

to one of my wives, she said, "Who is there that teaches her children these things?" I turned to one and said, "There is one of my wives; she has children full of faith, because she made it her business to teach them the tradition to believe in God the Father, to call upon Him continually; and God was in their thoughts from morning until evening, all the time they were awake. Says I, 'There is the woman; she has taught her children.' Now I know that mothers can teach their children; and they ought to teach them, and this is my duty to tell you what to do in this case. Remember to train your children in the nurture and admonition of the Lord. Teach them as they ought to be taught, that they will have faith from their youth up, and the Spirit of the Lord to direct them, that they may never lose sight of this faith in Christ, and our Heavenly Father; and when they are old they will not depart from the good path. I am firm in the faith, and verily believe, that if mothers will bring up their children aright, and give them that early training that they should have, their children will grow up and never depart from the path of rectitude and truth.

The mothers are the moving instruments in the hands of Providence to guide the destinies of nations. Let the mothers of any nations teach their children not to make war, the children would grow up and never enter into it. Let the mothers teach their children, "War, war upon your enemies, yes, war to the hilt!" and they will be filled with this spirit. Consequently you see at once what I wish to impress upon your mind is, that the mothers are the machinery that give zest to the whole man, and guide the destinies and lives of men upon the earth. Now, then, I want to talk upon other matters. You can do just as you please; you can rule this Stake of Zion. Why, here are Bro. Peery and his two Counselors, they cannot move one step unless you say so. You do not understand this, do you? Why, all the men in this Stake of Zion can go to some other country, but when the ladies say thus and so, all the men have to come to the standard. "But we have an independence, you know; and I would not like to pin my destiny to any woman's apron string." But you see the force of this education, which is forced upon them by the teachings received in early childhood.

Now I want you to guide and direct to our benefit. I want these my sisters to take into consideration what we can do with regard to sustaining ourselves. Say you, "Let us go to work and lay the foundation of it." In a great many places there is a foundation of it laid out, which is very good. Now, I want you to go to work and say, we will make all our head dresses, we will make all the hats that the men need to wear; we have plenty of straw and materials, we will do this. "Now you have an object, Brother Brigham." Yes, I have, more than one object; and the great object is to show to our heavenly Father that we have come out from Babylon, and are capable of taking care of ourselves. When we come to finances, I want the people to be rich, instead of poor. The course we are now taking is beggaring the people—running into debt for this folly and that folly, and everything that they can see. Why, let the merchant come and bring the fables of Babylon, we want them immediately. "Why, yes, we can make all the straw hats, if you will take them." I will tell you what else I want, I want the sisters to say to themselves, and then to their daughters, sisters and friends, "We will wear that which we will make, or we will wear nothing; we will make what we wear on our heads; we will make our own hats and bonnets." Now, men, will you patronize this? "Yes." Then get your husbands to say, "we will not buy one of the hats from these stores, if they bring them by the car load." Well, there will be a great deal saved to this Stake of Zion; probably more than twenty thousand dollars. Then say to your husband, "now, go and build a Tannery, that the hides that come off our beef cattle, can be made into leather." And then, say to your husband, "I want you to understand that I am perfectly, absolutely opposed to your course of life, unless you make some leather." Then, sisters, go to work and make up this leather. The labor is in the shade, and a great deal of this

work can be done by machinery; but it can be done by hand. We have one sister in Salt Lake City, who started twenty-three years ago boot and shoe making; she has made herself a little fortune; she has plenty to live on; she has worked with her own hands until she has accumulated property enough to sustain her. My young sisters, instead of sitting continually at the piano and getting the consumption, take hold and build up Zion. The first thing is to do something for yourselves, and learn to labor; and when one thing is done, take up another item, and continue until we manufacture every thing that we need here.

I will say to those who are raising sheep, do not send your wool away. Why, it will be said, "a fool and his money are soon parted." Save your wool, and send it to the factory. If we want a little cotton cloth, we can raise it in the southern country; and we could raise some here as well as in some other places. We can raise about two gatherings. In the best of the States they will gather from three to four. We can raise our cotton in the south, and save our wool here. Go to and save your wheat. Tell the people of this Stake of Zion not to sell their grain. "We are in debt," says one. What brought you in debt? "Oh, I wanted a threshing and a mowing machine." Where do you live? "How much grass have you to cut?" "One hundred and fifty acres." "How many mowing machines have you got?" "Only eight." Buy another, and another machine, and clothing from the stores that is nothing in the world but shoddy, with but enough of wool to hold it together. Buy these, and buy more than you can pay for. Go into debt, and pauperize the whole community, instead of building up Zion. I want you to stop. When we are in a position to build up ourselves, we are building up Zion. Let us sustain ourselves.

