

and be diligent? Let me sit down and be inactive in mind and body, let me cease building and making improvements, or doing something useful, and I should not live six months, nor would br. Brigham, because we have become so injured to occupation.

If the immigration could have been carried on as dictated by br. Brigham, there would have been no trouble. The devil has tried to hedge up the way, so that we should not bring about the wise plans devised by our President, and has tried to make those plans look as disagreeable and as miserable as possible. Our brethren and sisters on the plains are in my mind all the time, and br. Brigham has given, to those who wish it, the privilege of going back to help bring them in. If I do not go myself I will send a team, though I have already sent back nearly all my teams, and so has br. Brigham. Those who have gone back never will be sorry for or regret having done so. If brs. Joseph A. Young, my son William H., George D. Grant and my son David P. had not gone to the assistance of those now on the plains, I should always have regretted it. If they die during the trip, they will die while endeavoring to save their brethren; and who has greater love than he that lays down his life for his friends?—Manifest your love by your works. Jesus said, 'if you love me keep my commandments;' by this you shall know that you love him. If you love brs. Brigham, Heber, Jedediah and the Twelve, please to keep our commandments that are given to you from day to day, and you will be blest and exalted. I do not want a woman to tell me that she loves me, when she does not keep my commandments, for her statement would be vague and foolish.

Were I in the situation of some of you, I would not sleep another night before starting to the assistance of the people that are now struggling through the snow. I would not wait until tomorrow, I would start to-day, and I would toil until I reached those brethren and they were in this valley. When the brethren who have gone back first met them, they felt as though they were truly saviors to them; and when they came into their midst they would not permit them to go ten rods from them, for while one of them was with them they felt as though they were safe, as though they would be preserved from misery, from starvation and death. And yet, perhaps, some of these very persons we are striving to save may turn against the church, and become our most bitter enemies.

Those that have died, I presume were some of the best men and women in the company, and the most faithful. Why did not the Lord take the ungodly? It may be that he thought he would let the devil handle them a little, and kill a few of them, and the devil is so much of a financier that he will not kill his own subjects. Well, if he has slain the saints with God's permission, and they were a good people coming to Zion to serve God and seek for eternal glory, they have gone home happy, and we will see them again. And they will thank God that they stepped out of the world when they did, for if they had come here they would have seen the wickedness of some of this people, and perhaps they would have become unrighteous too.

As br. Brigham has said, I would rather be helping in those on the plains than to be here, if circumstances and duty would permit. We offered our offering and started to go, but the Lord ordered it otherwise and we came home. But we have done a better work than if we had gone, for the brethren would have said, 'br. Brigham is there with his Council, and we will sit down here and roast our shins, say our prayers and lull ourselves to sleep.' There would have been no general stir in behalf of our brethren on the plains; but scores and hundreds have now gone to meet them, and they have had good weather so far, have they not?

I cannot account for the barrier that is between you and the Lord in any other way, only that there is quite a sympathy at work against br. Brigham and his Council. But there is not a thing which he has dictated but what has come out right, and will now, and will work together for good to those that love God and keep his commandments. We have to acknowledge the hand of God in all things; and that man or woman that feels to murmur and complain in the gall of bitterness and the bonds of iniquity, and does not know it. May God have mercy on you.—Amen.

REMARKS

By President Brigham Young, Tabernacle, Nov. 2, 1856.

[REPORTED BY G. D. WATT.]

Br. Kimball, in his remarks, touched upon an idea that had not previously entered my mind, that is, that some of the people were dissatisfied with me and my counselors, on account of the lateness of this season's immigration. I do not know but what such may be the case, as I am aware that those persons now on the plains have a great many friends and relatives here; but it never came into my mind that I was in the least degree censurable for any person's being now upon the plains.—Why? Because there is not the least shadow of reason for casting such censure upon me. I am about as free from what is called jealousy, as any man that lives; I am not jealous of any body, though I know what the feeling is; but it never troubled me much, even in my younger days. Neither am I suspicious of my brethren, therefore I was not suspecting any censure of the kind just named.

Aside from entire want of foundation, and aside from my freedom from jealousy and suspicion, there are other reasons why I could not be expected to have indulged in the suspicion of such a charge. Our general epistles usually go from here twice a year, and the immigration, the gathering of the people, is dictated in those epistles, with a considerable degree of minute detail; I also advance many ideas on the same subject, from time to time, which are

written and published; and I write a great many letters on this subject, and many of these are published.

