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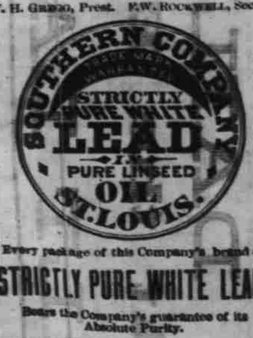

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DISCOURSE

BY

ELDER JOHN HENRY SMITH,

In the Salt Lake Assembly Hall, Sunday Afternoon, January 16th, 1881.

REPORTED BY JOHN IRVINE.

I HAVE been much pleased in listening to the remarks of Brother Morgan, and as they are of practical use it will be wise for us to treasure them up in our minds. I realize from my own experience the correctness of the remarks of Brother Morgan; and it is very patent to us who have studied the principles of the Gospel, and who have experienced the vicissitudes through which the Church has passed, that when you excite the combativeness of a man, when you assail his honor, when you raise the energies of his mind and body, and he imagines that you are acting contrary to his interests, to his well-being, to his advancement, it is very uphill work. I believe that if the Almighty had influenced the people of this nation to have handled the Latter-day Saints kindly, to have treated them with love, to have extended to them the hand of peace, to have treated the Saints as they have treated other people; in other words, if they had never molested or interfered with us in the exercise of those doctrines which God has revealed unto us as our heritage and as our right, we today would have been in a very different condition to what we are at the present time. For instance, if a man with whom I associate tries to aid me, to bless me and do me good, and to do everything in his power to assist me in building up a character that is noble, I cannot help loving and respecting that man. Would I not do anything in the world that would do him good in return? Take the other view of it, and let this same individual devote his time to maligning my character, to oppressing me in my business transactions, to blasting my hopes and destroying my prospects as a man, and he arouses my combativeness and hatred; he arouses the feeling that I will resent the efforts he makes as long as there is breath within my body, that I will overcome the obstacle he puts in my path and if possible plant my heel upon his neck. This is the natural feeling that arises in a man's breast; but, you know, our elder brother, Jesus Christ taught a very different doctrine. He taught that "unto him that smiteth thee on the one cheek offer also the other;" that we should forgive those that trespassed against us in every sense of the word; in fact He has required us in a revelation given on this subject to "forgive all men," to overlook the faults and failings of all. But as I said before if the people of the world had taken us into their bosoms, if they had loved us and heaped honor upon our shoulders, we would have drunk with them at the same fountain, we would have partaken of the same spirit, and wandered into darkness as they have done. But we had accepted of a class of principles that came from our Father and God, they were pure in and of themselves, and they required of us to display to Him and to the world, in all the humility of our souls, an observance of these principles. He required of us, as He did of those of old, that we anoint the sick with holy oil, that we should lay our hands upon the sick and by the prayer of faith they should be healed. Yet these simple principles brought down the indignation of the people of Missouri upon the Saints. It was considered blasphemous in the eyes of many for us to say that God required, as He did of those of old, that we anoint with holy oil and lay hands upon the sick, and the sick would be healed, and for this they claimed we deserved to be persecuted, driven from our homes, plundered and exiled as outcasts from civilization.

As Brother Morgan has said, there is not much to be accomplished by using harsh measures. No man could accomplish anything with me in attempting to drive me; for I cannot be driven. The fear of man is something that has never entered into my heart—that is, to compel me to do certain acts that I desire not to do. But you appeal to my reason and to my judgment that this principle, or that principle, or the other principle is correct and I am open to be convinced; but you say to me, You must accept this as true, hit or miss, then I should be ready to say, My friend, you are mistaken; you have come across the wrong passenger; you had better hunt up somebody else down whose throat you wish to force your ideas.

