

DISCOURSE

BY

PRESIDENT GEORGE A. SMITH,

DELIVERED

At the Adjourned General Conference, in the New Tabernacle, Salt Lake City, Sunday Afternoon, May 9th, 1874.

REPORTED BY DAVID W. EVANS.

THE principles which we have presented before us in the plan of salvation require of us an effort, for we are told that if we would have the blessings of exaltation we must continue unto the end; and, in the Lectures on Faith, contained in the Book of Doctrine and Covenants, we are informed that if we would attain to the blessings of eternal life we do it at a sacrifice of all things. The principles connected with this law call upon us to study our acts, designs and intentions in life.

We came into the church in different parts of the world, under the influence of the spirit of the Almighty, and we gathered here by the aid of our brethren, or by our own efforts. We came to this land to learn the ways of the Lord and to walk in his paths; but we fail to understand or appreciate, altogether, the importance of a strict attention to our faith, and we become negligent and thoughtless, we are anxious to obtain wealth, and there arises among us a scramble, a kind of emulation one with the other, to obtain a greater amount of this world's goods than our neighbors. On this account many of us neglect to pay our tithing notwithstanding we are very anxious to receive the ordinances which are administered in a temple. The real time to pay tithing is when we have the means. When we receive money, merchandise or property, if we, in the first instance, go to Bishop Hunter and pay the tenth, making our record square with our faith, we can then use the remainder with a conscience void of offence and we shall be blessed therein.

Men may commence reasoning on this subject, and say, "We will figure all the year, and if at the end of it we find that we have saved anything we will pay some tithing; but if we do not save anything, we think the bishops ought to pay us something." The spirit which prompts this feeling is entirely wrong, and those who come to this conclusion will, in the end, feel that if they lose a crop any year they ought to keep back their tithing for several years after to make up that loss; but the fact is that a tithing of what we receive from the Lord is due to him, and the residue we are entitled to use according to our best wisdom. The Prophet Malachi says—"Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse: for ye have robbed me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." Jesus said, he that gives a cup of cold water, in the name of a disciple, to one of these little ones, shall in no wise lose his reward; but in order to have the blessing of faith connected with the payment of tithing it is necessary to realize the importance of the commandment of God concerning it, for no man can attain to the faith necessary to salvation and eternal life without a sacrifice of all things. Now if we prefer the things of this world and the pleasures of life to the things of the kingdom of God, we can have our own choice, but so far as the comparison is concerned, "eye hath not seen, nor ear heard, nor yet hath it entered into the heart of man to conceive," the glory that is in store for those who keep the commandments of God, and live in accordance with his requirements. If we are to adopt the order of Zion now it should become in our hearts a cherished desire, an earnest and determined purpose that, in all our actions, we will seek to love our neighbor as ourselves, that we will labor for the good of Zion, and put away selfishness, corruption and false principles.

We have been instructed upon the necessity of economy, of living within ourselves and of sustaining ourselves by the productions of our own hands; yet we carelessly drift in another direction. How often we have been counselled to avoid getting into debt. When the Order of Enoch was organized in Kirtland the brethren were commanded, in the laws, not to get into debt to their enemies, and on a certain occasion it was commanded that we should make it our object to pay all our debts and liabilities, and that we should take measures to avoid the necessity of incurring more. One of the earliest things I can remember in my boyhood was an answer to the question—How to get rich? The answer was—"Live on half your income, and live a great while." We know how easy it is to live beyond our income, and to go on the credit system. Credit is a shadow, and debt is bondage, and I advise the brethren to realize that the balloon system of credit so general in our country and among ourselves is dangerous in its nature, and it is our duty, at the earliest time in our power, to close up all our liabilities, pay all our debts, and commence living as we go. I would rather walk the streets in a pair of wooden soles that I own and owe no man for, than in the finest morocco that some merchant was presenting a bill to me to pay for. I should, in my estimation, be more of a gentleman and more of an independent man with the wooden soles than with the fine boots, and I would advise our brethren, if necessity requires, to adopt the wooden sole leather in preference to being in debt. I visited the land where my ancestors

