

mation as to the real workings of the affair would be the sisters, so I proceeded to interrogate them. The leading sister told me that sometimes it was rather hard work. I did not wonder at it when I saw the kitchen. They had three small cooking stoves, and they were quite inconveniently situated. But she added—"We have felt excellently and feel greatly encouraged." Said I—"Are the people satisfied? don't you sometimes have fault-finding with your cooking, or your meals, or something of this kind?" No, she said, there had been no fault found. "How do the sisters feel, are they tired of it?" No, she said, they were not, they felt greatly encouraged, and they divided the labor so that it was not very heavy upon any of them, not too heavy. "How do you arrange about your washing?" They told me, that in the beginning they put their washing all together, but they had no machinery, and they found that it was no advantage, as it was too heavy even for the strong women, and they concluded that it was better to divide their washing, and for each family to do its own. I spoke to the Superintendent—"How do you manage with your men? Are the brethren willing, when you require them to do anything, do they go with alacrity, or do you have difficulty in controlling them?" "Not in the least," said he, "I have never made a requirement or asked a man to do a thing that he has refused to do, and in our farming they have worked well and patiently together, and they are satisfied with the arrangement." I spoke to others who worked there and made inquiries of them, and I found, in every instance, that there was a good deal of satisfaction in the arrangement, and they hoped, if they could get up a suitable building and have suitable conveniences for their cooking, that a great deal of this labor would be lightened and they would get along much better even than they had done.

Brother Samuel Miles is one of the company, a man whom many of this congregation know, and who has been a long time in the church. I talked with him, being an old acquaintance, and he told me that, from his observation during the entire season, he deemed that what was originally an experiment was an entire success, and he felt very much gratified with the result. After rising in the morning they meet in one room together and have prayers; then they sit down to breakfast, and while at breakfast the Superintendent converses with the men as to the arrangement of labor for the day. After breakfast they go to their work, one to one department, another to another. At noon they again assemble, for dinner, eat their dinner after having asked a blessing upon it, and then spend a little leisure—until one o'clock or the hour expires—and then resume their labors. They come together again in the evening, when they have supper and attend to prayers, and spend the remainder of the evening in social conversation or in conversation on business or in arranging their affairs, as the case may be.

I afterwards visited a little settlement of the name of Hebron, where there are about thirty families. The Bishop, George H. Crosby, said they had brick and lumber on hand to build several residences, but they hesitated about building as they had some thought of carrying out the suggestions which President Young made to the people, or to some of them, to enter into a family arrangement, and they thought that, probably it would be well to use their material and build a suitable building. It was afterwards suggested that they build a dining-room and a commodious kitchen, etc., and that they live in their own residences during this coming summer and try the effect of eating together. This they may do. They had found that it would be far more convenient for them, in their labor, to be together during the summer season at least, and the weather being fine, they could walk from their houses to the dining room and eat their meals, and then the men go to their labor and the women and children separate again. In that settlement they have labored during this past season in the United Order, and they told me they had raised double the amount of crops they ever raised before; and all their labors are proportionately advanced, and this is the testimony of a good many settlements. There are some complaints as a matter of course. I heard some about tools being misused, about wagons not being greased, about animals not being fed, harness not being cared for; but these results are due to a great extent to want of system.

Another objection that we found and that has resulted badly in some instances, is that men have put in a portion of their property only and kept out a portion; of course, the portion that is kept out absorbs nearly all their attention, while that which is put into the Order does not receive that share of attention which it should have, and when they were called upon to labor they had other interests which called them off, and they excused themselves or sent their boys to attend to it. In some wards and settlements they have been crippled in consequence of this. But recent instructions which have been given by the First Presidency, that no one should be admitted into the Order, unless he enters with all he has, (except in case of debt, then the board of directors to exercise their discretion about that,) will have a good effect throughout the entire South. It will concentrate the labors of the people in one direction, and where a man's treasure is there will his heart be also; and if all a man's property is in the United Order if he be a Latter-day Saint, he will labor with fidelity for the furtherance of the objects which the Order has in view.

There is one thing which has been demonstrated by this season's labor, namely that better results can be produced by a combination of labor, as proposed in the United Order, than by individual effort to the same extent. I was much gratified at finding that this was the universal testimony of all with whom I conversed on the subject.

