

factories closed down because they cannot find employment for their people; and some working half time and on poor pay, barely able to keep open. Think of our soap factories, our broom manufactories, and other home productions that are struggling along because the Latter-day Saints fail to sustain their own brethren and sisters in the manufacture of these things. For years we have followed a suicidal policy. A thing that came from abroad appeared better in our eyes. The silk which comes from France or from the Eastern states has a brighter lustre in our eyes, and though it may cost more, we purchase it in preference to that which can be made at home. Right here in our Territory we have the skill, the ability to manufacture everything necessary for us to use in our daily life. We have men and women from the best factories of England and of Europe, as well as of the United States, gathered up here to Zion. What is the object of their gathering? I believe it is that their talents may be used for the sustaining and building up of the people of God, and not that they should devote themselves in directions where they are wasting their time and their energies. I would like to see our brethren refuse to wear anything in the way of clothing that comes from abroad if an article of the same kind is manufactured at home.

In speaking to you, my brethren and sisters, I take this to myself. I do not know when I have ever spoken to the Latter-day Saints that I have not felt reproved in the counsels which the Spirit prompted. You may ask me—am I plead guilty to the charge—why do you wear things that are manufactured abroad? It is because I am shortsighted in my policy. I am unwise, and I am not fulfilling my duties as I should fulfil them as a servant of God. But I desire, and hope that I will be able to carry out this desire, that I will use, and all over whom I have influence will use, as far as possible, those things which can be produced at home.

But what shall we do with our poor people who are now without employment, and for whom these factories cannot be started in time to give them relief? I think it is the duty of every man and woman, so far as they have the power and the means, to divide what they have into three or four parts, or more, and employ men and women for a little while each day, if necessary, to give them food, and provide them clothing for the approaching inclement season. If a man cannot earn a dollar a day, let him earn half a dollar. It is far better for him to work for fifty cents a day, though this is small wages, than that he should idle around the streets, having his brain filled with foolish thoughts and perhaps with sinfulness; for the "idle brain is the devil's workshop." Better for him to earn fifty cents a day than that he should spend several days in hunting for a job that will bring him a dollar a day. I believe the people feel this way. If we cannot get money to pay brethren and sisters who work for us, give them something which they need. If you have clothing, or grain, or vegetables, let them have it. Let us look to it that we are united in the things of this

world. We may talk religion and about the things of eternity, but what effect has it if the body is starving and without clothing? Feed a man and then preach to him. The best results will follow this plan. God has given us this means. We may call it ours; but it is not ours—it belongs to our Father. He has given it to us for a time. He has made us the stewards of this property. If we use it wisely, He will bless us here and hereafter; but if we do not use it properly, we have an account to render which will be a sorry one for us in a future day.

Brethren and sisters, I feel anxious upon these points. I have seen so many cases of destitution right in the midst of the Latter-day Saints, and my heart has gone out in sympathy, and so far as possible I have expended means for the blessing of my brethren and sisters. If there is anything I have upon this earth that I love more than I love the Lord and His work, I hope He will take it from me. I do not want anything that is liable to lead me away from the Gospel, or to cause the love of my fellow men to die in my heart; for I understand that the Gospel means pure and unadulterated love for each other. In fact, true religion, it is said by the Apostle, is to visit the fatherless and the widow, and to keep oneself unspotted from the sins of the world. A minister, in speaking to his congregation, described to them the beauties of heaven and the joy they would feel in entering heaven. One of his flock—a very wealthy man—asked him how he could find heaven. The minister replied: "Right up over the hill there is a poor widow woman without food and fuel. You take us to her a ton of coal and a basket of provisions, and when you come to her house, sit down and converse with her, and read to her from the Bible. Then come to me, and if you testify that you have not been in heaven, I will pay the bill." The gentleman did as he was told, and he came back with his heart filled with joy. He had felt heaven. So will we find heaven in ministering to the poor and needy among this people. If we do this, it will be a heaven upon earth. If we relieve the suffering of our soul, remember we are giving it unto the Lord; for He will say to us that we saw Him hungry and fed Him, we saw Him sick and administered to Him, in prison and we visited Him, and He will give us the reward which He has prepared for the righteous, because we have done it unto one of the least of His children. But to the others who give to Him not, He will tell them to go to the place prepared for them. They will ask Him when they saw Him and did not minister unto Him, and He will say, "Inasmuch as ye did it not to one of the least of these, ye did it not to Me." They will be banished from His presence to the place assigned unto them.

I pray that the Spirit of the Lord will work upon us, that we may not walk along the street looking forward to that glory which we cannot now reach and forget suffering humanity all around us, who are holding up their hands imploring for food, or for labor with which to provide the necessities of life. If we can throw our eyes to the earth and look upon our brethren and sisters, and provide for them so

far as God has given us power, we will lay up treasures in heaven; and not only will they be retained there for us to enjoy when we have passed away, but they will be showered upon us here on earth, and we will receive such a measure of the blessings of God here that we will not have room to contain them. Amen.

FROM COUNCIL BLUFFS TO CHICAGO

KANSAS CITY, Jackson county, Missouri, Sept. 7, 1893.—A few days ago, while hunting up old settlers in Jackson county, I visited the old town of Westport, situated about three miles south of the lower part of Kansas City. While there I met three old men (Amazon Hayer, James Hunter and John S. Harris) who figured in Jackson county in the thirties, and remembered a great many things connected with the Mormon difficulties in 1833. They told me all the particulars they could remember of the skirmish which took place between a company of Saints and a mob a short distance east of Westport on the 4th of November, 1833, during which Andrew Barber, one of the Saints, was mortally wounded and two of the mob were killed. The exact spot where that skirmish was fought, as well as they could remember, is the place where the present road leading from Westport to Independence crosses Springfield avenue, a street running through and south of Kansas City, on what was known for many years as the Calvin McCoy farm (John Calvin McCoy). A large number of the Saints had settled in that district of country now lying east and south of Westport; others along the Big Blue and some in the immediate vicinity of Independence. In answer to my questions as to the cause of the difficulties between the Mormons and the other settlers of Jackson county, they were all of the opinion that there were faults on both sides, but that the main controversy arose on account of the peculiar religion which the Mormons believed in. The old Missourians would not "take stock" in modern revelations, and did not believe in angels visiting the earth nor that miracles could be performed in our day. And they would not live together with neighbors who believed in such "stuff" as that.

Westport, which will still be remembered by quite a number of Saints in Utah who crossed the plains in 1852 and following years, is now a suburban town to Kansas City, lying immediately south of that town. Many of the Saints who emigrated to Utah in early days came up the Mississippi and Missouri rivers as far as Westport Landing (the present Kansas City) when they disembarked, and thence proceeded to Westport, where they secured their outfits for crossing the plains. The old Mormon camping ground southwest of the town was pointed out to me.

Westport dates back to 1831. Some time during that year land was taken up in that locality by the Rev. Isaac McCoy, who subsequently acted conspicuously as a mobocrat, helping to drive the Saints away from Jackson county. In 1832 his son, John C. McCoy, who afterwards figured prominently in the early history of Kansas, established a trading post at this place, having the Indians to trade with on