

given to every purchaser of their wares.

A series of articles in the News has made quite a review of this question, pointing out that money is spent abroad for that which can be made at home; the people have been urged to wear home-made shoes, home-made clothes, and to buy home-made flannels and blankets, to sustain all home industries which cater to comfort and happiness whether mental or material. The only query is, will this impulse be evanescent or will it die again with the return of money and so-called "better times?"

Reference was and will be made to the success of the sugar factory; Who is there that has laid this subject to heart, but what does rejoice and anticipate that in a few years several such factories will duplicate the present success, with less cost and anxiety than pertained to the pioneer institution?

Some time there will be a bonanza within the grasp of this section that is far beyond the sugar works in importance; and that is a railroad to the coalbeds, which for years we have talked about, got enthusiastic about, put some money and much labor into, but momentary defeat paralyzed us. We speak of it as a failure, when it is a necessity; we count the cost with one hundred thousand of a population using coal and paying two dollars per ton more than either reason or right should claim. Looking at it from any present standpoint, with the superabundance of labor in its favor, with the fact that it would be an original line, having both of its terminals under control, one resting on the coal beds and the other at the door of the consumers, with power presumably reachable belonging to the Saltair road waiting for next year's bathing season; is there not something here which would dwarf to insignificance, not one sugar works but several more included?

"To be sure the road is needed, but," says the objector, "the builders would only lose it as has been done before." Is this to be the result of our education, our experience? Should not this rather nerve us to more wise action and the exercise of those self-preservative faculties planted in us by the Divine? If this failure was to guide us, the factory at Lehi would have had no existence; colonization would have been given up years and years ago; co-operation would have died as a power in the land; and missionary effort would have been abandoned, for men have failed in all these directions. The Southern Confederacy would have triumphed if the battle of Bull Run had settled the question. Men of grit are not deterred so easily. A large number are imbued with the song we sang at school, "If at first you don't succeed, try, try again." The work is before us, responsibility is laid upon us, and spiritual salvation is almost valueless to the man who wants bread. Men feel better, they are more susceptible when comfortable, so to speak; and a united people can remove mountains, they can break "the snare of the fowler," and all humanity has been urged to action by the idea that "who would be free themselves must strike the blow!"

Apart from this, will our present

economy, our conservatism, our resolves, our plans and projects, materialize or not? Will our methods of undue credit, of indiscriminate trading, of speculative borrowing, of over anxiety for "the almighty dollar," submit to the momentary setback which has been received? Can we learn the lesson of today, or with the returning tide of prosperity shall we become avaricious—or still more—infatuated with the spirit of the outer world? Shall spiritual things, and family ties, and moral force, and social life in its loveliest aspects, become secondary to the greed for gain, to the demands of business, to the thirst for gold, and to the demoralization which is inevitable and indissoluble from undue devotion to the pursuit of wealth? Shall the Elders of Israel again become oblivious and forgetful of experience? Are they willing to impress upon the youth of Zion the influence of that example, which is as contagious as fever, or shall all the pursuits of life be tempered by that spirit which preserves from excess and uses the things of this world, knowing that "the fashion of them passeth away?"

YOUR FOREFATHERS.

In response to a rapidly increasing interest in the subject among the Saints, and to inquiries frequently put to me, I respectfully submit the following upon the subject of American genealogy, hoping to convey to persons interested, information that may be of use. These suggestions are the results of my personal experience while making several tours of the older states of the Union, searching records, libraries, etc., and of the study I have been able to give the subject during a number of years.

Genealogy and history are inseparable, and the genealogist should be familiar with the history of the region in which he is working. But as my present aim is to offer practical hints to persons who do not expect to pursue the subject of genealogy further than to compile the records of their own ancestry and kindred, I will dwell as briefly as possible on the historical features of it.

Beginning with New England: The first settlement was made in 1620, by Puritans. For some years after that the numbers of new settlers were not great, but from 1630 to 1642 the tide of migration was strong. In the latter year the Puritan party in England, with Cromwell at its head, began its ascendancy, and soon after that the liberty which the Puritans had sought in migration was secured to them at home; and hence there was a great and rapid falling off in the numbers that went to New England, dating from 1642. One high authority estimates that seven-eighths of the inhabitants of New England when the revolution broke out, in 1776, were descended from ancestors who came from England before 1642.

Hence, in tracing a New England family, we will find, in seven cases out of eight, that it was founded by an immigrant who came over between 1620 and 1642, a period of twenty-two years; and in six cases out of eight, judging from my own experience, the immigrant ancestor arrived between 1630 and 1642, a period of only twelve

years. The bulk of the migration consisted of families, men with their wives and children, servants and apprentices. To suppose that the early settlers of New England were drawn from the poor and ignorant classes of the mother country is a mistake. In intelligence, education and worldly prosperity they were above the average of the masses of their countrymen; and though their migration involved a sacrifice of worldly possessions, their intellectual average was high, and their numbers embraced many men of learning and ability.

I will here digress for the purpose of correcting an error, for the extensive prevalence of which I can offer no explanation. The great majority of Americans who have not traced their genealogies from records, yet undertake to give an account of the founding of their families in this country, will state that "three brothers came over." It is never two brothers, nor four brothers, but always "three brothers." Why this "three brothers" tradition should have been so widely adopted among American families is a mystery for which I have met with no solution. Of course there were instances in which two, three, four, or more brothers came over, after reaching adult age, but the vast majority of New England families were founded by immigrants who brought their wives and children, and were not accompanied by brothers.

From the earliest times in New England, each town had an official known as the town clerk, whose duty it was to record all births, deaths and marriages. In nearly every town such a record exists; but it is seldom even tolerably complete, and in most cases is very imperfect; frequently it is only fragmentary. Often a book, covering a long period of years, has been lost, or destroyed by fire, or otherwise. The first thing the settlers did, in most cases, after fairly founding their town, was to install a minister, who commonly kept a record of baptisms and marriages, and sometimes deaths. But the church record is often as deficient as the town clerk's.

There were also records kept of the proceedings of the "town meetings," i. e., conventions composed of voters residing in the town, which were held from one to several times a year; also of the doings of the selectmen, lists of taxpayers, pew owners, military organizations, etc. There were also, dating from the earliest times, probate courts, under whose jurisdiction wills were proved and estates divided among the heirs thereto. The records of these courts are a valuable source of genealogical information. The family Bible record was also kept in many cases, but it is seldom that a Bible can be found containing a record going back more than one or two generations beyond the memory of the living. Tombstone inscriptions afford specially valuable information and clues.

To all these records, and others not named, and a great variety of other sources of information, the genealogist must have recourse. What data he does not find in one place, he perhaps may find in another. He searches in each, and then patiently separates, arranges and weaves together the mass of material he has gathered, the result