Well, now, what plan should we pursue? It is that we should be careful and consistent in our actions. We should plead with men. We should not seek to drag them into the Kingdom of God by the hair of the head. We should rather teach them the principles of truth, and after having so taught them, encourage them, and continue to encourage them to walk in the right path. If our fellow man is in trouble, and feels that he has no friends upon the face of the earth, it is our duty to extend the hand of love and make such a one feel that he has friends interested in his welfare. In this way we have an opportunity of doing much good. We can always give good counsel. Brother Morgan has cited an instance of a young missionary who needed advice of this kind. This young man desired to come home, feeling his lack of ability to go forward and proclaim the principles of truth; he felt that he was an outcast from home, that he was among enemies and strangers and lacked the faith requisite to perform the labor of a missionary. He needed a word of counsel. Brother Morgan reminded him that the eyes of his Father in heaven were upon him, that the eyes of his friends were upon him, that the eyes of the Latter-day Saints, who had sustained him by their vote and by faith and prayers, were upon him, and that he must do something to merit the approbation and confidence of men who had stood upon the ramparts of Zion defending her interests under every circumstance, and who had never flinched in the time of need. This was the feeling that inspired these men. Now supposing Brother Morgan had written to this young man saying that he was unworthy, that he had confessed that he had been placed in office that he had taken part in this false and come home, as he would do more mischief than good, what would have been the result? He very likely, after having spent long years among the Latter-day Saints, a kind of worthless sort of a man, would have said upon his death-bed, "O, if I only had had some one to counsel and advise me for my good. I would not die as I die to-day; but having no one to advise me, and feeling I was an outcast from amongst my fellows, feeling I had neither the ability nor the means within my power to fill the mission I had been sent to accomplish, failure has attended me through life." Instead of this, however, this young man will bless Brother Morgan all the days of his life for the counsel he gave him, which has enabled him to seize hold of the truth, to endeavor to perform his mission, and be true to the covenants he has made with God. I know from my own experience in my own home that my father never could have driven me into observing the laws of the Gospel, he never could have driven me into being a Latter-day Saint, or into occupying any position he might have desired me to occupy without appealing to my reason; but when he converted my judgment, when he would reason with me and convince me that this principle was correct, that that principle was true, that this was for good, and that that was for evil; when he would make his home the pleasantest place I could find, and the associations of home the most joyous, this would tend to break down any influence that might be upon me to go from home, it would make me feel that he had been counselling me for my good, and that he desired to make me a man that would do some good on the earth.

This is our mission. Christ came not to preach the Gospel to the righteous, but to call sinners to repentance. This is our mission also. We have to call sinners to repentance, to plead with one another, to labor with one another, and to exercise charity one towards the other. We are all possessed of many faults; we all have many failings; we are all liable to make mistakes. It therefore behooves us to exercise charity towards each other, and to be careful and consistent in our judgment, lest there be one who shall sit in judgment upon us who knows us and reads the tablets of our hearts, and who cannot err in judgment. Therefore in the making up of our judgments and our estimates of our brethren, both young and old, we should be careful and consistent, and should seek to be guided by the Spirit of the living God. It is with the sinner we should labor. Than this there can be no happier labor given to man—the labor of saving his brother from the ditch, from the prison cells of ignorance, from disobedience to the laws which God has established and from wandering away from the paths of truth; for there is not a law of the Gospel, not one law that has ever been given to the Latter-day Saints but what has a tendency to exalt, to elevate, and to ennoble. The law of the Gospel is honesty, virtue, purity, truth, wisdom, justice, in fact it is everything that can be given to man for his good, and it behooves us who have received the Priesthood of the Son of God to be careful, consistent, just and wise, and to protect the liberties of every man even of our rankest enemy. We must return good for evil all the day long, and those who do so will receive their reward as sure as the sun shines; while he who retaliates and seeks to revenge, he who would strike a blow because he has received a blow, will be condemned with those that are wicked. We should cultivate a desire to do good—I would not have you to pull long faces and moan and mourn—but cultivate a desire to do good to every son and daughter of God, be they Jew, Pagan or Christian. The Gospel reaches every one. This is a peculiar system of ours; it is different from any other upon the face of the earth. The world, you know, when President Young died, said that would be the end of "Mormonism," that that would be the end of the Church of Jesus Christ of Latter-day Saints, that there would be quarreling as to who should take his place amongst us, and that we would go hither and thither and yonder. What was the feeling of men acquainted with our system, of men who did not sense that there is scarcely a member of the Church of Jesus Christ of Latter-day Saints who does not hold the priesthood in some form or another, that all are required to work in some position: if not as a President, then as a Bishop, and if not as a Bishop, then as a Priest, Teacher, or Deacon. And thus we are linked together in one common chain, held by one common bond, baptised by one baptism, confirmed by the same laying on of the hands, accepting the same principles, and united by the same faith. And, moreover, this faith can never be wrested from the breasts of a race of men such as have congregated in these mountains—men who have such difficulties and trials under all circumstances—men and women who never winced when their families cast them out, when wife had to abandon husband, when husband had to abandon wife, when son and daughter had to abandon father and mother for the sake of their religion. Why? Because all had drunk at the same fountain of life, and it was sweet to them; they determined that they would be found laboring in the interests of the kingdom of God. They were brought together with all their faults and failings, but they strove to overcome. So must we, their sons and daughters, strive to conquer our weaknesses, and to be true and faithful as they have been. We must stand together in a solid phalanx to battle for our rights, determined upon the establishment of the kingdom of God upon the earth, a system of government that will never fail, but will reach every man, extend justice to every being, and protect the rights of every son and daughter of our Father, come from where they will.

