

or slough grass, and tooth picks. Roadways and walks are made from broom corn, sugar cane and Egyptian corn, with corn silks intermingled. The trees are made from golden rod. Cabbage and tomato patches were made of sage brush, hops and hopvines, etc. Seventy-five yards of curtains were made and covered with water grasses, trimmed with oats, held in position with cord made from popcorn. The moon was made of (green cheese) cloth with light put on. One hundred different kinds of grasses are represented. Around the frame work was common corn, and popcorn in thin slices, also in an open shed was to be seen a choice stallion, and other choice stock. Everything looked very natural, and worthy of imitation to those who are slipshod farmers, with fences down, gates open, graineries with broken platforms, steps torn down and everything out of order.

Tens of thousands of visitors looked upon the scene with admiration and many remarks of its artistic beauty. Certainly it is a successful effort of the corn cracker state of Illinois. I very much admired it at the World's Fair at Chicago, as well as at the Midwinter Fair of California. It was damaged by removal from Chicago to California, by mice undoing the work of nimble fingers.

EDWARD STEVENSON.
SALT LAKE CITY, Utah, May 1, 1894.

MORE ORGANIZATION.

It can safely be said that no community is so facile in creating organization for any assumed need as are the Mormon people. It is their genius some way—an innate characteristic; and one too, which the circumstances of their history have rather fostered than suppressed. It has been a mighty lever wherever applied. Migration, colonization and missionary success have each been indebted to this, and all educational appliances of social, intellectual and religious life have been founded and sustained by this organic unity. The school house, meeting house, amusement hall, have been primary things everywhere, and they have grown years earlier among the people here than would have been possible elsewhere. Poverty seemed to offer no impediment to these products of unity and effort, and the grandest conceptions sprung out of what the world have deemed an unprolific soil. The systematized irrigation of this Territory was made possible by the general will. Road-making, canyon opening, mill building, the old sugar works, the iron project, cotton raising, the Theater, the University, the Temple were all begotten when apparent inability and poverty was supreme. But organization supplemented necessity and desire; success was secured by "the removal of mountains," and every failure had in it the elements of success.

Co-operation as applied in a mercantile sense met a gigantic need which no man nor a few individual men could have overcome, and its history is but a later evidence of cumulative power. The Territorial telegraph, the Utah Central, Coalville branch and the Cache Valley railroads, were all built, and even the main lines to which

each of the above became tributary, were wonderfully fostered—nay, were completely in accord with, and mainly under the influence of, this almost omnipotent feature in application. And still later Saltair and the Lehi sugar works show that this agency is still active and is as capable of organizing in gigantic projects as in the less embarrassing days of yore.

Financial tension subject to general strain may have affected for the moment these combinations of "faith and works," but absolute and enforced failure can never libel the souls who perceived or conceived a need, and then in the bravery of intention amid forbidding appearances, at the inspiration of this mighty faith, went out in what they deemed the path of duty, for the welfare of a growing people.

This community is today confronted with conditions, which to say the least, are not favorable to our temporal growth, prosperity and increase. In obedience to the commandment and to our desires we have multiplied exceedingly; our sons and daughters are numerous and yet increasing. But however they may be imbued with the disposition of the fathers, they are at the present in a large measure effectually chained. They do not want to marry for poverty, and they see no way to self-sustaining independence. Our missionaries by the hundreds are still preaching the gathering and a few are yet coming from half-favorable to unfavorable surroundings. Land is limited, labor is congested in our cities, and the remedy is not near so come-at-able as is desirable. We cannot suspend (although we have partially done so) the law of increase, nor can we withdraw the Elders yet from the nations of the earth!

Now, is it possible in any way or in any multiplicity of ways, to increase by organization the facilities for honorable labor and consequent support? The trite yet ever important query of home industry suggests itself, and we claim and urge that the people *en masse* should repudiate importation in favor of locally produced articles wherever practicable. We export wool by the millions of pounds, we import clothing fabrics in fabulous amounts; and it is suggested that this wool should be manufactured at home, and that the surplus if any should be exported. This would mean more factories and more labor, for there must be a margin to the credit of labor, between wool at eight or ten cents a pound and flannel at forty cents and cloth at one dollar to one fifty per yard. Then it is suggested that the clothing of one hundred thousand of the "male persuasion" in this Territory should be made at home. The waiting fingers of women and girls in Utah are just as deft as are those of women in the crowded homes of New York, Philadelphia, Boston or Chicago. And it is said that economy and necessity both favor this industry, even if we have in greater or less degree to import goods beyond the reach or capacity of Utah mills.

It is claimed that more leather, more shoes, more harness should be made at home; that more sugar factories are a necessity; that meat, cheese, butter, eggs, should come from Utah farms, dairies, or company organization; that success in the canning of tomatoes

means similar success in fruits, instead of cumbering our shelves with California goods; that every article exhibited in the "Industrial Fair," with many others, should be the creation of our own hands, from resources everywhere in such unlimited production.

And yet, with this enlarged or general increase of industries, even to the point of surplus and exportation, all the avenues of labor are not explored. Every settlement in Utah and every one where the Saints are located, possesses within itself the opportunities of improvement by labor, if there was but the tact and disposition to organize, and compel success in one as yet untried direction. Suppose the Bishop of some settlement, imbued with the full sense of the power of united organization, should call a general meeting and point out how indifferently the town or village represented the evidences of thrift, order, beauty and progress; how inadequately the brotherhood of man and the genius of the Gospel was in it exhibited; how closely we cling to the methods of Babylon, and how little interest is displayed in and for each other's success and comfort; and how far we are yet from producing the glory and excellence of that Zion which is to arise in its beauty and to become "the joy and praise of all the earth!" Then call attention to the positive waste of muscle, the enforced idleness, the undirected power of available wealth, and the moral and spiritual demoralization consequent in life without an aim and without a prospect. Then suggest the possibility of bringing this creative energy and the opportunity together in the revolutionary processes of change and improvement; every one working for his neighbor and instituting again exchange or barter of produce, or labor for labor; organizing rock into foundations; brick and adobies into houses; lime and sand into plaster; lumber into building, barns, sheds, fences; and the elements into trees, shrubbery, and flowers under some method of representative scrip based on ultimate local redemption, using what little cash might be available for that which no local skill could produce.

Would it not be possible with a movement of this kind once originated and wisely directed, to work such a change as would surprise and lead to emulation in other places on the right and left? Would not individual selfishness and purely personal aggrandizement be put in the line of permanent suppression? Would not our youth be employed in mechanical pursuits? Would not the present difficulty as to their securing a home, marriage, sustenance and comfort vanish away? Would not the tone of society be improved, the character of the town be renovated? Would there not be enjoyment, convenience, order, cleanliness, beauty, love and unity, in such a community far beyond our present ideas?

"Idleness" is said to be "the Devil's workshop," but that would be closed. Land would be more equally divided, and no wanderer would want to seek in questionable places or distant locations to satisfy that hunger for the responsibilities of wife, family, society and religion which is now suppressed or crushed into unwilling