There is not a person, who knows anything about the counsel of the First Presidency concerning the immigration, but what knows that we have recommended it to start in season.—True, we have not expressly, and with a penalty, forbidden the immigration to start late, but hereafter I am going to lay an injunction and place a penalty, to be suffered by any Elder or Elders who will start the immigration across the plains after a given time; and the penalty shall be that they shall be severed from the church, for I will not have such late starts.

You know my life; there is not a person in this church and kingdom but what must acknowledge that gold and silver, houses and lands, etc., do multiply in my hands. There is not an individual but what must acknowledge that I am as good a financier as they ever knew, in all things that I put my hands to. This is well known by the people, and they consider me a frugal, saving man, therefore there is no ground or room for their suspecting that my mismanagement caused the present sufferings on the plains. I presume that br. Kimball never would have thought of such an idea, had he not heard it.

Say that we start a company from the Missouri river as late as the first of June, and allow them three months in which to perform the journey, then they have time to travel moderately and one month of good weather for leeway, in which to finish the journey, provided they do not complete it in three months; then they may be ninety days or more in coming a thousand miles, which a child of four years old could walk in that time. They may stop and feed their teams, and after they arrive they will have the autumn in which to look round and prepare for winter. This is my policy, and then during the first half of the journey the cattle can get what is called prairie grass while it is at its best, for it is easily killed by frost, and cattle must have the privilege of feeding upon it before it is too dry, or frost bitten. The month of June is the best month for that grass, and this all know who are acquainted with the western prairies. Then they come to the mountain grass in the latter part of their journey, which, though probably dry by the time they get to it, is filled with nutrition, nearly as much so as grain, and will fatten cattle.

They can come along moderately, take their time and arrive here in August. They should be here in that month, what for? To help us harvest our late wheat, corn, potatoes; to help get up wood, put up fences and prepare for winter. This plan also puts into the possession of new comers time and ability to secure to themselves their winter's provision. Do you not see that such is the result? I have known this all the time. I have always said, send the companies across the plains early. Companies have suffered loss upon loss of lives and property, but never by the dictation of the First Presidency. Do you not readily understand that if the immigration had been here a few months ago, or by the first of September, that they would have had opportunity to rest, and then to secure wheat, to lay up a few potatoes, to get up wood and lay in the staple necessities for winter?

But our Elders abroad say, by their conduct all the time, that we here in the mountains do not understand what is wanted in the East, as well as they do. They do not proclaim it in so many words, but their conduct does, and "by their fruits ye shall know them." Their actions assert that they know more than we do, but I say that they do not. If they had sent our immigration in the season that they should have done, you and I could have kept our teams at home; we could have fenced our five and ten acre lots; we could have put in our fall wheat; could have got up wood for ourselves and for the poor that cannot help themselves; and thus we might have been providing for ourselves and making ourselves comfortable; whereas, now your hands and mine are tied.

This people are this day deprived of thousands of acres of wheat that would have been sowed by this time, had it not been for the misconduct of our immigration affairs this year, and we would have had an early harvest, but now we may have to live on roots and weeds again before we get the wheat. I look at this matter as plainly as I do upon your faces. I have a philosophical forecast, and I do know the results of men's work; I know what the conduct of this people will produce in their future life. If I have not this power naturally, God has surely given it to me.

Well, what shall be done? Why, we must bear it. The elders East fancy that they know more about what is wanted here than we do, and we have to bear it. Let me have had the dictation of the emigration from Liverpool, and I could have brought many more persons here, and at a cost of not more than from three to five dollars of what it has now cost, provided I could have dictated matters at every point. That is not boasting; I only want to tell you that I know more than they know. But what have we to do now? We have to be compassionate, we have to be merciful to our brethren.

