

brother who labors eight or ten hours a day at the hardest kind of labor. Any person having the name of Latter-day Saint who feels that he is better than, and distinguishes himself from, the poor and supposes that he belongs to a little higher class than they, is in danger. "Beware of pride, lest you become like unto the Nephites of old."

In order that this pride may be done away, there must necessarily be another order of things in regard to property.

Why does pride exist at all? Let us make a little inquiry about this. Do you know the reason? It all arises out of the love of riches. This is what generally constitutes pride. Now supposing you were all brought on a level in regard to property by a full consecration of everything that you have into a common stock fund, would there be among that number one who should thus consecrate all that he had, who would have anything to boast of above his neighbor? Not at all. He might have the use of property, one man might have perhaps a hundred times more than another, to use as a steward or agent for this general fund; but when he has used it he has his living out of it—his food, his raiment, the necessities and comforts of life, whether he handles hundreds of thousands or merely a small stewardship, for the man that takes charge of a great manufacturing establishment would require more funds than he who has a small farm, but the funds would not belong to him, he only has his food, raiment and the necessities and comforts of life. But here is another branch of business, just as important, as far as it goes, as this large manufacturing establishment. What is it? To make mortar, to lay up our buildings, for without them we should soon suffer. The man who makes mortar, then, is just as honorable as the man who takes charge of a large establishment which requires five hundred thousand dollars to carry it on. But in both cases, the surplus of their labor, after taking therefrom the necessities of life, goes to the common stock fund; and the man who has had charge of the large establishment has nothing that he can boast of over the man who makes mortar—one is just as rich as the other.

But I know there are many Latter-day Saints who have formed an erroneous idea or opinion in regard to this common stock fund. Some, for want of reflection, may suppose that every man and every woman must have the same fashioned houses to live in, or there would not be an equality; they must have the same amount of furniture, or there would not be an equality. Some may suppose that all must have the same kind of bedding and everything precisely alike or there would be no equality. But this is not the way God manifests himself in all the works of his hands. Go to the field, the pasture or meadow, and learn wisdom. Search from one end of the pasture to the other and see if you can find two blades of grass that are exactly alike. It can not be done, there is a little deviation, a little variety, and hence we see from this that God delights in variety. But because one blade of grass might be formed a little more pleasing to the eye than another, would the first have any right, if it could reason, to say, "I am above that other?" Not at all. It was made for a certain purpose, and so in regard to everything else. No two men upon the face of the earth have the same features. We have the general characteristics of the human form, and we do not look like the original of man according to Darwin's idea; we do not look like the monkey or baboon, from which Darwin says man originated. Men the world over, have many features bearing a general resemblance, and their form is moulded in the image of the Most High. But when you come to scan the features of man minutely, you will see some deviation in the countenances of all men throughout all creation. Now, are they not equal? Do these little distinguishing characteristics in the features make them unequal? Not in the least. Then, because it might fall to my lot to make mortar, and to another man's to take charge of a great store of merchandise, both of us being agents, that does not make the mercantile agent any better than the man who makes the mortar. And I should not expect to wear the same kind of apparel that the man did who was behind the counter. If I was making mortar or I should not want on broadcloth, silk, or satin; I should want apparel adapted to the particular class of labor I was engaged in. Hence, there will be a distinction in these things.

Then again, do you suppose that when we come together it would be pleasing in the sight of God for every man and every woman to have on a Quaker bonnet or dress, or to pattern after the Shaking Quakers; that each of the ladies should have on a ribbon that should come under the bonnet, and be of just the same length? Not at all. God delights in variety; we see it throughout all the works of his hands, in every department of creation. Therefore men and women will dress according to their tastes, so far as they can get the means.

