

Written for this Paper

TAKE THIS VIEW!

The business interests of this Territory are of serious import to every individual, old, young or unborn. The first class have to sustain the latter, at least until they can do this for themselves, with what little aid can be given in the start. The early married probably have no thoughts in the first endearments of that time, as to the results or responsibilities awaiting them. The impulses of nature and society are urging onward as they did with their fathers before them, albeit methods of life there and then might have been more mechanical and antiquated, as it were. But a few years bring a mighty change around the hearthstone. Graded, as to years, are the fruitage of association, embryo men and women, silently and without observation almost growing in size and importance, demanding food, shelter, clothing, education, books, recreation, and a thousand other things and thoughts. And yet fathers and mothers are not cognizant particularly of the weight of years. They may be elastic in spirits and juvenile in feeling, but the progeny cannot be ignored or denied.

Speaking in the home circle the other day of an adopted daughter, "why," said one of the family, "she has had ten children," and of another one, "why, she has had seven;" then grandchildren began to loom upon the mental vision, but we had "taken no note of time," and hardly knew that we were getting old. We heard in a late discourse of the reminiscent order that a man who had served a four or five years' sentence in the penitentiary for giving too great an impetus to the population of the national domain, was on his release confronted by his family, but during his incarceration some had sprung from mere childhood to the confines of womanhood, and he did not give them recognition. During his absence on this as other missions, babyhood, childhood, youth, have slipped unconsciously away, and only after some chance remark or some ruthless reminder have the facts of life come home. This has been the case more particularly in gentle families, in quiet homes, where there has been an unmarked sharing of the resources, compulsory on one, and hardly expected from another. Where a more harsh discipline has prevailed, and where most have been expected or obliged to contribute to the general expense, the question of demand and supply has doubtless been considered.

Almost everywhere in this Territory there has been a drifting away from the enforced simplicity and sacrifice of early times. Expenditure has become more liberal, surroundings more attractive and elaborate, dress has been more exacting, and the old beautiful theory that a family should keep in proximity to each other, has become almost an impossibility. Few men are so blessed of accident (?) as to locate their sons, or give them a business start at home. Farmers especially all over this locality suffer perforce the disintegration of their families because land and water is limited. The envied are the former class; and yet it may be in the order of Providence in this proba-

tion for families to form new and distant ties and forget in part those of consanguinity and relationship, for now. But this scattering of a man's posterity "from Dan to Beersheba" is not a pleasant nor perhaps the best condition. When division occurs, the experience of fatherhood and motherhood is not available to the far-away, and we have seen that separation has a tendency to wean away, to fritter the myriad thoughts, hopes, anxieties, dreams, that most possess for the children God has given. Even where facilities are good, travel becomes irksome, and letter-writing is an art which is far from common in families or in friendship, and exacting business suffers at times from an indifference or inability as to writing letters, so that families get apart, and the second generation are strangers and so far unfamiliar that interest and kinship are but mythical at best.

Now, we may not find fault with this perhaps, neither may we see a remedy; but all the advantages of unity, of working in harmony to common ends, are frustrated for the time and may never be recovered. We hear a great deal as to the increase of wealth among the people—its desirability and imperative necessity in the building up of a community, or as is said religiously "the Kingdom of God," and union has been inculcated as one of the first essentials. Years ago one of the brethren was an enthusiast on family life, and its grand and mighty possibilities. Some fifteen sons were born to him under the order now despised. He theorized and worked by day and night, locating himself on a quarter section or more of land. He meant "to live and die among his kindred." He was ardent as to the redemption of his share of the desert, until it became an undeveloped Eden under his manipulation. He studied the characteristics of his boys, counted some for farmers, some for the stock range and fattening, some for horticulture and trees in general, one or two for mechanics, another for mercantile possibilities, still another or two for a mill, cannery, etc., and one more for sheep and wool. The girls were for eggs, butter, chickens, turkeys, geese, small fruits, honey and so on, as helps in domestic duty, and by good training fitted for another, by and by. Could such a family under an experienced head have failed to prosper, to gather wealth, to become a power for good in the social, religious or intellectual life of the little settlement in which they lived? There were all the elements of growth; buildings would have gone up as by magic; stock would have improved under intelligence; labor-saving machinery would have made toil a pleasure; food would have been in excess in every direction. As maturity followed maturity, homes would have multiplied upon the generous tract of land, and when swarming became a necessity, if it ever did, doubtless land in proximity could have been added to the already flourishing domain.

But what has this to do with the business of the Territory? Why, our population is increasing, and as yet there is no system in our efforts or our industries. We are not united; we are not organized save in a religious sense; we are drifting along the lines of the Gentile world in our industrial

methods. That labor (which is capital) is being wasted every year by uncounted thousands of dollars; there is not employment enough, opportunity enough, or variety enough; marriage is not encouraged; our youth of both sexes are increasing in numbers; many are forming alliances which we deprecate in public and private. But the gates of industry are closed, independence and unity are alike forgotten, and in a few years if we want artisans, mechanics, skilled laborers, they will have to be imported or we shall have to be indebted to those who have no sympathy with us, nor faith in our special mission which we have declared to all the world.

It was ironically urged a few years ago that we cease multiplication for a few years, that we call home our missionaries or suspend the gathering, and that we declare our condition one of statu quo. We may not be willing to acknowledge this, but we are right there now, and salvation temporally and socially can only come by creating, by using the multiplied resources of our land, mountain, canyons and many others; by exchanging, dividing, the possibilities of toil and wealth which are enshrined in the physical bodies of our generations all through this favored Territory. A combination of brain power and inspiration is needed now, and the near future will demand more and more of this people, unless they have concluded to be "the tail," when God and the Prophets have declared that Israel shall be the head.

UTAH STAKE SABBATH SCHOOLS.

Sabbath school conference of Utah Stake commenced at 10 o'clock Saturday, September 8, 1894, in the Stake tabernacle at Provo. Supt. Eggerton presided, Assistant W. S. Rawlings, Secretary James Hardy, Elder George Reynolds and Dr. K. G. Maeser, and a large number of superintendents, teachers and officers were present.

After the opening exercises Supt. Eggerton explained the business of the meeting, which was to receive instruction and hear reports.

James Whitehead, of Springville; James T. Williams, of Mapleton South; William Yates, of Lehi, each reported their schools as being in a very flourishing condition. The schools were graded and the pupils increasing in number. Remarks were made by Supt. Eggerton, Professor Wolfe, Elder George Reynolds and Dr. K. G. Maeser, a great deal of instruction being given on Sunday school subjects.

At 2 p.m. Supts. Warren Smith, of American Fork, and D. M. Smith, of Pleasant Grove, 1st ward, reported their schools in good condition; the grading system was being carried out, and in good working order, was increasing.

Elder Edward Partridge, of the Stake presidency, made a few remarks on the important labor of the Sabbath schools.

A recitation was given by the Pleasant View school, and John D. Dixon, superintendent of the third ward, Provo, and Ezra T. Clark of Oakland school reported their schools, which were doing well.