

ourselves, that we can do without them.' These remarks aroused the audience to the highest pitch of enthusiasm. Another speaker asked, "What will you do in New York if business should slacken or stop? Will you starve?" He answered, "No, of course: the city is ours, and in case of need we will take our own." He was not for using force, but before he would see his wife and children suffer from hunger, he would shed his last drop of blood to protect them. The general expression of the speakers was that the fight should be continued to the bitter end, till victory is achieved; peaceably if it can; if not, then by force and through blood. The heavy weapon of argument with many of the speakers being—"fight," "death," "life-struggle" and "blood." In the meantime the Chinese at North Adams appear to be as unconscious as children at the commotion their advent has caused. They are said to trade more freely and regularly than was expected. Already, it is reported, they have spent several hundred dollars in buying clothing, provisions, boots and shoes. Considering their wages and their necessities and wants, it is thought, they will probably spend in the village as much of their earnings as others. They are pleased with their quarters and their employment.

WAR CLOUDS.

By reference to our telegraphic dispatches in another column it will be seen that there is a prospect of an "unpleasantness" arising between France and Prussia. Late dispatches upon the same subject have shown that France is excited at the probability of the Prince of Hohenzollern being elected to the vacant throne of Spain. This excitement has at last culminated in a demand on the part of France for the complete abandonment of the Hohenzollern project; and it is intimated by the *Moniteur*, the leading journal of Paris, that even this will not be deemed enough now: Prussia must give pledge that she will not seek to aggrandize herself or to extend her influence, and that no combination will be maintained between Spain and Prussia with a view to filling the Spanish throne with a Prussian Prince. Whether Prussia will give these pledges is somewhat questionable. That power has not manifested a very meek disposition of late years, the overwhelming defeat which Austria received from her hands having had a tendency to make her arrogant. Neither is Bismarck the man to endure menaces quietly, unless he perceives the odds against Prussia are too great. Should war break out, however, the latter power will find in France a very different foe to contend with from Austria or Denmark.

The allusions made to the Schleswig-Holstein question are significant at present. The convention of Gastein, on the strength of which Austria assumed the administration of Holstein, and Prussia the administration of Schleswig, did not suit England and France, both powers having expressed, in diplomatic notes, their dissatisfaction with the arrangement. If Prussia were justified in seizing upon Schleswig-Holstein for the reasons set forth at the opening of the war with Denmark, then France has grounds upon which to base a claim to the provinces of the Rhine. She cannot forget that by traditions, language and religion these people are dear to her. There is sympathy between them; and when it is said that if Prussia does not break silence by to-day that French troops will be on the march to the Rhine tomorrow, there is deep significance in the threat. We shall await, with great interest, further developments in that quarter.

THE OGDEN MEETING.

ACCORDING to previous appointment, a special train left this city at 8 a.m. on Saturday, the 9th inst., to convey President B. Young and party to Ogden, where an appointment had been made for meetings to be held on Saturday and Sunday. The party consisted of Presidents B. Young, Geo. A. Smith and Daniel H. Wells, of the Presidency; Elders John Taylor, George Q. Cannon, B. Young, Jun., and Joseph F. Smith, of the Twelve Apostles; and Elders Jos. A. Young, R. T. Burton, I. Groo, J. Clinton, S. W. Richards, D. B. Huntington, T. Taylor, David O. Calder, John R. Winder, H. C. Jacobs, L. S. Hills, B. Y. Hampton, Charles Livingston and O. P. Arnold. The advantage of railroad communication was never more fully illustrated than on this trip. Formerly a journey to Ogden consumed a day. Animals arrived there dusty and tollworn. On Saturday, within one hour and a half after

leaving this city, the elders stepped out of the cars ready for meeting; and President Young, who had taken up his carriage and horses on the train, drove up to the Tabernacle at Ogden at ten minutes past ten; having made the quickest trip, as it was humorously said, from Salt Lake City to Ogden, behind horses, ever made.

The morning was occupied by Presidents George A. Smith, B. Young, D. H. Wells and Elder Geo. Q. Cannon; the afternoon by Elders John Taylor, Joseph F. Smith and Lorenzo Snow; the latter had come from Brigham City to attend the meetings. Yesterday Elder W. Woodruff, A. M. Musser and D. W. Evans joined the party. The forenoon meeting was addressed by President B. Young, Elder B. Young Jr., and President Geo. A. Smith; in the afternoon President D. H. Wells, Elders John Taylor and W. Woodruff and President B. Young addressed the meeting. An epitome of these discourses would not do them the justice which they deserve. We have full reports which will be published in *extenso* as soon as we have space. The addresses were replete with instruction and very spirited; they cannot fail, we think, to be of great benefit to those who listened to them. At 6 p.m. the party returned to the city in the special train which had been provided by Superintendent Joseph A. Young. We heard but one expression respecting the visit and the meetings, that, altogether, it was one of the most pleasant preaching excursions any of the Elders ever shared in—the beautiful weather, the ease and comfort of the journey, the excellence of the meetings and the hospitality of the friends with whom the members of the party stopped, all contributed to make the visit one of delightful interest.