You draw your means from the common stock fund, and if you have stewardships set apart to you to manage, and you make little in the stewardships, the bishops who take charge of these matters will not begin to inquire of you, "Well, brother, what kind of a hat have you worn? Was it straw, and was the straw just so fine or just so coarse, or was it a palm leaf hat you wore? I should like to know what kind of a hat band you have had? Was it a bat-band having a bowknot, and, if so, was it any longer than your neighbors'?" No such questions as these will be asked; but each man, each family in the stewardship, whatever they make, can exercise their own judgment in regard to many of these things, as they do now; and when you come together on Sunday, it is not expected that every man's and every woman's tastes would be to dress precisely like their neighbors, but have variety, and that out of the means of your stewardship.

But when you come to render up an account of that stewardship to the bishop at the end of the year, there may be some prominent, leading questions asked, but not about these little matters. It will be asked if you have squandered your stewardship unnecessarily; have you been very extravagant in things unnecessary, and neglected other things of importance? If you have done these things, you will be counted an unwise steward, and you will be reproved; and perhaps, if you have gone too far, you may be removed out of your stewardship, and another person more worthy may step into it, and you be dropped because of doing wrong. But there never will be any bishops, who has the Spirit of the living God upon him, who will inquire whether you have the same size stoves in your house, and the same kind of plates, knives, forks, and spoons as your neighbor; but you will have to give an account of those prominent items. That is the way I look at this common stock operation.

Then again, I do not know that the common stock operation which God commanded us to enter into in Jackson County, Mo., will be suitable in the year 1874. I commenced my discourse by showing that what was suitable one year was not always suitable the next. I do not know but here in Utah it may be necessary to vary materially from the principles that were commanded to be observed in Jackson County, Mo. I do not know but we may be required here to not only consecrate all that we have, but even ourselves as well as the property we possess, so that we may be directed by the bishops and their counsellors, or whoever may be appointed in regard to all our daily avocations. I do not know how it will be. I have not heard. Down in Jackson County they were not thus directed. Every man got his stewardship, and he occupied it, and rendered an account of the same from time to time. But I do not know but it may be necessary here in Utah that we should be directed oftener than once a year, it may be that we shall be told weekly, and perhaps in some cases daily; and perhaps the bishop or overseer may say to-day, "Here, brother, I would like you to do so and so to-day;" and to-morrow, he comes along and says, "I would like you to stop that now; we have something else on hand; come with me, I will put in my hands as well as you, for, although you have selected me by your own voice to take charge, I am no better than you are, therefore I will take hold with you and do all I can in connection with you, and let us go at this business to-day." To-morrow there may be something else, and the next day something else, perhaps, according to the judgment of the Bishop and those who are appointed with him. In this way we could, perhaps more effectually carry out the mind and will of God here in this desert country than we could if we tried to imitate the pattern which was given to us in another country.

We can not work here as we could in Jackson County, Mo. In that country we did not have to irrigate. We could settle on a piece of rising ground there and the rains of heaven watered it. We could settle in the valley and there were no ditches to be made. We could settle in any part of the county, or of the counties round about, and the rains of heaven would descend and water our land. And furthermore, there was timber all around, groves of timber, and we could go out before breakfast and get a load of wood, and in the course of a few days split rails enough to fence considerable of a patch of ground. Here we have to labor under other circumstances. Here we have not timber so that every man can fence his little farm or stewardship; we have not strength enough. If we happen to farm on some of these high grounds, it is very difficult to dig canals and water ditches to water our little stewardships. What shall we do, then? Join in together, be of one heart and one mind, and let there be a common stock fund, so far as property is concerned, and so far as our own individual labor is concerned. Consequently, we need not think, because we may not be organized precisely according to the law that was adapted to Jackson County, that this counselling is void of the Spirit of God. Do not let any person begin to think this. You need to co-operate together in your labors. This is necessary in fencing a great many of our farms. You need to co-operate in getting out your water from your water ditches to water your land, and you need to do it in a great many other respects.

For instance, these mountains, which rise so majestically on the east and on the west, are full of rich minerals, this is one of the richest countries in the world. Will not some of the Latter-day Saints eventually be required to act in the department of mining as well as in the department of agriculture? Yes. Can one individual do as well as half a dozen, or as well as a hundred, at mining? It may require the experience of a vast amount of labor in order to develop the resources of these mountains, and in that case co-operation will be absolutely necessary.

