

man Socialists on the basis of hostility to the governments of both countries. This shows that Socialism is opposed to republics as well as monarchies.

Study the attitude of Bismarck. A few years ago he was held up as the type of absolutism, now he is in opposition to the Emperor's policy. Bismarck is upholding the land aristocracy of Germany against the proposed land reforms of the Imperial rule. Bismarck tried to eliminate the Roman Church in influence from German politics, but his policy only strengthened the Church. Now the Emperor takes a different attitude, and the politics of Germany may be summed up in one word of their own, "Kulturkampf," that is a religio-political fight between what might be called religion and culture, or, as we would call it at home, secularism and theology.

In Italy politics consist of a clerical party and a secular party.

In Spain, though universal franchise was granted the male adult citizens, yet they do not avail themselves of it. In the cities a wild kind of Socialism is rampant, something of the character of Anarchism in our own country.

The condition of the Scandinavian countries is a puzzle at present. Protestantism there is still unquestioned. Religion and politics are dormant. However, a study of Henry Ibsen, the great northern dramatist, poet and philosopher, shows that there is something in the Northmen which may yet develop into a parallel to the Normans who civilized Europe in the tenth and eleventh centuries, and to the North men who, under Gustavus Adolphus, saved Europe in the thirty years' war. Will these Northmen come a third time to the rescue, and will Copenhagen, Stockholm and Christian send out their sturdy sons to help once more to save Europe? In our own country these people are the cream of our alien races. In their natures they unite progress and spirituality, intellect and religion, science and theology.

The political and religious situation is summed up in a very able manner by the *Chicago Daily News*. Here is a paragraph which puts the whole question in a nutshell:

"The present situation of Europe is full of symptoms indicating a similar state of affairs—in the abstract, at least—to that which preceded the great upheaval of European society by the reformation. The discovery of a new world, which played so important a part in the era of the reformation, corresponds to the discovery or utilization in the service of mankind of natural forces which form a new world in themselves and which are hastening a social revolution wherever civilized humanity exists.

"The shifting of the points of political gravity have not been more pronounced and frequent during the last half century

than it was during the fifty years preceding the birth of Protestantism, if the difference in the extent of the political world four centuries ago and of today is taken into consideration. But the greatest and most interesting point of similarity between now and then is the prevalence of a strong religious under-current in the social movement of today. The struggle of the State against this undefined and vague something which is called socialism in a general way, although it includes much which socialists profess to abhor, is no more intense and bitter than the effort which the church or religious power is making to recover and reassert its old-time supremacy over the affairs of the old world. Both branches of the great catholic church—the Russian or Grecian and the Roman—are straining every nerve to obtain recognition as supreme forces, whose human representatives should be exempt from all duty toward human or secular government and whose spiritual authority over mankind should have no limitations save those of its own creation."

With this political and religious panorama of the world before our eyes, what are the people of Utah doing in the great struggle? Are they content to take a back seat, to let themselves be consumed by apathy, petty jealousy or indifference? Are not all the traditions, teachings and revelations of the Church of Jesus Christ of Latter-day Saints but expositions of the present perturbed state of affairs? Where are the sons of the men who founded this commonwealth? Their day is at hand. If their mission is to be fulfilled, now is the time. Will they be content to let Roman and Greek dominate the world? Will they stand aside apathetically while Americanism is being wiped out, and while the spirit of their fathers and of the fathers of the republic is being trampled in the dust?

MORALITY AND THE SALT LAKE PRESS.

THE organ of the agitators, adventurers and obstructionists—the radical wing of the "Liberal" party, this morning gives notice to the outside press that the statements of the "Mormon" press in regard to the present condition of the city are not to be taken as true. It also endeavors to shed a roseate tinge over the local situation and throw dirt at the former municipal government.

This is peculiarly and characteristically *Tribunish*: There is no paper in this Territory that has done half so much to give Salt Lake a black eye of the densest shade, than this hypocritical and disreputable journal, which now tries to reflect odium upon its contemporaries.

For many years past it has kept up a constant strife, and a perpetual stream of villification, which has given people the idea that this Territory was a hot-bed of sexual vice and a cesspool of general corruption.

Since the installation of the present semi-fraudulent City Council, under the dictation and by the aid of the libelers' organ, some officials of the city government have come under its displeasure and, it seems, have not cringed to its lash. Therefore it opened its mud-sluices and spattered and bedaubed them almost as violently as if they were "Mormons." They were charged with being boodlers, dishonest men, corruptionists, etc. The police, or a portion of them, were denounced as in league with confidence men, tin-horn gamblers, bunco steers and man-trappers. Day after day intimations have been made by the *Tribune* that the Chief of Police was in this disreputable business, and its columns have teemed with covert attacks, glaring innuendoes and damaging insinuations, to the effect that the terrible condition of morals of the city was largely due to the inefficiency and official corruption of the police.

As to the present situation, the press of this city have but given voice to the complaints of the best elements of its society, uttered in a public meeting composed almost entirely of non-Mormon citizens. And a comparison with present and previous conditions, though it has no direct bearing on the issue before us, was made by the same gentlemen who have moved in the interest of reform, and it was not at all flattering to "Liberal" influence and "Liberal" rule.

That meeting was called in consequence of the tremendous and rapid change that has come over the city since it has come under "Liberal" control. The newspapers did not originate the movement. It started with decent "Liberals" who were scandalized at the condition of affairs, and among the most prominent were the ministers of different religious bodies.

The chairman, Judge Bowman, asserted that the city was foul with dens of wickedness, while footpads were so numerous that no citizen could walk the streets with safety. That in the face of this situation the city authorities were doing nothing towards a purification of the moral atmosphere by an enforcement of the laws.

Mr. F. B. Stephens said: Gamblers and rum-sellers had votes, hence their immunity from prosecution.

Mr. George F. Wanless said: A few months ago, when he came from Denver, Sundays were so quiet and orderly that a stranger would not have supposed that there were any saloons in the city. Since then a great change had come. Saloons were multiplied all over the city. They were running on Sundays as on other days in defiance