

power that accompanies all truth of every kind. When any truth is perceived by several persons, it makes them one so far as that perception extends. People can be brought to the unity of the faith, both in natural and in spiritual things. No matter what may be said about the variety of minds and the differences existing in humanity, any number of persons who desire truth can be brought to see eye to eye. They thus become one to the extent that they see alike. Desire after truth and readiness to accept it causes action in that spirit of truth which illuminates the mind, as natural light may be set in motion and enables the eyes to behold the visible universe.

The power of the priesthood in the "Mormon" Church, apart from that administrative authority that relates to ordinances and ceremonies, is exercised for the dissemination of light by the presentation of truth. There is no force work in it. It bears no right and claims no rule of compulsion. Its influence is to enlighten, persuade and bring people to the unity of the faith. When they believe alike they are united. The more they agree in mind the greater is their unity. The more they are one in spirit the stronger is the power of their union of effort. And the spirit of truth operates upon them in their collective capacity and makes them free as well as mighty, for, as set forth in the quotation above, it is the truth that makes men free. This is one of the doctrines of Christ.

There never was a greater error than that which attributes "Mormon" unity to "Mormon" priestly coercion. Anything in the nature of binding the souls of men is absolutely antagonistic to the doctrine, spirit and tendency of the "Mormon" system. And wherever it is indulged in, it is through the folly and errors of men and is not "Mormonism," but a violation of its fundamental principles.

To destroy "Mormon" unity it is necessary to destroy "Mormon" faith. Not faith in men. That is not the potent influence among them. They are sometimes compelled to lose faith in men because of the weakness of humanity made painfully manifest. But when that is lost as to an individual, it is not affected as to principle. And it is principles, not men, upon which "Mormon" faith is centred, principles that have emanated from Deity, and have been made plain by the spirit of truth.

There are no people freer than the "Mormons" from any force, or coercion, or compulsion from their leaders in Church or secular affairs. They are

a people with convictions. These have brought them from afar and from divergent points to one centre. These have united them in spirit. These hold them together. And when they act as a body, it is from an inward common assurance that it is right to do so and it is done from choice. They see alike, they act as one. They have come to the unity of the faith and the truth they have received makes them one in heart and free in action. It is "the silent irresistible power of truth" and the spirit that attends it that form the moving force which the enemies of "Mormonism" dislike and fear.

DIFFICULTY IN THE WAY OF THE WORLD'S FAIR.

COLUMBUS underwent many serious difficulties, and experienced many disheartening rebuffs before he set foot on American soil. The Chicago World's Fair, which is to be held in commemoration of that event, in the year, 1893, seems to have as many difficulties to encounter as had Columbus himself. First, there was a hot contest for the location, but Chicago triumphed. Then came the fight over the site, which is not definitely settled as yet. The dissatisfaction arising from the appointment of paid officers was, and is, deep and widespread. The Force bill is still holding the sword of Damocles over that unlucky Fair. If it should ever be stirred into life again, then that weapon will fall and sever the ties which bind the Fair to the world and the American continent.

It will be remembered that the Commission, created by Congress to conduct the Fair, assembled in Chicago last autumn, and adorned itself with high-salaried officials. The president was put down at \$12,000 a year, the vice-president at \$8,000, the members of the executive committee, the secretary, clerks, stenographers, etc., at equally large salaries. The Commission consists of two members from every State and Territory in the Union. These members are allowed six dollars a day and expenses while the Commission is in session. But a system of bureaus or committees was established by which most if not all the members can draw a salary all the year round. Then was created the Woman's Commission, consisting of 116 ladies, paid the same as the other branch while in session. The ladies did not go into the salary business as much as the male department, but they did very well in that line.

In Congress, last Saturday, the salary question of the Fair was discussed. An attempt was made to limit the whole salary expense of the Fair to

\$20,000. However, the original figures were cut down, mostly one-half in every instance.

But a new difficulty has sprung up, and one which really threatens the successful completion of the structural department of the Fair. This is the question of labor. On Sunday the Trade and Labor Assembly of Chicago discussed the World's Fair and its relation to labor. This organization, it is said, has a membership of 47,000 in Chicago. It has entered its protest against what it calls "scab" labor, that is, labor not in its own organization. The President of that organization said:

"We will make the Directory put a regiment of soldiers around the grounds if they employ scab labor. The day has passed when organized labor can be ignored in a great public enterprise of this kind."

Like a great many other issues, the labor question has two sides. It can hardly be denied that labor has the right to organize, as well as capital has. But the question is, what are the objects of this organization. If capital organizes into a trust, to raise prices and curtail labor, then its object is not just. If labor organizes to force every wage-worker into its ranks, or else subject him to starvation, then its object can hardly be said to be legitimate or in accordance with the individual and national liberty. This is what the Chicago Trades' Union proposes to do. Before getting employment in the Fair grounds one must enroll himself in its ranks, and pay a monthly stipend, into its treasury of no small amount. If this is not done, the only alternative is, to starve.

The threat that soldiers must be employed to protect the scabs is a foolish one.

When organized labor takes such a course as this, and puts itself on a par with the most arbitrary despotism, is it not possible that non-union labor will try to protect itself? When a man has no alternative but to starve or die, he is likely to fight before doing either. And if a non-union man is working with a revolver in his pocket, sooner than be forced either into death or into an organization distasteful to him, he will use that revolver. This is the condition that now confronts the World's Fair. And a serious condition it is. It means the placing of the whole labor department of that great work under the direction of trade's union walking delegate. He, it is, who will say what person is to be employed, and what person not employed. And when it is understood that the trades of Chicago are three-fourths made up of foreign socialists, nihilists and anarchists, then these people can veto the employment of a child of the Pilgrim Fathers, or of the Virginia Cavaliers, in an American enterprise.