

They raised better cotton last year than the year before, and so they have continued until it has become a certainty that cotton can be raised there.

I have seen men load up their cotton and start this way to trade it off. Say they, "I want to get a few bushels of wheat, and pay in cotton." The answer has been, "I can do nothing with your cotton; but if it was spun, I would buy it." So the cotton raiser has considered it of little use to raise cotton, and went to raising wheat. They did not know what to do with their cotton when it was raised. You may go to those same persons that would not buy from the cotton raiser, and their women say—"Husband I have got to have some cotton batting from the store, to make some quilts of. Now, husband, you need not try to dodge; the batten has got to come." It costs fifty cents a pound, and one-third of it is paper when you get it. Sister, why did you not buy that brother's cotton the other day: you would have got two dollars for your wheat you sell at the store for one? "Oh, his cotton was grown at home, and that bought in the stores is made into nice sheets, all ready for spreading in the quilt." You can take a pair of hand cards and prepare our homemade cotton for the quilt with but a little trouble, and you would have the clean cotton instead of one-third brown paper. For your bushel of wheat, after hauling it to the store, you get a pound and a half of cotton; whereas, if you sell your wheat to the home producer for cotton, you have laid at your door four pounds of cotton for a bushel of wheat.

To buy the foreign cotton in this manner, and discourage home production, is very far from good political economy. Quite an amount of raw cotton is wanted in this Territory for filling quilts and other purposes by

every family. The wool answers a good purpose, but it is not plentiful enough; and even if it were, there are many kinds of quilts and comforters for which cotton is far preferable. Did we only encourage this home production of cotton to this limited extent, it would save thousands of dollars of money that is now thrown needlessly into the pockets of merchants to supply this article from abroad. Let us stop this suicidal practice of sending away our money. It would be better to braid our bed covering from oat straw, until we can supply our wants from the elements and soil of our own mountain valleys.

In 1857, the brethren had began to raise flax. I speak particularly of Provo. In 1858, the army came, and there was a chance for a man to make a few dollars by licking the dust of their feet and bowing down to them; so the flax was left to rot. I can find perhaps a hundred places now in the city of Provo where flax is suffered to go again into the ground, while the owners considered they ought to go and do something for the Gentiles to get money to buy clothes.

Some man says, "I worked up some flax, and it was worthless—it was rotten." It is known in all flax countries that if you get flax too much rotted by laying it up a year or two, it will recover its strength. In Pennsylvania, which is a good flax raising country, some farmers will have five or six years' flax laid up, and each year they select out of it that which makes the best thread. When you find your flax a little too rotten, you are at once discouraged, and straightway make up your minds to go and work for the Gentiles to get some of their rotten rags.

A great many "Mormons," when they become wealthy, want to go back to show their former comrades and