

Written for this Paper.

SELF-RELIANT ACTIVITY.

For nearly fifty years the declared policy of this intermountain community has been one of self-reliance, and things of today are an evidence that this continued advocacy has not been barren of results, particularly when it is realized that most of that element were of the class which is naturally, or by heredity, least disposed to any assertion of personal or organized self-reliance. Most of the fathers were of course willing to work; that was a fundamental characteristic. But as no man ever taught them to work for themselves, they depended on someone else to provide them their daily labor; to build them homes which they could rent; and the life led became thus mechanical. It was rare for a boy to be other than his father had been, whether a factory hand, a coal miner, a country man, a carpenter, a blacksmith, farmer or any other profession or trade. Exports might have been the result of this kind of training, but there was little individualism, self-reliance or possibility of changes until the genius of migration beckoned the thrifty, the ambitious, the one weary of routine, to distant lands, to new conditions and more generous surroundings and opportunities. These were but few in the beginning, for it required nerve, fortitude, a sacrifice and determination. Meanwhile education was slowly spreading, the press was becoming more potent, population was crowding, and in a few years the trickling streams of exodus became a veritable river overflowing the distant continents and many islands of the sea.

This movement had set in when the early missionaries of the Church in 1839 first landed in England. Soon converts were made and the spirit of gathering, when received or taught, harmonized wonderfully with this growing spirit of the times. In fact the original movement was assuredly inspirational if the base of action was less worthy, and more impulsive. Evidently the time had come for dispersion on the one hand and gathering on the other; that "the set time" in the divine program in regard to men, races and nations as affecting modern times had already dawned.

Just fancy how this society of humanity which gathered to Utah felt in the early days of deprivation; fancy the staid European landing in these valleys after a somewhat revolutionary trip from his quiet home and stereotyped surroundings, without a regular employer, without wages on Saturday night, without a home which he could rent, without the shop where he had had his little credit from week to week; and then to learn those creative, self-sustaining lessons which were the birthright of the leaders and the uncompromising genius of this grand educational world. Think of the novel lessons that were had in this directness—plowing, planting, hauling logs, making adobe, building; think of the dirt-roof, the mud floor, the little windows, the scant bedding and insufficient clothing; next to learn how to milk perchance, to make the butter come; then the lye box, the soap boiling, the tallowd rag for light until candle making was understood;

or carding wool, spinning, coloring, weaving; making syrup from carrots, beets or the box elder; afterward realizing the times of famine, enjoying the luxury of redroot biled with a mealless hunk; finally the trip to Echo Canyon and the Move south, with a thousand other after experiences growing out of missionary life, prison life, plural married life, business life, life ever on the stretch; reaching out in poverty, in sickness, to death almost; dwelling with false brethren, tasting a good deal of neglect, of unsympathetic toil, of jealousy, disappointments and unappreciation! Ah, these have been among the hard lessons and the unexpected ones too, at least when to the first flush of youth and warmth of Gospel love, that consecration to God, humanity and truth was made, which has ever been without its glory, even if seen through many tears.

Necessity was the handmaid of this teaching. There had to be saw mills, grist mills and cruting machines; foundries, factories and public works were in the common thought; to see iron, coal, sugar, flax, silk, cotton, crockery, cloth, leather, oats, furniture in the elements around was no special privilege, but to extract, to draw out, to pioneer for a community at school needed "a teacher sent from God," and as the twain "saw eye to eye," creation, manipulation, manufacture almost ran riot, so versatile and varied were its efforts, methods and aims. It was this spirit which made Salt Lake City, Ogden, Brigham, Provo, Parowan, Washington and St. George. It became universal; it was the crystal of temporal success, of positive independence, and the increase of real, tangible, enduring wealth never made such giant strides as in the palm days of actual and projected home manufactures. The increase of money, which should have been so almighty lever in the hands of a united people for the full securing of a cherished design, was the very incarnation of another spirit—no man was proof against the delusive worship of imported goods. Home effort, once easy and everywhere successful, became uphill work; and since Utah once tasted the undesirable if not forbidden fruit, millions of treasure have been poured from here into other cities and states, employing labor in which there was no special interest, building up factories which were owned of others, adding to the wealth of abler states and impoverishing the best people and neutralizing the resources of the grandest and most prolific region in this part of the Republic.

Human nature presents a good deal of sameness as the ages may be scanned. An old authority said to his co-religionists, "For when for the time (present) ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God;" and another Apostle within the last few days had to lament the slowness of action exhibited by his co-religionists also. While the former might have referred to a more elevated and spiritual salvation, yet none so emphatic declaration is needed for that which is temporal, for a thousand missionaries in the field and ten thousand believers abroad all accepting the spirit of gathering, de-

mand more effort, more unity, more decision and creative statesmanship, than at any previous period; to lack nothing of the necessities of one hundred and fifty thousand of a posterity who depend in great part on the creative drift of their fathers, and men of influence at large.

This continuous preaching is justified by the situation; but procrastination to its stealthy way defers the day of prosperity from this direction, unless there is money in it and safety as there is in banking, merchandizing, etc., etc. It is but a while ago since an earnest worker, thought, as others had done, that all the fruit used at home should be home grown, and a California gentleman from San Jose was anxious to assist in making this industry a success here. The home man headed the subscription list with one thousand dollars, and together they visited the prominent merchants of this city, whose shelves were laden with imported goods. But not a dollar was promised to aid the enterprise or was any assurance given that their patronage would be assured; it was easier to import than to invest, and patriotism succumbed to the groveling greed of trade and profit.

It is noted very long since some of the brethren determined that there was room here for the manufacture of hats. Near one hundred and fifty thousand of Utah's population protest against going bare-headed, and even the Indians who for ages had done this, now reverently follow the example of their assumed superiors. But this headgear is imported by tens of thousands of dozens, while some five thousand dollars of invested capital lies idle in the form of machinery bought for this purpose, and all of the latest type, in this chief city of the theoretical home manufacturer. The investors having outreached their resources, there is no man or combination interested enough to supply the paltry dollars needed for this project. The indefatigable workers of olden times and cruder methods, such as Brothers Heywood, Tatton, Sheldermine, Leonard and Merrill, would have looked upon this opportunity and these improvements as a veritable Godsend and revelation in the years gone by.

The interested trade, to say nothing of the people, are almost every year bothered over the fruit jar business. Some one began the manufacture here of such and kindred goods. For some reason the works are in ruins and hundreds of tons of second hand material disfigure our yards and streets only to be buried out of sight as opportunity serves.

The partial suspension of our woollen factories is also an ever-present disgrace to our pretensions; but the fact is, the manufacturers and manipulators have never come to realize the condition of the masses of Utah. Wool is shipped away by the millions of pounds; clothing is imported annually to the tune of a million dollars, but a home-made suit until recently has never been priced within reach of the pockets of the laboring man or his family. Fifteen dollars a suit is prominently placarded now, but with wheat at forty cents it takes 37½ bushels to buy it at all!

Leather manufacturing is nearly one of the "lost arts" in Utah, unless