"But," says one, "the Gentiles have already done that." But very little, I will assure you. Here and there they have opened a mine, but not one thousandth part one ten-thousandth of that which exists and which will be developed hereafter. Now in all these departments the Latter-day Saints must learn to be united, and I am glad to see I rejoice exceedingly to hear that the President has been moved upon, not only before he left Salt Lake City to go down south, but while he has been there, to alter the order of things that has existed for many years here in these mountains, among the Latter-day Saints. In what respect? To bring about a united order of things in regard to their property and labor, and the development of the resources of our farming land; in regard to raising flocks and herds, building, and developing the mineral resources of our mountains. In all these respects the President has seen the necessity of beginning to bring about, gradually, as the way may

open, a different order of things that will strike the axe at the root of this pride and distinction of classes. I am glad I rejoice in it. Several of the branches of the Church south have already entered into this order.

Inquires one, "What is it, what kind of an order is it? Tell us all about it." I would tell you as much as I thought was wisdom, if I understood it myself; but I do not; I have had but very little information about it. Suffice to say that I know that the order of things that could have been carried out successfully in Jackson county cannot be carried out here, on the same principle, without a little variation. It cannot be done—circumstances require different laws, different counsel, an order of things suited to the condition of this desert country.

"Are all the people going directly into this thing at once?" Yes, if they choose; but you may depend upon it that in all cases whenever God has moved upon his servants to introduce anything for the good of the people, it takes time for the people to receive it—they do not receive it all in a moment. The Lord is long-suffering—he bears with the weaknesses and traditions of the people for a long time. When by the mouths of his servants, he counsels the people to do this, that, or the other, and they are a little backward about it, he does not come out in judgment as he did to ancient Israel, and cut them off by thousands and tens of thousands. He does not do that, but he bears with them, waits year after year. How long he has borne with all of us! Forty-three years ago we were commanded to become one in regard to our property. Forty-three years we have been in disobedience. Forty-three years have rolled over our heads, and we are far from oneness still. God has not cut us off, as he did ancient Israel, but he has borne with us. Oh, how patient and long-suffering he has been with us, perhaps thinking, "Peradventure they will, by and by, return, reform, repent, and obey my commandments that I gave them in the first rise of the church." I will wait upon them, I will extend forth my hand to them all the day long, and see whether they will be obedient. That is the way the Lord feels toward us. Should we not pattern after him? If this order of things should reach Salt Lake City, if these different wards should begin to be organized in some measure, and the people begin to be divided, some entering into the order and others refusing, should we not bear with those who do not? Yes, bear with them, just as the Lord has borne with us, and not begin to think that we are better than our neighbors who have not entered into the order, and flatter ourselves that we are above them, and revile and persecute them, and exercise our influence against them, saying, "Oh, they do not belong to the united order of God, they are outside of it, and consequently we have not much respect for them." We must not do this, for perhaps, though we may think we are on a firm foundation, it may slip from under us, and we also may be brought into straightened circumstances. If we exercise patience, long-suffering, and forbearance with the people until they learn by experience what God is doing in our midst, many of these rich people may come into the order, who now say in their hearts, "We will wait and see whether this thing will prosper." If they are honest in heart, they will finally come to the conclusion that the people in the united order are a happy people; they are not lifted up in pride one above another, and they will say, "I think I will go there, with all I have; I will become one of them; and in a little while they will come along, while others, perhaps, will apostatize entirely. However, if they want to go, let them go, they are of no particular benefit if they feel to apostatize from anything which God has established for the benefit of the people."

May God bless you. Amen.

Our Country Contemporaries.

Beaver Enterprise, April 13—

A meeting was held this morning at nine o'clock by the members of the new Order to enter into arrangements for classifying the different branches of business and elect men to take charge of the same. But up to the time of our going to press we have not learned the result of their deliberations.

