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DAVID O. CALDER,
EDITOR AND PUBLISHER.

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REMARKS

BY

ELDER JOHN TAYLOR,

DELIVERED

In the Meeting-house, at Nephi,
Juab Co., Sunday Morning,
April 19, 1874.

REPORTED BY DAVID W. EVANS.

WE have heard a good deal since we have assembled, in relation to what is called the Order of Enoch, the New Order, the United Order, or whatever name we may give to it. It is new and then it is old, for it is everlasting as I understand it. I am asked sometimes—"Do you understand it?" Yes I do, no I do not, yes I do, no I don't, and both are true; we know that such an order must be introduced, but are not informed in relation to the details, and I guess it is about the same with most of you. We have been talking about an order that is to be introduced and established among the Saints of God for the last forty-two years, but we have very little information given us concerning it, either in the Scriptures or in the Book of Mormon. The fullest detail that we have of it is in the Book of Doctrine and Covenants, and that is the case with almost everything pertaining to the Kingdom of God on the earth; and hence I have said, and say now, that I believe that Joseph Smith revealed more in relation to the Kingdom of God, and was a greater prophet than perhaps any other man who ever lived except Jesus. I do not know how far Enoch and perhaps some others on this continent went; if we had further records from the Book of Mormon they might throw more light on subjects with which we are not at present very well acquainted.

We occupy a very remarkable position; we are living in a peculiar day and age of the world, in the dispensation of the fulness of times. When the President communicated with us a little before starting from the south, about this new order, I really did not know what shape it would assume or how it would be introduced, but it had got to come; and then, on the other hand, I do not know that we need have very much anxiety in relation to the matter, for if it be of God, it must be right, and its introduction is only a question of time. As to the *modus operandi*, that is another question. I have sometimes thought, to tell the truth, that we might have different orders, perhaps the patriarchal order, and perhaps an all-things-in-common order, all operating under one head, but I do not know anything definitely about it, and it is not my business. I have had reflections of that kind running through my mind, inasmuch as it is "the dispensation of the fulness of times when God will gather together all things in one." The greatest embarrassment that we have to contend with at the

present time is not in knowing what to do, but knowing how to do it, and the circumstances with which we are surrounded, not so much among our own people as outsiders, and then again among our own people, for we find all kinds of persons amongst us now, as we always have done. Some will start right into anything of this kind, perhaps with a determination to do right, or at least half right; but when they get started in the operation, something or other comes up and they back up, break the traces and play the devil generally. I expect there will be a good deal of the same kind of thing associated with this, as there has been with other things that have been started. I do not expect that every one that is loud-mouthed and seemingly very anxious that this thing should be introduced is going to stick by it for ever and ever, any more than many others have done in other things. At the same time I think it is very proper that the servants of God should be brought under an influence which emanates from him, and that that influence should govern them in all things, temporal as well as spiritual. For my part, I can not see why it is that men should be so much attached to the things of this world, and why they are so extremely desirous to have their own way in relation to them; that is a thing I never could understand. We like freedom, God has put it in our bosoms; and as I said to President George A., the other day, in talking about this matter, in organizing the Order of Enoch, as it may be called, we want on the one hand the most perfect union; and on the other hand the most extended personal liberty that it is possible for men to enjoy consonant with carrying out the principles of unity. Not the liberty to trample on other people's rights; not the liberty to take from people that which belongs to them; not the liberty to infringe upon public interests or the public benefit, but personal liberty so far as we can enjoy it. These are my ideas and feelings in relation to these matters, based upon the principles of truth and, as it is said, "If the truth shall make you free, then shall you be free indeed, sons of God without rebuke in the midst of a crooked and perverse generation."

In relation to religious matters I would not have a religion that I could not sustain, and that God would not sustain me in; I do not want it, nor to have anything to do with it. One thing I have always felt proud of, and that is, that the principles of the gospel of Jesus Christ were so plain, clear, pointed, definite and incontrovertible that they defied the whole world, and so far as I have gone, and the servants of God around me, no man has ever been able to successfully gain-say one solitary principle connected with the Church and Kingdom of God upon the earth, that is, in regard to what we term sometimes spiritual things. I want to see the same principle established in relation to our temporal matters, and I believe, from what little conversation I have had with the brethren, that that is their feeling. In relation to these matters I do not want to see one solitary principle that an honest, honorable man cannot sustain; but let everything be so that it can be dragged right forth to the daylight, and turned over and over and over and examined all sides up, and inside out, and see that it is true, good, honorable, upright and honest in every particular. That is the kind of thing we want, as honest men, and we want to get at things in that kind of a way; and if they will not bear investigation of that kind, I should have just the same opinion of them as I have about unsound religious matters, and I should not want anything to do with them. I do not want anything that cannot be sustained in the face of open day, and in the face of God, angels, men and devils.

