

Babel, had dwindled into an apostate condition and were in spiritual darkness. They were not led by inspired men in their stupendous enterprise. On the contrary, they sought to reach heaven by a method very different from that which inspired men had taught. But in the state of apostasy into which they had sunk, they still retained one of the most important principles of salvation, namely, union; and this principle they put in practice to a high degree of perfection. Their devotion to it gave them almost unlimited power, so far as worldly things were concerned. On account of their oneness the Lord himself said of them: "And now nothing will be restrained from them which they have imagined to do."

A people numerous and united as they were, even without the light of the Gospel and the guidance of the Priesthood, could accomplish the most stupendous undertakings for good or evil. Had they taken it into their heads to become wealthy, every family might have had a palace to dwell in. They might easily have made it impossible for more than one political organization to exist upon the earth, and indeed this seems to have been their purpose. They appear to have dreaded being "scattered abroad upon the face of the whole earth;" and to prevent this, and consequent political divisions and enmities, was at least one of the motives assigned for building the city and tower.

But they were making a wrong use of the power resulting from union, and it became necessary that that power should be broken. But this could be done only by preventing them from communicating their views and feelings to each other, and entering into covenants, or assuming other obligations to adhere to the policy agreed upon by their leaders. So long as free and intelligible speech was maintained among them, the teachings and arguments of their leaders showing the advantages of being united would prevail with the masses and they would remain a solid and impenetrable phalanx, whether engaged in works good or ill, wise or unwise. To break their power it became necessary to shut off intercommunication among them, and this was done by confounding their language so that one person could not understand another.

Suppose the Latter-day Saints would put in practice this principle of union to the extent they might do with ease, what mighty results they could accomplish! What wealth they could amass, and what prestige they could achieve! The theme is an engrossing one for the philosopher who likes to contemplate the possibilities flowing from the united efforts of a great people, and it is an entrancing one to the believer in revelation who actually expects to see established by the Latter-day Saints a more perfect union than was known even among the people who built the city and tower of Babel; a union founded and directed by inspiration which they did not possess.

GRIND OF INDUSTRIAL COMPETITION

The price of New England prints has gone down, down to two cents a yard, and the great New Bedford strike of print mill operatives, which has been on all winter, ends in failure. The striking employees are returning to their work at the same old wages. It was expected that the closing of the mills by the strike would raise the price of their product, but instead the price has dropped point by point until it has reached the lowest figure ever known.

The chief reason for this fall in a staple product of New England labor

is the competition of southern mills, which have several important advantages over those of the north and east. First, they are close to the fields where the cotton is raised and thus they save freight on raw material. Then they can procure labor for lower wages than are paid in New England, because labor is not well organized in the South; and they can require operatives to work more hours per day than the laws of the New England states allow, because southern legislatures have not passed laws restricting the hours of labor.

The standard of living is higher and more expensive in New England than in the South, partly because the climate is colder, requiring more fuel and clothing and better food and houses than would suffice in the mild climate of the southern states, and partly because fashions and public sentiment in New England forbid that simplicity and frugality which may be maintained without criticism below Mason and Dixon's line. Thus the food, clothing and tenement of a New Bedford family, which in that town are regarded as fixing the status of the family in the depths of poverty, would be regarded in a southern city as quite comfortable and respectable.

This competition with the South is one of the most serious problems that ever confronted New England, and her publicists and statesmen, as well as her manufacturers, are profoundly exercised concerning it. Her public opinion condemns the repeal of laws that have been passed in the interest of labor, and the reduction of wages that will enable her mills to meet the competing prices of the South; but the outlook is that the laws must be repealed and the reduction must be made or the mills must close permanently. The grind of industrial competition is bearing hard upon the mill owners and operatives of the northeastern states.

China is being dismembered. Soon European governments will be in control of her territory and European financiers will be engaged in utilizing and developing her vast resources. The chief of these is her myriads of people who are remarkable for their industry, their aptness at acquiring any mechanical art, and the small cost and quantity of food and clothing necessary to supply all their wants. What would be unendurable poverty for an American mill operative would be opulence for a Chinaman; and when print mills are in operation in China, and the cotton is grown near them, as it can be in abundance, and when the product of those mills is put upon the markets of the world, what is to become of the mill employees of America?

What is here said of cotton goods will apply to many of the leading commodities manufactured and consumed by civilized man. There seems to be every reason to believe that the labor of Asia will shortly be employed in producing these commodities, and when this comes to pass the distress that must ensue among the working classes of the more highly civilized nations will inevitably be very great. Then indeed will the grind of industrial competition be something awful. The suffering that will be caused by it will be of the severest character. The labor of civilized countries will resist wage reductions and the lowering of the standard of living, while employers will find it impossible to pay established wages and operate their plants, and out of such a status must come social turmoil and upheavals of a dreadful character.

Of course man will ultimately so adjust himself and his environments as to bring relief to himself; but in order to do this he will be obliged to put in practice principles of law, finance and social order quite different from those which now prevail in the world.

CHRISTIANITY AND WAR.

The secular as well as the religious press in the United States is just now giving a great amount of space and effort to the discussion of the question under what circumstances a Christian nation is justified in going to war, and the same theme is, to a great extent, engrossing the American pulpit. Extreme views are being expressed on both sides of the controversy. Some writers go to great lengths in opposing war, holding it to be unjustifiable under almost any circumstances; others go a corresponding distance in the opposite direction, maintaining that a self-respecting nation ought to resent by acts of war even slight insults and injuries.

But a robust common sense characterizes, to a considerable degree, the predominant sentiment of the country. The American press, pulpit and people are neither pugnacious, fatuous nor cowardly. They are not disposed to engage in war on trivial grounds, nor with precipitancy. It is not so long since they emerged from a very severe one that they have forgotten its trials, horrors and dreadful consequences. They show a disposition to avoid it as long as they can without injury to their self-respect and the esteem in which the "considerate judgment of mankind" will hold them.

But they do not interpret the teachings of Christianity as absolutely prohibiting war from any motive. On the contrary, the prevailing opinion among the thoughtful, intelligent and religious classes of the country supports the administration as far as it has gone in Cuban affairs, and holds that war is preferable to retrograde action by this government that would permit a prolongation of past conditions on the island of Cuba.

Recently a correspondent of the Troy Times submitted a number of questions bearing upon the relations of Christianity to war, and Rev. T. P. Sawin, a Presbyterian minister, replied to them. The questions and answers are subjoined, as a fair sample of American religious thought upon the subject:

"First—Judging from His teaching, as written in the gospel, if Jesus Christ were to be inaugurated this day as President of this country, what would be His wishes, hope, policy, manner of conducting matters and the results of His achievements in regard to the Spanish, Cuban and battleship Maine affairs?"

"In answer to this question, I would say that were Jesus President of the United States, He would evidently wish for peace. He would hope for an honorable adjustment of difficulties, while His policy would be to seek reparation for the wrong, protection for the weak, food for the starving, and shelter for the shelterless, and the result would be in accordance with His wishes, His hope and His policy."

"Second—If Christ were today to be crowned as the ruler of the Spanish government, what would be His policy, manner of conducting the affairs of state and the result in regard to the United States, Cuban and battleship Maine affairs?"

"In answer to this question, I think that under the circumstances suggested Jesus would take counsel of Himself after this manner: 'Or what King as he goeth to encounter another king in war, will not sit down first and take counsel whether he is able with ten thousand to meet him that cometh against him with twenty thousand? Or else while the other is yet a great way off, he sendeth an ambassador and asketh conditions of peace.'

"Third—From verse 38 to 48, chapter v, St. Matthew, is an instruction of