

that you have a father, and then learn strict obedience to that parent. Is not that a plain, domestic, home principle? How long will it take the men and women here to learn it? You have learned, from year to year, scores if not hundreds of principles of the gospel taught, and one of the first principles to be learned by the Saints is to be of one heart and mind, to obey your leaders, to obey the Lord. If you have leaders who do not teach you the words of life and salvation—who do not give you the words of the Lord—why not have faith sufficient to remove them out of the way and have better men? If this people are righteous and have any leaders that are not capable of dictating you, why not stretch your faith to the heavens for God to remove them and give you men that are capable of leading you?

Could I make a brother in the church believe, after passing through the troubles in Missouri, after again being driven from our homes in Nauvoo, Illinois, and after being led to this secret retreat and sustained all the time by the matchless power of our God, that the love of riches would have so blunted the minds of many as to cause them to run to California after gold? Why not have staid here, where we could have improved this Territory three times as much as we have? We could have extended our settlements still farther on the right and on the left, but no, they must run and leave us. And many of those that have tarried here but a little more confidence, when they have improved upon and learned the lesson taught by those who have left.

The great majority of men and women do not know how to take care of themselves. Let me refer the whole of you to a circumstance in Winter Quarters. We left Nauvoo in February 1846, made our own roads through Iowa, except some 40 or 50 miles, built bridges, cut down timber, turned out 500 men to go to Mexico, came this side of the Missouri river and there wintered. How did you live there? Do you know how you got anything to eat? Brethren came to me saying, 'we must go to Missouri, can we not take our families and go to Missouri and get work?' Do you know, to this day, how you lived? I will tell you, and then you will remember it. I had not five dollars in money to start with, but I went to work and built a mill, which I knew we should want only for a few months, that cost \$3,600. I gave notice that I would employ every man and pay him for his labor. If I had a sixpence I turned it into twenty-five cents, and a half bushel of potatoes I turned into half a bushel of wheat. How did I do that? By faith. I went to Mr. Neff, who had just come in the place, and asked him for and received \$2,600; though he did not know where the money was going. He kept the mill another year, and it died on his hands. I say God bless him for ever, for it was the money he brought from Pennsylvania that preserved thousands of men, women and children from starving. I handled and dictated it, and everything went off smoothly and prosperously.

Can you sustain yourselves? Yes. How can you clothe and feed yourselves? Keep gentiles out of here, and not permit any more supplies to come from them, and then you will raise sheep and take care of them and their wool; then you will raise cotton and flax, and dress the lint. We have women who know how to manufacture flax into thread and the finest cloth in this house.—Why do you not make linen? 'Because we can turn a calf on to the range, and after a while sell it for twenty or thirty dollars and buy store goods.' That course is temporal ruination to this people. It is a far greater injury than benefit, for us to purchase imported goods. Shut down the gate and make your own hats, bonnets, and every other article of wearing apparel. We have the furs and all necessary facilities for making every article we need. We can also make our dye stuffs, so soon as we can get a greater variety of seed. For ten years we have advertised the brethren to bring madder seed, and I have not obtained any, only a little that Mr. William Willes brought from the East Indies. I have also wished them to bring madder seed, for you can raise it where you can raise corn. Do we know enough to raise indigo and cotton? Yes; when the gate is shut down.

I told the brethren, yesterday, that I was not afraid of men's apostatizing when war and trouble are on hand, for then they will stick together. It is in calm weather, when the old ship of Zion is sailing with a gentle breeze, when all is quiet on deck, that some of the brethren want to go out in the whaling boats to have a scrape and a swim, and some get drowned, others drifted away, and others again get back to the ship. Let us stick to the old ship and she will carry us safe into the harbor; you need not be concerned. I want the brethren to raise flax.

I want some man, who has got the requisite spirit and nerve, to prepare a quarter of an acre as they prepare ground for flax in Ireland, and then sow about a bushel and a half or two bushels of seed and let it grow as thick as a horse's mane; if necessary, brace it up while growing, pull it at the period when the lint will be the silkiest and prepare it for the women to exercise their skill in making fine thread. A bushel of flax seed to the acre produces a coarse lint, suitable for making ropes and coarse cloth.

Br. Taylor remarked that about sixty out of every seventy-five lambs had died in this Territory. Yes, you may say that out of every seventy-five lambs about ninety have died. Where were our sheep in 1843-49? I then had one hundred sheep, and I would now have forty thousand, if they had been taken care of as they ought; but instead of that I have bought about five hundred and fifty since, and I now have four or five hundred.