Here is br. Franklin D. Richards who has but little knowledge of business, except what he has learned in the church; he came into the church when a boy, and all the public business he has been in is the little he has done while in Liverpool, England; and here is br. Daniel Spencer, br. Richards' first counselor and a man of age and experience, and I do not know that I will attach blame to either of them. But if, while at the Missouri river, they had received a hint from any person on this earth,

or if even a bird had chirped it in the ears of brs. Richards and Spencer, they would have known better than to rush men, women and children on to the prairie in the autumn months, on the 3d of September, to travel over a thousand miles. I repeat that if a bird had chirped the inconsistency of such a course in their ears, they would have thought and considered for one moment, and would have stopped those men, women and children there until another year.

If any man, or woman, complains of me or of my Counselors, in regard to the lateness of some of this season's immigration, let the curse of God be on them and blast their substance with mildew and destruction, until their names are forgotten from the earth. I never thought of my being accused of advising or having any thing to do with so late a start. The people must know that I know how to handle money and means, and I never supposed that anybody had a doubt of it. It will cost this people more to bring in those companies from the plains, than it would to have seasonably brought them from the outfitting point on the Missouri river. I do not believe that the biggest fool in the community could entertain the thought that all this loss of life, time and means was through the mismanagement of the First Presidency.

I know how to dictate affairs; and no man need to have walked in darkness touching his duty with regard to the foreign immigration. You can read their duty in our epistles, letters and sermons; and what is the purport of those documents, on this point? That we are new settlers in a wild and uninhabited country, and are thrown upon our own resources; that we need all our teams and means to prepare for those persons who are coming, instead of crippling us by taking our bread, men and teams and going out to meet them. And if the present system continues, this people will be found like the Kilkenny cats, which eat up each other clear to their tails, and they were left jumping at one another; such operations will financially use us up.

Last year my back and head ached, and I have been about half mad ever since, and that too righteously, because of the reckless squandering of means and leaving me to foot the bills. Last year, without asking me a word of counsel, without a word's being spoken to me about the matter, there was over sixty thousand dollars of indebtedness incurred for me to pay. What for? To fetch a few immigrants here, when I could have brought the whole of them with one quarter of the means.

What is the cause of our immigration's being so late this season? The ignorance and mismanagement of some who had to do with it, and still, perhaps, they did the best they knew how.

Are those people in the frost and snow by my doings? No, my skirts are clear of their blood, God knows. If a bird had chirped in br. Franklin's ears in Florence, and the brethren there had held a council, he would have stopped the rear companies there, and we would have been putting in our wheat, etc., instead of going onto the plains and spending weeks and months to succor our brethren. I make these remarks because they are true.

As to the companies now out, we must bring them in; and another year we will send men to the Missouri river who understand the right management of affairs, and will send them in the speediest conveyances, so that they may not get the 'big head' before they arrive there, and then they may be able to do as we tell them.

Can people come across the plains with hand carts? Ask brs. Edmund Ellsworth, Daniel D. McArthur and William Bunker, who led the three hand-cart companies that have already arrived; and the brethren and sisters in those companies state that they crossed quicker and easier than the wagon companies.

Those who counseled the companies to come on have nearly all gone back to their assistance, after staying at home but about two days, after their return from a long mission, thus manifesting their faith by their works.

I cannot help what is out of my reach, but I am on hand to send more teams, and to send and send, until, if it is necessary, we are perfectly stopped in every kind of business. Br. Heber says that he will send another team, and I mean to send as many more as he does; I ought to send more than br. Heber, for I am fourteen days older than he is. I can send more teams, but I do not intend that the fetters shall be on me another season.

I will mention something more. You cannot hear George D. Grant, Daniel Spencer and others of the lately returned missionaries speak without eulogizing Franklin D. Richards. They are full of eulogizing Franklin D. Richards, but they need to be careful or they will have the 'big head' and become as dead and devoid of the Spirit as old pumpkins. And with them it is, 'What could I have done without br. George? And what could we have done without br. Franklin?—and when you hear me calling you Rabbi, know ye that I want to be called Rabbi; and so it goes, but I suppose that this is not what they do for.

Don't you know that I know whether you are good for anything, or not, without my praising you? I know all about you, without telling what great things you have done, and what you have not done. But the very spirit some have in them of pride, arrogance and self esteem, has led men and women to die on the plains by scores, at least their folly has. And if they had not have had any such spirit about them, God would have whispered to them to have held a council, and would have stopped them from rushing their brethren and sisters into such suffering. But we must now rescue those people, and may God help us to do it: Amen.

[The above is all of the remarks made at that time, that I deem proper to print at present.]

