people. This

call comes now with greater earnestness than heretofore, although it has always been the watchword of the "watchmen on the towers of Zion" for the Saints to be united temporally as well as spiritually, that they might be proportionately free and independent.

This call develops the fact stronger than ever that abroad in the outside world is not the only place where there is a clashing between the interests of capital and labor, for it is a self-evident fact that it also exists in the community of the Saints. Now if we were all what we profess to be, this state of things would not exist, for all, whether capitalists or laborers, would seek to perform their several duties, dealing justly with each other, whether in the one relation or the other. The capitalist would not seek to make all he could out of the labor employed, but he would seek to do his brother justice by offering him a fair equivalent for the service rendered, and the laborer would not seek to do as little as possible for the amount received, but would render a fair and just day's labor for a fair day's wage.

In order that the community may be independent temporally of a corrupt world, whose fall is as certain as that the orb of day arises over the eastern mountains in the morning, and sinks over those of the west at night, it is necessary that capital should be employed to give employment to the enormous amount of skilled and unskilled labor that surrounds us in so great profusion and remains unused.

Some have the opinion that the solution of this question of employment for the unemployed lies entirely in people who come here, perhaps with a knowledge of the skilled branches of mechanics and manufactures striking into the country and locating on farms. I am of opinion that this is, however, merely a partial solution of the question, for I doubt very much the wisdom of placing a man upon a farm who has ability and knowledge in another direction that would be a great benefit to the community if put to legitimate use, nor do I think that the kingdom of God will be a kingdom of agriculturists, any further than is necessary. It takes a wide variety of skill, ability and labor to build up the superstructure of a community whose magnificence and beauty shall be the theme and admiration of a wondering world, and the glorious powers of intellect and physical capacity were surely not given for exclusive use in cultivating the soil and bringing forth of its products. Man has not only to eat, but in a refined and civilized condition he must have good habitations in which to live, he must be clothed in befitting habiliments, and in fact he must have all the appliances for his happiness and comfort with which the elements in which he exists are teeming. He must have magnificent Temples in which to worship the living God, they being the business offices of the Almighty on the earth, in which to administer in those ordinances which pertain to this planet and its inhabitants.

Objections are offered against accomplishing the end desired by means of co-operation, assertions being made to the effect that the plan is not feasible. I have a few facts, however, which go a long way toward dispelling this idea, the feasibility of self-sustenance having, in my opinion, been demonstrated in the small county of Box Elder, more especially in Brigham City.

According to information that I have every reason for believing to be reliable, the small community living in that part of the Territory have, under the direction of Elder Lorenzo Snow, come the nearest of any to rendering themselves self-sustaining and independent. It is about twelve years, or a little over, since a co-operative store was established in Brigham City, and that store, although first used for the dispensing of imported goods, was made the fostering parent of home industrial institutions, the cash profits being mainly used for the purchasing of machinery with that end in view. Step by step did the principle of co-operation gain a foothold until the major portion of the business of that place is carried on upon that plan, with the most gratifying results.

The large woollen factory, the raw material for which is supplied from the co-operative sheep-herd, the dairy, the furniture store, the farm, the stock-herd, the tanneries, harness and boot and shoe shops,

tailor shop, hat factory, and numerous other industrial establishments supply most of the necessities and even some of the delicacies of life, that are sufficient for a simplicity loving community, who are willing that the beauty of their garments should be the workmanship of their own hands, and who care nothing about aping the foolish and expensive fashions of a corrupt and vain world. Instead of sending every dollar out of the country to purchase what they need, they have wisely put their dollars at excellent usury by placing themselves in a position to produce what they need themselves. They have demonstrated the feasibility of a self-sustaining policy, and those who assert that it cannot be adopted elsewhere as well as there must admit that it is because of the lack of the will rather than the means.

In the Brigham City mutual benefit association the stockholders number about 500, their co-operative industries give employment to about 300 people, and in 1873 the value of work turned out by this combination of capital and labor was \$90,000, in 1874 \$160,000, and in 1875 \$250,000, making an aggregate for the three years, of \$500,000. What a delightful spectacle would be presented if every settlement or county in Utah could make as good a proportionate showing, for the question of independence would be nearly solved, and Utah would be far on the road to being able to exist separate and apart from foreign manufactures. To-day the call is heard of "dull times, nothing to do in this city," while in Brigham City everybody is busy, and there are practically no poor there, they being comparatively unaffected by the fluctuations of trade. If co-operative manufacturing institutions can flourish in one place they can in another that has equal facilities.

I say they are independent of trade fluctuations, and so they are, for they have wisely adopted the plan of placing a permanent value on all their products, which can be readily obtained by the employees who hold the scrip or money of the association. By this means every person knows his financial condition, and can, if prudently disposed, live within his income, and even lay up something for a "rainy day." All have enough to eat, drink, and wear, and that is practically all that a reasonable human being need consume. How can it be said, therefore, that the introduction and conduct of home manufacturing, mechanical and other pursuits are impracticable in this community, when the problem has been so plainly solved, an argument which speaks in louder and more convincing tones than mere word reasoning?

