

CORRESPONDENCE.

A Happy New Year to All.

26 TENBY STREET,
Birmingham, Jan. 1, 1877.

Brothers A. Parker, Cowans, Meiklejohn, Brethren of the Council, and all the Saints of Tooele.

May the peace of God be with you and greatly be multiplied to you during the year upon which we have now entered, that peace and plenty may crown all your labors. Being the first day of the year, we thought we would like to communicate with friends and brethren with whom we have enjoyed many happy seasons through holidays, and at many other times under varied circumstances.

Since our arrival in Liverpool, after two or three days' rest, Bro. George started to Louth, his birthplace, to visit relatives and friends, while I proceeded to Birmingham, the place assigned us both to labor in as traveling elders, thinking to take a little time in the summer to visit my birthplace. I arrived in Birmingham November 30, made my way to Tenby Street, the conference house. Brother Wheeler, from Cottonwood, who presides here, was out visiting some of the branches. I soon became acquainted and was installed in business, preaching in Birmingham, visiting the Saints, &c., and on the return of Brother Wheeler I visited Maxtoke, Wolverhampton, Dudley, West Bromwich, and other localities, preaching to the Saints as opportunity presented, and encouraging them at their homes, occasionally being favored with the presence of those that have not yet embraced our faith, but are earnestly inquiring after the truth, the power of God and the promises of his servants being every day verified in my behalf. There are a great many that believe in our faith, but through their circumstances have not moral courage to embrace it, being bound down by task-masters, landlords, and clergy, fearing lest they would be thrown upon the world if they in any way favored our belief, as it is in no way popular. This is a very extensive conference, embracing Herefordshire, Worcestershire, Northamptonshire, part of Warwickshire and Staffordshire. The Saints number from 600 to 700, who are very much scattered, in some instances having to travel 10 miles to visit one family, which causes a great deal of extra travel, which has to be performed a great deal on foot, which I am not so well adapted for, but I am improving every day, as I am getting some lighter and can travel much easier than when at home.

Brother George arrived here Dec. 19th; we were much pleased to greet each other again, and to relate our experiences during our three weeks' separation. George has visited a good portion of Lincolnshire and Nottinghamshire, found quite a number of his relatives, with whom he was well treated. He procured a number of genealogies, and talked "Mormonism" as wisdom dictated. We are now co-laborers, and arrangements are made to travel together for eight or ten days in some of the branches. Wherever we travel amongst the Saints, we are universally well received and kindly treated. In many instances they feel as though they could not do enough, but they are generally very poor, and they distress themselves to contribute to the Elders. We feel much blest in conversing with them by their firesides, as it seems to warm up their hearts and increase their determination to gather home to Zion as soon as opportunity presents itself. At present there is much depression in business, many being out of employ and having to pay very high prices for provisions and rents, beef ranging from 20cts to 28cts per pound, mutton and pork in proportion. Just recently there have been a few heavy shipments of meat from America, which is bringing down the market some. Flour if anything is dearer than with us, they having to ship the principal part of their wheat from America or elsewhere. The malting and brewing business is extensively carried on here, almost every Englishman and woman depending on their pint of fourpenny per day, regularly as the day comes, with a great many thousands that indulge more extensively, making the brewing business very profitable. Wages for common labor range from 50cts. to 75cts. per day. Rents are for

single room, very inferior, 30cts. per week. Thus you see if a person has constant labor it is as much as a bargain to live, but frequently they have to be out of work, as trade is very dull at the present. They have no potatoes, wheat bins, cows, pigs, or the varied etceteras to fall back on, but in those extremes they have to pawn their furniture and clothing. These cases are not very numerous amongst the Saints, but very common with many. Taking all things into consideration, the Latter-day Saints cannot too highly prize the many comforts and blessings of their mountain home in every particular.

