

land by our liberality. Is this fact encouraging or discouraging? The honest poor are still suffering, I mean the Lord's poor. But you may take the devil's poor and the poor devils, and they will plead a thousand times harder to be brought out of England, to have their feet placed upon American soil, than the Lord's poor, or the honest poor. The devil's poor and the poor devils will manage to get here, while very many of the Lord's poor stay there and suffer, and continue to suffer until they lay down their bodies and sleep in the tomb. Thousands and thousands of them will do this, while that portion who call so loudly for help are those who will come here and then go to the devil.

If there could be any rule by which the honest poor in England could be designated from the dishonest, if the wealthy of that nation could draw the line between them, allow me to tell you that but few of the honest inhabitants of that country would suffer as they now do for want of the common necessities of life.

What is the cause of so much suffering there? Why the poor devils get license for begging, and beg from house to house, making a speculation of it; they beg money, bread, and clothing, and then speculate upon it, and thus abuse their friends and their gifts.

There are thousands of houses in England kept by beggars, as fine houses as there are in that country, and their proprietors can ride in their coach and four: that there are such characters is well known among the people. Some of the large boarding houses in England are kept by them, and they hire men, women, and children to beg; they are licensed beggars. The women borrow their neighbor's children and carry them out to deceive the industrious and wealthy population, and thus they excite the

sympathies of, and beg from, every passenger going into or coming out of a conveyance, and perhaps go to their homes twice or three times a day loaded down with money. This is well known by the wealthy, but they cannot draw the line of distinction between them and the honest poor, hence they are obliged to suffer the consequences.

Were it not for this the worthy poor would be fed and clothed in England. If the wealthy of that nation could know the truth they would feed the hungry and clothe the naked, honest, just, and virtuous portions of the community. But they do not know them, and if they give a loaf of bread or a sixpence, they expect it is given to a poor devil; this makes them very careful how they give.

Has not a similar dishonesty the same effect upon us? It has, and that is what I wish to talk about. For example, a man in England, professing to be a Latter-day Saint, will go to his brother in the Church and promise, in the most sacred manner, and call God and angels to witness, and hope he may die, and not live to get to America, if he is not as prompt to his word as an angel, to pay him back at such a time, if he will lend him ten sovereigns to help him away to America; another will get five sovereigns in the same way; another will beg to be allowed to take so much out of a contribution box, promising to refund it, and saying, "When I get to the Saints, where there is liberty, and get work and good wages, I will remember you, my brethren, and send for you;" and when they get here they forget it all. This is the way with the devil's poor; the Lord's poor do not forget their covenants, while the devil's poor pay no regard to their promises. Are you afraid the devil's poor will apostatize? I am not afraid of it, though sooner or later they will. They may hang on to the Church for five, ten,