To Bridge the Crisis.

Will Expedients and Make-Shifts Do It?—The Rival Parties' Attitude.

THE DESERET NEWS BUREAU,
25 B Street, S. E.
WASHINGTON, D.C., Dec. 19, 1893.—There are two classes of political philosophers, each of which is propounding a theory of the causes of the current unrest and destitution among the masses of the people, a widespread social condition that has now become alarming, an economic paralysis that has no heavenly rainbow of promise for better times in the future. One class may be designated the Republicans, the other Democratic and while each has some truth in its theory it is evident upon a fuller view that both solutions are inadequate to cover the ground.

The regulation Republican who guides his theories and his actions by the behests of the congressional caucus will tell us that the sole cause of hard times is the threatened subversion of the protective system, that all over the country the capitals of industry are hedging against the coming invasion of cheap goods from abroad, that stocks are run low and that no large supplies of material are laid up for future consumption, that as a consequence many men are thrown out of employment, that many houses are replaced destitute in both business and necessities, that this general shrinkage affects the merchant and the banker, the professional man and the artisan, the farmer and the miner, the capitalist and the laborer, that all are involved and that as a consequence the great social organism is forced on tramps on the one hand and abandoned women on the other. The regulation gold bug Republican has but one string to his lyre, but one panacea for all the ills of society, and that is protection—a control of the American market in the interest of the American producer. It is undeniable that the tariff and market classes created the recent panic in the interest of gold monometallism. They wanted the purchase clause of the Sherman act repealed in the interest of the single standard, and they were willing to consider any kind of financial embarrassment in order to achieve their purpose. In a similar way the ultra protectionist is willing to exaggerate all the inconvenience and loss resulting from the reduction or abrogation of protection. The ultra protection manufacturer is frequently willing to harass, an "object lesson" in behalf of protection by shutting down his works, turning his men on half time, discharging a portion of them, or by eliminating those of them who vote against protective legislation. All such cases are stored and advertised as illustrations of the evils of free trade.

There is doubtless a great truth in the Republican contention. A change in the fundamental conditions of industry could not be effected without friction and hardship, and if there in this country is to be put upon an absolute equality with the labor of the world anywhere and everywhere, it must come to a equilibrium with respect to compensation, as long as labor has work at stipulated wages. But the laborer sees that the rewards of industry are going only thither, that time is not alone allowed to idlers and enjoy the multiform advantages of wealth, Recreation and travel, arts and amusements, books and culture, elegant food and fine attire, these are the heritage of the capitalists and employers of industry, while the actual producer that applies his brains and muscle must be content with rude recreation, and be cut down the leisure of life. Many a laborer knows that he will not benefit himself immediately by sitting down protection, but he is also not one of the great capitalists of wealth, and with a feeling of vexpatious he is willing, even though he does not benefit himself, to reduce all to a common level.

There is no doubt that human selfishness has great get in their work to connection with the protective system, just as it has unfortunately throughout all ages the perverted and misdirected the material blessings of the commercial Great, but to identify England it is where most time back before. It is still more to all those countries where popular liberty is less highly developed. In the benighted lands of semi-civilization and their barbarism, the selfish traits of human nature are brought out full blown, and the monarchs, the nobles and slaves, and the lords of industry are their instruments. Hence it may be said that the American industrial system exhibits a more equitable division of the profits of labor than that of any other community on earth. It might be much better and it should be improved; but there is no other system that is so little subject to just animadversion. But the ultra Republican, or the Congressman Tom or Senator John Sherman, is wide of the mark when he resolves all our economic troubles into the one great chasm of anti-protection. It seems not a few here, but it does not solve the multiform phases of the problem. For instance, why is cotton selling at six cents a pound instead of fifteen? Why does wheat sell at fifty cents instead of a dollar? Why has farm land fallen so low all over the country? Why are farm mortgages so much covered with mortgages? Why does national wealth seek investment in government bonds at two per cent instead of in business and industrial channels at eight per cent? Why are cities growing so much faster than the rural districts? Why is trade and market increase so rapidly upon the net profits of the industry of the world? Why does the wealth of the country fall each year into the hands of a proportionately smaller number of hands? These queries point to actual conditions, and the question is prover-

[illegible] tion has [illegible] of other [illegible] ing most of them. They are troubles that protection has no way of solving, neither could it be more than partially responsible for creating them, even though the ultra-Democratic contention be true, that protection is an evil with no qualification.