We sincerely hope these few lines will find you all in good health, and in spirits, as this leaves us at present, never having enjoyed ourselves better, both in health and spirits, for a great many years, as we feel that the Lord is with us, blessing our labors and pouring out his spirit upon us abundantly. We feel to thank him that we have been called to perform this mission, as it seems like a rest from many cares and anxieties of a temporal nature. To have our minds set on the great plan of salvation, is sweet indeed, and we hope by the blessing of God to do his will while here, and be the instruments of adding some few more to the church, as we are occasionally doing. Brethren, we hope you are feeling well in the work of the Lord, and faithfully discharging the duties devolving upon you, and hope that it may be a profitable winter for you and the Saints amongst whom you labor, that all may be stimulated to the performance of their several duties devolving upon them, as I realize that the only way by which the Saints can be blest is by so doing. We hope the young men of Tooele will refrain from visiting places of vice, drunkenness, and debauchery, as the results of these things bring ruin, disgrace and death, turn their attention in that way that will qualify them to become useful instruments in the hands of God in doing good, promulgating truth, both at home and abroad, and become a general benefit to themselves and mankind at large.

We shall be pleased to hear from you as a council, or from any of you, as a word from home will be gratefully received by us at any time.

May the God of heaven bless you all and enable you to comfort and bless each other, is the prayer and most earnest desire of your fellow laborers in the gospel of peace.

JOHN ROWBERRY,
GEORGE ATKIN.

Our Great Mission.

Editor Deseret News:

Twice in the history of the world it is recorded that a portion of mankind have been brought into harmony with each other, and stood upon a common level of brotherhood. To establish this condition for the third and last time is a work allotted to this generation, and more especially to us as a people. Shall we do it, or leave it to others? The requirement would not be made if the capabilities to meet it were not in us and our surroundings. Great men are the usual instruments by which Providence develops great changes.

If proud nations need humbling, some military hero comes to the surface, whose ambition places him in antagonism with his surroundings, and whose genius circumscribes the known laws of warfare. If it is necessary that some state should, for a time, rise into peculiar prominence, a Pitt, a Cavour, or a Bismarck, endowed with unusual sagacity and foresight, appears to lead the nation's councils. If long established religions need changing to give impetus to progress, a Zoroaster, a Mahomet, or a Luther is ready for the work. If a divine dispensation is to be inaugurated, a Moses, an apostle Peter, or a prophet Joseph Smith appears with power to move the hearts of the people.

The records of the world teach us that "God is in history." His having fitted men and circumstances for the fulfillment of his purposes in the past should give us assurance that he has prepared for the present crisis in the world's affairs.

Perhaps, as Latter-day Saints, we seldom err oftener in matters of grave importance, than in not allowing sufficient weight to the words of living prophets. We too often permit precious time to pass and de-

velop the importance of warning and instruction, before we comprehend its legitimate force.

The following, from a discourse by President B. Young, published in the *Deseret Weekly News* of September 6th, 1876, is significant and should, in connection with much more preaching of a similar nature by our leader, induce much thought and reflection in the minds of the Saints. Said he—

"You elders of Israel, do you see the necessity of an advance? Do you not see that we have traveled just as far as we can without adopting the revelation the Lord gave at Independence, Jackson County, namely, the property of the Saints should be laid at the feet of the bishops, etc., and unless this was done a curse would befall them? They refused to do it and the consequence was, they were driven from their homes. Unless we obey these revelations the people will decline in their faith, and they will leave the faith of the holy gospel."

It may be well to often note progress, by reviewing our past, in order to discover that advance we have made above the ordinary level of mankind from which we started. While it is neither designed nor desirable that we should lose our personal identity or responsibility in a practical union of interests, we need to part with some of that excess of individuality usually termed selfishness. That old adage, "Every man for himself and the devil for us all," conveys, with more force than elegance, an idea of the present condition of mankind. Philosophers and philanthropists have speculated much as to what man should be in an organized social capacity. They have devised many schemes for modifying the world's antagonisms. Their schemes have failed, for the reason that they have sought, in sensational religion and intellectual development, the solution of social problems, instead of in the higher impulses of divine inspiration.