While at St. George, after holding two days' meeting, Brother Snow and myself held meetings with the bishops, superintendents, foremen and leading men in the various settlements throughout that stake. We requested them to give us a full and free expression of their feelings concerning the season's labors, to tell us all the causes of discouragement if there were any, and also the causes of encouragement, and those that I have already alluded to were the principal ones given. There have been in some instances indolence, carelessness and indisposition to work, and an inclination manifested to throw the labor upon those who are industrious and energetic. It might be expected that such would be the result, it could scarcely be otherwise. I was reminded very much in hearing the statement of the brethren of what the Prophet Joseph said when alive about the indolence, carelessness and indifference to work manifested by some men. He said there were three kinds of poor—the Lord's poor, the devil's poor, and the poor devils. I thought that this Order was bringing to the surface the poor devils, and I should not be surprised if it would have this effect, in fact, if a man who is not inspired with right feelings should get connected with the Order, there is no doubt that he would shirk work and be careless and indifferent whenever he could be. We know that there are many eye-servants among us—men who work only when they are watched; and so far as the use of tools is concerned, any man who has employed other men, and has not been in a position to look after them and watch what they are doing, knows how men work, even as we are situated at the present time. He knows how his tools are misused and mislaid, and his harness and his wagons and his teams are used or abused, and that it requires much care on his part, or on the part of somebody equally trustworthy to preserve his property. He has to frequently buy new tools—new spades, hoes, forks, ploughs, and if he has a mower and entrusts it to other hands than his own, in many instances he gets it broken. This is not always the case, but it is too much the case, and we have these things to contend with now, and in my opinion, judging by my observation, as far as it has extended, they are no worse in the United Order; and there is this about this gospel—it brings every imperfection to the light that a man has within him. When this gospel has been preached for the first time in neighborhoods, I have heard hundreds say to me, at different times—"Oh, I am so glad that I have got this truth, there is Mr. So and so," or "there is my aunt" or "my uncle" or "such and such a friend," "my wife" or "such a relative," "there is my minister, if I go to him and tell him what I have received he will embrace it gladly and be a Latter-day Saint," and they go and tell what they have received. Probably hundreds of you who are here to-day have gone filled with zeal—"Why, I have got the truth, I want you to hear the truth," and what has been the result? The devil has manifested himself immediately and they have found that their relatives had a spirit which they never dreamed of, and they have proved their ministers to be anything but willing to receive the truth. This gospel has that effect, it brings men and women's imperfections to light, it shows the imperfections of their characters; it tests people and tears the covering from hypocrisy and false pretensions as nothing else can. The United Order being one of its principles will, I expect, have this effect; but would it not be better for our faults and imperfections to be brought to light in this life than to wait until the next and have them brought to the surface then?

The people feel very well so far as I have had opportunity to observe. We have explained the articles of association to them; they have been gratified at the explanations which have been made. Many have reasoned upon it like this—"If I put all I have got into the United Order, and I begin to draw days' wages only out of the Order, I have got a large family, how can I sustain them upon my days' wages? It takes the product of my property managed with care and economy, in addition to my own labor, to enable me to live, and if I put all my property into the Order, how am I to live?" This has been the enquiry more frequently made than any other. It is not the intention, in establishing the United Order, to destroy the productiveness of property; it is not the intention to take property from men who have it and give it to those who have none. There are two extremes to be avoided, one is the disposition of the rich to aggrandize themselves at the expense of the poor. That is what we are trying, in this United Order, to put a stop to, so that we may prevent the growth of class distinctions, the increase of wealth in a certain class, and that class have interests diverse from and frequently adverse to the rest of the community. That is one extreme. The other is this idea to which I have referred, the anxiety of poor people to get possession of the accumulations of the rich, and to have them divided among them, and a general levelling take place. There is no such idea connected with this order, such a thing could not stand very long; and let me say to you who find fault with this United Order, ask yourselves when you ever saw anything connected with this church or its doctrines that was unnatural, that was not consistent with good common sense? Do you think that we can teach and practise anything that will oppress people, that will destroy individual effort, that will take away from enterprise its incentive? No, there is nothing connected with this system of this character, and it is upon this point that men and women are so much deluded by the false and slanderous reports which are circulated. There never was a day since our organization as a people, according to my ideas and my reading of our early history and my subsequent experience, when there were so many falsehoods in

