

Poetry.

MATTERS MATRIMONIAL.

What a pitiful thing an old bachelor is,
With his cheerless house and his rueful phiz!
On a bitter cold night, when the fierce winds
blow,
And when all the earth is covered with snow,
When his fire is out, and in shivering dread
He slips 'neath the sheets of his lonely bed;
How he draws up his toes,
All encased in yarn hose,
And he buries his nose
'Neath the chilly bed-clothes,
That his nose and his toes,
Still encased in yarn hose,
May not chance to get froze!
Then he puffs and he blows, and says that he
knows,
No mortal on earth ever suffered such woes;
And with Ah's and with Oh's;
With his limbs to dispose,
So that neither his toes nor his nose may be
froze,
To his slumber in silence the bachelor goes;
In the morn when the cock crows, and the sun
is just rose,
From the bed-clothes, he bobs his head;
Pops the bachelor's nose,
And, as you may suppose, when he hears how
the wind blows,
Sees the windows all froze,
Way back 'neath the clothes pops the poor fel-
lows nose;
For full well he knows, if from that bed he rose
To put on his clothes, that he'd surely be froze.

DISCOURSE

By Elder Geo. A. Smith, delivered in the Taber-
nacle, Great Salt Lake City, April 7, 1867.

[REPORTED BY DAVID W. EVANS.]

The crowded condition of the Taber-
nacle this morning, and the reflection
that there is a number of persons out-
side, who are so unlucky as to be too
late to obtain admittance, reminds us
forcibly of the necessity there exists for
a vigorous prosecution of the work upon
the new Tabernacle, that we may be
prepared to accommodate the brethren
and sisters with seats, especially during
Conference. I expect that by the time
our great Tabernacle is finished, we shall
begin to complain that it is too small,
for we have never yet had a building
sufficiently large and convenient to ac-
commodate our congregations at Con-
ference times. In fact, "Mormonism"
has seemed to flourish best out of doors,
where there was more room. This cir-
cumstance has worn heavily upon the
lungs of our Elders, and especially of
the Presidency, who have been under
the necessity of speaking to very large
audiences in the open air, and it is very
important that we should concentrate
our efforts to render the new Tabernacle
habitable as soon as possible. Should
that portion of the inhabitants of this
city, that naturally ought to attend
meeting, be punctual on the Sabbath
day we should find it too small, and
should wish that he had half a dozen
galleries capable of holding three or
four thousand each, that the people
might get somewhere within compass
and hear the word of the Lord.

It is written by one of the prophets,
that the time should come when there
would be a famine in the land; not for
bread, nor for water, but for the hearing
of the word of the Lord. Hence it is ne-
cessary that we should prepare a suit-
able tabernacle that we may be supplied
when that day of famine shall arrive. I
think that it has existed in the world
for a long period, but that very few of
the human family have realized it.

There are many subjects which I
would like to present before my breth-
ren and sisters, which bear with more
or less weight upon my mind, and
which are directly calculated to con-
centrate the minds of the people on the
"mark" given us by the President to
preach to. The Presidency in their in-
structions yesterday, brought our minds
very clearly to the points which it is
proper for us to reflect upon and to exert
ourselves to carry out; unity in our ac-
tion, education, business relations and
in everything pertaining to this world,
or any other with which we ever will
have anything to do.

It has often been reiterated that we
are agreed in doctrine,—in belief in the
Lord Jesus Christ, repentance, baptism,
laying on of hands, resurrection of the
dead, eternal judgments and the sacra-
ment. We are agreed almost to a unit
on these subjects. The Christian world,
for many generations, has been split
into atoms on the question of the sacra-
ment. The blood of millions has been

shed because some have believed that
in consecrating the elements for the
sacrament, they became the actual flesh
and blood of Jesus Christ; while others
believed they were but symbols, and that
it was simply done in remembrance of
him. On these points we are agreed.
We are the most remarkable people that
ever existed on the earth. I might say
that devout men and women out of every
nation under heaven are gathered here.
What did they come here for? To hear
the word of the Lord, to walk in His
paths and to prepare to inherit His
glory. Having done so much for our
religion is an earnest that we are ready
to labor all the rest of our days to obey
the word of the Lord which goes forth
from Zion. We come here with a great
variety of prejudices and with abun-
dant confidence in the principles of the
gospel. We are, as it were, in a new
world, a desert, a country that is only
made fertile by absolute labor; and its
fertility is only retained by the main
strength of its inhabitants. Cease to
irrigate our fields, repair our dams, clean
out our ditches, and our country be-
comes a desert again in a quarter of the
time that it has taken us to make it. In
some respects it is peculiarly fitted to
us; for while many of us are interested
in one dam, one water ditch, or one
stream of water, we are compelled to
cultivate a spirit of union and oneness,
or the result is, we go hungry; and that
same spirit of oneness is actually neces-
sary to enable us to fulfil our mission
here and for our exaltation hereafter.

