

I once knew a man in this Church who told me that, when he was in the old country, he would, if possible, spoil his work, in order to be employed to do it again. He was a plumber and glazier. As soon as he had finished a fine window or a large sash for a hothouse in a gentleman's garden, he would place it in a situation where it would be sure to be broken to pieces, that he might thereby secure employment; and when he received the second job, he would thank God for his kind providences toward him. To him, in his tradition, and amid the oppression of the laboring classes, that was just as honest as anything could be. But here they are not so oppressed.

To this day, if you employ masons to do a valuable piece of work, many will so do it that the wall or building will last only a few years, and then believe that to be honesty, whereas I believe it to be dishonesty. And joiners, with few exceptions, will so hang doors, put up mantelpieces, put on roofs, and lay floors, that in a short time all their work is out of repair or good for nothing. Very many, through the power of erroneous education, do not know what honesty and dishonesty are, and are not capable of judging. Observe the artisans in any branch of mechanism, and you will learn that what I have stated is true. Then you may take the class called merchants, also the doctors, the priests in the various sects, the lawyers, and every person engaged in any branch of business throughout the world, and, as a general thing, they are all taught from their childhood to be more or less dishonest.

Those who have their eyes opened to see and understand where honesty and uprightness are, what righteousness is, and to discern between that which is right and that which is wrong, often rise here and talk about it. I do so myself; and when I speak of dishonesty among the people,

I look at them as they are, whether I tell it or not. This is the most honest people on the earth. There is more honesty in this community than in any other community on the earth—that is, that we have any knowledge of. The great majority of this community are as honest as they know how to be. I have stated that I had not found a man honest enough to bring back what he had taken from me; but those persons are poor and can make a reasonable excuse. One of the best men I ever hired to labor for me—one whom I paid well for all he did for me, took some of my tools; that is to say, he borrowed them and never brought them back. Well, he is poor. Will I forgive him? Yes. They may steal from me as much as they please, and I will forgive them as far as they ought to be forgiven. They may say, “You have plenty, brother Brigham.” That is true; and, so far as I can remember, I have never stolen a pin's worth in any way, shape, or manner, except the taking a few melons or a little fruit, once in a while, when I was a boy. Have I cheated any of you, or wronged any of you in any way? If I have, I would be glad to have you tell me wherein. Have I oppressed the laborer in his wages? If I have, let the man come and tell me of it.

Some think that I am very close and economical. I am; and I will tell you wherein. When a man comes to labor for me—one who will only leisurely do two or three hours' work in a day, and wants as much pay as a man who will do six times as much, I am not willing to pay him for idling away his time. If I have a man labor for me who can do six days' work in one, did I ever refuse to pay him for the amount of labor he performed? Ask Isaac Hunter if I ever refused to pay him wages to the full amount of labor he could perform in a day. In this valley we have esti-