lived in America, the graves of three or four generations of them, and I saw on the old farm, still occupied by some distant kinsmen, a shoe shop. Said I—"What are you doing here?" Said they—"Here is where we make our money, we work the farm in the summer, and in the winter we sit down here and earn three or four hundred dollars making shoes." "Where do you sell them?" "We make them for some houses in Salem and Lynn, that send them to California and the western Territories and sell them there." Now, brethren, think of this, a man can learn to make a shoe very quick if he has any ingenuity, and many of us spend our time in partial idleness through the winter, and we buy our shoes from manufacturers in the East, when we could just as well make them ourselves. Another bad feature connected with imported shoes is, that when we put them on and walk into the streets, if the weather is wet, our feet are damp very quick, and I believe, as a matter of health as well as economy, that if, in wet weather, we were to adopt the wooden sole, it would save our children from much sickness, and a great many of us from rheumatism, sore throats and coughs, for much of the imported sole leather is spongy, and that holds the water and makes the feet damp and cold, producing sickness; and I am inclined to believe the statement made by the agricultural societies of Europe, that the use of wooden soles for shoes has a tendency to prevent a great many diseases which are incident to the use of leather. But if we are determined to wear leather, if we set ourselves to the work with a will, we can produce as fine leather of every variety, and as fine shoes and almost every other necessary within ourselves as we import, and a great deal better. But we must stop sending away our hides by the car load and must tan them ourselves. We have plenty of workmen who understand the business, and more can be trained, and we shall then not be compelled to ship car loads of hair from the States for the use of our plasterers, in mixing the lime to finish our walls. This is true political economy.

When I went to St. George last fall, I had a very good pair of boots, made of nice States sole leather, under my feet. The soil of St. George has a cold mineral in it, and although it may be dry and pleasant to walk about, a man wears a thick sole under his feet. I have bled a great many years from a rupture of the left lung which I got while preaching in the streets of London in 1840, and I have suffered a great deal from it, and the moment I would go out to walk on the streets of St. George, a shock, almost like electricity, would strike through the spongy leather of my boot, from the hollow of my foot to this lung and cause a pain there. I cut and got an extra sole put on and a thickness of wax cloth put between the soles, and in this way I wore, all winter, a boot just as stiff in the sole as a clog, and had no rheumatism and escaped cold. This set me to reflecting why I should pay two dollars for those soles, brought from the States, when a piece of cottonwood was just as good, and would answer my purpose just as well. Says one—"Why not wear overshoes?" Who wants the air kept from their feet by wearing a coat of india rubber, which sweats them and makes them tender? They keep the feet dry, it is true, but for my own part it is not convenient to wear overshoes, and never has been, and on this account I have been compelled to go without. I also observe that some of those who do wear them, if they are not very careful, or if they should happen to forget and step out into the wet without them are almost sure to take cold, and have an attack of rheumatism, especially if they have delicate health. But with us throughout the Territory, I believe it has become almost a financial necessity that we economize our shoe bill. Think of these things and remember that it is within our power to manufacture just as good leather and as much of it, and as good and handsome shoes here as anywhere else, only let us take the time necessary to do it.

The same thing may be said in relation to hats and clothing, and in fact about nine out of every ten articles that we import. One car load of black walnut brought here from the States, and paid for as a lower class of freight, will probably make half a dozen car loads of furniture, and we have the mechanics who know how to make it up; and if we lack the necessary machinery we can procure it. If we please we can also bring lumber for every variety of furniture that we want, that our mountain lumber will not make. The same rule will also apply to wagons, carriages and agricultural implements. This course will be much better than wasting ourselves by being slaves to others, and paying out hundreds of thousands of dollars for furniture of a not very durable quality, and other articles that we can manufacture ourselves.