Among the results of this system is the fact that the stockholders have received an average dividend of fifteen per cent. on the capital invested, which they can draw out of the concern or apply in swelling their quantum of capital stock; and the employees have the privilege of allowing any proportion of their surplus earnings to go to their credit on capital stock account. This appears to me to be genuine co-operation, such as is likely to constitute a stepping-stone to the United Order, into which the Saints must sooner or later enter, and live in accordance with its equitable and just principles, so sure as there is a God in heaven.

The spirit of extravagance seems to pervade the world, and especially the people of the nation of which we at present form a part, and financial ruin in many directions is the inevitable result, impoverishment being as sure a result of an excess of expenditure over income as it is for the night to follow the day, according to the diurnal revolutions of the globe. The Saints have not yet separated their connection with the world, and consequently, being a part of it, so far as they imitate the spirit that actuates the world, they will follow in their vain and foolish practices. The extravagance of the people in following the frivolous fashions of the day is frequently animated upon by the watchmen in Zion, and rightly too, but there is another, and, to me, even more glaring species of extravagance that needs its share of attention. I allude to the immense amount of skilled and unskilled labor that might be utilized in building up this part of the country and developing its resources, that is now literally going to waste. If utilized, what a showing this skill and ability would make in building up the kingdom of God, and now it produces comparatively no beneficial result, although some progress is being made in that direction.

It would be well for us to stop and consider, and ask ourselves the sober question, why we will persist in employing labor to the tune of millions of dollars yearly in distant parts of the country and in foreign

nations, while hundreds are unemployed of our brethren, whom we have covenanted to sustain, who have come from those same distant parts, possessed of the necessary qualifications to organize from the crude materials the same products we pay people having no sympathies in common with ours to manufacture. It is our acknowledged duty to aid our brethren and sisters to emigrate from the homes of their birth to Zion; then is it not also our plain duty, so far as lies in our power, to provide them with labor, and consequently with the means of subsistence after they get to Zion?

Perhaps those who have not given this part of the subject the attention it deserves, are not aware of the extent of the apparently needless expenditures of the community for commodities that could be produced here with a sufficient and judicious combination of capital and labor. To make this matter clear, I will give but a few figures obtained from reliable sources, which will, at least, give an approximate idea in the direction indicated.

Take for instance but one of the staple necessities, the article of boots and shoes. The annual importation of this class of goods to the Territory amounts to no less, according to the best authority, than \$500,000. Now, without even considering the amount of material that could be manufactured here, let us examine the extent of the saving to the community, providing that even the whole of the material for this production should continue to be imported. It takes one-third of the amount in labor, with the aid of machinery, to produce that quantity of boots and shoes, which is within a fraction of \$187,000, which would give employment constantly to 311 persons, at an average wage of \$50 a month. In five years the amount saved in labor alone, in this one branch of industry, exclusive of the resultant benefits that would accrue from retaining so much means in the community, would reach the enormous sum of \$935,000, or nearly one million dollars. This shows there was no chimera in the mind of President Young when he said if the people would listen to him he could tell them how to become the richest people in the world, and he himself has led the van in home manufactures.

Suppose we next consider the article of household furniture, the yearly importations of which amount to not less than \$200,000, the labor required to produce that amount being one half, or \$100,000. Probably one half the necessary material could be procured at home, amounting to \$50,000, making a total saving of \$150,000 annually, and a saving for five years of \$750,000.

I will now name a few articles, the materials for the production of which nearly all about at home, and which are comparatively easy of production or manufacture.

Articles.	Annual Importations.
Soap, . . . . .	\$150,000
Candles, . . . . .	40,000
Nails, . . . . .	500,000
Starch, . . . . .	40,000
Bacon and Hams, . . . . .	100,000
Cheese, . . . . .	75,000
Brooms, . . . . .	20,000
	\$925,000

Adding the annual saving in the matter of boots and shoes, . . . . .	187,000
And of furniture, . . . . .	150,000
	\$1,262,000

This would run up, in five years, to the enormous sum of \$6,310,000.

It should be remembered that those figures relate to but a few classes of production which might be largely manufactured or produced at home, for, save in the item of nails, the immense iron interests, which enters into nearly every other department, has not been touched, and I think that these considerations, together with the fact that the Territory is teeming with unemployed labor, skilled in nearly every branch, constitute a plea in favor of home sustenance that should be deeply felt. Neither have the silk interests, which are very important, been alluded to; an industry that, by the industrious labors of a few, is struggling for a foothold.

