

move the complaints of inequality and injustice that come from Washington, Kane, and other of the less wealthy counties. Let attention be directed to a plan for correcting an inequality in the State at large, instead of for a small locality, and there will be no need of an amendment such as the one proposed. This question is one of much broader import than merely between county and city where the latter happens to come in the first or second class of municipalities.

ONE DAY IN SEVEN.

The Hawaiian government has issued an order in behalf of the workmen there which meets the warm approval of the laboring classes, and is a good suggestion on behalf of laborers everywhere. It is that on government property the employees shall be given one day's rest in seven, for the workmen to spend their time as they please. By agreement, Sunday was fixed as a day of rest, not because it was for religious worship, but that day suited the majority best. The Hawaiian government's action was not based on fixing a day for religious worship, but on the principle that when employees had worked six days they were entitled to one day for rest as they felt disposed, before again renewing their toil. The Honolulu Commercial Advertiser of February 10, commenting on the recent order, says:

The action of the government in forbidding Sunday work on the wharves is admirable. There is no religion in it, only good common sense and fairness, and an exercise of the right of the government to protect men who need a day of rest, in whatever proper form they choose to take it. If a case of necessity arises, if there is need of loading or unloading ships on Sunday, in the same manner as there is need of horse cars and carriages for church-going people, the matter can be regulated so as not to impair the great hygienic value of the Sabbath. There is nothing which astonishes the oriental mind more than the actual day of rest as observed by the Anglo-Saxon race. The Asiatic contract laborers are surprised at its existence, and wonder what sort of people we are, to allow one day out of seven. We hope that the Asiatics who remain here will hold to it in the coming days, when the Asiatic races will have much more political power than they do now.

A HONE FACTORY CHORD.

A Coalville gentleman visiting this city writes to his local paper, the Times, concerning the large business blocks and public buildings in Salt Lake, and the noticeable absence of manufactories. Then he advises Coalville, if the town would succeed and not be burdened with persons who cannot get employment, that its people expend their money in factories instead of fine buildings for other purposes, and wait for the latter until the success of the former is assured.

There is no question as to the soundness of the advice, notwithstanding the severe comment it makes upon the policy pursued in the State capital. Whether or not the good people of Coalville have the wisdom to heed it,

remains to be seen. The people of Salt Lake who could have done so did not, although it was dinged into their ears year after year by President Brigham Young and those associated with him and following his policy of making Utah a manufacturing center; and we now see the result with a sort of despairing regret for the past, and a supineness of active interest for the future in the same line that is astonishing.

It is gratifying to note, however, that there are a few people who are keeping alive the sacred flame of home industry, and though they may not be wealthy or powerful now, their acts may be a savor of life to the people in the industrial crisis that is coming. These people are scattered throughout the State, some of them in favored localities, and others in districts where work is hampered by lack of railway facilities or of special natural advantages. Such people are to be commended; and among them we are pleased to note the silk workers of St. George, as referred to in the last issue of the Union, as follows:

The ladies of the silk association are getting along nicely in their endeavor to acquire land on which to plant a mulberry forest. They meet with discouragements occasionally, but so far are overcoming all obstacles fairly well, and if they receive the financial and moral support they need from the community success will crown their efforts, and a silk works in St. George will be an accomplished fact.

There is no more favorable country on the globe, so say experts, than Utah for silk culture; and may the St. George home industry workers obtain the encouragement that will bring the success at which they aim.

SPIRITUAL HEALTH.

Science teaches that when the human system is subjected to the influence of stimulants, narcotics, improper food or drink, or unwholesome physical surroundings, it is more easily invaded by disease germs than when opposite conditions prevail. For example, let two men, exactly equal to all outward appearance in respect to physical health, vitality and endurance, one of whom is a habitual user of intoxicants while the other is not, be brought in close contact with a contagious disease; the temperate man's chances of escaping disease are vastly greater than are the other's.

The same rule holds good in relation to dietary and sanitary habits in general. That individual who takes intelligent care of his body, and conforms to the laws of nature in respect to food, drink, exercise, cleanliness, etc., is much less liable to be attacked with disease of any kind, whether infectious, contagious or otherwise, than is another person of even greater natural vitality who disregards these laws. The truth of all this has come to be so well understood by even the most ignorant and simple minded, that argument on it is superfluous. It is now generally understood that health of body is to a very great extent dependent on conformity to certain fixed principles which are portions of

the wonderful and mysterious fabric of nature.

That the spirit of man, the immortal part of him, is governed by laws of health, and is subject to disease, in a manner which bears a strong analogy to his body, does not seem to be so well understood, but it is nevertheless a great truth. The spiritual habits of the individual have as much to do with the health of his spiritual nature as do his physical or dietary habits with the health of his body.

Spiritual disease is a thing as real as physical disease, and far more dangerous, because its consequences are so much more far-reaching. The effects of bodily disease end at death, but the full effects of spiritual disease often do not appear until then, and may have no end. There are such things as spiritual epidemics, whose contagion attacks large numbers of persons in the community.

Latter-day Saints who comprehend the principles of their faith will readily admit the truth of all this; and if they have made themselves familiar with the history of the Church, they will be at no loss to recall instances of both sporadic and epidemic spiritual disease, which has proven fatal to many. Why does spiritual disease affect some members of the Church, while others are unscathed by it? Because some have violated the laws upon which spiritual health is predicated, while others have kept those laws.

At different periods in the history of the Church spiritual contagion has become epidemic, and a close study of the attending phenomena will enable the observer to deduce conclusions which, from what might be called a scientific point of view, are as certain and reliable as those reached by physicians in the study of physical disease.

Thus, members of the Church who have preserved their spirits in a condition of humility before the Lord; who have put their trust in Him and not in man; who have not been discouraged by adversity or lifted up in pride by prosperity; who have partaken regularly and in a proper spirit of the Lord's supper; who have cherished in their hearts the spirit of love and union towards their brethren; have paid their tithes and offerings; have sought the Lord diligently in prayer, obeying His laws and honoring His Priesthood—these have never been attacked with spiritual disease or contagion, no matter how virulent its poison, or how it may have raged around them.

On the contrary, when persons professing to be Latter-day Saints have neglected their religious duties and have transgressed the laws of God, without subsequent repentance, they have been peculiarly subject to attacks of spiritual disease. A common feature of such cases is the inability of the individual to diagnose his own condition, or to even comprehend the fact that he is ailing. This is one of the most dangerous characteristics of spiritual disease.

By war, plague and fire, God will cleanse the world, that it may be purified and restored to a condition of glory. By severe experiences He will also cleanse His Church, that it may be prepared to inherit a glorified world.