

condition must arise from a basis of righteousness, not only as relates to the recognized principles of common morality, but from the gradual cultivation of unselfishness exhibited in the true spirit of Christianity.

The genius of this community is necessarily in the direction of co-operation. If for some years past there has been a drifting—however slight—away from that line of action, there should be an effort to recover the ground and travel beyond it to the goal of union toward which we should be struggling.

Any symptoms of retrogression that may exist, in relation to temporal matters, must proceed from one of two causes, or both combined—either the mass of the people are indifferent to their own well being and consequently to the progress of the cause they should be engaged in, or the few are centralizing toward themselves temporal benefits. Centralization in this respect is not in harmony with the Christian spirit. Hence some of the co-operative concerns that existed in several parts of the Territory have contracted instead of expanding. This has doubtless ensued from a willingness on the part of the people to dispose of their stock in them, this inclination being met by an eager desire on the part of individuals to purchase. Hence the diffused interests and consequent benefits have been gradually absorbed until some co-operative concerns, started in good shape, have become not much more expansive than ordinary corporations.

The people require to be instructed and persuaded constantly for their own good. Consequently this process, as a remedial operation, should be applied without relaxation. Of course it is up-hill work, so is all progressive labor, especially that which has in it the element of philanthropy, the natural tendency of man being toward selfishness.

If unity is attained to any extent it must be the result of reciprocity. It is not a one-sided condition, or rather it does not flow from one-sided causes. If one man seeks another's interest, and the beneficiary does not respond in like spirit toward his benefactor, there is no unity. The one stretches his hand to his neighbor, but the latter lets his hang loosely by his side. The key to union is all laboring for all. The authorities of the Church are laboring constantly and indefatigably for the benefit of the people. Their constant desire, and the object of their efforts is to see them united,

because without unity they must necessarily be weak, and therefore more liable to be a prey to their enemies. It is the duty of the people to respond to their solicitude, by taking their counsel and eliminating from amongst them all causes of difference, which mostly arise from matters of business. The elements of solidification and true brotherhood are comprehended within the system called "Mormonism," which is the Gospel of Christ. There are many not connected with the Church who recognize the potency of the religion of the Saints. As being in point in this regard, we reproduce the following from a recent letter from our Chicago correspondent:

"To accomplish the great work destined for Mormonism, it must be understood by its communicants that unity, homogeneity, energy, activity and vigilance are the factors which make a nation, a race, or a religion successful and triumphant. In addition to this there must be an expansion, a development of the better self of the individual, with a corresponding suppression of the petty, grasping, equivocating, carping, criticising, selfish self. More causes have been lost, and more races degraded and enslaved by trivial, petty, paltry weakness than by great calamities and disasters. Very often a good man allows himself to be swayed by a miserable jealousy of a neighbor or a brother, which one moment's consultation with his better self would have told him was wrong; that he was clouding his moral, religious, and social horizon by his own wilful, stubborn, blindfold pertinaciousness; and in the case of the Latter-day Saint of today that he was forging a chain to bind his own ankles."

PROHIBITION RETROGRADING.

IN 1887 it really began to look as if a number of States would engraft Prohibition upon their State constitutions. In many of them it was the all-absorbing issue in local politics. Workers in favor of it displayed remarkable enthusiasm, the churches co-operated with them, and a strong sentiment was shown by the populace in favor of a constitutional ban on the liquor traffic.

Since the defeat of prohibition in Tennessee, where it came so near winning a great triumph, it has steadily lost ground. The struggle between it and the great foe it seeks to destroy waxes less determined on its part in Georgia. Rhode Island lately voted against constitutional prohibition, after having tried the experiment; Connecticut has done the same thing, and in almost all parts of the Union the prospects are less encouraging than they were two years ago.

The two Dakotas have, however, adopted it at the outset of their

career of statehood; but Washington Territory refused to embrace it in its State charter. While the success of constitutional prohibition in two new States is encouraging to its advocates, the effect of that success is more than counterbalanced by the retrograde course public opinion has taken in many of the older States.

The argument which seems to be prevailing, is that a provision of the constitution of a State cannot be enforced any more easily than a provision of law; yet it cannot be repealed, amended or adapted to changed conditions without great trouble, whereas a law may be. Local option is also succeeding constitutional prohibition, in the favor of many thousands of votes.

A cause which has, with vast effort, been rolled nearly to the top of the mountain of success, but which, unable to reach the summit, begins to roll down again, is in danger of reaching a lower level than that from which it started on its upward course. The American character which is so prone to marked reactions, makes this result more probable in regard to prohibition, and it need not be surprising to see the liquor interest gain, within the next few years, a greater strength socially and politically, than it had before the widespread movement in favor of prohibition, which is now on the wane, had its rise.

ARMY DESERTION.

IT is coming to light that the heavy percentage of desertions in the American army is, in part at least, due to abuses which are inexcusable and from which the privates suffer. The most prominent of these is the cruelty and tyranny of petty officers. At Jefferson Barracks, Mo., 34 per cent of the recruits have deserted. An investigation ordered by President Harrison, at the first sitting, discovered proof of the practice of petty tyranny which would disgrace any army in the world. One private was sent to the guard house for complaining that he had not sufficient food, though such was shown to be the fact. The clothing furnished to the men was very poor in quality, their laundry work was not properly done, and other like causes combined to create the heavy desertion.

A correspondent of the NEWS, some months ago, treated upon this subject. His statements in regard to the harsh and high-handed