

co-operation, such existing societies and liberal elements as are in sympathy with the movement toward undogmatic religion, to foster and encourage the organization of non-sectarian churches and kindred societies on the basis of absolute mental liberty; to secure a closer and more helpful association of all these in the thought and work of the world under the great law and life of love; to develop the church of humanity, democratic in organization, progressive in spirit, aiming at the development of pure and high character, hospitable to all forms of thought, cherishing the spiritual traditions and experiences of the past, but keeping itself open to all new light and the higher developments of the future."

Still more fully, perhaps, are its aims and purposes set forth in the invitation issued by the general secretary, Jenkin Lloyd Jones, Chicago, from whose letter the following is taken:

"All churches, religious and ethical societies, conventions, associations and conferences sufficiently in sympathy with the above object, and interested in the following program, are cordially invited to join the congress, attend the Nashville meeting, participate in its deliberations and co-operate in so far as lies within their power, without disturbing the church or other relations which may now exist and have claims upon them. The program indicates our purpose to make the Nashville meeting not only national, but international, not only non-denominational, but inter-denominational. We seek, for the time being, to rise out of the theological discords into the ethical harmonies, forgetting our disputes about creeds in our agreements about duties. Ministers receiving this call are requested to present it to their congregations and bring it to the consideration of their official board. Secretaries of conventions, associations and other religious and ethical bodies are requested to do the same. The sum of ten dollars or more by any society entitles the society to representation, of a minimum of three delegates. Five dollars constitutes an individual an annual member; twenty-five dollars a life member."

The list of officers (including several vice presidents and a score of directors) comprises the names of many of the leaders in "liberal religious" thought and education in the United States, both sexes and many creeds being represented. Much good is anticipated from the congress by its promoters, and there is a fair prospect that it will be well attended.

WOMAN'S INFLUENCE.

The aid which good women can give to good government and their influence in correcting social and political evils can be by no means measured by the number of votes they cast at elections or even by the fact that they may not vote at all. It is a frequent but an absurd mistake to claim in any reasonable sense that one person's ballot is as potent in directing governmental affairs as any other person's. In the mere mechanical adding-up of the votes there is of course no difference between the slip of paper deposited in the box by the high-minded patriot and that placed there by the boss-ridden ignoramus. In every democratic government the majority rules in all cases, and properly it should do so. But majorities do not always lie in the strength of brute battalions; they are found

rather in the superior intelligence of leaders and hosts, the latter rarely failing to come to the performance of their perfunctory part when convinced of the sense and integrity of the former.

Hence we say that whether women in all parts of the civilized world are or are not accorded equal suffrage with men, their influence if wisely exercised can be made more effective than if they were allowed to vote "as early and as often" as the most confirmed political heeler. One blast upon a certain Scottish bugle horn were once poetically said to be worth a thousand men. One good man's lofty principles and example are worth a thousand votes, though he can legally cast but one himself. Why may not the high ideals and the purity of purpose of one good woman—joined with the influence which inevitably accompanies such attributes—be of more value to the State than an army of dull, stupid, purchasable male fools whom a dollar or a drink will win for the day of election?

In New York the gentler sex are not yet given the right of suffrage. But are they, by reason of that deprivation, altogether helpless in governmental affairs? We quote the testimony of Mayor Strong, of the greatest American municipality, who, notwithstanding his inveterate tea-drinking and tobacco-eating has done wonders in correcting the evils which disgraced the metropolis. He was casting about for a man to stand at the head of the street-cleaning department—at that time one of the most scandalously ill-managed and expensive departments of the whole city government. At his wits' end to know where to look for the right man, a "good woman" came upon the scene and suggested Col. Waring. Said Mayor Strong:

"The next day I could find very few men who knew Col. Waring, but I finally found a man who could give me an introduction, and so we met at my house. Over the pipe we talked into the small hours, and when we parted I knew that I had the right man for the place, and I told him I would appoint him. But I forgot to ask his politics, and although we have been together for nearly three years I don't know what his politics are yet. I told him at the time I appointed him that he was not indebted to any one for his appointment but the good woman who had suggested his name."

Some one in the rear of the hall where the mayor was telling this incident demanded the name of that woman, and the speaker gave it—Mrs. Kernochan; then he continued:

"I am proud of the street-cleaning department now, and of the men who compose it, and I have many times had cause to say, 'Thank God, we have Col. Waring at the head of it.'"

In our own fair city, which heaven knows is in as desperate need of reform as municipality ever was, the women have not only a mighty influence over their husbands, brothers and sons, but they have also the exalted right of suffrage themselves. Their duty is plainly before them in the present crisis, and the "News" knows they will fulfill it, to the discomfiture and rebuke of partisans and place-seekers of every name and stripe.

THE INDUSTRIAL BUREAU.

Not much has been said in public, nor in the public prints, about the Industrial Bureau, which was inaugurated in this city recently; and yet it is one of the most important economic enterprises ever launched among the

Latter-day Saints. Indeed, if it meets with the support it ought to receive, its benefits will compare with those that have attended the system of co-operation in mercantile business which was established under the direction of President Brigham Young.

With a view to making a channel of communication between members of the Church who are seeking employment, homes, lands, etc., and other persons in a position to furnish the same, an organization at once simple, complete and admirable has been devised and practically perfected, by a committee appointed for this purpose by the First Presidency of the Church, pursuant to action taken by a Priesthood meeting held in connection with the general conference of the Church last April.

This organization embraces a bureau in each Stake, the headquarters of which are usually in the office of the Stake tithing department, and a Central bureau having its headquarters in the office of the Presiding Bishopric in this city. Each Bishop in every Stake is provided with blanks, which, when properly filled out, will show all the idle labor in the ward, sex, trade, kind of employment and wages desired, etc.; also the same particulars regarding labor that could be furnished with employment in the ward; also what opportunities the ward can offer to persons seeking homes, lands, openings for investment, etc.

The Bishops fill out these blanks and file them with the Stake bureau, where they are examined and compared, and where an effort is made to meet with in the Stake, as far as possible, all the wants arising within it. This done, the Stake bureau reports to the Central bureau what labor it has which cannot find employment within the Stake, and also what demands the Stake has for labor which cannot be supplied from its own wards. The Central bureau is thus made a depository of detailed information from all the Stakes of Zion, concerning the surplus labor and openings for employment, etc., in every one of them. It is thus in a position to show those seeking work, homes, farms, etc., where the same may be obtained.

A more admirable organization or a more beneficent movement could not well be conceived of. In its mechanism and purpose it is worthy of the Zion of the latter days, and is in the strictest sense in line with the spirit of temporal and eternal salvation, for which Zion has been established. Let any man familiar with the lack of employment and consequent distress that have prevailed for several years past in the larger towns of this State reflect upon the relief to the poor this organization is capable of effecting, and he will be ready to praise, in the highest terms, the inspiration that led up to it.

But the good that might be accomplished is being reduced and retarded by the neglect of Bishops and Stake bureaus to forward reports. In some of the Stakes the Bishops at once applied themselves to the filling out of the blanks that had been sent to them and filed them with the Stake bureau. The latter was therefore able to report with reasonable promptness to the Central bureau in this city, which has thus been enabled to point hundreds of families to localities where they could obtain employment and homes. The amount of good that the organization has done in the three months of its existence and with only a few Stake bureau reports is surprising and in the highest degree encouraging.

Now if all the Bishops in all the Stakes would make the necessary reports to the Stake bureaus, and if these would in turn promptly report to the