This is the mission of the Latter-day Saints. The world call us excessive. They say we are trying to overthrow their rights; they say we have no regard for law and justice. In saying this they do not understand our position, for the feelings that actuate our people they do not understand; that we have a mission to perform, that mission being to preach the gospel to all mankind, to reclaim the fallen, to build up and establish every principle of truth that God has revealed in the past, or may reveal in the future. Our faith is a practical reality; it reaches into every place, it goes with us in every position. Our faith bars us from committing evil. And we have those that would warn us if we do wrong; we have those that would point us out the straight downward path; we have those that would labor with us if we turn from the path of rectitude; we have those that would extend to us the hand of friendship in the time of need, and we always we owe this to the other to be frank, honest and outspoken in counsel and

BY TELEGRAPH.

THE WESTERN UNION TELEGRAPH LINE.

AMERICAN.

STANFORD ON TRANSPORTATION.

And the Discrimination and Crookedness in the Railroads.

NEW YORK, 8.—Governor Leland Stanford, of California, received pretty rough treatment at the hands of the chamber of commerce special committee, in answer to his elaborate letter on transportation. They characterize his letter as remarkable for a boldness of assertion of railroad claims, and its lofty contempt for the decisions of our courts, which can only spring from a consciousness of power which fairly joins issue with those made in behalf of the public. In answer to Governor Stanford's assertion that railroads owe no duties to the public except as merchants, farmers and laborers, they assert that the courts, from the lowest to the highest, have decided that railroads are public highways and common carriers, bound to make out reasonable charges, and these without favoritism or discrimination. In answer to his denial that discrimination against communities or individuals are practiced by the roads with with which he is connected, they cite Congressman Daggett, of Nevada, as saying the merchant at Toana, having a special contract, pays so much per car load less freight than the merchant at Palisade, although the carriage is 127 miles more. The freight on eggs from Ogden to Toano costs one man $3,35 per box, and the same number of eggs in the same sized boxes, at the same weight costs another man 65c. A hundred pounds of squashes cost one man, in freight $1.36, while it costs another 55c. A car-load of candles is taken from New York to San Francisco for $3, but if left at Elko, 319 miles less distance, the charges is $8, being the through rate to San Francisco and back to Elko, regarding the assertion that it is no worse for railroads to contribute to control nominations or elections than for individuals, they answer that while in principle it is not, in practice it is far more dangerous and objectionable, it being largely a question of degree, just as one predatory animal is more dangerous than another, according to its size and strength. They claim that the record of the New York Central road shows that had that road not watered its stock the public would now be $75,000,000 better off and $47,000,000 of water would not now be in existence, to afford an excuse for further taxing the production and commerce of the country for all time to come. Even speculators have in the past been capitalized, prominent examples of which are found in the former management of the Erie, and the New York and New Haven Railroads, and they add, the Pacific Railroad companies have been adepts at these practices, and through its construction and finance the company has inflated its obligation to the fullest possible extent. Regarding the defense of the decision of the Supreme Court of the United States by President Stanford, the committee claim that it is useless to argue. It may, however, they think, account for the recent attempts to place upon the supreme court bench a prominent railroad attorney, and in the face of such utterances, it behooves all persons to watch jealously against perfidy in any department of our government, of men who have been servants of great public corporations, who are likely to sympathize with these corporations, to the detriment of public interest. In response to the plea that railroads should be left alone to manage their affairs in their own way, and to decide what is a reasonable charge for service rendered, the committe quote from Congressman Daggett's speech, that all the money ever invested by stockholders, towards constructing the Central Pacific was $120,000, and that was officially reported as the value of the road. In '78, the liabilities were $165,556,000, represented in part by $54,000,000 in watered stock of the Central Pacific, and $36,000,000 of Southern Pacific, being an aggregate of $90,000,000 in stock, which cost them only the price of printing, and upon which they are compelling the public to pay them 8 per cent. yearly in dividends. The Southern Pacific has been constructed and paid for from the earnings of the Central Pacific, yet the owners issue $50,000 in stock and $40,000 in bonds per mile, and charge such a rate as will enable them to collect annually 8 per cent. on the stock and 6 per cent. on the bonds. The report gave rise on the board to an unusually lively discussion. Charles Watrons said he had personal knowledge of the truth of Congressman Daggett's figures. He had been intimately acquainted with Mr. Hopkins, who owned but half as much interest in the Central Pacific Construction Company, as Governor Stanford, and who left when he died from $22,000,000 to $28,000,000. Of this, $5,000,000 in government bonds that no one knew anything about, was found stowed away in an old stocking. Hopkins was a good hardware merchant, but could hardly tell a locomotive from a canal boat. Of the eight original directors of the road only five were solvent, when they went into the scheme. John F. Henry, corroborated Mr. Watrons. On the Pacific Coast, he said, the fortunes of the directors of the road were estimated at from $20,000,000 to $30,000,000 each, all accumulated within fifteen years. The charge of certain classes of freight from New York to San Francisco is $2 per 100 pounds, and those for the same freight from New York to Ogden, 900 miles less distance, are $4,80 per 100 pounds. Such charges were an outrage, but they were no worse than those at this end of the line. Col. Frederick A. Conkling, who was a member of the Thirty-seventh Congress, which enacted the charter of the Union Pacific road, showed up the frauds of that organization. For Gov. Stanford, with $40,000,000 or $50,000,000 made out of the robberies perpetrated on the people, to write such a letter, struck the speaker as an act of unparalleled audacity, and one worthy of stronger language than that of the report.

