

faith, repentance, baptism, Holy Ghost, atonement, organization of the Church, prayer, and that part of the Book of Mormon relating to its historical facts. Apostasy and restoration we left entirely alone.

We labored with the belief that if we could get people to believe in faith, repentance, baptism, the Holy Ghost, and prayer, strong enough to practice them, they could easily be converted to all other truths.

We leave this city with the ice broken and the way paved. We have made several good friends and, so far as we know, no enemies
JOHN WOOD,
M. O. MINER.

TRUE UNANIMITY.

There are as many forms and degrees of union and unanimity among men as there are forms of organization and diversities of purpose, and each one or group in its sphere claims this as the sine qua non or acme of perfection.

Howbeit the elements of which this unanimity is composed are very diversified as to value, and the special grade to which the few or the multitude may belong is an important thing, for rudimentary or automatic or mechanical unanimity is one thing; the unanimity of intelligence is far different.

The one is acted upon, the other acts; the one is comparatively inert, the other is a mighty force; the one is material, the other is the union of body and spirit, or the opposites of a subjective muscle and an active brain, one being the body, the other the living soul.

Uncultured labor represents the one, active interest in the thing being or to be done, is the other; probably the inertia of the one has its mission and uses, the latter surely has.

Mechanical force, brute force, mental force, constitute the trinity of forces men see everywhere in life; individuals are subjects of or leaders in all these directions; admiration goes out toward each as onlookers may be organized and most are satisfied apparently to remain where they are—half drifting—without protest or hope of being anything more.

Others there are who sense in great degree the essential value of the latter, and with prophetic spirit look for its increase, believing that that power of soulful, intelligent unanimity, yet of the future, is, and has to be the undoubted lever of progress, and the handmaid of perfection in all departments of or belonging to a better and higher order of human life; one more in harmony with divine purpose than cold, mechanical, outer obedience can produce.

It was said to a laborer in a very large industrial concern, who had suggested in difficulty a personal thought, "You are not paid to think, you are paid to work!" and so it comes to pass that labor becomes automatic, as much so almost as the machinery by which it is surrounded; confined to one thing, standing in one position, responsible only for that which it is placed to supervise or control, can it be wondered that embodied labor becomes dwarfed, subdued, and that love and interest in the occupation or concern is deadened or lost?

All large factories, foundries, mines, corporations, thus worked are worked by machines or slaves; the more passive and mechanical men so employed become the better are they liked as a rule, and to know the purport, the progress,

the profit, the success of the institution with which they are associated, is deemed unnecessary curiosity or inquiry is looked upon as criminal, and quite as insufferable from a living machine as from the engine that moves the mighty works.

The character of an army is just as mechanical as labor; obedience is the great prerequisite of discipline and war; the private soldier is a machine; he may know the routine of daily duty, but in action the officials only know of all military movements and progress; the causes of the war, its purposes, methods and measure of success are out of the purview of the private; and soldierly heroism finds its highest type in such episodes as the charge of the light brigade in the defiles of Balaklava, when "Into the valley of death rode the six hundred!"

Patriotism does not serve to bear or break the shock of battles; even Providence is deemed to be "on the side of the heaviest battalions;" and yet armed conflict has at times proved the superiority of the intelligent few against the many who fought as professionals, and made their attack with the precision of machinery.

The need for intellectual or mental unity on a broad scale, is now, as before, being exhibited by the incoming President of the United States, in the formation of his cabinet; he is seeking far and near for those working units which will secure a working whole, and so strongly is the propriety of this union sensed, that on every shore where the political waters of national power break, the ripple of this wave will be sensibly felt.

President-elect McKinley cannot afford, from his standpoint, to have other than friends as co-workers with him in any department of political influence or power, and no Democrat or any other embodied advocate of political heterodoxy, to him, can expect to receive even of "the crumbs that fall from the master's table." Unanimity of sentiment and purpose must be the pole star guiding any party to its desired success, and to ignore this as one of the fundamental safeguards would be as suicidal as unwise. This may not, in the present state of political experiment and transition, imply that there is a perfection of truth in Republicanism, or that there is no truth in any other party, but the exigencies of the times need that unanimity of policy, thought and conclusion should carry the sway wherever it carries the responsibility.

From a religious standpoint a grand illustration of this feature is to be found in the Catholic church; since its inception and before it had become solidified as now, it claimed a purpose, it had a policy, it worked for supremacy and power; whether outsiders accept its theories or dogmas, is not the question; it has worked for this, its priesthood, its orders, its members have worked for this; all the resources of sacrifice, diplomacy and organization have had the one united purpose, growth, aggrandizement and universality; to this, celibacy, persistence, literature and education have been made subservient; all things have been handmaids and auxiliaries to the first and last intention.

It is for the very same purpose that unanimity has been urged upon the Latter-day Saints, not only because it was inherent in the system, but it was a means to an end, and while probably much of this has been assumed, and

where non-existent has been created or expected by education and experience; from the beginning, in the leading, working, responsible quorums of the Church it has been a positive, an indispensable element of its life and all success.

In Mormonism, however, as a system, this has been urged in every rank, grade and phase of the organization, and it has never desired the negation of workers, in the factory or the mine. The mechanical adherence of the simple worker under an employer or a corporation has not been its ideal. It has claimed intelligent interest from both rank and file. In that building which it deemed its special mission to erect, every man was to be a living stone. Every man or woman was not called upon to supervise the whole; but to every one, male and female, young and old, rich and poor, it was insisted upon that they must know why they were working, the purpose of that work, the progress that was being made, and far as possible familiarize themselves with the final outcome of all labor required or performed.

This interest, intensified by experience and testimony, gives each one to know that he is not only working for himself, but that he is really "a co-worker with God," and that from Jesus Christ the elder brother, through all the grades of authority and Priesthood, he is an individual entity, consecrated and set apart for everlasting work, as well as for eternal exaltation.

This honors individuality, recognizes diversity of gifts, sanctifies all effort, but distinguishes between pretense and power, between disintegration and unity, between human thought and divine revelation, and insists, as a prerequisite for personal appreciation and honor, that the aspirant must honor all others in their place and in their vocation and calling.

This is far more broad, generous and ennobling than the stultification of manhood under human rule, under iron discipline, under fealty to undemonstrated political theory, or under the dominion of priesthood, which denies to the laity the right of private judgment and confines its priestly function to a very limited, even if educated few.

It is through the cohesion and crystallization of this modern force, this revealed order, that the world will be set straight, that errors will be corrected, that wrongs will be redressed, that usurpation will be displaced, and that selfishness will eventually be overthrown. The progress may seem to be slow, the spirit of the world may even seem to be increasing in the hearts of many, but it will be found that "whosoever shall fall upon this stone (of power) shall be broken, and upon whomsoever it shall fall they shall be ground to powder."

It is not in the program that divine approbation shall sanction injustice, or that any can claim autocratic rule. The welfare of the humblest member of the Church is as dear to heaven as any other, and mayhap it will be found true that it would be better for any offending one of these little ones, that he had had a millstone tied around his neck, and be cast into the depths of the sea.

The highest salvation cannot, will not come to those who only seek to save themselves; while every man and woman who, in the spirit of the Gospel, with true unanimity seeks to save others, will most assuredly in that very labor save themselves.

OCCASIONAL