

to judge as to whether or not the blood of these murdered people is not to some extent upon the skirts of the forgers and publishers of the inciting cause of the massacre.

The climax of calloused brutality has yet to be told. The bodies of the two Utah missionaries were brought here, having been exhumed from their burial place and shipped to Utah by Elder B. H. Roberts at the risk of his own life. On account of the mobocratic feeling existing in the locality he had to accomplish this work in disguise and under cover of night. The remains of Elder Berry were taken to Kanarra, Millard County, and consigned to his family, and the remains of Elder Gibbs to Paradise, Cache County, his home when he was alive. And throughout this Territory, and in every place where the news had reached the "Mormons," arrangements were made to hold services in honor of the dead, to show the respect of the people for those who had been slain. Among these meetings was a large assemblage in the Tabernacle of this city, which was crowded on the occasion; an immense host convened there, and certain Elders poured out their thoughts in words of respect for the dead and grief for the awful act that had caused the death of these men.

But more eloquently still was the prevailing sentiment expressed by the moistened eyes which could be seen all over that vast congregation.

What was the position taken by the Salt Lake *Tribune*, regarding these solemn ceremonies? The sheet contained, in its following issue, an alleged description of the proceedings, and it was a travesty—a farce. What can be thought of men who can be so lost to the better feelings of humanity that they can take the sorrow of their fellow creatures and laughingly gloat over and hold it up as something to be vulgarly joked about? The degradation of the human heart cannot reach a lower depth than that. Men who can be guilty of such an outrage are lost to all the better feelings of humanity.

Were we to remain silent while such inhumanities are committed and while there exists a determination to continue in the same line of infamy, we would utterly fail in the performance of one of the most imperative duties of life—to defend the innocent and expose the guilty. Truth and posterity demand that the work be carried forward with undiminished vigor.

Ibsen's *Kongsemner* will be played at the Burg Theater in Vienna.

THE RIGHTS OF LABORERS AND EMPLOYERS.

THE "strike" question seems to have been revived again in this city. This we regard as a misfortune. Of course there are two sides to it. But after hearing all that has been said, what is the real issue? It is this:

An employer cannot manage his own business in his own way, if the organizations of labor here are to be the supreme dictators. We say this without prejudice against societies formed for the protection, advancement and general welfare of the working man. We concede the right of workmen to combine for all lawful purposes consistent with their own and the public good. They have the right to say how long they will work and for what wages. But they have not the right, either legally or morally, to say that an employer shall not hire such help as he can get and of the kind he desires, nor to prevent a person who does not see fit to join their societies from obtaining employment.

Any acts which tend to promote these evils, or either of them, we regard as wrong and impolitic. They are in the nature of tyranny. They will rebound upon those who engage in them. It is for this reason, as well as because employers and the community are injured by this kind of oppression, that we deprecate it.

When men receive fair wages and are not overworked, we think they are unwise and in the wrong when they seek to domineer over their employers and leave their employment to prevent other persons from working. And the results of so doing are, as a rule, in the end more disastrous to the strikers than anybody else. The history of labor will demonstrate this to all who read it thoughtfully.

Labor organizations may use argument, persuasion and other such means as they may devise, to induce all workmen to unite with them. But when they resort to any species of compulsion they depart from their legitimate channel and become injurious to individuals and to society. To say that an employer shall not give work to a non-Union man, or that a non-Union man shall not work side by side with a member of a Union, is to assert a power that does not rightly or lawfully belong to any labor association on earth.

We hope both employers and employes will come to a fair understanding on these questions. If not, trouble will arise, and we fear the laboring classes, whether skilled or unskilled, that seek to force others into acquiescence with their plaus, will suffer the greater part of it.

We are opposed to tyranny in any form. It is not always the rich, the titled or the rulers, who exercise it. The tyranny of a multitude is worse than the oppression of a monarch. Organizations of the toilers must not seek to make their combinations the means of infringement upon the rights of any one, worker or employer. If they do, they will eventually be broken up, either by their own inherent weakness sure to be developed, or by the strong arm of the law, which will be the crystallization of public opinion and the assertion of the rights of society.

We advise those associations to take a broad view of this question. And, for their own usefulness and perpetuity, see to it that in their orders or resolutions they avoid encroachment upon any man's rights and liberties, and that they do not cut off their own sources of supply. We mean this in a friendly spirit, and it will prove more profitable to them than the false praise or sinister urgings of those who fear to tell them the truth.

THAT'S THE WAY THE MONEY GOES

THOSE who have watched the progress of the movement to rob the Church of Jesus Christ of Latter-day Saints of its property, will add to the account of the waste that has followed the appointment of a Receiver, the ten thousands and odd dollars appropriated yesterday for fees and expenses.

The Judges were all willing to appropriate these funds except Judge Zane. He is what is called "a good hater," and is persistent in his opposition to the ex-Receiver and all his official works. This does not argue that he is right, but shows that he is at least consistent.

How much good will result to the nation, or benefit to any individuals but the officials who grab the fees, from this assault upon the property rights of a now unpopular religious organization? When the thousands upon thousands of dollars squandered upon expenses that were totally needless are footed up, who will pay the bills? That will be an interesting question to settle. But however this may be decided, this fact will remain:

That the seizure of the personal property of the Latter-day Saints was an outrage for which no reasonable excuse can be found, and that the whole movement to dispossess the Church of its property originated in the same bigotry and intolerance that have disgraced the world in various ages, that plundered and pillaged the defenceless and drenched the earth with human blood.