The report of the committee was adopted with a whoop, only one member voting against it.

Railroads are acquiring somewhat of membership in the Chamber of Commerce. Vice-President Blanchard, of the Erie Company, was elected a member recently, and Commissioner Albert Frink was proposed to-day.

How the New York Chamber Feel About It.

The *Tribune* says: At a meeting of the Chamber of Commerce yesterday, the report of the committee on railroad transportation was read and adopted. The report concludes with the statement that great efforts are now being made by persons in the railroad interest to prove that railroad consolidation with all its increase of power in the hands of a few men, is in the interest of commerce, because it reduces the proportionate expenses of operating these modern highways, and the constant decline in the charges for transportation was pointed out to confirm this theory. Your committee are, of course, aware of the greater proportionate economy of operating large than small establishments of all kinds, and to this railroads are no exception. We have no objection to all railroads in the United States being consolidated into a single system, provided that system is controlled in the interest of the public, but so long as railroad managers permit gross favoritism and discrimination against both communities and individuals, so long as they seek by stock watering and other devices to obtain from the public more than reasonable compensation for services rendered, so long as they try to perpetuate these abuses by obtaining control of the legislative, judicial and executive departments of our government, just so long must we esteem the consolidations of railroad power detrimental to all classes of citizens, and a menace to the public welfare. For it is calculated to redistribute the wealth of the country, virtually concentrating the commerce of the nation in a few hands, and making all others contributary thereto.

These Railroad Schemes.

