

hands of his fellows. The state of rest is to follow the developments of violence and change.

At the time when these predictions were first made, the most erudite and penetrating among the world's writers and statesmen could see no symptom of their fulfillment; but the half century which has elapsed since then has brought some of the predicted conditions so close upon a number of the leading nations that they are fully realized, while others, somewhat more remote, are plainly discerned by intelligent investigators of social phenomena. Thus Zola, the French novelist, most of whose life has been spent in the study of social problems, expresses the opinion that the labor demonstration planned to take place in all the countries of Europe on May first, is "a premonitory sign of a universal crisis."

He adds that "the present social state of the world is about to disappear into history," and advises those in power to closely watch the progress of events and "use every means to insure a peaceful revolution." In other words, Zola sees the spirit of popular government spreading rapidly and irresistibly. He sees that the masses will not much longer submit to the rule of the classes, and that they will soon seize power with their own hands. This he knows they are not fitted to use, and that its exercise by them means social *harkari*. So close at hand are these conditions that they can now be confidently predicted without the aid of that inspiration necessary to foresee them fifty years ago. The bolder and more penetrating students of social science, do not hesitate to state with great confidence, that a universal crisis in the affairs and organization of human society is at hand.

That changes so radical and far-reaching as those which now seem imminent, can be consummated peacefully, is more than the most sanguine optimist among the students of future events hopes for. On the contrary, force, man's first and instinctive recourse, in either aggression or defense, will be extensively if not universally employed, among all nations. There will be one spot, however, where war will not be rampant. It will be the place, where dwell a people whose mission will be peace; for in the midst of the almost universal commotion which will prevail, such a people will exist.

Looking with pity and commis-

eration upon afflicted and distressed humanity, the Latter-day Saints will maintain a haven of peace, and invite all who desire its restful shelter to enter it. Those who will not fight against their neighbors, will accept and act upon this invitation.

That form of government which alone will survive the commotion foretold in ancient and modern prophecy, and now so close upon the world, will be a combination of the popular and kingly. It will be centered in a Monarch, but will be based upon the consent of the governed. Under it will be established the freedom and independence of the individual, and the state of peace foretold in the Scriptures, to follow the second coming of the Son of Man. It will be the rule of the King of kings and Lord of lords.

#### DISFRANCHISEMENT BILL.

Washington, April 23.—At the opening of the meeting of the House committee on territories this morning, Delegate Dubois opposed the proposition to give Delegate Caine, of Utah, and Judge Wilson an opportunity of being heard in opposition to the Mormon disfranchisement bill. Dubois said that this matter and the whole Mormon question had been fully argued before the committee both this year and last, and they, the committee, had all the facts and comprehended the whole matter.

Delegate Caine said he had never been heard on the disfranchisement proposition. If a thief attempted to rob him of a few dollars he could go to a court of justice and get all the time he wanted to convict the thief, but here was a proposition to deprive a quarter of a million American citizens of their rights and liberties, and this wide-minded statesman would refuse their representative an opportunity to convict the robber. On motion the committee granted Mr. Caine the time desired.

Mr. Caine, thereupon, in substance, said: "The bill under consideration is intended to disfranchise all the members of the Church of Jesus Christ of Latter-day Saints, commonly called the Mormon church, for, disguise it as you may, this is the aim and object of the measure. It is useless to say that no such law heretofore has been proposed to Congress in regard to any religious body. It is un-American and subversive of those rights of representative government which the author of the Declaration of Independence declared to be of inestimable worth to them 'and formidable to tyrants.' From colonial days down to the present time 'governments of the people by the people and for the people' express the American idea of republican government. With the majority of a community disfranchised such a government is impossible. The government then of a minority cannot be distorted to

mean a government of people. It is such an extraordinary thing to propose the total disfranchisement of a whole people that I am amazed that any man, claiming to be an American citizen, that any man claiming to be a Republican or a Democrat, could be found to advocate such a monstrous proposition. If this scheme should be enacted into law, the large majority of the people of the territory of Utah would be disfranchised, their property, their domestic institutions, the entire machinery of their local government would be at the mercy of the minority. In many towns and settlements throughout the territory men could not be found not members of the Mormon church to hold the local offices. All civil government would therefore be destroyed and anarchy run riot."

He said carpet-baggers would have to be imported to fill the offices. Political floaters, men without occupation, tempted by the prospect of plunder, a herd of unemployed politicians would descend like the Goths and Vandals to become petty tyrants and enrich themselves by pillage of the public treasuries. Are such men fit to hold important local offices, to collect and disburse the people's taxes, issue bonds and borrow money? The Mormon people were the pioneers of the Rocky Mountain Territories.

Mr. Caine recited the circumstances under which they went to Utah and what they had accomplished there and added: "The history of mankind does not afford another such example of a people stripped of all their possessions successfully accomplishing so marvelous an undertaking. Those who have made the journey across the great plains, over the Rocky Mountains and through the great valley in palace cars and seen the wonders wrought by their persistence, their industry and their thrift, can have only the faintest idea of what the transformation has cost the people whom this bill deliberately proposes to deprive of all their political rights. Are these people to be disfranchised because they opened the great transcontinental highway for the immigration of the nations? Because 500 of their number helped to conquer the territory they now occupy, as well as that embraced in the State of California? Because their pioneers took possession of the Salt Lake basin and raised on the mountain peaks the American flag? Because they have by industry and co-operation in labor redeemed the desert and made it blossom as a garden? Because they have established a great commonwealth, the wonder of all who have seen it? Because their people are frugal, industrious and honest? Because in the commercial world their promises to pay are worth one hundred cents on the dollar? Is it because of these and many other commendable works and qualities they are to be disfranchised?"

"This bill is a new departure in anti-Mormon legislation and is palpably in conflict with the avowed views of those members of the Senate