

bills to meet, and, owing to the fall in the price of grain, it took a great deal more to pay them than was anticipated. Is there any need for this? Not a particle. I was talking not long since with a brother on this subject. He was referring to Sanpete. He said—"It cost about as much to haul the grain from Sanpete to this city as it is worth, and, consequently, the people get nothing for their grain but the pay for hauling it." Said I—"What is the matter? There is something wrong." Is there any necessity that the people should bring their grain here or carry it anywhere else and get nothing for it but the pay for hauling? I do not know why it should be so, nor why the people should be so anxious to get rid of everything they have. I do not understand it.

Suppose the people in Sanpete, or any other county, were to establish a small woollen factory in each settlement, if they could not afford more than one or two carding machines, with a sufficient number of spindles to spin up the rolls, and had weavers to make it into cloth and other material necessary for the stockings, pants, vests, dresses, shawls, nubias, &c., that they required, they would have no need, hereafter, to haul their grain to this city or elsewhere to pay for such things; but they might manufacture all the woollen fabric they need and still raise as much grain as they do now.

Let the people take care of their sheep and manufacture their wool, and there would be no uneasiness about their coats wearing out, or their shawls and dresses getting threadbare, for they would know there were plenty more growing.

Another branch of home manufacture that should be more generally encouraged is tanning. I have been told that a good many of the boots

and shoes we wear now are made of gum and paper. I will guarantee that there are hides enough rotting around this city to shoe half this people, and I presume it is the case in other places. The effort of the people should be to establish a tannery, where none exists, to tan these hides into leather, and let the farmers haul bark for the tanners and exchange it for leather to shoe their families, and so manufacture leather enough to supply their wants, and if there was any surplus all the better. By adopting this course, boots and shoes for men, women, and children might be made of the hides from our cattle, while the stockings, pants, vests, coats, shawls, dresses, and nubias would come from the sheep. Then there is an article called flax that grows in this country, and if I were looking after the interests of a people I should require them to cultivate it and manufacture it into linen for towels, table cloths, and bed quilts; then if I could not manage to raise cotton enough from any source to make a shirt, I could, on a pinch, wear a linen one. With regard to hats, our hatters should be employed to make them at home, and the ladies could make hats of straw, as was spoken of by President Young this morning. If we procured machinery to do it, it would ease up on the ladies a little, and the work could be done better and more expeditiously. Nine-tenths of the people's wants could be supplied in this way, and you would still have your grain. Then the farmer, shoemaker, tailor, weaver, and so on through the whole people, could have their bins filled, and have on hand one, two, or three years' supply. By and by if somebody came along and said the grasshoppers or the crickets are coming, the feeling would be, "let them 'crick,' we do not care, we are