Well, I may say there are a hundred and one things we have to talk about; and as the sisters will give no reports, we will tell them what they should do. Now, recollect what I have said to you. Go to, from one thing to another to make for ourselves what we need. Stop this buying, so that we can have something on hand.

Another item. I will say to the Presidency of this Stake of Zion, if you could take one-fourth the time of the men who are idle here and put it on the Temple, and take the other three-fourths and go to the Railroad Companies and say, "Gentlemen, we will turn you out a hundred hands who will work for one dollar a day, we would have the railroads in our hands, and have every dollar that they spend for five hundred miles. We might bring every dollar in here, and live within fifty cents on the dollar and save the other fifty cents. How long would it take the men to go down to the bed rock, where we were brought up? I can see women who when they were twenty years old six yards of calico was all they asked for for a gown, and that was good enough to wear to meeting or to a party; good enough anywhere. If my mother and her grandmother got one silk dress, and they lived to a hundred years old it was all that they wanted. I think my grandmother's silk dress came down to her children. She put her silk dress on when I went to see her. It was, I think, her wedding dress; and she had been married some seventy years.

Some of the ladies wear a silk dress and say, "husband, I want another silk dress, I have had this four years." Learn to be prudent. It is no skill to get money; but it is a skill to know how to preserve it, and make it increase, and bring to you an abundance to build up Zion, and purchase what we want.

I wish to say a few words to my sisters in regard to raising silk. I would like to talk just enough to have you do something in this direction. This is a matter that I have talked upon for a great many years. Soon after I first came to the valley, I sat on a load of hay in Salt Lake City, and said, "this atmosphere is full of silk and all good things; and we will prove it to be one of the best places for raising silk." We have proven that we can raise it. There are sisters here who can reel it and make it into cloth. There is a sister before me with a silk dress on; she raised the silk, and made it herself; and I warrant it will wear four times as long as any you can buy in the stores. (By invitation the sister arose that the congregation might see the dress.) I want to encourage you in this industry. If you want a little change, you can very easily get it by raising silk. Silk that we raise here, when it is reeled, is worth from \$3 to \$14 a pound. It is always a cash article, and finds a ready market. There is no day in the week or month in the year but what you can find a market for silk, and get the money for it. I wish the sisters would think of this. A few pounds of silk gives you a little money. It is easily raised, where there is a little care taken you can preserve the eggs so that you can raise two crops of cocoons in a year. There is no trouble to preserve them in our ice-houses, until the first are disposed of, and so you can keep the crops growing along. You can raise more money than the farmers, and beat them in the production of

wealth. Take a woman with her children, and they will make twice the amount of money by raising silk that the man can make with the farm. If you will try it you will say it is true.

If you have not the mulberry trees—I have proffered for years to give the trees and if you want a thousand you are welcome to them, or a million, I am ready to give them to you. Some twenty years ago I sent for mulberry seed. I have raised thousands and tens of thousands of trees, and they are in this Territory. I have a large coconery that I built twelve or fourteen years ago. I have given the use of that—a building about 20 x 110 feet, and I have given the use of the mulberry trees, and given the people all the trees they want. They are a beautiful shade tree, and the fruit is good. A great many people are fond of the fruit, it is healthy for children.

When you feel disposed to make a little money, go into the raising of silk, which is one of the easiest branches of business that was ever followed. There is no other work the women can do that will yield the same amount of profit. This is a matter that I wish you to hear to. Will you bless yourselves, and do good to yourselves? We have plenty of weavers who can take the silk and know how to manufacture it; and they will give you all you could reasonably ask for it.

Now let the beauty of your adorning be the work of your own hands. Will you not, Presidents, ask your Societies to enter into this agreement, and go to work and make what you want to wear. Then we will appeal to the brethren and say, "Come, let us wear the head dresses that our wives and our sisters can make; and it would be very healthy for the men, if they would wear straw hats winter and summer. We would not see so many bald heads as we now see around here. Straw hats are perfectly healthy to wear. I have worn them through winter, and the only objection I have to them is that they are a little too tight and close. Let the Sisters go to work and make these things.