But the Democrats as a whole do not believe that protection is an intolerable and unjust evil. Tariff reform is with their platform was a part of a venue which required a good big time for its consummation. It will be true when the time comes that we don't need any protection. Every intelligent professional knows, or ought to know, that the principle is one of temporary application and expediency. The time ought to come as how will grow brighter and more when all protective tariffs should be become dead, when all nations that now trade at war should be brothers in all things financial and material. Christ said to give unto him that asked, and the man that had two coats should impart to him that had none; that being struck on one cheek we should turn to the other; that we should sell all that we have and give to the poor; that we should love our enemies as ourselves. He believed in the truth that the world must finally unify. If we don't perfect the work today, so much the worse for us, rather than for the truth. So it is with the free trade idea. It is an ideal consummation, and we will reach it in the course of human progress. But there is also a degree of straightness and exclusiveness the world over, that nations of the world must grow in the exercise of liberty and free government. Education must be diversified; men must become self-governing, self-reliance must yield to generous humanity, and humanity must grow in humanity. The time will come when we will give to him that asks, but it will be when no man will ask unjustly. The time will come when we shall turn the other cheek, but it will be when robbery will no longer and break through to strike us. The time will come when we stand and wait, we turn and give to the poor, but that time will be when we have no poor as we have them now, and when the malicious wealth have ceased to exist the evil and selfish motive as idleness is a thing of the past. The time will come when we shall love our neighbor as ourselves, but it will be when our neighbor is truly human, and when slender living will be our supreme joy.

It is getting a very small part for a very great which even the Democrats tell us could have come but for great irregularities of wealth, but the reforms in the government impatient the masses. Neither is the majority of the Democrats believe the proposition, for they will pass the Wilson bill which relates an average protection quite in harmony with the schedules provided in the Republican tariff bill of 1890, which provided the most desired protective measure of McKinley. The Wilson bill is not far from being in accord with the views of Jefferson and Madison. It is unfortunate that the industries of the west are left to the tender mercies of unrestricted competition, but the more complete home of manufacture already well provided for, Republicans like Reed, Burrows, Dingley and others will raise a serious outcry, but it must be remembered that there also live by the industry of politics, and it becomes their duty to do as the wishes of the masters of Republican discontent.

But as a philosophy of the present economic condition of society, free either protection or free trade cannot anywhere near solving the social problem. No more than the philosophy of bimetallism was a cure for all diseases. It might be beneficial in some cases, but to a majority of cases it would be a mistaken remedy, based on a mistaken diagnosis.

If one were to generalize broadly enough to reach a comprehension of the great of causes they might find social and shadowy. When we assign given effects to the primal cause for an infinite variety of effects we are dealing with purely material and physical phenomena. But when we are dealing with the general conditions of society the forces are largely intellectual, emotional and spiritual. It is the intellectuality of man to man, it is the existence of intellect and its adequate institutions and laws in the affairs of mankind, it is all of these united to one that puts man where he is today and cause them carries and impulses in society. Take the problem of society in the time of the Caesars in Egypt or Greece, the condition revealed in early English history, how easy it is to perceive that the manner of life, the mode of thought, the nature of their social institutions was adapted to civilization. There were no steamers then. All men were life is spasmodic. The only reason that the masses are in a better condition today is that the intellectuality of man has grown, that laws and institutions are adapted to the new conditions, and that the principal forces in society are [illegible] intellectual, emotional and spiritual. Society is [illegible] the world. Money is not the most potent agent in society for good or evil. Our ancestors were all the sculptors of the Parthenon or the early English monuments, and they made the laws to facilitate their selfish purposes. With respect to more highly developed, more advanced and more cultured nations or settlements, the people generally are decidedly ignorant, but they are getting a little tired of being used as tools to free waiting. The time of tyrants they will be able to withstand, and beside these more humanitarian financial governors so as to divide right [illegible] and when they reach the point, the power of the plutocrats will be broken, and the people will help a little to make another advance toward Brotherhood. But human selfishness will find new and more refined devices for self-aggrandisement, but it is to be hoped, the future of knowledge will find that the laws of love and humanity, then is the highest prosperity and happiness for the race, all, and that true economy and true politics and true religion are all one and the same, and that the Kingdom of God is within us, all, even yours and mine, and not the eyes.

It is true that good times, so called, may be bad times, and bad times may be good with respect to the purposes of the great Architect, but whether good or bad, it behoves us earnestly to work the mighty pattern that is growing in the mount of our time. There are laws of the and supernatural, and there are to palace to it, variously with divine purpose, and there we are constantly and inevitably and everywhere suffering throughout the world. There are political laws and institutions, and there are wrecked into blocks forms of selfish aggrandisement. There are religious laws and institutions, but men are cold and hard of hearing, and the very beginnings of the are [illegible] of the dungeons and graves of their lives. And yet there is certainly, it moves signs to take shape, forward and backward, but still looking heavenward. Life, Government, Religion, these three. No great revolution will be made in one to the neglect of the other. The laws of the most each some take precedence of men is to make any substantial progress in the century now about to dawn upon us.

As to the question of the hard times, it is not the time to the cause of the hard times, both Democrats and Republicans that are intelligent know that the great money power is doing now to plunge the people and to use their yoke under their bondage, and all other scoundrels to sight. E. B.

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Deposits 1876,	19,148.92	Deposits 1886,	193,063.88
Deposits 1877,	21,058.84	Deposits 1887,	267,831.50
Deposits 1878,	26,812.71	Deposits 1888,	428,464.79
Deposits 1879,	42,765.56	Deposits 1889,	626,799.52
Deposits 1880,	63,071.04	Deposits 1890,	874,281.97
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