Joseph Asay, writing from Mt. Carmel, April 2nd, says he started out some teams to this place on the 1st of February, but owing to the large amount of snow they had had there, they had to abandon their wagons and return with their animals. The storm caught them at the head of the Long Valley, where they left their wagons in six feet of snow. Long Valley and Upper Kanab had lost many horses, and he feared a great many cattle. His boys had just arrived from the head of the Sevier, and reported stock doing well.

The people were busy putting in their crops and making gardens. They were working on the new system, all having entered into it but one or two. He says it will be some time before the upper settlements will get to farming on account of the snow, which is still deep there. All things are lovely, and good health prevails.

Provo Times, April 14—

The Beekeepers' Convention met, as per announcement, on Saturday last, Edson Whipple presiding. Several gentlemen gave very favorable reports of their bees, but owing to other parts of the county not being represented, the meeting adjourned until the 20th, to meet in the basement of the Meeting House, at 1 o'clock p.m., when it is hoped that all parts of the county will be represented. All beekeepers in the county will please report in person or by letter the condition of their bees, the amount on hand, their success in 1873, &c. The offi-

cers of the Territorial Beekeepers' Association wish a full and complete report of this county between this and the 6th of May Conference; besides, at that meeting it is designed to re-organize our county association, and we wish all parts of the county represented in the organization.

By request of the President,
WM. D. ROBERTS,
Secretary.

At a meeting of the Gardeners' Club, held on the evening of the 18th inst., the President of the Club, Mr. Joseph Sawyer, gave his views relative to the moth, apple worm and insects that have done so much damage to our fruit. His idea was to send and get two or three loads of native mountain sulphur from the vicinity of Cove Creek, which would cost but little, and should the wind be blowing from the south, set fire to some of the sulphur and the smoke would be carried through the orchard by the wind and destroy all the moths, worms and insects of all kinds. Our neighbor adjoining on the north should try the same experiment at the same time and thus destroy all. Again, a composition made of tar, sulphur and salt, would answer a good purpose, by making a torchlight, and holding the same under a tree a short time and so pass along from one tree to another through the entire orchard.

Ogden Junction, April 16.—

Two proprietors of beer saloons have been at work to-day! Ploughing, too. Fact.

Last night Mr. Taylor Heninger missed a bunch of whiplashes, which had been exposed for sale and hung up just outside his store doorway. He communicated the fact to Officer Owen, who kept his eyes open for whips. Walking down Fifth street, he saw a lad about 14 or 15 years of age, smacking a new whiplash, and enquired where he got it. The boy said he had been driving a team for a man who was working on the Utah Northern, and had brought his whip up town with him. Enquiry proved that this statement was false, so far as the whip was concerned, this being one of the stolen dozen from Heninger. Early this morning the lad, who gave his name as Vaughan, and said he came from Salt Lake, was missed from his lodgings at Pool's Hotel, and has not been seen since. He did not leave by the train. Look out for new whiplashes, and "when found, make a note of," or communicate with the police.

Correspondence.

Schools and School-Houses in Sanpete.

FAIRVIEW,
Sanpete County, Utah,
April 6th, 1874.

Editor Deseret News:

Allow me the use of a little space to notice a letter which has appeared in the several editions of the News, alluding to schools in Sanpete in general, and intended to lead your readers to think to Fairview in particular. So far as the latter place is concerned, it is entirely a mistake. We have a school-house, as yet unfinished, but in which a primary school has been kept during the past quarter. It is certainly the best building of the kind in the county, and, when completed and fitted up as it is intended to be, we think will compare favorably with any in the Territory. We have not a school-house "accommodated with peg-leg slab benches," nor "with high, unsuitable tables, and windows adorned with old hats instead of glass." Another school house, the old one as we call it, has maps, charts and other instruments for the convenience of pupils and teacher, and it has not, to the best of my knowledge, been used for either dances or other performances at any period for the last fifteen months. In fact, the benches and desks in use, being fastened to the floor, cannot possibly "be found out in the snow," nor has the school been a failure—the public examinations disprove this assertion. The progress of the pupils has been rapid and the amount of information which the examinations has elicited as being in the possession of the pupils has not been equaled by any school examination I ever held, or was present at, in the eastern States or in this Territory. Your correspondent is

