

I don't know where, to operate with the Fund, and become a stay and a staff to it, and associate with it. For instance, here is such a man as father Russell, that has given his thousands; perhaps he knows of some family there he would like to bring here. He can send through the P. E. Fund for that family; and they shall be brought on this condition—that they labor for him, and assist him until they pay for their being brought here.

In Yankee land they make the boys pay for their bringing up; so they can pay for their bringing here, if I have spent the money for them. Some of you who want a gardener, or a farmer, launch out your gold, your cattle, your horses, your food, and your raiment, and deposit the means, and we will send over, and get the family, and that family will aid and assist you in your financial operations, and pay up the debt. I reckon that six or eight thousand in Utah could act upon this principle.

You who have been brought in here, labor, and throw back into the great purse what you have received, that we may bring double the number another year.

Our brethren in Pottawatomie County, four or five years ago, had a notion that they were going to get up a machine that would bring fifteen thousand at a load.

The idea of becoming a State in two or three years, when we have only got four or five thousand of an emigration! I do not wonder that the Latter-day Saints believe in the plurality of wives. Launch out your means to help us to bring the poor; if you do not, we will raise up the mountain boys ourselves. This piecemeal business of gathering Saints! We want it upon the wholesale principle. That's the doctrine. I tell you, a few more boys breaking the crust of nations, like brother Carn, after a while, by driving their little wedges, will bring them over by nations.

A great many people who come here, when they do not find everything right handy—plenty of food, houses, and all other conveniences, are discouraged, and lose their energies. If you want to know something about the “Mormon” grit, remember what brother Carn said this morning; if he is whipped, he don't stay whipped. You cannot discourage a real “Mormon.” It is necessary to raise up a certain stripe in the Valley, of the real “Mormon” grit, that those who come over here, and who have the whines and the grunts, may have the “Mormon” leaven among them to leaven the whole lump.

I do not know but the President will be calling for volunteers to operate with the Fund to bring more families here.

There are one or two more little items I wanted to speak about.

I have had one or two cases reported to me. For instance, some of our brethren who cross the plains, when they get here, are a little peevish, snappish, vexed, and quarrelsome. When the wind blowed the other day, a man got the servant girl to hold the tent pole, to keep it from failing, but she not being strong enough, down went the tent. The man then made a scourge out of a rope, and began to beat the girl, and beat her most unmercifully. I do not know whether that man is converted or not; but it makes me think of an old Baptist preacher in Virginia. He came and preached in a certain place; the next time he came round, a drunken man came staggering up to him and said, “Brother Jones, when you was last in our settlement, you converted my soul.” “Well,” said brother Jones, “I should think I did, for I do not believe the Lord had anything to do with it.” I am rather inclined to think it is possible that the girl whipper is yet unconverted. We like men here to learn how to treat their families, their cattle, and their horses, etc.