With me this is a very important item of religion, and it is time for us to cease importing shoes, clothing, wagons and so many other things, and that we manufacture them at home; This will reduce instead of increasing our expenses. When a man buys imported articles for the use of his family he helps to create difficulties for himself, for by and by the bills begin to come, and bonds and mortgages and all this sort of thing have to be met, and then he begins to worry and stew; but if he used home-made products the means is kept in the Territory, and he has a chance of working at some branch of trade which will in a short time bring it back to him again; whereas if it is sent out of the Territory it helps to impoverish all. Why not retrench? Says one: "I want to wear as good clothes and as fine shoes as anybody else, and I think I should be laughed at if I were to put clogs on." Well, if they did laugh they could not do a more foolish thing. Why not feel proud and independent of our own high character that what we have is our own, and we are

slaves to nobody? That is my feeling about it. By continually importing we run into debt and cast our ways to strangers, when it is perfectly in our power, if we will do it, to be independent, comfortable and happy, and owe no man anything.

DECLARATION OF PURPOSES OF THE NATIONAL GRANGE.

Preamble.

Profoundly impressed with the truth, that the National Grange of the United States should definitely proclaim to the world its general objects, we hereby unanimously make this declaration of Purposes of the Patrons of Husbandry:

General Objects.

1. United by the strong and faithful tie of Agriculture, we mutually resolve to labor for the good of our order, our country and mankind.

2. We heartily endorse the motto: "In essentials, unity; in non-essentials, liberty; in all things, charity."

Specific Object.

3. We shall endeavor to advance our cause by laboring to accomplish the following objects:

To develop a better and higher manhood and womanhood among ourselves. To enhance the comforts and attractions of our homes and strengthen our attachments to our pursuits. To foster mutual understanding and co-operation. To maintain inviolate our laws, and to emulate each other in labor to hasten the good time coming. To reduce our expenses, both individual and corporate. To buy less and produce more in order to make our farms self-sustaining. To diversify our crops, and crop no more than we can cultivate. To condense the weight of our exports, selling less in the bushel and more on hoof and in fleece. To systematize our work and calculate intelligently on probabilities. To discountenance the credit system, the mortgage system, the fashion system, and every other system tending to prodigality and bankruptcy.

We propose meeting together, talking together, working together, buying together, selling together, and in general acting together for our mutual protection and advancement, as occasion may require. We shall avoid litigation as much as possible by arbitration in the grange. We shall constantly strive to secure entire harmony, good will, vital brotherhood among ourselves, and to make our order perpetual. We shall earnestly endeavor to suppress personal, local, sectional and national prejudices, all unhealthy rivalry, and selfish ambition. Faithful adherence to these principles will insure our mental, moral, social and material advancement.

Business Relations.

4. For our business interests, we desire to bring producers and consumers, farmers and manufacturers into the most direct and friendly relations possible. Hence we must dispense with a surplus of middlemen, not that we are unfriendly to them, but we do not need them. Their surplus and their exactions diminish our profits.

We wage no aggressive warfare against any other interest whatever. On the contrary, all our acts, and all efforts, so far as business is concerned, are not only for the benefit of the producer and consumer, but also for all other interests that tend to bring these two parties into speedy and economical contact. Hence, we hold that transportation companies of every kind are necessary to our success; that their interests are intimately connected with our interests, and harmonious action is mutually advantageous, keeping in view the first sentence in our declaration of principles of action that "Individual happiness depends upon general prosperity."

We shall, therefore, advocate for every State the increase in every practicable way of facilities for transporting cheaply to the seaboard, or between home producers and consumers, all productions of our country. We adopt it as our fixed purpose to "open out the channels in nature's great arteries that the life blood of commerce may flow freely."

We are not enemies of railroads, navigation and irrigating canals, nor of any corporation that will advance our industrial interests, nor of any laboring class.

In our order there is no communism, no agrarianism.