It is asked—"Well, what is the Order?" We do not know exactly, we know it in part; it is just as Paul said in his day—"We see in part, and we prophesy in part" &c. But to begin with, unless some change does take place in relation to our temporal matters our situation is anything but pleasant. The fact of the matter is, we are all of us on the highway to financial

or temporal ruin. The world is going to the devil just as fast as it can go. Corruption, fraud, chicanery, deception, evil and iniquity of every kind prevail, so that you cannot trust a man in any place, you can not rely upon his word, you can not rely upon any instrument of writing that he gets up, and there is nothing you can rely upon. Every day, news brings accounts of defalcations, frauds, infamies, rottenness and corruptions of every kind, enough to sink a nation from the presence of God and all honorable beings. And this is not only so in the United States, but other nations, in ours especially.

We as a people have come out from Babylon, but we have brought a great amount of these infernal principles with us, and we have been grabbing, grasping, pinching, squeezing, hauling, horning and hooking on every side, and it seems as though every man was for himself and the devil for us all. That is about the position we are in to-day. We want a change in these things. We have come to Zion. What to do? Why to do the will of God, to accomplish his purposes, to save ourselves, our progenitors and our posterity, and we have come because the Spirit of God led us here through the instrumentality of the holy priesthood of God. Jesus says—"My sheep hear my voice, and they know me and they will follow me, and a stranger they will not follow, because they know not the voice of a stranger." We who have gathered here have been going in a curious, crooked kind of a way, but we have nevertheless started to build up the Kingdom of God and to establish correct principles upon the earth and to help to redeem it. Can we accomplish this by continuing in the course we have hitherto pursued? No, verily no. But I will tell you how I have always felt, both in Joseph's day and since then, whenever the Lord has wrought upon the man who stands at the head of his people to introduce anything for the welfare of his kingdom, it is time to look out, and to carry out the counsels that are given; and yesterday, after I arrived here, and had seen President Young, and conversed with him, and then heard him and others speak on these principles, I said to him, "The old fiddle is in tune, the sacred fire is glowing and burning," and I think so still. The old fiddle is in tune, the right feeling, spirit and influence are operating, and we all feel them.

A great deal has been said about the evils that exist, and we might talk for days about the necessity of something being introduced for the welfare and happiness of the Saints of God here in Zion. I suppose, on a reasonable calculation, that there are ten thousand men out of employment in this Territory, perhaps for five months in a year. Now if they were at work, and only got one dollar a day there would be ten thousand dollars a day earned, which in five months would make a very large sum, one million three hundred thousand dollars I think. We are bringing in here all kinds of things that we ought to make ourselves. What are our broom makers and coopers doing? What are you doing with your molasses mills, and where do you get your cloth, shoes, hats, shirts and things of this kind from? It takes quite an amount to supply them, they must come from somewhere, and the question is, where do they all come from? At a bishops' meeting in Salt Lake City I said I wanted to get a well bucket, but I could not tell where to get it, and I wished some of them would tell me where; but they could not tell me, although there were a good many bishops present. This is a pretty state of things. It is true that we have made some advances in some branches of manufacture. There is a big factory in Provo, some near Salt Lake City, one at Ogden, one at Box Elder and one in the South. It has required great efforts on the part of President Young and others to establish these institutions, and when we get them we do not want the cloth. We do not want our shoes made here, we would rather send off our hides, and get somebody else to make them, they can make shoes so much better than here. Then we do not want leather shoes here, we must send off and get a lot of paper things, with heels high enough to put anybody's ankles out of joint.

Well, my opinion is, that with home labor properly directed and applied, we shall have all the bread, butter, cheese, shoes, cloth, hats, bonnets, shawls and everything that we need, and I think, as the President has said, if we behave ourselves, we shall get pretty rich. That is all right enough, though riches are only a little thing, in comparison to the great principles of eternal lives and exaltation in the Kingdom of God, the riches of eternity. But my time has expired and I must close. Amen.

Correspondence.

To the Beekeepers of Utah Territory.

MILL CREEK, June 1st, 1874.

We, your committee, have examined the different reports of the beekeepers of Utah, but, owing to the incomplete reports of many, it would be almost impossible to give a correct and satisfactory re-

port, that would do justice to apiculture in Utah.

From the reports we find that the total number of hives of bees in the Territory, in the spring of 1874, amounts to 1768 stands, in tolerable good condition, principally Italians, in the moveable frame hive. The honey products were not so great as in the previous year. All are in expectation of bees doing well this present season, judging from the prospects and condition of their bees at the time of reporting.

Many reports were very conflicting as to management and mode of wintering, thus proving that what is suitable in one location is not good in another. The same reasoning may be applied to the honey producing plants of Utah; in some locations they yield abundantly, while in others they do not yield any. For instance, in St. George, owing to the warm climate, the lucern is one of the principal honey producing plants, but around Salt Lake City and Mill Creek, the bees do not work upon it at any time, for we have a good opportunity to watch and notice them, having, within one mile of our apiaries, over sixty acres of the lucerne, and if there was honey in it the bees would visit and get it, or we may have some better plant in bloom at the time.

