

know what to do with riches when they possess them. The inhabitants of this valley have proved it. They have proved it by their reckless waste of the products of the earth, by their undervaluing the blessings conferred upon them by the emigration, which has administered clothing and other necessaries to them. We can see men who can clothe themselves and their families easily, go into the canyons in their broadcloth pantaloons to get wood, or you may see them take a horse, and ride barebacked until they tear them to pieces, that they are not fit to come to meeting in. They do not know how to take care of good clothing. Again, if we were digging in a water ditch tomorrow, that required all hands, in consequence of the rising of the water, I have no doubt but you would see what I saw the other day—one of our young dandies, who was perhaps not worth the shirt on his back, came to work in a water ditch, dressed in his fine broadcloth pantaloons, and a fine bosomed shirt, and I have no doubt he would have worn gloves too if he had been worth a pair. You would see men of this description, who are without understanding, whole hearted, good fellows, and ready to do anything for the advancement of the public good, commence to dig in the mud and wet, in their fine clothes, and go into the water, up to their knees, with their fine calfskin boots. This is a wanton waste of the blessings of God, that cannot be justifiable in His eyes, and in the eyes of prudent, thinking men, under ordinary circumstances. If prudence and economy are necessary at one time more than at another, it is when a family or a nation are thrown upon their own resources, as we are. But you may trace the whole lives of some men, and it will be impossible for you to point out a single portion of time when they knew how to appreciate and how to use even the

common comforts of life, when they had them, to say nothing of an abundance of wealth.

Again, there have been more contention and trouble between neighbors, in these valleys, with regard to surplus property, which was not needed by this people, than any other thing. For instance, a widow woman comes in here from the United States, and turns out on the range beyond Jordan three yoke of oxen and a few cows, for she considers she is too poor to have them herded. Again, a man comes in with ten yoke of oxen; he also turns them out to wander where they please. If he is asked why he does not put them in a herd, he will tell you, "I do not want to pay the herding fee." Another comes on with three or four span of horses, and twenty or thirty yoke of cattle. Has he any for sale? No, but he turns them all out upon the range and they are gone. By and by he sends a boy on horseback to hunt them, who is unsuccessful in finding them after a week's toil. The owner turns out himself, and all hands, to hunt up his stock, but they also fail in finding them, they are all lost except a very few. He was not able to have them herded, he thought, though he possessed so much property, and knew nothing more than to turn them out to run at large. Thus he consumes his time, running after his lost property. He frets his feelings, for his mind is continually upon it; he is in such a hurry in the morning to go out to hunt his stock, that he has no time to pray; when he returns home late at night, worn out with toil and anxiety of mind, he is unfit to pray; his cattle are lost, his mind is unhinged and darkened through the neglect of his duty, and apostasy stares him in the face, for he is not satisfied with himself, and murmurs against his brethren, and against his God. By and by some of his cattle turn up with a strange brand upon them; they