

course the legislature has marked out, so clearly, that this whole people would speak out boldly and say, "You men having authority, look up every canyon in these valleys, and put them in the possession of individuals who will make good roads to the timber, that we may get there without breaking our wagons, or without breaking our limbs, destroying our property, and endangering our lives." I say, every man of good sense would exclaim, "Put these canyons into the hands of individuals, with this proviso—make good roads, and keep them in good repair."

To exhibit it to the people in another point of view. I will suppose a Gentile owns all these canyons, Uncle Sam, for instance. He determines he will work these canyons himself, work the roads, &c., and draw his revenue from them by the people's getting their timber—should we not esteem it a blessing? We should. If it would be a blessing to him, or to any rich company of speculators, then why would it not be a blessing to us, to act upon the same principles ourselves? Could you tell any reason why not?

A great many here do not understand certain things that exist; I can tell you some of them. If any individual will come here and live, and find out how we do business, learn and understand our business transactions, he will see that exhibited that will prove to him a great many things he is not acquainted with. I will take one of the best individuals we have, and put him into the tithing office, put another into the stonecutter's shop, and another in the joiner's shop, and let them work there one or two years, when the books are examined they have taken up every farthing of their wages, and many have contracted considerable debts in that office, some are owing 800, 1,000, and some as high as 1,500 dollars. Now comes the decision. Suppose you owe that store

across the road there 1,500 dollars, would you try to pay it? Yes, you would lie awake at nights to think how to pay those merchants that do not belong to the kingdom of God, you would offer them horses, and wagons, and oxen, to liquidate that debt. But that man who owes on the tithing books will say, "Just straighten that up for me, cancel that debt, for I want my name to look as good on the tithing books as the rest." Would he say this to a Gentile? No, he would not. We never see such goodness, such kindness, such benevolence, such philanthropy in the persons who owe the tithing office anything.

Did you ever ask me to liquidate your debts? You may answer the question for yourselves. I shall not name anybody. But let one of these merchants ask for the payment of a debt, saying, "I am going away in September," and you conclude that that debt must be paid—do you pay it? Yes, you will sell everything you have on earth, to pay it. But do you owe the tithing office anything? "O yes, and I am going to work it off; I know I owe about 1,500 dollars. But you know it won't do to owe the Gentiles anything. Brother Brigham, can't you lend me some money to pay a small debt on that store? Can you let me have a yoke of cattle, my family is suffering for want of wood?" You trace those cattle, and where are they gone to? Why, to pay the enemies of this people. You would take out of this Church the last dime of money, and every ox, and cow, and horse, and hand them all over to our enemies, and let the Church sink to the nethermost hell, for aught you care. That is the difficulty that exists here. If I have got your spectacles, or your shoes, or any other thing of yours, the common saying made use of is, "O, never mind, it is all in the family, you are a brother, it is all right." I am telling you as it is in that tithing office. What