We do not want to discuss any subjects, but to give our actual knowledge and experience. If it will benefit any one we are glad of it; and if we state any thing that you know is not right, do not follow it.

We recommend a uniformity of hives in the apiary; one size flame is the best. If all beekeepers would Italianize their black bees it would be a great benefit to them in many ways.

FOUL BROOD.

In our opinion the best mode of treatment of this disease is, do not tamper or try to cure it, but destroy all the bees and comb by burying them; cleanse the hive thoroughly by scraping and scalding and by fumigation with sulphur before using it again to put bees in. Their honey can be used by scalding it, or by putting the comb containing the honey in your stove oven, baking it out, then placing it away to cool; the wax will come to the top and can be taken off. Do this in the evening, so that the bees cannot have a chance to carry any of it to their hives and spread the disease.

Do not haste to get rich in one season, by dividing your bees too often, and leaving them weak, subject to the moth miller, to robbery, and to become discouraged, but keep them strong in numbers, and they will pay you well.

THE HONEY EXTRACTOR

is very essential to bee keeping, but it must be used with wisdom, and not to the injury of your bees. Help them, but do not work against them.

Take a bee journal and post yourselves. June is the most particular month to beekeepers. The bees must be attended to, to keep them from swarming, and leaving for parts unknown, causing a loss to the owners, therefore have your hives ready for immediate use.

Yours with respect,
SETH H. PUTNAM,
JOHN MORGAN,
GEO. B. BAILEY,
Committee.

That Shooting Affair.

PAYSON, June 3, 1874.

The investigation of the shooting affair terminated here before Justice Wilson this morning. The evidence was all circumstantial, except that of the wounded woman, who swears that she recognized the features of Joseph Lovelless by the light of the pistol flash. It was, however, so strong that the court was obliged to commit the prisoner in eight hundred dollar bonds to appear before the District Court at its next session. Geo. Alfred of San Pete who was arrested on suspicion of being accessory to the

crime, was liberated, there being no convincing evidence against him.

The woman is slowly recovering. The wound is not considered serious. That is no fault, however, of the assassin. There is not the slightest doubt but that his aim was deadly. The fact of his throwing the stone through the window and firing only when the curtain was raised and a person became visible, shows that he meant murder, whoever he was. It is to be hoped that the assassin will be certainly ascertained and ascertainably punished to the utmost extent of the law, as all feel that a more dastardly act was never committed.

I. M. COOMBS.

TERRITORIAL DISPATCHES.

[By Deseret Telegraph Line.]

Coal Discoveries in Cache Co.

FRANKLIN, June 5, 1874.

Editor Deseret News:

Corinne is preparing for cremation. It is said a lean horse would soon fatten on the grass growing in front of their chief hotel. Many of her citizens and buildings are moving here.

This place is growing like the vegetation, rapidly.

Reported coal discoveries near Weston, some miles west of here, are announced. This great and charming valley never looked more beautiful and prosperous than now.

UTAH IN CONGRESS.

Judge Crouse publicly stated that he heard men sitting near him in the House declare that they did not care "what in hell" the Utah bill contained, they were "going for it anyhow." And this is the lower deep into which civil war and the Republican party have pitched the public conscience. — *Omaha Herald*, June 5.

As regulators of Utah morality, the McKays and Maxwells at one end of the line, and the Polands and Wards at the other, will probably succeed in regulating business as well. With mining interests in that Territory reviving from the prostration caused by the panic, it requires that new burdens should be imposed to the return of their prosperity, and we know of nothing better calculated to do this than civil turmoil and danger from attempts to punish polygamists as criminals in that Territory. Try it on and see. — *Omaha Herald*, June 5.

The Utah bill passed the House of Representatives yesterday. It is aimed to dispose of the vexed Mormon question. We shall see what we shall see. — *Cleveland Herald*, June 3.

Custer on the War Path.

BISMARCK, D.T., June 2.—Custer with 450 cavalry, one company of infantry, and fifty Indian scouts, left Lincoln last night to intercept the Indians who left Cheyenne some days ago. Custer struck the trail twelve miles west of Lincoln, and followed in the direction of Berthold. The Indians seem to be after the Berthold Agency, and are supposed to number over 1,000, many parties having joined them since they left Cheyenne.

BISMARCK, D.T., June 2.—Custer returned from the chase after the Indians this afternoon, having followed them about forty miles. He found traces only of straggling parties of the Indian party which left the Cheyenne Agency. They seem to have gone in the direction of the Black Hills, where they were supposed to be concentrating to intercept the gold-hunters. They had not gone to Berthold. Custer's expedition will leave in about ten days. — *Omaha Herald*.

DIED.

At Payson, Utah County, U. T., on Wednesday, May 27th, after a short but severe illness of two days, DAISY, only daughter of John T. and Mary Ann Hardy, aged 7 years, 9 months and 13 days.

Mitlenal Star, please copy.
At residence of parents, 16th Ward of this city, June 6, of scarlet fever and whooping cough, MAGGIE, daughter of John S. and Mary Ann Haslem, aged 5 years and 10 months.