The God of Heaven has a mission for
every man and woman that He calls
into this work. We may hear some
names read to the Conference of breth-
ren who are called on a mission; but it
is only to another part of the vineyard.
We are all on a mission, and every man
and woman in this church is under just
as much obligation to perform that mis-
sion as either the Twelve Apostles or
the Presidency,—salvation and eternal
glory are at stake in each case. If the
Presidency, or the Twelve, fail to per-
form their mission, the result is the
same as it is with the least member in
the Church; it may be in a greater de-
gree, from the fact that there is greater
responsibility in one case than in the
other.

My mind rolls back to the Spring of
the year 1857. You recollect that about
ten years ago, sometimes in July, we
got information that the mails were all
stopped. We had not had them very
often up to that period, not above four
or five times a year; but at that time we
had got a monthly mail established, and
it was running punctually. The news
came that the Administration then in
power at Washington had stopped the
mails, and had determined to send a
formidable army to Utah. It looked a
rather serious affair, for almost every
time of persecution against the Saints
had been inaugurated by the stoppage of
the mail. As messengers brought in
the papers, we found that preparations
were making to send immense armies
to Utah. What for? Why, some rene-
gade of a Judge had spread the infor-
mation that the Utah library was burn-
ed, that the court records were all de-
stroyed, and that the people here had
declared themselves independent of the
United States. In confirmation of this,
the Legislature of Utah had sent a peti-
tion to the Federal Government asking
them to send good men here for officers!
That was considered to be very near
treason or rebellion, and on that ground
our country was to be invaded or occu-
pied by an army. The plains were
darkened by wagons, six thousand hav-
ing been started for Utah by one com-
pany, besides several thousands by the
Government. There were also swarms of
soldiers, and immense numbers of those
carrion birds—gamblers and blacklegs,
that always follow an army. We well
remember this; and we also remember
that in the providence of God it was all
overruled without the shedding of blood;
and how, when they got here, or into
the vicinity, they sent on their mes-
senger to ask permission to come in, and to
ask for quarters in the country; and
how they found, on examination, that
the library and records and everything
was safe, and the whole thing had been
based on falsehood. We remember, too,
that when the bottom fell out, the Ad-
ministration scattered themselves to the
four winds of heaven as quick as possi-
ble, and got out of the scrape as best
they could.

This is well known as a matter of
history. But what I wish to dwell upon
is, that previous to that time we had

exerted ourselves to raise wool. Every
man that could, was determined to raise
sheep; and every woman that could,
was ready to use a spindle, distaff or
loom, if she could get one, no matter
how rude it might be, to manufacture
the wool into cloth. Efforts were also
made to tan leather, and to raise flax.
Hundreds of acres of flax, for ought I
know, had been cultivated, and it was
found to be a success. Since then I have
heard men say, "what a blessing it was
to the people of Utah when that army
came, it made them so rich." How did
it make us rich? You got their old iron,
and that put a stop to the manufacture
of iron here; you got the rags they
brought here to sell, and that put a stop
to our home manufactures; hence I do
not think that, financially, our condi-
tion was much improved. The Govern-
ment is said to have expended forty
millions in bringing that army to Utah
and in establishing Camp Floyd; yet
most of it went into the hands of specu-
lators, and very little into the hands of
the actual settlers of this country.

I do believe, however, that if the lit-
tle means then accumulated by the
people had been used with wisdom, it
would have resulted in permanent bene-
fit to the community; but as it turned
out, it educated us into the idea that we
must buy what we needed from abroad.
In 1857 I could get the flax I raised
worked up; folks would take care of it.
In the spring of 1858 I put into the
hands of a man four and a half bushels
of flax seed, gave him a good piece of
land and told him there was a chance
for him to raise a fine crop of flax. The
first thing I knew about it was that the
flax was gathered, but the man told he
had not time to attend to it; he had been
to Camp Floyd trading a little, he had let
it all rot but nobody would swindle,
break or work it out, because it was so
much easier and cheaper to do some
kind of trading and get a little of some-
thing out of the store. Now, had we,
when means came into our hands, at
that period or any other, taken the ad-
vice given, and invested it in machin-
ery, we should not only have been able
to supply our future wants at home, but
should have kept plenty of money in
our own country.