REMARKS

By PREST. BRIGHAM YOUNG,
delivered in the New Tabernacle, Salt
Lake City, July 3rd, 1870.

REPORTED BY DAVID W. EVANS.

I have a few words to say to the Latter-day Saints with regard to borrowing money and not repaying it. The individual referred to by Brother Carington is not the only one who has done this. If we were to do justice by them I think we should deprive them of the fellowship of the Saints until they learned to keep their word and to deal honorably with their brethren. It is bad enough, quite bad enough, to borrow from an enemy and not repay him; to do this is beneath the character of any human being; but all who will borrow from a friend, and especially from the poor, are undeserving the fellowship of the Saints if they do not repay. If anybody in the congregation is disposed to make a motion to that effect I certainly should put it to the vote. Then again, I will pause. There are circumstances that are discouraging, and which naturally weaken the faith and confidence of the Saints, and few things more so than to send money to bring the poor home to Zion, and, after teaching them how to take care of themselves—to accumulate the necessities of life around them, and when they become comfortable and have a little to spare, for them to lift their heels against God and His Anointed. And this is not unfrequently done.

I look over the congregations of the Saints as I travel through the Territory and I see quite a large percentage of people who, I know, never in their lives owned a house, a foot of land, a horse, a wagon, a carriage, an ox, a cow, a sheep, or even a fowl. But gather them here, make them comfortable and put them in happy circumstances and they often forget their God, their covenants and their benefactors. I do not know of anyone, excepting the unpardonable sin, that is greater than the sin of ingratitude; and I do think that many of this people are guilty of it. I will say, however, that if there be those in this congregation who have held out to the poor Saints any prospects of helping them to gather, keep your word with them.

A very serious question frequently arises in my mind with regard to the character of men and women. It is this: "Are our characters our own?" We may say "yes; we form these characters." Suppose that we are fortunate enough to form a good, honest character in the minds and in the faith of those who are acquainted with us, do not those characters belong to our neighbors, although we may be the framers of them? And I would like to ask: Have we the right to destroy them? It is a serious question with me. If we have confidence in each other, and our conduct has been such that we have created confidence in the feelings of our neighbors towards us, have we a right to destroy that confidence? Is it not sacrilege? I will simply reply by giving my views with

regard to myself. According to the knowledge which I possess it is a great deal easier for an individual to preserve a good character than to frame and make one if it is lost. It is much easier to keep a fort when it is well armed and defended than to give it into the hands of the enemy and then regain it. Consequently we had better keep our characters, if they are good, than to suffer the enemy to rob us of them.

Now, to the Latter-day Saints, I will say that when you received the gospel in foreign lands you received no more, in comparison, than a child receives at school when he learns his first lesson. If he masters the alphabet he thinks he is progressing finely. If the Saints receive the alphabet abroad they are doing well. When they come here they have more to learn. The school we are in will never cease; the lessons we have to learn will never be less than those which we have received; they will never end, consequently it is important that we school and train ourselves until we are in subjection to the mind and will of Heaven.

In passing through the world I see that the most of parents are very anxious to govern and control their children. As far as my observations have gone I have seen more parents who were unable to control themselves than I ever saw who were unable to control their children. If a mother wishes to control her child, in the first place let her learn to control herself, then she may be successful in bringing the child into perfect subjection to her will. But if she does not control herself how can she expect a child, an infant in understanding—to be more wise, prudent and better than one of grown age and matured? I think it would be asking too much. If we will school ourselves and bring our own tempers and dispositions into subjection we shall then have influence to do good, over the minds of our acquaintances; but if we do not control ourselves how can we have influence over others? You let two men meet, for instance, say two neighbors, between whom there is a difficulty, and one is full of anger and wrath and he is ready to settle the matter on the spot; but the other one, calm and quiet in feeling, says: "Neighbor, stop a moment, let us look at and reason upon this subject: I perceive that you are angry this morning, you are not in a good temper, and are not in a situation now to consider this matter justly. Wait a few moments and see if this evil influence will depart from you. We will then endeavor to revise this matter thoroughly and learn who is to blame." Now the one who is calm and full of judgment, discretion and patience pretty soon overcomes the opposite influence. Which of the two has the mastery? The one who is angry or the one who is full of patience? Why, the one who is angry at once submits in his own feelings to his superior. Who is the superior? The one who has possessed his soul. If we take this course we will gain influence.

