

another motion to the effect that the meeting endorse Delegate Rawlins's efforts to have the Uintah and Uncompaggre Indian reservations thrown open to settlement. This was also adopted and the meeting adjourned.

Written for this Paper.

WE ALSO HAVE THE POOR.

The population question is one of those knotty topics which come up now and again with ever-changing aspect, and is one meeting treatment serious or jocular, as the mood or mind may determine. Statistics in regard to births, death and marriages are religiously collected by the advanced nations; and many things are predicted upon the facts of decadence, increase, or a condition of *statu quo*. Some governments made marriage compulsory in ancient times, or imposed a tax on bachelors; warlike nations have been anxious for soldiery, and increase has to them been a matter of concern, particularly since the barbaric policy of extermination became obsolete; and in modern times where war has depleted a nation (France for instance) and marriage has fallen to a low ebb, the standard of height, once thought indispensable for its legions, has had to be reduced, and enlisted men are now acceptable from one to two inches less in stature than formerly. In fact the ratio of births to deaths in that country is really in favor of the latter, or there is at least no increase. Yet not many decades ago this drift was discernable, and premiums were awarded to parents of large families, as in exceptional cases (say triplets and quartets) yet are in England; royalty, so it is said, tendering a gift in money in such cases, probably, however, more from some antiquated custom than from consideration of national increase.

The natural fecundity of the English race is somewhat remarkable. Marriages and increase respond quickly to what are called good times. When work is abundant in her great manufacturing centers, statistics tell their unerring story of increase. And as with minor exceptions this has been the status for half a century, her population has swarmed from the parent hive into all her colonies around the globe. Yet spite of this marvelous dispersion, the home population still increases. How, without these outlets, her people might have fared, would form quite a study. Farms now untilled might have smiled with verdure; land now easy of acquisition might have been beyond reach; and over-crowded cities might have become subject to pillage and spoliation, because of the overplus of operatives in those teeming centers.

"The poor ye have always with you," is an old and authoritative declaration, and we may not be surprised that where density is as marked as it is in the mother country, poverty will be an ever-present element of society. Part of this is preventable, but surely much is due to defective humanity which no legislation would remove. There are those naturally indisposed to work. They take chances, endure hardships, are indifferent, and without effort from an artisan's standpoint. Settled, steady employment is foreign to them. They are cadgers;

they drift into or follow menial occupations; they want no restraint; seek no home, ask no favors. Content are they with a little—with luck, and then poverty and misery is qualified by hereditary proclivities and preferences. Their ambition is limited; they have no envy; they are born and die!

No contrast can be made between this class and those who would work if they had the chance. Many of the latter are victims of a conservative condition which is uncomprehended in the greater liberty of the West. In old countries a person learns a trade and works at it, and it is rare that this rule is broken. Indeed employers want and employ only competent hands. Hence recommends are expected, or from juniors their indentures, that it may be seen that they have served and learned their trade. To do other, save in crude or common labor, would be a waste of time; for if one is incompetent, twenty others wait for his position, if one should perchance be tried and found wanting.

Then there is the poverty of sickness, misfortune, old age and indigence, arising from the fact that all the resources of toil have been spent as earned; to save was almost an impossibility; how to "put by something for a rainy day," however devoutly wished, was as unsolvable as the riddle of the Sphinx. This honorable poverty is provided for by law. Rates are levied for the maintenance of this deserving class, and when surrounded by tests these are in the interest of the relieved, so that the ineligible or the undeserving may be excluded, and the ones relieved may not feel in any way as the recipients of charity, but as partaking of a right provided for them by society at large.

It might be thought that all these problems of a crowded civilization would be unknown amid the matchless resources of this wonderful land. But poverty is here as a fact of human nature. Land is abundant and reachable, yet our cities are becoming as unwieldy and as diseased as are cities of the old world which are the growth of ages. There is complexity growing out of things presumed to be the essentials of liberty, and as the individual claims this as the *sine qua non* of existence, he becomes at liberty to live or die! There is an apparent dread of paternalism or interference with this liberty, even were it demonstrated that by its exercise the condition of men, families and over-crowded cities could be relieved. And yet municipalities, the state and the national government all realize that these great cities are wens upon the body politic. They are the centers of discontent, disease and anarchy. The very same element—native or foreign—would, if scattered, be a source of strength, wealth and progress, both moral and industrial.

We boast of our large cities; we point to them as among the marvels of our times. Chicago is cited for emulation as springing from the status of an Indian trading post to that of rivalry with any city of this really wonderful country, within the very brief period of one man's life. But are such cities either healthy or desirable, with the unlimited grandeur of our national domain? Why should we crowd until there is created a veritable hotbed of

evil such as demands statesmanship or mayhap, in a while, force to restrain within any reasonable bound! That the old nations have large cities is no precedent for this. They are limited lands and their cities are the growth of ages of repression and conservatism. Colonization is only a modern idea, an outlet made possible by the genius of commerce, and coming in the last days as the fiat of destiny for purposes foreshadowed for ages in the past. As a consequence these rangers of the earth follow in their methods the antiquated, the experienced or observed; duplicating overgrowth in centers, when rail, steam, electricity and possibilities of rapid movement say, "Spread out, make your factories and foundries in intelligently selected localities, and distribute your population where they have room to breathe, to plant a tree, to cultivate a flower, to have a hobby outside of toil, say a garden, a cow, a pony, a few chickens, rabbits, and greenery in proximity to rest the eye, and glorify the dwelling places of those who live by muscle and labor, as much as the combined resources of such location will admit!"

We are continually urged to build up this city, to make it attractive for strangers, to compel a population and civilization. But why? Shall we run our hotels and public buildings into the heavens, when we have room enough on terra firma? What is there to prevent our industrial institutions from reaching Ogden on the north and Provo on the south, and then extending or expanding so as to "cover the face of the land," as the Scriptures have it? This city, though nothing comparatively, is following the old lines. Think of the price of real estate! Think of the difficulty even the industrious man feels in getting a home of his own today! Think of the numbers out of employ, of the winter staring them in the face! Think of the effort needed and being made by philanthropists and religionists to meet the situation, to relieve the pressure of consequent poverty and destitution!

Every Bishop of the Mormon Church is urging the people to donate, to make sacrifice, to fast as well as pray, and to exercise sympathy for the distressed. But after all this is but expediency, not statesmanship. It is *relief*, not the providing of labor and the fostering of independence. It is easy to call on the Ladies' Relief Society—if they have anything; easy to call on the tithing office—if it is overflowing; easy to sign an order or give a dollar. But what of tomorrow, next week, a month from now, in the spring! We should be the last to fall back on the saying, "The poor ye have always with you." It might have done for that age, for the Gentile world. It is the mission of the people here "to establish Zion on the earth," and if precedent is valuable, there was once "no poor in all her borders!" But it needs "a concave of Bishops"—and in this view all the Latter-day Saints may be deemed Bishops—to devise, to plan and reach out; so that the labors of hundreds of missionaries may not be thrown away or wasted. Every new-comer needs a home. Every new family needs direction. We must "provide for our own," not on the lukewarm lines of charity, but on the broad