

transactions outside of the Order will be carried on through the Council of the Order; agents will be appointed by the voice of the Order, that what we bring from abroad may be bought from first hands and in the lowest market, that we may derive the benefits of it, instead of giving the profits to middlemen who are not of us; and what we have for sale we will sell in the best markets, and so enjoy the benefits of our labor, and not by interior competition and underbidding and underselling each other to “scatter our ways to strangers,” as we have done in times past. By this combined effort we shall be able to obtain the full market value of our products—the products of the farm, dairy, orchard, vineyard, the products of the woolen and cotton factory, of our shoe shops, and every mechanical appliance, to enable us to procure all labor-saving machinery, by our combined efforts, which men in their individual capacity are not able to do. We shall also be enabled to start new enterprises, and if they do not pay at first, they are bound to pay in the end, if they are necessary adjuncts to the prosperity of society. Our common fund will nourish these infant establishments, instead of individuals failing and breaking down in their vain efforts to build up new enterprises in a new country, as is often the case now. And if funds are needed from abroad to aid us in any general enterprise, we shall have the combined property and credit of the community as a guarantee to capitalists abroad, instead of individuals mortgaging their inheritances to procure money to carry on individual “wildcat” speculations by which thousands are ruined. If they were operating in a United Order and would submit their enterprises to the candid deci-

sion of that Order, many an enterprising man would be saved from foolish ventures and from ruin, and the wise and prudent would receive the necessary encouragement and financial aid, to make their undertakings a success for the benefit of the whole.

Will our merchants be worse off? No, *our* merchants, those who belong to this Order, will be just as well off as any of the rest of the Order. They will work where they are appointed, go on missions when called, or tan leather, or make hats or wooden shoes, if they are better adapted for that than for standing behind the counter; but if they are best suited to handle the products of the people and to carry on mutual exchanges among ourselves within the Order and with branch Orders and with the outside world, we will appoint them to this labor and service, and hold them to an account of their stewardships, and the results of their transactions go into the common fund. Then they will not be stimulated to avarice, overreaching, lying and deception, to put what they call an honest, but what I call a very dishonest, penny into their pockets. We will endeavor thus, by a union of effort, to take away temptations from our midst to be dishonest, and let the dishonest share the fate of Ananias and Sapphira; but let the virtuous, upright and good be frank and outspoken, and give their sentiments, the witness of the word of truth in their hearts, for the good of the whole. Those who lack business capacity and experience will labor where they can be useful, that the ability of all may be available for the general good.

These are the principles embraced in the instrument we heard read yesterday afternoon. As to these little personal objections that arise