circulation about any principle as there have been about this United Order. There is far too much ignorance among us, and men take advantage of this to deceive the people by their falsehoods. It is the intention to preserve that which we have. If a man is a man of business let him have a chance to show his business capacity, not stop him, not take his property from him and give it to somebody who never had anything. The intention is to use the skill of the business man in elevating those who are not business men, to bring up the poor from their level to the broad upper level, not to pull down the upper level to the plane of the lower. That is not the design, but it is that we shall work for each others' good; and where men have property let them take means to preserve it, not to destroy it. It is not the intention for boards of directors to use arbitrary power over men and property.

There are many cases where if a man were to put all that he has into the Order, it would be found that he already manages that property better than the board of directors could. Under such circumstances it would be better to say: "Here, you have managed this property economically, you have done well with it, we could not do so well with it if we took it. There is no object to be gained by our taking it from you; you continue to use and manage it as a stewardship, and keep up its productiveness." This will have to be done doubtless in many instances.

But as to our farming interests, we can farm together far better than separately. Instead of having so many mowers and reapers, and so many tools, teams and wagons as we have now, we can concentrate our labors and have better results from the use of a given quantity of capital and labor than under our present system; and I do hope that the bishops in this city will take hold of this matter as they should do. Will they do it? or will they stand in the way of the people? I firmly believe that many of our leading men are standing to-day in the way of the people in relation to the organization of this United Order; but if they were to do as they should do, as God requires of them, they would take hold of this principle in the spirit of it.

"Well, but," says one, "suppose I lose my property!" Suppose you do, it is not intended that you should lose it, but suppose you do? If my property goes, what odds is it? God gave it to me, and if I lose it in obeying his commandments, who cares? I do not. When I got old enough to understand this gospel I saw that it might take everything men had, and even their lives to maintain it in the earth, and if a man is not willing to lay down his life for this gospel, he is not worthy of it; if he should not be willing to risk his property in carrying out a great principle, of what value are his professions of faith? And when God calls upon us, we who have been saying all the day that our property was upon the altar, and proposes a plan to save and exalt us and give us strength, we begin to mourn about our property, and to tell what failures there have been in the management of property, about co-operation being a failure, and thus justify ourselves for refusing to do what God requires! And yet call ourselves Latter-day Saints! Out upon men and women calling themselves Saints of God and making the professions which they do, and striving for the exaltation which they profess to be aiming for, who would make such expressions. Suppose that in doing that which God requires, all of our property should be taken, which we may rest assured will not be the case? If God were to permit a mob to come upon us, they could sweep away the whole of our property. If a mob were to come upon us and drive us, how much would any of us be worth? And can not God let our enemies have power to scourge us? I think he can; and unless there is a different spirit manifested by leading men, by bishops and by men who ought to have the Spirit and power of God resting upon them, and by the people themselves in many instances anger may be aroused against us. I believe that to-day President Young is prostrated under a load that, if we were obedient he would be relieved from. I believe he would have been sound and well able, to-day, to teach us from this stand if we had done as we should have done. He is wearied by his labors in teaching and laboring in our midst, calling upon us early and late, entreating us to listen to the counsel of God.

I have said, and I repeat it, that if we do not know that this United Order is true of ourselves by the revelations of God, we should be willing to obey it just because President Young teaches it, a man who has taught us and led us for so many years, so faithfully and so successfully. God having blessed him as he has done in so signal a manner all the time. If this people would take hold of the principle in that spirit they would soon know that it was of God; the testimony of Jesus would rest upon them, and they would know it for themselves; and then, when they get that spirit, they would not care about property, if it took it all, they would say "all right."