not a resident of Fairview, that is certain, or he would not have made such incorrect statements as pervade his letter. We have had, during the past year, pupils studying mensuration, bookkeeping, &c. One of these, who has been not only in a commercial college, but also in the Deseret University, informs me that under the system of his present teacher he obtains a much better insight into the branches of mathematics which he studies than he did at either of the two institutions named. In this result alone we do not judge that our "school is a failure," and this is not a solitary instance, for children who could scarcely tell their letters a year ago can now read in the second or third grade. I will state as briefly as Readers, enumerate as far as billions, and solve most of the problems in the first four rules of intellectual arithmetic. If this is a proof of failure, I wonder what your correspondent would call success!

Leaving open the question whether a free or a subscription school is best calculated to bring about the educational millennium, which your correspondent perhaps expects will be possibly one of the results of his letters, but which looks "like a dream and dark vision," at least to me. But agreeing with him that "we have abundant resources" to have better school houses and much more improved school machinery than we now possess, which should not only adorn the walls, but be rendered useful in transmitting information to the pupils. To endeavor to remove one of the chief causes of the insufficiency of our present common school system we must, in the words of Supt. R. L. Campbell, "have the idea dispelled that any person with common ability can teach a primary school well enough, and the more intelligent sentiment prevail, that a person possessed of the rarest talent, the most genial disposition, and the most effective discipline, is the teacher to be sought after to lay the educational foundation and to have the fashioning and moulding of the infant mind." When this sentiment begins to prevail, we shall speedily see the pedagogical quacks, whose pronunciation is faulty, whose grammar is still worse, and whose ignorance of even the first four rules of arithmetic is a disgrace, sink to their proper level, and in a few years we shall wonder how such a blending of ignorance and impudence could ever have been tolerated as an aspirant even for the situation of keeper of a school, much less as that of an educator of our youth.

Yours truly,
J. F. YOUNG,
School Trustee.

WEIGHING WITHOUT SCALES.—The following tables will very materially aid those housekeepers who do not have scales at hand to measure any article wanted. Allowance should be made for extraordinary dryness or excessive moisture of the article needed:

Wheat flour	1 lb 1/2	are	1 quart
Indian meal	1 lb 2 oz	are	1 quart
Butter, when soft.	1 lb	is	1 quart
Loaf sugar, when broken.	1 lb 1/2	are	1 quart
Powdered sugar.	1 lb 1/2	are	1 quart
Best brown sugar.	1 lb 2 oz	are	1 quart
Eggs	10	are	1 pound
Flour	8 quarts	are	1 peck
Four	4 pecks	are	1 bush

LIQUIDS, ETC.			
Sixteen large tablespoons	are	1/2	pint
Eight "	"	"	1 gill
Four "	"	"	1/2 gill
Two gills	are	1/2	pint
Two pints	are	1	quart
Four quarts	are	1	gallon
A common-sized tumbler	holds	1/2	pint

—Ex.

Either—Neither.

Have you seen a dictionary Of this new vocal ulary, Which pronounces Either i-ther, And pronounces Neither ny-ther? Do not call it affectation, Shoddy show pronunciation; It ups the ei diphthong, Dropping e and i change places, With the ease of Grecian graces; Only let them change their stations In like place in all relations— Change concealed to concerted, Fortune's freight to fright, affrighted, For this rule which gives us i-ther, Changing neither into ny-ther, Makes believers all deveyers, And deceivers all beryvers, The concealed man concerted, While the freighted ship is fry-tered. Deigning, too, is dining true, For every line brings something new; Vein is vine before this current; Weight is wite, with Yankee accent; If you cannot change these also, Speak as others do, or should do.