The development and organization of our government marked a new epoch in the world's history. It originated in the principle of man's equality. It was a bold, abrupt departure from the governmental policies of ages. Ominous as the day is of revolution and change, the heavens have decreed that we shall not go back to barbarism. From the present must be evolved a future government very far in advance of equality, greatly neutralized as it is by a thousand aggressions which the law fails to reach; one of practical fraternity and brotherhood, characterized by a oneness of purpose and a mutuality of interests; where the enervating effects of wealth and the degrading results of extreme poverty will gradually disappear before a higher and purer civilization.

The student of history is reminded that the accumulation of exorbitant wealth and its attendant luxuries have ever indicated the culmination of a nation's greatness. Did pure and ennobling religious sentiments guide all the capabilities of man, his progress would be constant and infinite. National, like individual growth, has so far ever culminated in maturity and decay. But are maturity and decay necessary results of national growth? Cannot the laws of life and continuous progress be handed down from one generation to another and become a national heritage? The solution of this question lies in the future, and in its successful solution lies the only hope of the redemption of mankind from their manifold miseries. It is a world of antagonisms and a spirit of aggression has ever ruled mankind. Resolution and sacrifice were necessary on the part of our fathers to establish civil equality, and now, so far to change social conditions that all who can appreciate the boon may enjoy the means of development will doubtless require many important changes and much sacrifice. The end of personal effort, instead of individual aggrandizement, must be the general good. As extremes force antagonisms they must be first modified, then avoided. An exorbitant monopoly of wealth by a few, means the other extreme of want for the many. Neither subserves the best interests of the species. With the first, men are apt to pamper their appetites and passions and produce degeneracy and sterility in themselves and their children. The process may be slow, but it is usually sure. The other extreme—pinching want—means weakened energies from ex-

cessive toil, exposure, unhealthy habitations, and insufficient food. This condition induces recklessness, a weakening of individual responsibility, and consequent moral debasement and crime. In proportion as these elements increase, political and social organizations are weakened. These have ever been a prominent factor in bloody revolutions, a fickle, merciless tyrant in democratic governments, in constitutional ones a ready tool for unprincipled ambition, and of necessity in despotic governments sometimes food for cannon and bayonets. Our inspirations teach us that our more perfect union must develop national institutions, the influence of which will overshadow this land of promise. To accomplish this the affiliation of hearts and interests must be more perfect around the hearthstones of the people, and extend through our wards, our cities and villages, until a broad and deep foundation is laid for the great future. Either this or a failure in our life's mission.

The facts of history, the known laws of physiology, point to the intelligent laboring man, whose sleep and food are sweetened by reasonable toil, whose energies are kept in healthful action in the great race of life, as the real strength of the national fabric, the source of its prosperity in peace and of its defence in times of peril. He is the fountain from which the ever-failing aristocracy of wealth is recruited, and he may be forced, by oppressive and degraded conditions, into the lower strata of society and add to the elements of revolution and decay.

Labor is the normal condition of man. Society should furnish no drones. All its members should return an equivalent for what they consume. To accomplish this the extremes of society must be brought together by a gradual process of assimilation. All should labor for the advancement of all; the whole giving to each individual that kind and variety of employment, as far as possible, that will develop the whole man to the highest possible intellectual and physical condition. While intellectual equality is not attainable, it is possible for all to enjoy all that is necessary for comfort, health and progress. To leave the beaten track, to endure what our fathers have done, requires an impulse which our fathers never felt. This we have in a religion which circumscribes all the wants and possibilities of humanity.

To be of one religious faith, in order for a people to form a union in all the objects and purposes of life, does not meet the necessities of the case. While it may not be possible to entirely bridge over the gulf between the extremes of society, occasioned by the differences in intellectual culture and force of character, still, it may be so nearly done that no life need be overburdened and in that, as in everything else, experience will continuously increase our capabilities of union. In order to become one it is necessary that the principle of oneness be an all-absorbing religious sentiment, circumscribing all our interests. All classes must move towards one common level by one common impulse. The object, and the motive for attaining that object, must be the same.