B. Y.

Winter Irrigation.

EX MISSION DE SAN JOSE, Sept. 26th, 1856.

EDITOR OF WESTERN STANDARD:—

Sir:—I have worked out some experiments the present season upon winter irrigation. The results have been so satisfactory, and its working so consistent with nature and reason, that I am almost ashamed to acknowledge its never entering my head before.

Believing the subject to be of great importance, and that some of your readers may be as unthinking as myself, and knowing also that many of them reside in dry countries, I look upon it as a duty I owe them, to make known my experience, together with some arguments that may be urged upon the subject.

You are aware that many in this region predicted a large quantity of rain last winter. I was faithless; believing that there was a probability of their being mistaken. And, knowing that most of my land would not produce a paying crop without more water than fell the previous winter, also, that we were more liable to suffer in California from a scanty supply of water, than from a superabundance, I concluded to irrigate; and commenced in December, 1855, to irrigate lands I wished to crop in 1856.

I thoroughly wet some eighty acres. The wheat on the lands thus wet was forty inches average height, containing seventy-two grains to the head, plump and good. The unirrigated was twenty-five inches average height, and containing twenty-four shrunken grains to the head. The same quantity of seed and the same amount of labor, with the exception of the irrigation, which cost twenty-five cents per acre, had been expended on one as the other.

The vegetable land was cropped in 1855, some portions of which entirely failed, other portions were destroyed by a worm; the whole was decidedly a poor crop.

This year the crop is good, and the worms have not injured it, (while the unirrigated, adjoining lands, are quite overrun by them) and had this not been irrigated, the crop would scarcely have been worth gathering.

The long, dry summers of California, extract or absorb all the moisture contained in uncultivated lands to the depth at least of ten feet.

The earth is a reservoir which nature fills and empties, at least once a year, in a perfect, or imperfect manner. If imperfectly filled by nature, man should make up the deficiency, as far as he wishes to cultivate. His garden and orchard should be particularly attended to.

Ten feet of dry earth will swallow up one-third of its bulk of water; hence if a man be possessed of ten acres of land, he has at the end of the dry season, a reservoir ten acres in extent and three and a third feet deep, upon which it will be impossible to cultivate any crop, until the reservoir is at least partially filled with water.

If imperfectly filled, your crops will be more or less imperfect. If perfectly filled, you can raise a better crop, with less labor, than you could by expending thousands of dollars to construct a reservoir of sufficient capacity to contain the amount of water desired, and apply it as your judgment dictated after the crop was planted.

And for the reason, that the first is applied to the roots of the plants upon perfectly natural principles, they receiving nourishment regularly and constantly, causing a perfect, firm, healthy growth and maturity, while the latter is altogether artificial and irregular in its application, frequently stunting, (which unavoidably happens where water is scarce) and then stimulates an unnatural growth and maturity, causing premature decay, as frequently happens with potatoes, onions, cabbage, &c.

PENSIONS.—To understand the following parody, it should be said two of the bishops intend to resign their offices, and that it is proposed to give to each a retiring pension of £6000.

THE SEE!

The See, the See, the wealthy See!
I can't resign it gratis free;
Within the mark—within fair bounds—
I think I may say six thousand pounds—
That is little enough—but one's heart's in the skies—
Therefore one can't be worldly wise.

I'm in the See, I'm in the See,
I am where I may ever be,
Suppose I do not choose to go,
What do you say then; yes or no?
Of the whole of the income I stand possessed,
And I can't be turned out of my mother's nest,
For a mother the church has been to me,
And I was born for her fattest See.

I love my See, my wealthy See,
I scorn the idea of Simony;
But I must take care what I'm about,
Six thousand a year and I'll turn out.
My offer you had better take,
And you will, if you are wide awake,
For Death, whenever he comes to me,
Can alone compel me to quit my See.

—[Punch.]

THE SABBATH IN ENGLAND.—The Sabbatarians, as they are called, are busy in enforcing the Sunday Laws in England, and distributing tracts among the common people on the Lord's Day. Recently the following dialogue occurred between a tract distributor and a seller of ginger beer at Islington:

Tract man—"You must put your trust in God more. Look at Job."

Ginger-beer Man—"Job never had to sell ginger beer at a penny a glass."