Sheep are driven into the Territory, and then they decrease. What is the difficulty? It is, 'hurray for the gold, hurray for the stores, hurray for the merchants, hurray for hell; let us have a portion of hell here.'

Elders who have been to St. Louis, and had

credit for a cent should not have brought a thousand or two thousand dollars worth of goods here and fooled them away; having fooled them out of merchants who still remain fools.

Shut down the gate, and stop bringing ribbons and foolery here. I wish the ribbons and like articles were all sunk in the bottom of the sea, rather than have them brought here. Do you know enough to clothe yourselves? Yes, when you are driven to it. It makes me think of what we passed through in Missouri, when Joseph was preaching the consecration law for surplus property. Would any man listen to that law? No, not a man. 'Will you pay tithing?' 'I can not any way in the world, for I have not as much property as I want.'

When the army came and took away the guns, killed our cattle, fired our houses, took possession of our fields and compelled the brethren, at the point of the bayonet, to sign away their property to pay the expenses of the war, one fellow said, 'by —, see these men, how keen and fine they look, old Joe has been trying for years to make them consecrate their property, but he could not persuade them to do it; we can make them consecrate.'

The brethren felt well, but suppose they had been required to sign a deed of trust to the kingdom of God on the earth, would they have done it? No, they would have suffered themselves to be damned before they would have done it. Can you not see the ignorance of the people in those things? And to this day you can see men come here penniless, and hear them say, 'we had plenty of money where we came from.' Then why did you not gather when you had money? 'We wanted to make more, to bring a great amount into the kingdom.' Thus men come here penniless, and feel well about it. Inquire into the matter and you will often learn that last year they had several thousand dollars, but it has gone into the hands of the gentiles.

Suppose a poor Elder, while on a mission, should borrow ten dollars of such a person, that person will come here and be ready to apostatize, unless that money is paid; but if the devil gets it, 'O, it is all right.' Such feelings are in the hearts of some men and women now before me. With them it is, 'if my enemies get my property, all well; but I don't want the kingdom of God to have it.' Ask them whether they want the kingdom of God to have their property, and they will reply, 'O yes, ourselves and all we have are in the kingdom of God,' but touch a dollar of theirs and they will squirm.

We are trying to become Saints, and by-and-bye we will actually become Saints. When men are Saints they will bring thousands and lay them at the feet of the Bishops, Apostles and Prophets, saying, 'here is my money, it is now where it should be.' But now what do you see? If an Elder has borrowed a little money, or been helped in any manner, he must be chased home and made to pay the uttermost farthing, or there is dissatisfaction. Fortunately that is not the case with all. A portion of the principle of darkness is in the hearts of the people, but it is fast going out and they are coming to a knowledge of the truth.

One of the first and plainest principles to be believed and practised is to put ourselves and all we have into the kingdom of God, and then be dictated by the Lord and his servants. Is there any danger? Some are ready to say, 'yes, we are afraid to trust ourselves and our means here and there.'

Br. Taylor has just said, that the religions of the day were hatched in hell. The eggs were laid in hell, hatched on its borders, and then kicked onto the earth. They may be called cockatrice, for they sting wherever they go. Go to their meetings in the Christian world and mingle in their society, and you will hear them remark, 'our ministers dictate our souls' salvation,' and they are perfectly composed and resigned to trust their whole future destiny to their priests, though they durst not trust them with one single dollar beyond their salaries and a few presents. They can trust their eternal welfare in the hands of their priests, but hardly dare trust them with so much as a bushel of potatoes. Is that principle here? Yes, more or less.

Can we feed and clothe ourselves? Yes, we can, as well as any people on the earth. We have a goodly share of the genius, talent and ability of the world; it is combined in the Elders of this church and in their families. And if the gentiles wish to see a few tricks, we have 'Mormon' that can perform them. We have the meanest devils on the earth in our midst, and we intend to keep them, for we have use for them; and if the devil does not look sharp, we will cheat him out of them at the last, for they will reform and go to heaven with us.

We have already showed the invading army a few tricks, and I told Captain Van Vleet that if they persisted in making war upon us, I should share in their supplies. The boys would ride among the enemy's tents, and one of their Captains ran into Col. Alexander's tent, one night, saying, 'Why, Colonel, I'll be damned if the Mormons won't be riding into your tent, if you don't look out.'

