

a terrible warning against the indulgence; and yet our investigations have barely entered into the door to the human system. There is further inquiry to be made.

TWO GREAT THINGS.

Times change, circumstances change, generations change. Things desirable, things familiar, things potent, lose their freshness and originality. New methods are suggested, adopted, applied by the successors of those who demonstrated in their time the value of a new force, a new idea, or a new principle of action.

The people of this Territory are a fitting illustration of the theory of forgetfulness and failure to propagate a principle of right and power. Twenty-five years ago there were unnumbered advocates of co-operation. There was much enthusiasm in regard to it. It was deemed, and truthfully, as without limit in its application. It was the fulcrum as unity was the lever by which to move the diversified forces of labor for the general weal. Farming, importation, exportation, manufacturing, were each to be subject to rule, order and control. Mechanics of all grades combined, and if intelligence had been equal to counsel, enthusiasm and desire; if there had been persistence coupled with experiment, and courage pitted against obstacles, no surer revolution was ever suggested than this move indicated in the years of 1868-9-70 and onward.

The spirit of patience and momentary sacrifice was unequal to the demand upon it. Men wanted to reap before they had sown, and to gather where they had failed to strew. Impatience, irresolution and ignorance, were a trinity which in action were prophetic of failure, and so one by one combinations became dissolved. Organizations lapsed at the instance of selfishness, while some died because of undelimited power in the so-called controlling hand.

Subserviency is a prime ingredient in any organization of human nature as it is known today. Leaders are few; men who can employ themselves are not numerous; the majority at present have to be provided for, and so far stak their individuality until they acquire confidence and ability to succeed, and all the abortive efforts of combination have come from a multiplicity of would-be leaders who had neither policy, foresight nor disposition to be less than first and foremost among their peers. Because of this, a mighty principle was eventually circumscribed by merchandising. That which could have sheltered beneath its folds all the diversified necessities of a community became limited in the main to importation, and even the power which was specially organized for this has been shorn of its possibilities because of suspicion, jealousy and unjust action in regard to it. It hardly needs to be said that Z. C. M. I. is referred to in this connection. Men and stores which have been befriended by it have become its enemies; it gave them long and unusual credit, but because business principles were localized, those who should have known better ignored their obligations and transferred their patron-

age to stranger drummers, or to those near by who were a little more oily and suggestive than the old time friend. These ignored the basic idea, discounted it in their settlement, expressed gratification when investors sold out, and "thanked the Lord" when the distinctive sign was discarded, or hid from public sight.

It is not difficult to believe that co-operation is forgotten then by the old and is unknown to the young; that a new generation cannot give a reason why one place of deal should have preference over another, or why the support of an enemy is not as good as the support of a friend. Superintendents, directors and clerks have been at fault in this and their course has provoked neither rebuke nor explanation. Smart new buyers have ignorantly criticized the parent store, and the sophistries of strangers who neither paid taxes nor built up the country, but were simply transient representatives of low grade houses, have secured orders where a trusty home firm has failed.

We do not know that Z. C. M. I. is worrying about this, or that it feels itself entitled to any special favors. But this we do know, that many discreditable things are familiar to its officers in quarters where they expected better things, and that much of the patronage it should enjoy is frittered into countless channels which militate against the people and deprive them at least of that prestige which should follow the consolidation of their trade.

Nor is the agency of any man or combination of men called in question. Men are free, but if instruction can be violated or set aside at will, those instructions had better be properly nullified or superseded. It may be alleged in extenuation that the new generation and the new emigrant are equally unposted and unfamiliar with co-operation, with Z. C. M. I. or with the local co-op. store, and are not aware of the fact that any obligation ever did or does now exist for any specified action in the way of trade or deal. This is only a public question because of an asserted policy in regard to a public institution; and it shows the possibility of individuals and communities receding from a good thing when it is not presented from time to time by teachers, educators, or the press, which is the ally of all institutions established as was this one official mercantile system of Utah.

Some sixty odd years ago there was inaugurated on new lines, a religious movement, which claimed efficiency by virtue of its essential character. Ages had passed since it was tried, and the records tell of its ancient rise and success. It was promulgated far and wide; converts became enthusiastic advocates; organizations followed each other, and thousands became impressed with the virtue and potency of the new faith. But there were innovators. It was too simple, too authoritative. It catered too little to selfish theories, and would-be leaders. Insidious change crept in, the tenacious spirit of the fathers was silenced by age or death, the new generation were unfamiliar with the first great leaders, or the full intent of the institutions they founded and used. Whether the efficiency of the old official method was

doubted or otherwise, we may not say, but at any rate forgetfulness supervened and but a little while elapsed ere the distinctive sign came down. All the errors of tradition and unauthorized religions were married or allied with the immaculate system until it was lost to man.

Modern experience was in many respects similar when the re-revealing came. Joy came with it, propagandists were numerous, state after state was invaded by them; they wandered into adjoining countries and testified among the native races of this continent; nay, the sea was no barrier to the enthusiasm of these teachers, and every convert seemed to imbibe the same spirit until a larger proportion of willing preachers grew from the sowing of precious seed than had been known in any other connection or probably in any period of historic note. A cloud of witnesses knew of the great power of the new idea, of its certain action and sublime success. But its authoritative character began to be questioned among "the baser sort." Men who were merchandising in souls saw their market in danger; drummers of older firms offered wares at less price, or of more attractive colors. The rude Elder was contrasted with the sleek and polished pillars of the church, and finally the humble heralds of a great salvation were at a discount here and there. Then insinuation came, and deliberate lying, until step by step every advocate of right and truth was silenced or banished as a disturber of popular religious trade and traffic.

Now the first revealing was a blessing and a privilege, as was the last; and both were great, grand and glorious, no matter how derided or belittled, or how many of their champions or adherents got a martyr's crown, or how it was first destroyed, or later was ignored. The Gospel was precious then and yet its power and efficacy are undoubted and divine. The humble worker in that cause will receive a full reward; while the skeptic, the indifferent and the rebellious will lose all that can be lost.

Truth runs in parallel lines, and the potency of the co-operative idea is still inherent in its application. Men may affect that private enterprise excels it. They may prefer the methods of individuality or disunion. It may be declaimed against or be rejected. Men may fail to teach or illustrate it, may repudiate or forget it, it still remains as it was—an eternal principle, devised for salvation, for union and for the prevention of spoils and speculation; so while the children of the world may reject one principle, and the children of the light may reject another, and either of these (or others) may for a time be ignored, forgotten, or usurped; yet in the divine economy the stone which some builders rejected will surely become again "the head of the corner."

ANY FLIES ON ELI'S LOGIC.

The editor of the News is in receipt of the following characteristic letter from Eli Perkins, who, it will be remembered, made this city a short visit a little over four weeks ago. As the community is just now bearing a