

[COMMUNICATED.]
THINK AGAIN.

A little while ago attention was called under this caption to the astounding audacity of trusts. Comparison was instituted between the trusts of greed and selfishness, and due allowance was made for their own representation as being protective in character. But observation proves that this assumption was out of harmony with the long-lauded doctrine of "an open market and free competition." It was further shown that among a misunderstood and despised people as it were, a great trust was in active operation devoid of this asserted and overweening selfishness; that this "new trust" was eminently salvatory in its character, calling for personal sacrifice from all its members and while for the moment it was essentially religious, or for the propagation of religious truth, there was spirit enough in the organization to comprehend that the same principle would be—nay was intended to be of as great potency and efficacy in other lines as it had proved itself to be in the religious department.

Of course the "Mormon" Church was the organization alluded to, and it may not be amiss to glance at its operations outside of its necessarily original movement. There were fundamental reasons for this action, for while man is beyond controversy the subject and object for religious training, the demands of life involve so much effort of a less spiritual character that some have looked upon these as the preponderating and more important section of the common life around us.

It is very evident that if man was divested of this religious and associated moral sentiment, the struggle for supremacy would be uncured; the strong would dominate the weak. Rapacity without control would seize upon that which was desirable without regard to ownership or cost, and all order and authority would be overthrown; for most acknowledge that the spirit of law and the intent of society have, while running together, been the undoubted outgrowth of lessons ostensibly religious, and these have been modified from time to time as growing religious sentiment or inspiration dictated.

An organization claiming divine origin must circumscribe in its plans and methods human nature as a whole, and as it is. It can not cultivate, it will never cultivate, the spiritual at the expense of the industrial, the moral at the expense of the financial, or the mental at the expense of the physical. "Man shall not live by bread alone;" yet bread is "the staff of life." A man without religion is as much "lopsided" as the unduly industrious. A man with only the religious faculty in active cultivation is as near to insane fanaticism as the man who thought "eating was only a habit."

The ordinary drift of man is to look after number one. The perplexities and needs of his neighbors are of no interest to him. The price which he receives for his labor or the product thereof, is never considered by another. The price he may be called upon to pay for that which he desires or needs is determined too often by speculation or avarice; and as to whether in these days of competitive labor a man can live on the wages given him is unthought of by the general employer. So labor becomes traitorous to its own interests by necessity. Each unit cuts the throat of his neighbor; and his service becomes (unless closely watched) dishonest. It is only half-hearted so as to become equal, if possible, with the one who (it is wrongly,

thought, perhaps) takes advantage of the situation.

This has been the problem of the ages—it is the problem of today. Many a philanthropist has desired to solve it, many a so-called statesman has realized the situation. Organizations have tried experiments looking to a solution, churches have tried in their way to correct the discords of our time; and ministers without unity have tried to patch the rags and clip the frayed edges of the garment, unconscious all the time that a positively new one was needed that humanity might be clad aright.

The Church of Jesus Christ has essayed this herculean task. The redemption of man, the regeneration of motive, the making of theoretical brotherhood a living fact, and the introduction of a (or the, rather) "new order" was one of its earliest dreams. Those who worked in and at it looked through the telescope of faith until it became clear and near to them; and many a convert in the delirium of his first love and first vision thought that long ere this the millennium would have dawned, the kingdom would have been established and the Savior's reign would have been inaugurated. It was a great thing to have had these thoughts. It was inspiring to be susceptible of this ideal. It was prophetic beyond a doubt, and fulfillment is inevitable as the rising of the sun. But was not the six thousand years of degeneracy overlooked; and have we not since reversed the telescope until fruition seems to be further off than ever, and the millennium as yet a pleasant if a brilliant dream?

