

suggest harmony in all other directions, temporal as well as spiritual. All its exactions of order, cleanliness, purity, were to make humanity progressive, stable, and to make each believer exemplify in all his work those features of grandeur and permanence which were inseparable from his faith.

Was not this the inspiration which Prest. Young emblazoned on his mighty works, in founding, creating, building? Did not solidity, safety and permanence exhibit itself wherever he had control? Temples, tabernacles, meeting houses, schools, mills, settlements, canals, railroads, were meant to endure, to be perpetuated. Every home made, every tree planted, every stroke of toil or enterprise silently whispered the sentiment enshrined in the Indian word, Alabama—"Here we rest." His example was an ever-present benediction over and around his people, and while restless spirits had dreams of gold, and many hesitated as to building, planting and improving, expecting to return to Jackson county, Missouri, yet to the day of the Southern Move, those whom he controlled worked on needed conveniences as though he and the whole people were but going out for a picnic and would speedily return; just as had been done in Nauvoo and elsewhere, when the Temple, dwellings and farms were rushed to improvement and completion, as if all unconscious of the fact that strangers would occupy and desecrate their sacrificial toil. Then and ever after men's energies were thus called into play. His associates felt the contagion, and even when exertion seemed beyond ability, success always justified the man who accepted counsel, or was stimulated by example. And on arriving in Utah, if it was only a broom, or woolen yarn, a piece of leather, lumber, shoes, pork, fruit, cotton or furniture, Prest. Young loved to have that of the best. He hated shoddy—the counterfeit had no charms for him; "second" work was an abomination in his sight, and in the domain of morals, good behavior, tenderness of spirit, his claim ever was, that the true Latter-day Saint was all the time an honest, conscientious workman, and a gentleman or lady everywhere as sex and opportunity might demand.

Institutions like the University and B. Y. system of schools shadowed his ideas of culture, and had he lived a few years more, each one would have rested upon a foundation as impregnable as that of the Temple. And he was no more tenacious about the removal of defects in projects or in character, than he was when some imperfection was claimed in that same Temple base—it had to be, not only overhauled, but remedied beyond failure, or shrinking, or overthrow.

So we need not be surprised at the counsel given in our first paragraph. Z. C. M. I. was the financial child of his inspiration. He meant it to be the friend of the people, to stand in their affections by virtue of its honesty and integrity. The fraud and exacting selfishness of general business was to be eliminated from its methods and practice; and while not primarily intended as a money making scheme, it was yet expected to pay its way, to preserve a great and growing commun-

ity from corners and oppression, to "buy at first hands" and to distribute needed or desirable merchandise to its patrons at a simply remunerative price. It was not to do this by buying cheap goods, by flooding the markets with odds and ends, or by dealing in bogus, adulterated or low grade products of any kind. The original program has been faithfully observed. Thousands know by years of experience that this characteristic is as noticeable today as in the days and years of long ago; and even when to meet a blatant competition, a few such goods were introduced as "object lessons," every patron of the trusted friend repudiated this as an intrusion and refused to buy.

But any way—for we must not lose sight of our text—it was not only that the importation of goods should be regulated as to quality, whether of food, clothing or articles of use. It intimated, no doubt, that there was economy, service, satisfaction, enjoyment in all this, but it was to work for and so establish the idea in the hearts and lives of his people, that excellence—the best—was alone worthy of the ambition of the Latter-day Saints. That this spirit should permeate all their homes, and that every appointment thereof and surroundings should suggest that here is an earnest, striving, progressive household; they dwell in an atmosphere of peace, and are seeking to translate into life's bustling, running band, the alphabet and language of the heavens. That business dealings, trade, responsibility, confidence, should be controlled by the spirit of brotherhood; not taking advantage, not crowding a man into the dust, not making him an offender for a word or a mistake of the brain, but endeavoring to promote good fellowship, to extend the love of promptitude, and to be business models of honor, exemplifying a higher law than that of gain merely, but claiming as a truth that a reputable standing therein was one of the scrupulous professions—an accessory to comfort, convenience and civilization. That educational effort should be directed to the making of men, repressing and correcting hereditary leanings, failings, weaknesses, and traditions, thus building up the nobler attributes of manhood or womanhood, so that as members of a religious body, as citizens of a great republic, the highest type possible of humanity might thus be made to testify to the exalted ideas and methods of culture in the schools. In fact, that wherever duty leads or responsibility rests, the development of all the finer traits and excellencies of character should be the aim and intent, in struggle perchance, in effort no doubt, in continuity as a matter of course, but everywhere keeping in view the aspiration for improvement and the ambition to excel; to be somebody, to achieve a destiny, prognosticated of faith, but reaching out to that rounded ideal, "Nothing is too good for the Latter-day Saints."

Let it not be supposed, however, that President Young intended to suggest extravagance. He believed in silk, but not for improper or discordant uses, and he believed in gathering this even from the elements by the processes of nature and industry at last.

His dreams—waking or sleeping—were all of work, work for others, pointing out the path to self-support and independence; and he was filled with projects for the importation of sugar machinery, woolen machinery, tree seeds, improved stock, silk culture, cotton raising, linseed oil, white lead, gunpowder, iron, fruit, etc., and aiming always for the best, exulting even at trifling achievements, while reaching after the colossal, with all the ardor of his nature for the people of his choice.

And this feature is as prominent today as it was in the past. Leading men work for good things. The Temple embodies this idea, and the grounds are being worked to harmonize therewith. The sugar factory at Lehi tells the same story; it is the best of its class, Saltair as a place for recreation is an illustration, original, unique, permanent and unexcelled. Z. C. M. I. keeps on the same lines although many of its first associates have lost their grip. The colleges are pursuing the same idea; mutual improvement associations are in the same race. Sunday schools and other organizations have all caught the same spirit. Factories and manufacturers are trying to eclipse past efforts on each other. Even to agriculture has come an inspiration; men want better farms, better stock, better homes, better surroundings and a better education for their children.

Turn wherever you will, this spirit moves—prevails; official and layman, merchant and mechanic, farmers and stockmen, husbands and wives, young men and women; in religion and literature, purity and refinement, in schools and appliances, in all that makes life and means progress and happiness, there is no doubt a growth of the philosophic and inspirational idea that, "nothing is too good for the Latter-day Saints."

### THE IOSEPA COLONY.

Iosepa—the colony of Hawaiians established in Skull Valley, Tooele county—comes in with a splendid showing this year. This is all the more satisfactory when the difficulties which the colonists have had to contend with are considered. They occupied an uninviting country, and by reason of former inexperience were not well prepared for the great work before them; for in their native land fruits, vegetables, etc., are raised almost without effort. But they have persevered, under an efficient management, and success is crowning their efforts.

Elder H. H. Cluff, who has charge of the colony and its operations, says the health of the people is good. They are feeling well over their situation, being perfectly contented. Last spring, a few members of the colony accepted the government invitation to return to the Sandwich Islands. Several of these have written back, expressing the wish that they were here, and declaring their intention to return to the colony as soon as practicable.

The crops raised this year include 1,850 bushels of wheat, 1,650 of oats, 3,200 of barley, 200 of corn and 500 of potatoes, besides 650 tons of hay, 125 tons of squashes and pumpkins, and a large amount of garden produce.

This season the colony has finished