Combine the situation of things in this regard, as now presented, with the fact that the doom of Babylon, upon whom we persist to a large extent in leaning for material support, is sealed, and that we must, in proportion as we are interwoven with her interests, feel the effects of her crumbling to pieces, and surely it is time we prepared against the evil day.

There is another and most powerful plea in favor of the self-sustaining policy—the welfare of the young people of the community of Latter-day Saints. It appears as if our conduct toward them was pretty much in consonance with the idea expressed by a school district trustee somewhere in the east, when his fellow official urged as an argument in favor of building a substantial and somewhat extensive school-house, that it would be a benefit to posterity, he replying, "I would like to know what posterity has done for us, that we should do so much for posterity?" There is a host of young people growing up among us, endowed with even more than ordinary natural mental endowments, and what are we doing for them in the way of opportunities to qualify them to rear a substantial and magnificent superstructure that we expect to be the glory and admiration of the world? The answer lies in the number of young men and boys who through our cities and settlements, destitute of a knowledge of the various branches of mechanism, manufacture or art, without which no people can be substantially great. This state of things is not the result either of the lack of ability or disposition, but rather the lack of opportunity. Let home industries be established, encouraged and flourish in Utah, and the question of "what shall we

do with our boys" will be almost entirely solved. It is rather a humiliating fact that we not only import the products of labor, but the skill in the various departments that does exist among us is most wholly acquired from abroad, were the supply in this direction cut off and to die out with its present possessors among us, we would, to put it mildly, in a most undesirable plight. Is it plain, then, that the welfare of the youth and the future prosperity of the community calls in tones as loud as the thunder of heaven for a general self-sustaining policy to be adopted?

Some people even of mature age appear to think that labor in any of the mechanical branches is humiliating, and that their sons should rather be engaged in some lighter and reputedly more graceful vocation, such as clerking in a store, for instance. Such people lose sight of importance of the law of production, that if there be any degrees of honor or respectability attached to the different classes, the non-productive should stand at the foot of the list and the productive at the head, for as a tree is known and appreciated by its fruits, so should a man be appreciated by his deeds. Instead of a man being degraded by being a clerk, or a laborer, and those who, from the crude or raw material, his knowledge and skill, can produce a symmetrical boot or shoe, or an elegant and useful article of furniture, or a handsome dwelling, is just so much ahead of that particular of the person who is a clerk, or a laborer. Labor is, in certain sense, worship of the Creator, because it is the legitimate exercise of intelligence and ability with which great father of all has endowed his creatures, and there are certainly many in which those godlike faculties can more profitably engaged than in doing out the wares that have been produced by hands and brains that have been more profitably engaged.

That we may be awakened to a sense of our true position, temporally and spiritually, and give intelligent consideration to the inspired and wise instructions of leaders, who have been given to them for the perfecting of the Saints and leading them to a unity of faith and peace is my desire, in the name of Jesus. Amen.

## The Sioux Campaign.

BISMARCK, D.T., Oct. 12, 1876.

Captain John W. Smith, a frontiersman of twenty years experience, who speaks Sioux fluently, and a trader to Terry's expedition, has just returned from Standing Rock Agency and gives the following account of the Sioux campaign from what he considers reliable Indian sources—

The battle of the Little Big River was begun by Reno. He was covered before reaching the valley. Custer's attack was a surprise, most of the Indians left Reno to fight Custer, and when he was annihilated they returned to Reno. Custer had not charged the valley when Reno left the timber for bluffs, where Benteen found him. Custer first charged with one company and sent another in support. They were driven back. Then Custer, with three companies, charged with bugles sounding, at this time about one-half of the two companies. The first in were killed. At this juncture nearly all the Indians surrounded Custer, paying but little attention to Reno. After wiping out Custer they returned to Reno, the Indians fighting him with Custer's colors. "No prisoners" taken. Three pack mules, loaded with two boxes of ammunition each, were captured under Custer's command. This engagement lasted about half an hour.

Colonel Thomas Custer was taken alive and was killed with a bayonet by an Indian from the Milk River country. The story of Colonel Thomas Custer's death is the "Rain-in-the-Face." It will be recollected that Colonel Custer arrived at this Indian at Grand River Agency some time in 1875, and brought him to Fort Lincoln for trial for murder. He escaped from the hospital in the spring of 1876.

Indian spies followed Terry's command from Lincoln to Yellowstone. When Terry crossed the Little Missouri River the Sioux camp was located on it, in a place known as the Forks. After Terry crossed the camp he started for the Rosebud to join the Chippewas, and it was then that he fought Crook, on the 17th of July.

Sitting Bull planned the entire Indian campaign, and was acknowledged leader of their forces. Charley Reynolds' horse was shot and fell upon his legs, and he was unable to extricate himself, having dropped his gun, was killed without firing a shot. They reported forty Indians killed in fight and twenty since died of wounds, their loss being partially with the Sals-Arce and Chippewas.

There are no Indians arriving at Standing Rock, and a few young