

bonnet." Go to work and earn it, and then wear it as you used to do.

What do you want here but yourselves? Nothing, but yourselves and your religion; that is all you want to bring here. If you come naked and barefooted (I would not care if you had naught but a deerskin around you when you arrive here), and bring your God and your religion, you are a thousand times better than if you come with wagonloads of silver and gold and left your God behind. If I want to take a wife from among the sisters who came in with the handcart trains, I would rather take one that had nothing, and say to her, I will throw a buckskin around you for the present, come into my house, I have plenty, or, if I have not, I can get plenty.

Some want to marry a woman because she has got property; some want a rich wife; but I never saw the day when I would not rather have a poor woman. I never saw the day that I wanted to be henpecked to death, for I should have been, if I had married a rich wife. I asked one of my family, when in conversation upon this very point, what did you bring, when you came to me? "I brought a shirt, and a dress, and a pair of slippers, and a sunbonnet," and she is as high a prize as ever I got in my life, and a great deal higher than many would have been with cartloads of silver and gold.

The people are what we want. Reflect about this; and let the Elders when they go upon Missions, sound this in the ears of the Saints; and, if you please, philosophize upon it, weigh the matter well, and see what else there is that is in reality good for anything, but just the Saint at the gathering place; let the Saint come, and we have all we can get.

I want you to keep in mind what Joseph said, that the day would come

when the Saints would be glad to take a bundle under their arms and run to the mountains. What else have they done this season? Men and women started with their fine things, they had their gold and their silver, their flocks and their herds, and their abundance, but they have nearly all come here naked and barefooted, comparatively speaking; thank God for that. What do I care, if not the first particle of the property that is left behind is ever gathered up again? You are situated precisely as we were when we left Nauvoo, Kirtland, Missouri, &c. We started naked and bare. If I can only take myself and my God, and my religion, it is all I want. The heavens are full, the earth is the Lord's, and we have nothing to do but go to work and organize the elements and get what we want.

This is the day in which we are to learn and to increase in our knowledge. Have we got a good lesson this time? I think we have. What is it? That the Saints, when they start from England, may stop buying their silks and satins, their ribbons and finery. You cannot bring them here, unless Providence provides different for you, than it did for the immigration last season. If you have a fine silk mantilla, a fine satin dress, fine kid shoes, a fine lace bonnet, and you say that you want to carry them to Zion, do as they did last season. Here are the poor we had to bring over. Now let me tell you that if you had taken the money you paid to William Walker to bring out the baggage, and used it for the gathering of the honest poor, it would have done some good; but that property is spoiled, I understand, and I am glad of it. Much of it was spoiled before it was taken from Iowa City, or, if it was not then, it probably is now. And I expect that the goods are all spoiled at the Devil's Gate. You will pardon me for my