When you made up your minds to obey this gospel, did you hesitate because your friends told you that if you became Mormons you would spoil your prospects and lose your friends? No; you sacrificed every worldly consideration, you risked all for the truth, for the salvation which God promised you. And so in this United Order if you have a testimony that it is of God you will feel—"No matter what it costs, all right." Failures, yes there may be failures. I expect there will be failures and mistakes as long as we are so full of frailty, but who cares for that? But this will not be the fault of the principle. If God commands us to do anything, let us do it with all our heart, and he will prepare the way and preserve us from the bad effects of failure; he always has controlled results for our good, and he will do it again. Why there are men who would say that the mission of Jesus was a failure, (was he not killed by the Jews?) and the plan of salvation is a failure, and that creation is a failure, and they may just as well say these things as to say that co-operation is a failure, and that

many other things are failures. Some say that God failed in putting Adam and Eve in the garden and allowing the serpent to tempt them and cause them to fall, and the whole scheme was a failure. Why not as well say that as to say that other things are failures? There are some people who can only judge of merit by success. If successful, no matter what it may be, it is meritorious. It may have its origin in hell, and success is, in their estimation, a test of merit. The best of schemes and plans have failed frequently in this sense, and yet have been true and perfect.

I know that God requires this union at our hands, and by the help of God I am determined, with all the influence and power that he has given me or that he may give me, to use my endeavors with the people to organize in a manner to resist every encroachment made against them. All hell is arrayed against us, and the powers thereof are bound to destroy this work if they can, and it is our duty, as Latter-day Saints, to band ourselves together in the power of God. We shall be able to do it if we do right, and the wicked will not gain a single advantage over us. That is just as true as that God lives, and I know it. I know that this United Order is of God, for God has revealed it to me; the revelations of Jesus Christ have imparted this knowledge to me, and I know it for myself. I know by the gift of the Holy Ghost that it is our duty as a people, and as individuals, to enter into this United Order and carry it out in the spirit that God has revealed it in. Listen to this testimony, and the men and women who have the love of the truth within them have, or will have the testimony of Jesus that these words are true and faithful.

And I desire to say further—there has got to be a spirit of repentance sought for by many of those who are now called Latter-day Saints, or they will lose the Spirit of God and their standing among this people. Will God prosper us in this United Order? Yes, and we cannot be a rich people, we cannot be the people which God designs us to be, until we live after that pattern. There are hundreds of men who are praying constantly to God to deliver them from apostasy, and there are others who pray that God will deliver them from being rich, because they perceive that, frequently, when men get rich, they are not easily handled, they become intractable, they lose, in some instances, the Spirit of God; and, therefore, they pray that God will deliver them from being rich, that they may not be lifted up in pride. Yet we know that the revelations and prophecies say that God will make us a rich people.

Speaking about the Zion of the last days Isaiah says that the Lord will bring forth brass gold, for iron silver, for wood brass and for stone iron to build up the Zion of God. When will that be done? When we are united, so that we shall not consume the wealth that God will give us upon our just, upon creating class distinctions, raising one class above another, one class living in luxury and another class groveling in poverty; but when we are so organized that there will be no rich and no poor, but all partaking alike of the bounties that God shall give unto us, then, and in my opinion, not till then, can he bestow upon us the wealth that he has promised. It would ruin us to-day if we had it, and God, as I view his providence, withholds these blessings from us because of the effects they would have upon us as a people. He does not wish to destroy us. But when we are organized aright, then what? Why, then will be fulfilled after a while another saying of Isaiah—"And strangers shall stand and feed your flocks, and the sons of the alien shall be your ploughmen and your vine-dressers; but ye shall be named the priests of the Lord; men shall call you the ministers of our God."

All these problems of capital and labor can be solved by this principle and in no other way, and there will be an incessant and never-ending conflict between capital and labor until they are solved in this manner. That God may pour out his holy Spirit upon you, my brethren and sisters, and fill you therewith, to enable you to do his will perfectly, is my prayer in the name of Jesus, Amen.

BY TELEGRAPH. AMERICAN

NASHVILLE, 22.—A storm in Ala., on Sunday night, was very severe; half the town of Monteville is reported to have been destroyed; two persons were killed and twenty injured.

MONTGOMERY, 23.—An unconfirmed rumor prevails that forty persons were killed by the wrecking of a train at the bridge of the Memphis and Charleston road.

WASHINGTON, D. C., 23.—The President, to-day, ordered the surveyor general's office at Eugene City to be removed to Portland, Oregon.

The tax payers and business men of the District of Columbia are signing a petition to Congress, asking that the District be governed directly by Congress, through commissioners, without a popular election for any officer whatever.