To show you the zeal with which the
Authorities of the Church have endeav-
ored to promote home manufactures, I
have only to refer you to the establish-
ment of the mission in Southern Utah.
It was a barren desolate country, and
possessed of but a small amount of soil
adapted to raising cotton. When Pre-
sident Young sent brethren on that
mission, he said "You will yet see cot-
ton cloth sold in this city for a dollar a
yard." Who on the face of the earth
believed him? Said the people, "You
are a prophet, we guess, but you are
mistaken this time." But how long
was it before his words were verified?
Only a short time. He immediately
started a cotton factory here and another
at Parowan; and brother Houtz started
one at Springville. These mills have
been in operation almost from that day
to this and have turned out a great
many thousand bunches of cotton yarn.
Besides that, a great deal has been work-
ed up by hand, and a good many machines
called Plantation Spinners have been
brought in for that purpose. All this
cotton, besides a considerable quantity
which has been sent to San Francisco
and to the States and sold at paying
rates, has been raised in this Territory;
and yet men will come along and tell
you that the cotton mission was a fail-
ure. What could we have done if it had
not been established? I tell you breth-
ren and sisters that thousands would
have gone naked if God had not show-
ered down clothing to us as He did
manna to the children of Israel. Still,
some say "it cost a great deal to start
the mission, and the brethren do not
get rich, but many of them are still very
poor." Did we come into this Church
to make money and get fine clothes? or
to work out our salvation by estab-
lishing and building up the kingdom of
God? As Elders of Israel and as Saints,
the latter is our mission; and our effort
from the beginning to the present time
has been to render the kingdom of God
self-sustaining. The way to do so has
been portrayed before us and the ques-
tion with each one of us ought to be
"what can I do for the greatest advance-
ment of Israel?"

Some two years, or a year and a half
ago, the President gave instructions to
every one of the Bishops to sow a piece
of rye, in order to supply the sisters
with rye straw to make hats for the
men and bonnets for themselves. Had

that been carried out by the Bishops
and the sisters in good faith, there
would have been in this hall to-day two
thousand ladies wearing home-made
straw hats, the work of their own hands;
and the ladies without them would
most certainly have been out of the
fashion, for fashion has much influence
in this matter. I only use this as a
figure, but had this counsel been carried
out, the result would have been, a
saving probably of ten thousand dollars
that could have been used for the con-
struction of machinery and for the pur-
chase of actual necessities; and the
ladies would have learned a trade they
could have worked at hereafter in case
of necessity.

Talk to the people about raising sheep
and manufacturing the wool, and they
will tell you that it is cheaper to buy
clothing. Yet, down street, the cry is
"nothing doing," "no trade;" and a
good deal of the time the business por-
tions of the city are almost as quiet as
the tombs of ancient Herculaneum.
What is the cause of this? Why the
people have no money; those who had
no more brains than to do so, have paid
all they could afford to the merchants,
and they can not find money to make
further purchases. What is to be done
under these circumstances? Why, you
must go to work and raise wheat and
give it to them for their goods, at six
bits or a dollar a bushel, and give them
double measure, because it is too dear to
keep sheep and encourage home manu-
factures.

Brethren, let us be one, henceforth,
and go to work and make good pastures,
stables and sheepcotes, and feed and
take care of our sheep instead of starv-
ing them to death on the hills, or leav-
ing them to be destroyed by the wolves;
then we will have twelve or fifteen
pounds of wool from each one, instead
of the bare backed animals so common
now, that we might suppose they never
had any wool within a mile of them.
Instead of having hundreds and thous-
ands of heads of stock dying on the
ranges, let us try, and realize that we
live in a cold, northern climate, at a
high altitude, and that our stock need
shelter and food in the winter; and that
if we suffer them to perish through cold
and hunger we are responsible to God
for the cruelty we inflict upon those ani-
mals. The grand juries in any county
ought to take these things into consid-
eration, and indict such parties for cru-
elty to animals, provided a majority
could be found on any grand jury who
are not guilty of the same practices.
You may go to almost any place in this
county and find milch cows half starved
and without shelter, freezing and shiv-
ering in the cold, and giving about a
quart of milk that is not fit for the hogs;
you may also find cows that are fed de-
cently, with a nice, fine, full udder.
Which pays the best? "We let our cat-
tle perish, because it does not pay to
feed them." Such notions are ridicu-
lous. If we take care of and feed them,
we will find it will pay; and if we do
not keep so many, we will not be guilty
of murdering, starving, freezing and
torturing to death so much animal
flesh that God has placed under our
charge. I expect the people will want
to know why I do not keep to the
"mark," but I have got after the cattle
and sheep.

I travel about occasionally, and some-
times, when I want food or a night's
lodging, I call at the house of a brother
who is probably of long standing in the
Church, and who is raising a family of
fine children. Now a part of that man's
mission is to educate those children; to
form their tastes, to cultivate their tal-
ents; and make a kingdom of holy men
and women of them, a kingdom of
priests unto God. But what has he got
there to do it with? If you ask for a
Book of Mormon, he will probably hand
you one that old age seems, long since
to have passed its final veto upon; and
if you undertake to pick it up you would
say "it stinks so that I cannot." I do
not know that there are many such el-
ders, but if there should happen to be
one here, it would be well for him to re-
flect that right here at the DESERET
News Printing Office, br. Kelly has the
standard works of the Church for sale,
and I would like every elder in Israel
to place a full set of them in the hands
of his children; but especially and above
all others, the Bible, Book of Mormon
and the Book of Doctrine and Cove-
nants. I want to find them in every
house. And when I go to a meeting
house to preach I want the Bishop to
have them on the stand; and the better
they are bound and the nicer they look