

is in a situation to accumulate and increase a hundredfold. When he has done making his farm, and his means still increase by his diligent use of it, he can then commence and build a woolen factory for instance, he can send and buy the sheep and have them brought here, have them herded here, and shear them here, and take care of them, then set the boys and girls to cleaning, carding, spinning, and weaving the wool into cloth, and thus employ hundreds and thousands of the brethren and sisters who have come from the manufacturing districts of the old country, and have not been accustomed to dig in the earth for their livelihood, who have not learned anything else but to work in the factory. This would feed them and clothe them, and put within their reach the comforts of life; it would also create at home a steady market for the produce of the agriculturist, and the labor of the mechanic. When he has spent his hundred and fifty thousand dollars, which he began business with, and fed five hundred persons, from five to ten years, besides realizing a handsome profit from the labor of the hands employed, by the increased population, and consequent increased demand for manufactured goods, at the end of ten years, his factory would be worth five hundred thousand dollars. Suppose he had wrapped up his hundred and fifty thousand in a napkin, for fear of losing it, it would have sent him down to perdition, for the principle is from beneath. But when he puts forth his money to usury, not to me or any other person, but where it will redouble itself, by making farms, building factories for the manufacture of every kind of material necessary for home consumption, establishing blacksmith's shops and other mechanical establishments, making extensive improvements to beautify the whole face of the earth, until it shall become like the garden of Eden, it

becomes a saving blessing to him and those around him. And when the kings, princes, and rulers of the earth shall come to Zion, bringing their gold, and silver, and precious stones with them, they will admire and desire your possessions, your fine farms, beautiful vineyards, and splendid mansions. They will say—"We have got plenty of money, but we are destitute of such possessions as these." Their money loses its value in their eyes when compared with the comfortable possessions of the Saints, and they will want to purchase your property. The industrious capitalist inquires of one of them—"Do you want to purchase this property? I have obtained it by my economy and judgment, and by the labor of my brethren, and in exchange for their labor I have been feeding and clothing them, until they also have comfortable situations, and means to live. I have this farm, which I am willing to sell to enable me to advance my other improvements." "Well," says the rich man, "how much must I give you for it?" "Five hundred thousand dollars," and perhaps it has not cost him more than one hundred thousand. He takes the money and builds up three or four such farms, and employs hundreds of his brethren who are poor.

Money is not real capital, it bears the title only. True capital is labor, and is confined to the laboring classes. They only possess it. It is the bone, sinew, nerve, and muscle of man that subdue the earth, make it yield its strength, and administer to his varied wants. This power tears down mountains and fills up valleys, builds cities and temples, and paves the streets. In short, what is there that yields shelter and comfort to civilized man, that is not produced by the strength of his arm making the elements bend to his will?

I will now ask the question again—