Now, Sisters, I plead with you to stop these fashions. They are nonsense. Bro. Carrington has given you a fine detail of them. They are miserable looking. I dare not tell you how they look to me, and how the vanity looks that is in the minds of the people. How long is it since my family said to me of hoops, "They are so nice and comely; how would we look if we were to take these hoops off? why, we should look like the town pump. Would you not be ashamed of us?" I am ashamed. I am ashamed to see the tight clothes—to see the shape of the ladies. How long is it since the sleeves were so loose that you go into a store, and the gentleman says, "Are you not going to buy a pair of sleeves?" "O, if I buy a pair of sleeves I shall have to have a new dress." "O, I will give you a dress." Eighteen yards in the sleeves, and three yards in the dress! These foolish fashions, what good do they do? I have asked my sisters what they would think if a lady who lives in heaven should pay them a visit. Would she come with these large sleeves on—a mutton leg sleeve, with her dress pulled right out in front of her? Now, it is plucked back here. It is very unwise. It is nonsense and uncomely. It is the best looking of anything in the world when Brother Carrington sees his wife in her new calico dress. "You look just as you did when I courted you." Now there is another fashion. You see a girl with her hair clipped off in the front of her head; she looks as though she had just come out of a lunatic asylum. The hair is for an ornament. You can love a woman with a comely dress on of her own make, just as well as though she had on a dress that cost five thousand pounds.

We do not seem to realize that we have to give an account of the days we spend in folly, and that we will be found wanting if we spend our time foolishly. When you come to the wheat and the fine flour, to the gold and the silver and the precious stones, the Lord owns them. But what have we? Our time. Spend it as you will. Time is given to you; and when this is spent to the best possible advantage for promoting truth upon the earth, it is placed to your account, and blessed are you; but when we spend our time in idleness and folly it will be placed against us. Here is the difference.

Now, Sisters, take hold; do this that we ask you to do. It is for your own benefit, and health, and life, and for the comfort of the people, and the building up of Zion. And let us go to, and establish the Zion of God upon the earth, that we may be prepared to enjoy it, which I most earnestly pray for every day, in the name of Jesus. Amen.

## Local and Other Matters.

FROM TUESDAY'S DAILY, OCT. 9.

**Purse.**—A red leather purse has been found. The owner can have it by calling at this office.

**Robbed.**—Elder Wm. Atkinson, of Bountiful, who left to go on a mission to the States, a few days since, had his pocket picked of \$100 on the journey.

**Departure.**—Hons. George Q. Cannon and Brigham Young left for the east yesterday morning. The former goes to Washington, in his capacity as Representative to Congress, to be present at the special session of that body which convenes on the 15th inst.

**Pocket Picking.**—This afternoon a young woman from Mill Creek, niece of Brother George B. Bailey,

had her pocket book taken from her pocket, on East Temple Street. Luckily it contained no money, and therefore the thief got nothing for his trouble.

**Ogden Agent.**—Brother Richard W. Young, of this city, has been awarded the position of agent for the Utah Northern Railroad at Ogden. He will go to that city to resume the active duties of the position, on Friday. He is an energetic and promising young man.

**"Victor."**—Gustav Lundberg, of Logan, has invented a new school desk, which he calls the "Victor." It is entirely of home manufacture, the timber being native and the castings produced at the Logan United Order Foundry.

The desk possesses merits in advance of any article of the kind we have seen here, combining strength with a tasteful design, and is so constructed as to be occupied with comfort by the student. A specimen can be seen at Dwyer's.

**The Lost Found.**—We learn that Richard Penman, of Bountiful, the young man who suddenly disappeared from his home a week ago yesterday, was found at 9 a. m. on Sunday. He was sitting in a clump of brush, in a lot not far from the residence of his parents. He had been there from Thursday. When discovered he was in a very low and exhausted condition, being unable to walk or speak.

**Left His Home.**—Christina Albertina Larsen, of Fort Ephraim, informs us that Charles John Larsen, her adopted son, left his home about a year ago, and since then she has not seen nor heard anything of him. She is very much distressed regarding his absence, and requests us to state that she will be very thankful for any information concerning him, which can be addressed to this office. The missing lad is about sixteen years old.

**From England.**—Elder John Parry, of Cedar City, Iron County, called this afternoon. He returned on Saturday night from a mission, on which he left this Territory November 23rd, 1875. He proceeded to Pennsylvania, where he labored till the following March, when he went to England. While in the latter country he labored in the Norwich Conference. From the Norwich he went to the Bristol Conference, in September, 1876, over which he presided until his release to return home. In his last field of labor, he had to travel from six hundred to eight hundred miles to make the round and visit all the people under his watchcare.

**Sweets of Life.**—The importation of sugar to this Territory amounts to half a million dollars annually. This fact is in the face of the other fact that by the investment of a reasonable amount of capital this heavy outlay could be rendered totally unnecessary. Beets of the most desirable kind for that branch of manufacture can be raised here in great abundance. They have lately been produced at Gunnison, Sanpete County.