We are opposed to such spirit and management of any corporation or enterprise that tends to oppress the people and rob them of their just profits. We are not enemies to capital, but we oppose the tyranny of monopolies. We long to see the antagonism between capital and labor removed by common consent, and by an enlightened statesmanship worthy of the nineteenth century. We are opposed to excessive salaries, high rates of interest and exorbitant per cent. profits in trade. They greatly increase our burdens, and do not bear a proper proportion to the profits of producers. We desire not only self-protection but the protection of every true interest of our land by legitimate transactions, legitimate trade, and legitimate profits.

Education.

We shall advance the cause of education among ourselves and for our children, by all just means within our power. We especially advocate for our agricultural and industrial colleges that practical agriculture, domestic science, and all the arts which adorn the home, be taught in their courses of study.

The Grange not Partisan.

5. We emphatically and sincerely assert the oft-repeated truth taught in our organic law, that the grange, national, state or subordinate, is not a political or party or-

ganization. No grange, if true to its obligations, can discuss political or religious questions, nor call political conventions, nor nominate candidates, nor even discuss their merits in its meetings.

Yet the principles we teach underlie all true politics, all true statesmanship, and, if properly carried out, will tend to purify the whole political atmosphere of our country, for we seek the greatest good to the greatest number.

We must bear in mind that no one, by becoming a patron of husbandry, gives up that inalienable right and duty which belongs to every American citizen, to take a proper interest in the politics of his country.

On the contrary, it is right for every member to do all in his power legitimately to influence for good the action of any political party to which he belongs. It is his duty to do all he can in his own party to put down bribery, corruption, and trickery; to see that none but competent, faithful and honest men, who will unflinchingly stand by our industrial interests are nominated for all positions of trust; and to have carried out the principle which should always characterize every grange member that

The Office should seek the Man, and not the Man the Office.

We acknowledge the broad principle that difference of opinion is no crime, and hold that "progress towards truth is made by difference of opinion," while "the fault lies in the bitterness of controversy."

We desire a proper equality, equity, and fairness, protection for the weak, restraint upon the strong; in short, justly distributed burdens and justly distributed power. These are American ideas, the very essence of American independence, and to advocate the contrary is unworthy of the sons and daughters of an American Republic.

We cherish the belief that all sectionalism is, and of right should be, dead and buried with the past. Our work is for the present and the future. In our agricultural brotherhood and its purposes we shall recognize no north, no south, no east, no west.

It is reserved by every patron, as the right of a free man, to affiliate with any party that will best carry out his principles.

Outside Co-operation.

6. Ours being a peculiarly farmers' institution, we cannot admit all to our ranks.

Many are excluded by the nature of our organization, not because they are professional men, or artisans, or laborers, but because they have not a sufficient direct interest in tilling or pasturing the soil or may have some interest in conflict with our purposes. But we appeal to all good citizens for their cordial co-operation to assist in our efforts towards reform, that we may eventually remove from our midst the last vestige of tyranny and corruption.

We hail the general desire for fraternal harmony, equitable compromise and earnest co-operation as an omen of our future success.

Conclusion.

7. It shall be an abiding principle with us to relieve any of our oppressed and suffering brotherhood by any means at our command.

Last, but not least, we proclaim it among our purposes to inculcate a proper appreciation of the abilities and spheres of woman, as is indicated by admitting her to membership and position in our order.

Implying the continued assistance of our Divine Master to guide us in our work, we here pledge ourselves to faithful and harmonious labor for all future time, to return by our united efforts to the wisdom, justice, fraternity, and political purity of our forefathers.—Boone County, Iowa Democrat, June 17.

WASHINGTON NOTES.

House of Representatives, Washington, June 16.—Mr. Burrows.—I move that the rules be suspended and that the following preamble and resolution be adopted:

"Whereas, on the 12th day of May last, a resolution was passed by this House instructing the Committee on Elections to investigate certain charges against the sitting Delegate from the Territory of Utah, George Q. Cannon, and report the result of such investigation to this House; Therefore,

"Resolved, That said committee be, and is hereby, directed to report to this House the result of such investigation on Saturday of this week, immediately after the reading of the Journal, and that the minority report of such committee, if any, be submitted at the same time."