We have so far been actuated by one spirit of inspiration; we have had one leader; we have gathered together to consolidate our labors, to strengthen our hopes and economize our energies. Our religion has taught us the theory of oneness, and circumstances have, in many things, practically enforced the lesson.

Our extensive migratory movements have been in organized companies for mutual protection and assistance. We segregate in villages and cities, not merely for purposes of trade and commerce, or that the few may live the easier on the labors of the many, but for the greater freedom of social intercourse and to make that intercourse more available for intellectual culture and general improvement. Numerous co-operative associations have been organized as a step in advance of the past. Some of them have been decided successes, others apparent failures, but whether financially successes or failures they have answered one great purpose—proved to the people how far they are able to assimilate their interests and harmonize with each other. These efforts have also induced thought, advanced ideas and developed experience.

Great social changes to be permanent should be voluntary. They

must also be slow in order not to be oppressive. Both these conditions are granted us. Our greatest successes, for the past ten years, in economical merchandising, in increasing home manufactures, in supplying our wants from our herds of cattle and flocks of sheep, in the more rapid advance of new settlements, in the building of commodious places for public worship, in constructing temples in which to perform the sacred rites of our religion, and our advance in the means of rapid intercourse and exchange of ideas by railroads and telegraphs, have been the result of efforts to unite individuals' interests. But to bring the laborer and capitalist profitably together in a mutuality of interests, is a question which still remains to be solved, and the necessities of our immediate future force the practical solution of the question upon us.

Associations of capital and labor are usually for the easier and more rapid attainment of wealth, but with us wealth should be only a means for the accomplishment of the end—a new departure from the traditional errors, a solution of the social problems of the day, a neutralization of the evils of poverty and the enervating effects of wealth, and the bringing of mankind into harmony with each other and with their surroundings. There are those who profess to look forward to the vast indefiniteness of geological periods for man's regeneration. They compare his progress with some operations in physical nature, and fancy that the slow process of attrition must grind away on his intellectual dullness and moral perversity until, in the infinite future, it may be discerned that he has made some little progress.

Assuming that sectarian Christianity has furnished the best possible conditions for man's advancement for the past sixteen centuries, this view of the subject does not appear unreasonable, but the advocates of the theory do not comprehend the difference between a Christianity composed of a little gospel truth, amalgamated with the subtleties of pagan philosophy and the splendid ceremonial of its worship, and the pure gospel—grand in its comprehensive simplicity—as taught by Jesus and his apostles, and awaiting a more perfect elucidation in this gathering dispensation.

JAMES A. LITTLE.

The Interest in the Situation—Ante-Lenten Gaiety.

WASHINGTON, Feb. 9, 1877.

Editor Deseret News:

The third House, as the lobby is called, is about the only branch of the legislative department that takes any interest in what is going on in Congress just now. There is barely a quorum in the House and Senate. The electoral commission, that holds its session in the Supreme Court-room, draws many members and senators away from their legislative duties. It is not every day that representatives have the opportunity to hear Charles O'Connor, Wm. M. Evarts, Judge Black, Matt. Carpenter, and other scarcely less distinguished luminaries, on so momentous a subject. The Supreme Court-room is crowded to its utmost capacity, many influential men and women sue in vain for admission, while all the doors and corridors are surrounded and filled by a crowd which, if less respectable, would be called a mob. Every transient visitor to Washington imagines that it is the duty of his omnipotent representative to secure him admission to the Supreme Court-room, while the fact is that the representative is frequently unable to get in himself. The great interest involved and the intensity of feeling and excitement on the subject of the count finds expression in unreasonable despondency or elation at every slight oscillation of the scale which the blind goddess is said to hold. At present the despondency is with the democrats, while the elation is with the republicans. Whatever may be the final result of the count it is certain that it will decide the political fortune of others than Tilden and Hayes. If it is decided against Tilden, the democratic party will neither forget nor forgive Thurman, Bayard, Payne, and others, who were so earnest in urging the measure. On the other hand if Hayes should be defeated, the republican party will charge it to Conkling, Edmunds, Hoar, and Frelinghuysen. The politicians