

land, there has never been a single person who has paid one dime towards canceling a debt amounting to over \$30,000, besides other notes, accounts, and obligations which we hold.

Do I mean to be understood that no person pays their passage? By no means. My remarks will not hit those, neither are they directed to them who are thankful to their benefactors, and who do, and are willing to pay. But as far as I am concerned, before we came into this Valley, with the exception of one man and woman, no person has offered to pay us one dime, and eight-tenths of them have turned away from the Church, and a number of them joined the mob, and sought to dye their hands in our blood.

Now do you see the philosophy of human nature, and I will say of divine nature? Let me help a man who makes an evil use of the assistance I render him, and endeavors to injure himself and me, and his neighbor with it, what does the Spirit of the Lord teach me in such a circumstance? What would the Lord do, provided He was here himself? Do you not think He would withhold the thing from him? Do you think an angel would help a man who would turn round and destroy that angel and himself? I do not, neither do I think the Lord would, and no good man would if he knew it, unless it were done with a view to prove a person. I do not think a bad man would distribute his means to another individual, or to individuals, who would use them to his injury.

It is the evil actions and covetousness in the hearts of the poor that shut up the bowels of compassion in the rich, and they say they will not help the poor. We could have gathered hundreds of thousands more of the poor, were it not that the rich have been so biased, and still continue to be. Say they, "We do not

wish our means to be applied to an evil use."

If you wish to know what I mean by all this, it is that if any men or women refuse to pay their passage to this place when they are in circumstances to do it, *let them be cut off from the Church, and then sue them at the law, and collect the debt.* Sever those limbs from the tree, and then make them pay their honest debts. *That is to the poor.*

We now want the rich to turn in their means, that the poor, the *honest* poor, may be delivered. Some of you may inquire if we wish to send the means now to England? Yes; we want the means now, which you can pay into the Tithing Office, and have it recorded on the books, to answer the means we have there, which can be used for next season. We want to give a heavy lift to the emigration of the poor, next season. We have brought out a considerable number this season, but it is hardly a beginning to what we wish to be brought out next season.

The first duty of those who have been brought out by the Perpetual Emigrating Fund is to pay back what they have received from it, the first opportunity, that others may receive the same benefit they have received. We wish you in the first place to get something to eat, drink, and wear; but when you are in any way comfortable, we wish you to pay that debt the next thing you do, and replenish the Fund. It is built upon a principle, if carried out properly, and the debts punctually refunded, to increase in wealth. The \$5,000 that was sent for the poor four years ago this fall, if every man had been prompt to pay in that which he received, would have increased to \$20,000.

We are the greatest speculators in the world. We have the greatest speculation on hand that can be found in all the earth. I never denied