**Stealing.**—To-day a young woman, named Emma Baker, and another named Sawyer, were before Justice Pyper on a charge of stealing wearing apparel and other articles from the house of Mr. William Ayland, in the 11th Ward. The proprietor of the house and his family were absent, at Farmington, when the theft was committed. Some of the goods were found in possession of the accused, who were found guilty, and each of them was fined in the sum of \$99.

**Diabolism.**—About 4 p. m. on Sunday, the haystacks of the United Order of Richfield were discovered to be on fire, and at the same time flames broke out in a new threshing machine, belonging to Poulsen & Brothers, which was standing about two blocks distant from the stacks. The machine was damaged to the extent of \$200, and the value of the hay destroyed is estimated to amount to about \$500. The fire was incendiary, but the perpetrator of the fiendish act has not yet been discovered.

**Wanted, for the New Tabernacle.**—Twenty-five thousand feet of red pine lumber, 2 x 12, 20 to 30 feet long.

Bids received, and arrangements made for payment by the committee.

All bids must be sent in this week, and the committee are very anxious for this bill of lumber to be supplied from the mills of this county.

More masons and laborers are wanted to work on the building.

THOMAS TAYLOR, Chairman.

**Returned Missionary.**—Elder Thomas A. Wheeler, of South Cottonwood, called this morning. He returned from a mission to England with the company of emigrants which arrived on Saturday night. He left here for Britain Oct. 26th, 1875. He labored the whole of the time he was in England, in the Birmingham Conference, about one year as traveling Elder, and the remainder of the time as President of that field of labor. He baptized about thirty persons, besides whom a considerable number was baptized by other Elders.

**Inquest.**—The following particulars, in relation to the finding of the body of Thomas Mather, mentioned in yesterday's NEWS, were received by telegraph—

Fillmore, Oct. 8th. Thomas Mather, of Cove Creek, was found dead a mile and a half south of Cove Creek, on Saturday morning, by the stage driver from Beaver. Deceased was at the Fort all day on Friday, making out a post office report, until between 7 and 8 p. m., when he was asked to have supper, but declined and went away. He was seen going south, toward Beaver. He complained of late of a feeling of suffocation and not getting his breath freely.

An inquest was held yesterday, at Cove Creek, by John Ashman, coroner. The jury returned a verdict that he came to his death from an apoplectic fit. Deceased was aged thirty-seven years and twenty-five days. The body was brought here and interred at 10 this morning. The meeting was addressed by the following brethren—Pratt, Callister, Robison, Ashman and Thompson.

**District Court.**—Tuesday, Oct. 9th.

Fritz Myster vs. T. J. Masters, et al. dismissed and procedendo to issue.

Herman Kaiser vs. A. Kuhl, and Brother; passed.

Mildred Campkin vs. C. P. R. R.; dismissed and settled.

Lawrence D. Strong vs. M. T. Osborne, motion for judgment on the pleadings.

E. T. Sprague vs. Simon Hanak; defendant fails to appear, tried by the Court; judgment for \$704.16.

James McTerney vs. Joseph Marion; the clerk was ordered to issue an execution in this cause.

Alexander Toponce vs. W. M. Johnson; dismissed at plaintiff's cost.

Old Telegraph Mining Co. vs. Samuel Kahn; dismissed on motion of plaintiff.

The United States vs. James McGuffie; breach of the mail laws; jury trial, verdict of guilty. The prisoner was fined \$5 and costs.

**Logan Temple.**—We have seen a well executed, clearly defined drawing of the Logan Temple, as it will appear when finished, according to the proposed design. It was drawn by Truman O. Angel, Jr., Assistant Architect for the Church, and is on a scale of a quarter of an inch to the foot.

It gives an excellent idea of the character of the building, which will be a fine, imposing structure. We learn from Brother Angel that the addition, which is connected with the main building by a passage way, and which is 36 feet wide by 83 feet long, is nearing completion. The foundation of the main portion is also well advanced.

**Beautiful.**—This morning Brother John Daynes showed us a very beautiful ornament, received from his brother-in-law, Mr. John Bushby, of Hull. It is in the form of a box, of most elegant design, composed of variegated marbles and enameled tile-work. On each corner is a nicely formed abutment, and on the sides are representations of the four seasons.

Mr. Bushby received the medal for a similar piece of ingenious workmanship, exhibited at the Working Men's Art Industrial and General Exhibition, at Hull, 1870.

Brother Daynes has received from the same source, a marble table or stand top, inlaid, of different colors.

The articles were brought to Utah by Brother Henry Greensides, who arrived from Hull with the last company of emigrants. They can be seen at the music store of John Daynes & Son.

Cheer up, Howard! Even Mrs. Potiphar couldn't catch Joseph.