Mr. Spear.—That is a very extraordinary proposition.

Mr. Garfield.—I object, if it will interfere with appropriation bills.

On seconding the motion to suspend the rules tellers were ordered; and Mr. Burrows and Mr. Spear were appointed.

The House divided; and the tellers reported—ayes 71, noes 77.

So the motion was not seconded.

Mr. Hawley, of Illinois.—I desire to amend the resolution so that the committee shall report on Friday.

The Speaker.—The resolution is not before the House.—Congressional Record.

PIOCHE NOTES.

From the Record of June 18—

A contract has been let and will go into operation forthwith, to carry the mail between Pioche and Hardyville. The service will be weekly, leaving both places on Mondays at 6 o'clock a.m., and reaching its destination on Saturdays at 6 p.m.

To-day Mr. and Mrs. Nesbitt leave for Salt Lake. Mr. Nesbitt has for some time acted as superintendent of the narrow-gauge railroad between this place and Bullionville. When he took hold of that enterprise all was at sixes and sevens, owing to the lack of experience of those who had controlled its construction and management. Mr. Nesbitt's thorough knowledge of his business got matters straight as rapidly as circumstances permitted, and by his judicious alterations soon placed the road in working trim. We regret Mr. Nesbitt's departure, and wish him every success which his intimate knowledge of construction and working of railroads insures him wherever such undertakings are being carried on.

THE ROW BETWEEN SHERMAN AND GRANT.—On the street, General Sherman is involuntarily a commander. When he has finished his journey and closed the great hall door of his office behind him, he is a nobody. His might disappears with his hat. His sables assume a darker hue and he seems in real mourning. True, he is the same man of iron will that "went to the sea," as vigorous and thoughtful as ever, and the nominal head of the army. Nevertheless he is a nobody. He is a Sampson shorn, bound hand and foot and given over to the Philistines. And the President is his Delilah. Sherman is high-minded, honorable to a fault, and soldierly. Certain of the influences which surround Grant are petty, envious and jealous. Sherman can not be induced to make a political machine of the army. Certain of these influences are anxious that he should. Sherman is, without his own seeking, popular with his own men. Certain of these influences can brook no rival of Grant. Thus it comes that there is little of good feeling between the two men. Indeed, it is said that they secretly dislike each other. The apparent friendship is claimed to be a pretty piece of acting that results from Grant's fears of the effects of a quarrel on the one hand and Sherman's keen sense of duty to his superior officer on the other. The effect of this, it is asserted, is an ignoring of Sherman's wishes in everything. The Secretary of War acts as General, and Sherman is humiliated on every favorable occasion. His removal to St. Louis is explained by the statement that he is desirous of ridding himself of the presence of the President.—Washington Cor. Chicago Post.

RESTORING DROWNED PERSONS.

The following "directions for restoring persons apparently drowned," issued by the Massachusetts Humane Society, should be cut out and posted up by all people who indulge in the pleasure of boat rides, or who have boys who go in swimming, as all boys should—

"Convey the body to the nearest house, with head raised. Strip and rub dry. Wrap in blankets. Inflate the lungs by closing the nostrils with thumb and finger and blowing into the mouth forcibly, and then pressing with the hand on the chest. Again blow in the mouth and press on the chest, and so on, for ten minutes, or until he breathes. Keep the body warm; extremities also. Continue rubbing; do not give up so long as there is any chance of success."

NOTICE TO THE PUBLIC.—We

are determined not to be undersold by anyone. We will guarantee to sell the best Wagons in the market, all complete, foot board, lazy back to seat, top bed, bows, California brake, stay chains and 3 tires; 3 1/2 Wagons, \$130, and 3 1/4, 127.50. A written guarantee given with every wagon for one year. A liberal discount given to dealers.

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