

We started the sugar works here a few years ago. Why? Because when we came to reflect about it we saw that we had reached a point in our history where there was not a single enterprise of a public character that was calculated to give employment to our people. The railroads had gone into the hands of outsiders, as we term them, and instead of their pursuing a wise policy, they abandoned the course that had been pursued by their predecessors, and discharged the Mormon people from their service, brought strangers from the east and west, and gave them employment. I will relate here a remark that I heard Superintendent John Sharp make about one year after the change in the policy of the railroads. He said to me and to others that within a year there had been more railroad wrecks and more destruction of railroad property on the Utah Central than there had been before from the time the last rail was laid in this city on that line from Ogden. Why? Because of the recklessness on the part of those who had been employed; while those who had been faithful to the interests of the road had been discharged. If you will take the pains to look up the question in the newspapers of that period, you will see that this statement of Superintendent Sharp will be verified by the accounts of wrecks and destruction of property in them. The government of the city has also been turned over. Every man that was suspected of having the least color of Mormonism about him was discharged from the service of the city, and strangers were imported and given work. There was not a thing being done of a public character calculated to give employment to the Latter-day Saints in any direction; and we began to feel that there was a responsibility resting upon us which required something to be done, in a small way at least, in the direction of giving employment to our people. So we started the sugar works, although few people had confidence in the success of the undertaking. Some of our best men lacked confidence in it. Men of means were very chary about it, and did not feel to take any very active part in attempting to start it. There appeared to be a feeling of mistrust on the part of the people generally. It seemed as though all the people lacked confidence in the enterprise, fearing it would be a failure, and if they put their money in it, it would be lost. On the back of all this, "hard times" came on; scarcity of money began, and it became a very difficult matter indeed to continue the enterprise to success. Therefore, some of the leading brethren felt obligated to raise means in some way to carry it on and save that which had already been expended upon it. The result was, we had to borrow very large sums of money, for which, until the present, we have had to pay interest. What for? For any benefit to us? No. Who for? For the Territory and for the inhabitants of these valleys; for every dollar that is saved here helps to build up the country and benefit the people. Now there is a prospect of this enterprise becoming a success. They are manufacturing over fifty thousand pounds of sugar daily out of beets that are produced in these valleys by the Latter-day Saints, giving not only employment to farmers, but to the children or widows and to many of the poor among the people. The farmer today who successfully raises the sugar

beet is getting from \$60 to \$90 an acre from his farm that heretofore only yielded from \$10 to \$25 an acre. This is a benefit to the people and to the country. Yet we have had to bear this burden, and we will have to do it, I presume, unless the people will rally to our help for a year or two, until these works are able to carry themselves, pay the principal and interest, and by and by begin to pay dividends on the means invested. And it is bound to do it, because it is a home industry that the people will learn by and by to appreciate as a blessing, as well as a necessity. When this proves to be a success and a blessing to the Latter-day Saints, the people of Cache Valley probably may begin to consider the propriety of doing something of the kind, and perhaps also those of Weber and this county, until we can supply all the sugar that the people of the Territory can consume, and perchance have a little surplus to ship abroad.

We were told yesterday by one of the speakers that just so long as we consume more than we produce, as individuals or as a people, just so long we would continue to grow poorer, until by and by we would come to the bottom. This is true. We must produce as well as consume. It follows upon natural principle, and it is as plain as anything can be, if you do not earn as much as you consume, there will be a time—and it will depend upon just how much more you consume than you produce as to how long that time will be put off—when you will possess nothing in the world, will be in debt to your neighbors, and dependent upon charity. But the moment you begin to produce a little more than you consume, that moment you are able to lay up something and begin to get rich. This country has been named Deseret—the honey bee; and we all well understand the character of this little insect. It usually gathers more than it consumes, and lays aside a little. So should it be with the bees of the hive of Deseret. If we only earn fifty cents a day, we should try our utmost to live upon forty-five, and lay five cents away for "the rainy day." That is true economy, and was the counsel of President Brigham Young from my early recollection till the day he passed away. It has also been the counsel of his successors, and of all the leading members of this Church. Save something; and when you have a surplus, use that portion of it that is needful for the building up of the Kingdom of God, for the spread of the truth, for the gathering of the poor, for the building of temples, and for the accomplishment of the purposes of the Almighty. In this way the promises that the Almighty has made to us will be fulfilled; for it is His promise to make us the "richest of all people," provided we will seek first those riches which it is the will of the Father to give unto us, and only in this way is it possible for this promise to be fulfilled. While we spend more than we gain we never can become the "richest of all people," neither in spiritual nor in temporal things, but we will be the "tail, and not the head;" we will be the poor of the earth, not the rich; we will be the borrower and not the lender, and they who control wealth will be our masters and we their servants. Now, let every man, woman and child among the people try to be producers in some way.

I am going to tell something about

my own family. You will pardon me, perhaps for bringing family affairs before this vast congregation, but it may illustrate the condition of some of the rest of you, and it may be a lesson to some of us—a lesson perhaps that does not need to be taught to many; but I am fearful that there are far too many of us that need to be taught it. I said to some of my folks some time ago, when money seemed to be plentiful in the country and goods were cheap, and it was so easy to run to Z. C. M. I. to buy everything that was needed, that there was scarcely anything that we ate or wore that we did not have to buy. How is this? I asked. "I can remember," I said, "when you used to knit my stockings and stockings for the children and yourselves; but now every stocking has to be bought and the money paid for it. And these stockings are not made in Utah. Our people are not employed in the manufacture of them. We are building up somebody else away over in the east, and we are wearing their shoddy, giving them employment, and letting our own people go without. I do not like this. I will get some yarn from some of our factories here, if you will go to knitting again." Well they have gone to knitting stockings, and I hope the little ones will be taught to knit their own. When I was a little boy, in Nauvoo, my mother used to have some difficulty in keeping track of me. I used to like to go off and play with the boys. So my mother conceived the idea that it would be a very nice thing to set me to knitting; and she set me a pattern of a suspender and showed me how to do it, and I knitted myself a pair of suspenders. I then learned how to knit, and being a little handy at it perhaps, although I always drew the thread pretty tight (the suspenders did not stretch much after I knitted them), she started me on stockings. So I learned how to knit stockings. The Bishop the other day was complaining about our boys playing from morning till night. They climb trees, play marbles, tear their clothes and wear out the knees of their pants, destroying everything and saving nothing. They ought to be taught how to work, to be economical, and to save something, that when they get old they will not depart from the right way. It is bad policy to let children run around all the time with nothing to do but play, from morning till night. Let the boys be taught habits of industry, and teach the girls how to make their own dresses and keep house, and thus learn to do what is needful for themselves, without having to hire somebody to do it for them. I believe in this policy. It is true economy. It is necessary to do this in order that our children may not grow up in idleness and in unbelief of the Gospel, for an idle brain, it is said, is the devil's workshop; and if there is any better workshop for his satanic majesty than the idle brain of a little boy, I would like to know what it is. Neither boys nor girls ought to be left idle, but should be taught to do something useful as well as ornamental. What if their parents are wealthy and can well afford to feed and clothe them without labor? If you have millions of wealth, so much that you do not know what to do with it, you could not do a more foolish thing than to rear your sons and daughters in idleness; for as sure as you do this, they will grow up to squander the wealth you leave them, and curse you, perhaps, because you did not leave them more. Teach