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SALT LAKE CITY, - JULY 13, 1903.

LIBERTY AND LABOR.

There appears to be no break in the

disunion between the contractors

and the labor unions in this city. And

there is no clearly defined point of

difference which the public can fully

perceive and understand. One thing, however,

is pretty clear: that is, that the

labor combinations desire to dictate

the employers as to whom they shall

engage to work for them, to this extent

at least, that they shall not give

employment to persons who do not belong

to a labor organization.

We regard this determination as

wrong and vicious, oppressive and

destructive to the public welfare. There

does not appear to be any dispute as to

the price or the hours of labor. It is

not claimed, so far as we can learn, that

wages are too low or the hours of work

too long. The trouble seems to be that

non-union men are occasionally

employed, and the labor organizations

combine to prevent them from working.

This, we are glad to say, is not at-

tempted here by acts of violence, such

as disgrace the union people in many

other places, but by quiet withdrawal

from work on buildings where non-

union workmen are engaged.

The probable effect of this, unless

better counsels prevail, will be that

labor will be imported and home

workmen who are controlled by the

unions will be left out in the

cold. If an agreement should

be effected among contractors and

employers that no member of a labor

union shall be engaged, how would

union people regard the restriction?

Would they not look upon it as arbitrary

and oppressive? Yet it would only be

a reverse application of their own rule.

It would be wise on the part of our

friends who belong to any of those

organizations, to look at both sides of

this employment question, and put

themselves in the place of the con-

tractors for the time being while they

make the examination.

We cannot view the position taken by

members of the Church who belong to

a labor union, without great surprise.

How any one who has been at all im-

pressed by the spirit of "Mormonism,"

which is the spirit of Divine light and

human liberty, can join in the move-

ment to prevent a brother from ob-

taining employment because he does

not see fit to join a labor union, is

something beyond our comprehension.

It is so contrary to that individual

freedom that our religion inculcates,

that it would seem as though no Lat-

ter-day Saint could possibly engage in

such shameful proceedings.

In our opinion there are in this State,

aye, in this city, a sufficient number of

workmen in the various hand-

icrafts to form a combination, in

which they will pledge themselves

to be free from dictation by any walk-

ing delegate or union, or other person

or organization that interferes with the

liberty of labor. They need not refuse

to work with union men. They need

not establish exclusiveness in any way.

They might simply declare their own

freedom and their willingness to recog-

STUDIED THE DRAMA.

Rev. Cyrus Townsend Brady is a

clergyman who has studied the modern

drama, with a view of ascertaining

whether it is true, as has been main-

tained by some, that the stage is one

of the greatest teaching forces of the

community. He went to a great many

plays, at the best theaters of New

York. He did not go to come opera

or to vaudeville, but to the plays that

are supposed to convey moral lessons.

The result of his observations are given

in Harper's Bazar for July and are

quite instructive.

He found, for instance, out of twenty-

one plays, only eight which he could

class as objectionable. And of these

eight, four were deadly dull. The other

four were good and well played. Two

of these were Civil war plays, another

was Julius Caesar, and another a

drama of ancient Rome. The four

plays which the critic characterized as

"deadly dull," he says had neither orig-

inality of plot, brilliancy of dialogue,

nor human interest of any sort. Not

even good acting could redeem them.

Eleven plays of the twenty-one studied

by Mr. Brady were objectionable. He

offers this explanation:

"A play which turns upon a sexual

problem, or which involves the story

of a woman with a vicious past, who

stays vicious, or brings out a woman

with a degrading present, who keeps

on going down, may possibly be unob-

jectionable. There are sermons on

the seventh commandment which it is

good to hear. Most of them, however,

would be better unperformed. Of these

eleven plays, including the two grand

operas, every one of them treated of

an episode, or episodes, either primarily

or secondarily, in some woman's life

which could not be mentioned in po-

lite society, and hardly in any society.

In one way or another illicit love was

the prominent theme in the play. In

only one of them was there a reforma-

tion of the offending individual, and

sadly enough, from a dramatic stand-

point that particular play was the poor-

est in the lot. While from a moral

standpoint nine-tenths of the play was

absolutely beastly."