But we do know, the Christian knows, the heathen knows, and the whole world of mankind knows, and it is acknowledged by all, that confidence is lost; the members of the human family have not confidence in each other, as nations, individuals, kings, potentates, statesmen, or as officers of governments; and I am sorry to say that people have not confidence in each other as Christians. Confidence is lost. The work in which you and I have enlisted is to restore confidence in the minds of the people; and when I hear of circumstances transpiring in which brethren forfeit their word I regard it as a blot upon the character of this people. We should keep our word with each other. And if we have difficulty or misunderstanding with each other, talk it over, canvass the subject thoroughly, seriously and discreetly, and we shall find that all difficulties will be remedied in this way easier than any other; and we shall also find that nearly every difficulty that arises in the midst of the inhabitants of the earth, is through misunderstanding; and if a wrong in intent and design really exists, if the matter is canvassed over in the manner I have advised, the wrongdoer is generally willing to come to terms.

This restoration of confidence devolves upon us, then let us do what we can in our humble sphere to do so among ourselves in the first place, and by-and-by it will reach to others. I am happy to say that those who are not of us have a great deal more confidence in us, in many respects, I mean as business men and traders, than in any other community on this continent; and I do not believe that there is a community in the whole of Christendom, the

members of which pay their debts as well as the Latter-day Saints. But they are not up to the mark, and are defaulters in many respects; yet they may not be nearly so much to blame as outward appearances seem to indicate, for there are so many men who will deal on prospect, really believing that their business matters are so propitious and promising that they will be able to make every end meet and accomplish all their designs. Such persons have more confidence in themselves and in future fortune than they should have; and through this the Latter-day Saints oftentimes fail in their business transactions and engagements one with another. How desirable it is that we should be prompt with each other in every respect! Failure in this is often the source of ill feeling and of a bad reputation. How often I have heard the saying, from my youth up, "There is a bad neighbor," or "such a one is a bad neighbor!" But in most of such cases which have come under my notice, I have learned that the "bad neighbor," wants that returned which others have borrowed, and at the time they have promised; and if they were not prompt and true to their word he speaks uncomfortable words and gets angry. And as a general thing I have found that "bad neighbors" in a community are, in nearly every case, men who are very prompt, and because others are not so, difficulties arise. For instance, Mr. A. goes to Mr. B. and says "Can I borrow your hoe, plow or wagon of you to-day?" Says Mr. B. "Yes sir, you can have it, if you will return it in the evening, for I shall want it early to-morrow morning." But to-morrow morning comes and the plow is not brought home, and here stands the team and the hired man and boy waiting for it, and thus anger is created. These little bars should be put up. It is hard for us to enjoy that spirit of peace that we should enjoy unless we are very prompt in our dealings with each other. We sometimes say to the brethren "We do not see nor understand how in the world you can enjoy your religion unless you have a good fence around your garden; you have a fine garden with good vegetables and fruits growing, but no fence around it." "Well, it is the law here for people to take care of their cattle." "Yes, but they don't do it." In this garden there may be a patch of beans coming on finely, or some young fruit trees growing thriftily. The owner of the garden gets down on his knees for morning prayer, and presently he hears a rush round the house. "What is the matter?" "Why cattle are in the garden." I think he cannot pray much. It destroys the spirit of prayer and takes peace from him. But let him put a good fence around his garden, orchard or field and he can kneel down and pray in peace, and ask his Heavenly Father for the blessings he wants, and not be interrupted, and the Devil is fenced out. Well, in all these things guard against temptation,—against this loose life, and be prompt in everything, and especially to pay your debts.

The Perpetual Emigrating Fund is not doing anything this season.

But it is painful to hear the cries, wishes, wants and importunities of the poor Saints. If we will do right we shall have abundance to gather the poor. They must all have a chance, although many of them forsake their God, deny their Savior, forsake their brethren and turn away and become traitors, yet they must have their chance. Gather them, give them all the chance possible for life and salvation, and if they will receive it right, blessed are they; if they reject it, their blood be upon their own garments.

I want to say a few words with regard to our religion, our spiritual faith and belief, to my friends who are here. I am accosted frequently with the expression "I think you have done wonders here, but I do not believe anything of your religion." Now, you certainly do. There is not an infidel in the world but what believes in our religion more or less; and the same is true of the heathen and also of professing Christians and their ministers; but they do not know how to define it. They believe in a God, but they do not know how to define that God. If they turn to the Bible and read, it will tell what God is; it will describe the character and form of the very God that the Christians serve. He has a body, parts and passions; He has feelings, sensibility, principle, attributes, and powers, and this Bible proves it definitely to every person who really believes the Bible is true.

Do the Christian world believe in the Son of God,—the Savior of the world? They say they do, and we certainly do; and we also believe that He came and