We have the smartest women in the world, the best cooks, the best mothers, and they know how to dress themselves the neatest of any others. We are the smartest people in the world, but look out, pertaining to taking care of and sustaining ourselves, that the children of this world are not smarter than the children of light. I say that they shall not be, for we will beat them in every good thing, the Lord and the brethren being our helpers. The Lord bless you. Amen.

NOT BAD.—A jolly old darkey down South bought himself a new shiny hat, and when it commenced raining he put it under his coat. When asked why he did not keep his hat on his head, he replied—'De hat's mine; bought him wid my own money; head 'longs to massa; let him take keer he own property.'

THE DESERET NEWS.



ALBERT CARRINGTON, EDITOR.

GREAT SALT LAKE CITY, WEDNESDAY, JAN. 27.

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THE LEGISLATIVE ASSEMBLY adjourned on the 22nd inst., without the occurrence of a negative vote on any question or action during the session. What an uncivilized (?) record, when contrasted with the conduct of other legislative bodies throughout Christendom! If the world in their blindness could but discern truth, light and life, they would most heartily commend and strive to imitate the worthy example set by Utah's Legislators, for the jealousies, animosities, pipe-layings, wire-workings, lobbying, quarreling and other kindred deviltry springing from unchecked selfishness find no place in our Legislative Halls. O ye Gentiles, would you not love to have us install the devil as standing member in our Legislative Assemblies, as do you in yours, that discord and darkness may indisputably prevail over all the earth? Shame on your gross blindness and love of evil, that you will not comprehend that the Utah love of union upon every good principle proceeds from above, while the main-spring of your conduct proceedeth from beneath.

The laws passed during the last session of the Assembly will be published in the 'News,' whether Congress does or does not pay for their publication, for we are still more abundantly able than heretofore to prosper without the few dollars so grudgingly doled to the hardy reclaimers of a DESERT Territory. If the Government is determined not to benefit us, all the favor we ask is for it to Constitutionally attend to its own affairs and leave us to manage ours in like manner. Hands off, gentlemen, lest in striving to harm Utah you destroy yourselves.

ADDRESSES AND RESOLUTIONS.—Notwithstanding the length of those articles published in this 'News,' it is presumable that all in Utah, no matter how busily occupied, will take time to carefully read them or hear them read. It is also expected that our outside friends and enemies will give those documents an attentive perusal, and continue to learn that Utah claims and asks for naught that is UNCONSTITUTIONAL, that she has all the justice and argument on her side (as is admitted by many of her most rabid enemies) and that her battling for inalienable rights should be applauded and sustained by all men claiming the smallest degree of patriotism. Resistance to tyranny is, at most, but highly justifiable REVOLUTION, in which our fathers nobly led the van, and can never be palmed upon the intelligent as synonymous with or in the least akin to REBELLION.

MESSRS. O. PRATT AND E. T. BENSON have our thanks for packages of eastern papers, but, as they are of no later date than received by last Cal. mail, they afford but little matter of interest or importance, except for the Historian's office.

SUGAR CANE SEED.—Br. A. D. Boynton, over the whip lash factory, has a pure and excellent quality of the Chinese sugar cane seed for sale, as have also Mrs. C. H. Oliphant, Dr. Levi Richards and Geo. D. Watt. Br. Boynton has manufactured from sugar cane brush some very serviceable brooms for dusting hearths and clothing, though by no means promising, in this department, to supplant the much longer strawed broom corn.

THEATRE.—On the 23rd inst., 'Still waters run deep,' songs, dancing, and 'The Limerick Boy,' repeated on the 25th, except the dancing; played, each night, to crowded and delighted audiences.

Exploration of the Colorado River.

The exploration of the great Colorado of the West is, perhaps, the most interesting subject which can engage the attention of scientific men, in connection with the progress of our Pacific possessions.

This river runs through a terra incognita,—its hydrography is a sealed book, as much so as the topography, geology and natural history of the vast country through which it winds its tortuous course.

To explore this river, make known its facilities for navigation, or the obstructions thereto, whether of shoals, or rapids, and to survey the adjoining

country and unfold to the world the treasures contained therein, affords an opportunity for the highest scientific talent, and we believe that the gentlemen appointed by the Government to perform that work, will be found to possess all the necessary qualifications for the due and adequate performance of that interesting duty.