The *Tribune* says: The Southern Pacific has refused to take freight via the Atchison road for the Pacific Coast, not so much because the new line was much longer to San Francisco than by the Union Pacific, but principally because the Southern Pacific is a Central Pacific institution, and the Central Pacific would force all Pacific business, or as much of it as it could control, via the Union Pacific and its main line. Yesterday dispatches were received here informing the roads running west from this city, that the A. T. & S. F. has withdrawn all freight traffic for California, Oregon, and Washington Territory. It seems the new line commenced a much larger patronage than was anticipated by the Union Pacific and Jay Gould thought it best to begin operations early, and prevent the new line achieving any popularity. Even before the new line was opened, Gould succeeded in forcing it to pool the California business with the Union Pacific, retaining of course the lion's share for the latter route, but even the little that was allowed to the Atchison route Gould thought was too much, and as stated above, he has succeeded in preventing the route from doing any California or Pacific Coast business at all. It appears that Gould concedes to the Atchison and Topeka the bulk of the Arizona business, but as that is a direct and by hundreds of miles the shortest route to Arizona, this concession does not amount to much, for Gould could not prevent that business from going that way if he tried.

The Strasburger Blackmailing Case.

Further arrests will soon be made in the Strasburger blackmailing case. A number of letters not made public, are still in the hands of the police, who will not disclose the contents until further progress in the case of Vogel, upon his apprehension, made a confession, part of which was put in writing. This is held by the police. He said he fired the shot to signal Miss. Solster to drop the envelope, but the dead man was the principal mover in the affair and planned it all. He further claims that others were concerned, a notable one whom he calls Jack, and whom he pretended to have met for the first time yesterday. The police are searching for him in Philadelphia. Vogel believes, however, he has gone. No pistol was found on Sergeant's person. To-day Vogel is to point out to Captain Gunnier the room in Fifty-third Street that was hired by the conspirators as a hiding place for a child of Strasburger when kidnapped. Sergeant was to guard the girl there for one night, and when she was removed next morning by his fellow conspirators, was to receive $5,000 for his trouble. He had made arrangements to leave for Hamburg on the next steamer out.

Philadelphia, 8.—Eugene Frederick, a young German, respectably connected, was arrested this afternoon on a telegram from New York, it is supposed on suspicion in the Strasburger case. Detectives here have no idea how he is connected with the scheme. Frederick denies participation in it.

New York Street Cleaning.

New York, 8.—The *Herald* prints a black list of the members of the assembly who voted against the citizen's street cleaning bill, and threatens dire vengeance. For little, petty, nasty patronage they imperil the comfort of our homes and the health of ourselves and children. We have in the sad, selfish history of New York politicians many instances of political shame and degradation. This is the lowest depth of baseness that has been reached.

The *Times* says: It is the old game, of addition, division and silence, over again. On one plea or another the assembly has convinced itself that the work of street cleaning, which means the profit of street cleaning, shall be divided around among the place-hunters and favorites of politicians, who infest the city. The gentlemen in the assembly who are wrangling over this bill, because, they think, it must be made to give them or their party patronage and voters, are warned that their course is bringing upon them and their party incalculable injury.

Merritt the Favorite.

The *Times* says: Collector Merritt has had the honor of a petition, the signatures to which already occupy a space of 55 feet, praying for his retention in the custom house. The virtual unanimity of the firms of the highest standing in this city, in favor of the retention of Merritt, is a fact which is entitled to due recognition by all parties concerned. The best thing for the President to do is to acknowledge that he has made a blunder and withdraw the nomination of Robertson.

John Brown's Relict.

The San Francisco special to Cincinnati papers, stating that the widow of John Brown, of Harper's ferry fame, was destitute and living near San Jose, is contradicted, by a Washington dispatch, which says she is in Washington seeking a government position. A Boston special, to-day, says a subscription list has been opened there in her behalf, at the office of ex-Senator Broons.

WM. G. HIBBARD. F. P. SPENCER. A. C. BARTLETT.

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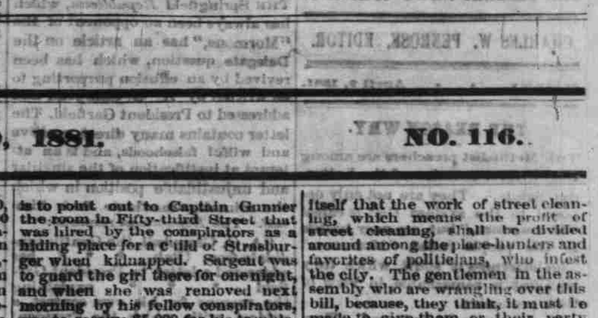

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