The clerical student of the drama

points out another feature which makes

the objectionable plays if possible still

more injurious to public morals than

their inherent would be. He says:

"The best actress and best company

undertook the worst and most shocking

play—a play with a tremendous lesson

in it, too, and yet one that no one could

witness without disgust and displea-

sure. One play which sparkled with

wit and which was brilliantly presented

by a very capable company, was head-

ed by a youthful, beautiful, undoubted

star. The play was as bad as could be

when you looked at it beneath the sur-

face. While it was being presented you

were interested and vastly amused, but

when you thought of it seriously you

were surprised and horrified at what

you had laughed at. Such a play is the

most insidious in its effect. The plain

presentation of viciousness repels

and disgusts. The other sort is dan-

gerous."

There can be no question, we think,

about the great influence of the stage

upon public morals. If the theaters are

not quite as potent as the churches,

they come close to it, and it is a ques-

tion whether the theater does not to

some extent give the tone to the pulpit.

The moral of some sermons seems to be

drawn from questionable dramas in-

stead of from the Scriptures. It is the

more play that the theaters are not gen-

erally in the service of God instead of

Mammon. Public morality seems to be

ONE MORE OUTRAGE.

This problem of negro killing is

growing in proportions. The lesson of

Evansville, where the mob was moved

forward by the sword of the law has not

yet had its effects. Other examples

may be established in other portions of

the country, and especially at Blue-

field, W. Va., where the atrocities

committed have been described. "Savage

Indians" would not have been capable

of greater ferocity than was per-

petrated by that mob. The strong arm

of the law should be stretched forth to

avenge that outrage on American in-

stitutions.

One thing is certain, as long as our

soil is stained with the crimes of Dela-

ware, Illinois, Indiana, West Virginia

and other places, we cannot undertake

to champion "American civilization"

among the nations of the earth, nor

even among the islanders we took from

Spain. We cannot lecture Russia about

Kishineff, or Turkey about Bulgaria.

It is high time that the "race war"

anarchists at home should be put

down. It is not impossible that the

sentiment in this country will turn toward

"European civilization" as a remedy

against American abuses. Despotism

sometimes is the antidote of anarchy.

When lawlessness overruns free in-

stitutions, the guardians of liberty, that

is, the people, sometimes find it nec-

essary to delegate all the power to one

strong individual, or to a few, in or-

der to cut down anarchy. That is how

despotism sometimes is called upon to

save the cause of liberty.

What a field for spelling reform Ser-

via offers.

The Kansas idea is to get the crops

garnered.

The price of beef continues to be very

much stuck up.

It is the baseballists par excellence

who demand a fair field and no favor.

And now the American riflemen who

invaded England have scored a great

success.

The ice men hardly know how to be

thankful enough for this kind of weath-

er.

About the funniest thing that Bob

Bardette ever did was to start a new

church.

Most of the many race wars in the

country are, fortunately, for short dis-

tances only.

So far no paragraphs on President

Loubet taking French leave of Edward

have appeared.

A famous gas engineer of Newark,

N. J., has just died. New Jersey is

famous for gas and hot air.

Now there is a demand for a "rational"

Fourth. It will be pretty hard to

improve on the national Fourth.

New York City is the greatest sum-

mer resort in the country. It is there

in the heat and height of its glory.

The surprise is that the Pope did not

read the "Ars Moriendi" instead of the

"Ars Poetica" after the second opera-

tion.

It is charged that Russia is only

bluffing in Manchuria. What else could

be expected of a bear but that it would

be bluff?

President Eliot has been speaking on

the "Fruits of Culture." About the

best are strawberries, though raspber-

ries are a close second.

In the east they are having a hot

spell. In Utah there is just a little ex-

tra glow in the weather. What a dif-

ference humidity makes!

Perhaps the reason the Kishineff

petition is so slow in reaching the

President is that so many names of

great weight are attached to it.