Lieut. Ives, in command of the party, is a gentleman of great experience, having been in charge of the topographical department with Lieutenant Whipple, in his survey of a railroad route across the continent. From him and the efficient corps which he has organized, we may expect a report which will form one of the most interesting works of modern travels and discoveries.

This expedition, conducted under orders from the War department, has been equipped in the most complete manner, having every facility for the acquisition of scientific knowledge in the various departments of hydrography, topography, zoology, geology, &c., &c.

Lieut. Ives is now at Fort Yuma, putting together the steamer which he brought with him for the navigation of the Colorado. It is a stern wheel boat, drawing only two feet water, was built at Philadelphia, and has powerful machinery adapted for stemming the currents of the rapids. It was tried on the Delaware river, and found to answer the expectations formed of it. It was then taken to pieces and brought to San Francisco, having been packed across the Isthmus at an expense of \$2,300. Thence it was conveyed to Fort Yuma in a schooner, where it is now being reconstructed.

The following gentlemen compose the scientific corps of the party:—

Lieut. Ives, First Lieutenant Topographical Engineers, U. S. A., in command.

Mr. Taylor, Field Topographer. This gentleman accompanied Lieut. Page in his exploration of the river La Plata.

Mr. Bielowsky, Hydrographer.

Mr. Egloffstein, Topographer. This gentleman accompanied Col. Fremont in one of his expeditions across the Continent.

Mr. Mollhausen, Naturalist. He is a pupil of the celebrated Humboldt, was with Whipple in his expedition, and first crossed the Rocky Mountains with Prince Paul, of Wurtemberg.

Dr. Newbury, of Ohio, Geologist and Surgeon.

Messrs. Breckenridge and King, (formerly of Lieut. Beale's exploring party,) and Mr. Becker, general assistants.

Mr. Peacock, train-master.

Mr. Carroll, engineer of steamer.

The party is to be escorted by fifty men of the artillery as infantry, under command of Lt. Tip-ton, from Fort Yuma.

Mr. Taylor arrived here from Fort Tejon on Wednesday evening, whither he had gone to procure mules for transportation. He is accompanied by eight gentlemen of the party, and will leave here for Fort Yuma to-day. He takes with him one hundred mules, and will procure seventy-five more at Fort Yuma.

The party, including packers, &c., will number one hundred men, all told.

When organized at Fort Yuma, they are to proceed up the Colorado river, surveying it to its source.—[Los Angeles Star, Dec. 5.]

Pickings from "Punch."

STRAY SHOT.

There is no adhesive label like a nickname! Waiting for dead men's shoes is, in most measures, a bootless affair!

Ladies generally shop in couples. When a lady has any money to spend, she dearly loves taking a friend with her to see her spend it.

The number of poor poets is, if anything, greater than the number of poets who are poor!

Bad words, like bad shillings, are often brought home to the person who has uttered them!

Life, we are told, is a journey—and to see the way in which some people eat, you would imagine they were taking in provisions to last them the whole length of the journey.

HOMEPATHIC GLOBULES.

Wine "Doctored" is only medicine in disguise. The Health, that is preserved in a medicine bottle, generally turns out "pickled."

The right by which a Physician claims the guinea instead of a sovereign, is probably a "prescriptive" right?

Unhappy house, where the Doctor is hand-and-glove with the knocker!

That Physician dies an old man, who lives upon his remedies and vet takes none.

A Doctor knows the human body as a cabman knows a town—he is well acquainted with all the great thoroughfares and small turnings, he is intimate with all the principal edifices, but he cannot tell you what is going on inside any one of them.

A SHORT METRE PRAYER.—The Rev. Mr. Derwell, a pious and curious old Methodist minister, went from Tennessee to Kentucky, in 1812, to visit his relative, the Hon. William Bolton. The host was not a religious man, but was a gentleman, and invited the minister to have family worship every evening. While he was visiting there, Judge Cone and his wife, from Nashville, arrived to pass the night, and Mr. Bolton being a little embarrassed, said to the old minister, as he brought out the Bible, that he had better be short, as the Judge was probably not accustomed to such things.

"Very well, very well," said he; and reading a single verse, he knelt down and prayed: "O Lord, we are very poor and needy creatures, and we know thou art able to supply all our wants, but Cousin William says that Judge Cone and his wife from Nashville are here, and are not used to family worship, and, however needy we are, there is no time to spare in telling these our wants. Amen."

The Judge was taken all aback, and so was Cousin William. They both pressed the old gentleman to conduct the services in his own way, which he did to their great edification.