Nevertheless, when you count what has been done by this people in the past, there is room for surprise. The spirit of self-abnegation has made thousands of heroes and heroines in the Church of Jesus Christ of Latter-day Saints. Its history fairly sparkles with the spirit of sacrifice. The spirit of the early missionaries was a marvel. The attention given to brother and sister fugitives in Kirtland, Missouri, Illinois, in Winter Quarters, and on the Plains, if dramatized, would astound the world by such lessons of bravery, struggle, suffering and death as glorify these strange epochs of only half-recorded history. Then take the sacrifices of colonization—the services and sympathetic aid of hundreds for years to the calls of emigration and dealing with new arrivals in the spirit of the Master—and there is another series of pictures which, never overdrawn, are fading into the past. Take the abortive efforts for common sustenance and community life, the coming of the alphabet of heavenly things—and what men and women have dared and done would stagger any one familiar with the experiences and the facts!

In line with all this, whether of theory or action, was the founding of Z. C. M. I.—that great institution which "rose like an exhalation," but has lost in great part its fresh and original spirit. Nothing was ever more unselfish in its inception. It was meant for the people—the masses. It was a gigantic trust, with intentions worthy of the Gods. It was the parent of a host of others meant as auxiliaries with and through it to deliver the people from that individual selfishness, rapacity and avarice, as exhibited by middlemen in Utah of that significant date. It had a warm welcome, it was a grand success—so grand that it eventually failed, holding still a measure of power, it is true, but like a new religion after its first flush of triumph, only remaining as "a sect among sects"—a merchant among merchants. It once was vastly more. It is of course eminently respectable, honest, honorable and its credit is A 1 both at home and abroad. It scorns the methods of a large percentage of individual traders. It will never get all it can. It will not take advan-

tage. But it has lost its old heart; it does not reign in the affections of a host as it did near thirty years ago and since. There was a time when it could have consolidated all the import and export trade of Utah to the interest and salvation of both producer and consumer, its first program being to "give the former all it possibly could, and sell to him at the lowest possible price." It has saved millions to Utah no doubt. Now dealers say, "we may buy if you can sell on as good terms as we can get elsewhere"—an old adage in business with a modern interpretation and excuse even among those who are sticklers and advocates for union, whether in spiritual or temporal things; they want to be one, but like the man and his wife, after fifty years of married life, they had failed to agree as to "which one."

The world has long been familiar with the fact that storekeepers add nothing to the goods they handle. Consequently distribution should be by mutual combination. When this idea is fully established in regard to imported goods, then intelligence will have gone far in the direction of distributing home products, whether from land or skilled labor in its various departments. There will be then new ideas in regard to the intrinsic value of labor. The word wages in its present usage may be stricken from the ordinary vocabulary, for the prevailing idea will be for each to work for the whole, and so working that capacity to use and enjoy will be "the open sesame" to all the products of joint efforts faithfully and fully applied. Then will come a new social order and life. Machinery will neutralize the excessive use of muscle. Leisure will supersede continuous labor as at present. Man will be educated roundly and harmoniously, yet to the grandest development of individuality; suppressing hereditary evil and creating in him again the more direct image of his Maker. So through struggle and dissatisfaction begotten of experience and inspiration will come the reign of righteousness and peace forever.

CHICAGO'S GREAT FIRE.

Chicago, March 16.—The worst fire that has occurred in Chicago since the cold storage warehouse holocaust at the World's Fair in 1893, broke out in the building at the corner of Wabash avenue and Jackson boulevard today. The death list will probably reach 15, and may exceed that figure. The injured number about thirty. The following is the list of dead so far as known:

Miles A. Smith, salesman, lived at 1236 Wrightwood avenue.

Samuel A. Clark, jumped from the fourth floor, employed by the W. A. Olmstead Scientific company.

Unidentified man taken from 215 Wabash avenue, burned beyond recognition.

W. A. Olmstead, president of the Olmstead Scientific company.

Miss Kate Carney, forewoman of the National Music company, believed to have perished in the flames after helping to safety the last one of forty girls in her charge.

When the explosion occurred he ran to the rear of the seventh floor of the building and has not been seen since. It is thought he was buried in the ruins.

Charles Anderson, employed by Sweet-Wallach & Company, has not been seen since the first explosion.

Philip Farley, 84 Elburn avenue, employed as a piano mover by the Conover Piano company, was in the building at the time of the explosion; cannot be found.

An office boy employed by Sweet-Wallach & Company, jumped from the