Secretary Bristow being asked the cause of supervising architect Mullett's resignation, pointed to the revised statutes, which direct that the chief clerk of the Treasury department shall act as superintendent of the treasury building, and that no account for contingent expenses shall be allowed, except on a certificate by the clerk that they are necessary and proper, just and reasonable, all the expenditures for furniture being subject to the approval of the Secretary of the Treasury. It appears that Mullett has been in the habit of controlling this contingent fund, amounting to about one hundred thousand dollars, and when his attention was called to the law he said he would rather resign than lose control of this fund. The Secretary remarked that he was only doing

his duty in accordance with the law, and that if Mullett wasn't willing to be governed by the law he would accept his resignation, which Mullett accordingly prepared, and it was accepted. The Secretary did not express any want of confidence in Mullett.

A report having been received from the Cheyenne agency in Dakota that about sixty white miners are working in the Sioux reservation in the Black Hills, Secretary Delano requests the War Department to remove any persons so trespassing, in order to avoid trouble with the Indians.

The U. S. court of claims met to-day and heard the argument in the case of Marshall O. Roberts vs. the U. S., which was referred to the court by a special act of Congress, and which involves over a million dollars for carrying the mails twenty-five years ago between New York and the Isthmus of Darien.

A census of the Indians belonging to the Red Cloud agency shows that there are 9,330 Ogallalas, 3,000 Arapahoes and Cheyennes, beside some 900 Ogallalas who are hunting on Republican river, and about 1,000 Minneconjous who ran away from the agency rather than be counted. All this tribe submitted to the census being taken only under the influence of hunger and bayonets, and Red Cloud's efforts to secure the census, and it has had the effect of reducing his personal adherents from many thousands to barely five hundred.

Secretary Bristow, to-day, accepted the resignation of supervising architect Mullett; his successor is not yet designated.

In the safe burglary trial, Davidge concluded his argument for the defense, and Riddle commenced on the part of the government.

NEW YORK, 23.—The Mayor elect, Wickham, was sworn into office to-day.

A heavy rain storm swept over this city this afternoon, but no damage is reported.

A dispatch from Baltimore reports that several houses were unroofed in that city and the telegraph poles blown down.

The attorneys for Beecher, this morning, filed in the clerk's office of the Brooklyn City Court, a notice of appeal from the order of the general term denying the motion for a bill of particulars in the Tilton suit.

PHILADELPHIA, 23.—The mayor has appointed a committee to receive contributions for the destitute in Nebraska and Kansas.

A storm this afternoon unroofed a number of buildings, and tore up trees in the north-western section of the city.

TRENTON, N. J., 23.—A hurricane this afternoon unroofed a number of buildings and did other damage.

RICHMOND, 23.—The State board of canvassers have declared Grade, conservative, elected in the second Congressional district, over Platt, rep., by 131 majority.

CUMBERLAND, Maryland, 23.—The brick wall of the roundhouse at Keyser, on the Baltimore and Ohio road, blew down this afternoon, burying a number of workmen, two of whom were killed and several wounded.

LITTLE ROCK, 23.—The newly elected members of the Supreme Court met to-day and, under the constitution, drew lots for terms; chief justice English has a term of six years, the associate justice four years, and Harrison four years.

SELMA, Ala., 23.—A Terrible storm visited Montavilles, fifty-six miles north of Selma, last night; twelve or fifteen houses were destroyed, two persons were killed and fifteen or twenty injured, some seriously.

BOSTON, 23.—Lewis J. Valiquet, boot and shoe dealer, was arrested on complaint of a N. Y. boot and shoe company and others, charged with irregularity in his dealings to the amount of \$15,000; he was released on bail.

General Emery has ordered a court martial for the trial of Lieut. Hodgson, for conduct in north Louisiana.

Four bodies were recovered from the Empire wreck to-day—Mrs. Isalie Martin, Ross St. John, Colorado, and two unknown men.

ST. JOHN, N. B., 23.—The Globe says that the heir of the Jamieson estate in Scotland, worth from seven hundred thousand pounds to a million pounds, was discovered here in the person of John W. B. Jamieson, a young man recently employed in peddling stationery.