

cast from the pale of American citizenship and be treated as outlaws."

That is a grand sentiment, and the Cardinal follows it by another, which reminds us of its having been paralleled in this city by Chief Justice Zane when a "Liberal" tool named Allen, was on trial before his honor for having resorted to trickery in order to gain an election for his party. Here it is:

"I do not think the punishment too severe when we consider the enormity and far-reaching consequences of their crime. I hold that the man who undermines our elective system is only less criminal than the traitor who fights against his own country with a foreign invader. The one compasses his end by fraud, the other by force."

The concluding part of the article embraces a number of remedial suggestions, which, however, are not new, having been frequently advanced by other writers. The Cardinal practically admits this. We think, however, that all of them are centered in what he states is their purpose—"to foster and preserve what may be called public conscience."

PRESENT-DAY PROBLEMS.

This is the title of a paper in the *Peoria Journal* by Dr. John Clark Ridpath, the well known historian. Among the problems of our day he includes the wage-system of labor, and treats it at considerable length. He says that the era of wage industrialism is about to close; that modern civilization demands a better, more equitable and more progressive system. Time was when slavery was the accepted order, but it went, and was supplanted by the wage regime, which also became the unchallenged custom. Though this latter system has been denominated free-labor, yet in reality it is not. It is but one extreme of the chain which began in absolute slavery and gradually evolved through bond service, serfdom and so on, finally culminating in wage hire.

Political economists have been so much in the habit of considering labor a commodity that the popular intelligence has so accepted it, and regarded it as an economic axiom. As a matter of fact and of logic Dr. Ridpath says it is no such thing. Labor, he asserts, is not tangible. It cannot be seen weighed or measured. Corn is a product, a commodity, the result of labor, but it is not labor. It is impossible to conceive of labor apart from the laborer; therefore to buy labor is to buy a part of the laborer, that is a part of the man. To regard labor as a product, to sell it and to buy it, is simply a justification of absolute human slavery, though it is really but a benign modification of such. The wage-system is the natural concomitant of trade and industrial competition, and as this competition is destined to pass away so will its agent the wage-hire factor.

"The animosity of capital and labor depends for its force upon the fact of competition, and on the determination expressed in the false dictum of political economy and labor is a commodity to be bought and sold. The new age shall bring with it new ideas, new interpretations, and in particular new adjustments between accumulated labor—which is capital—and the current labor of men.

Each shall have equal claims upon all products, of values, all the objects of desire, all the means of happiness; that is, equal claims proportional to the parts labor and capital have contributed. Co-operation shall supervene in the place of that cruel system which has bartered and sold the labor of human beings as though it were an objective material product. No problem of today is more important than that of the safe and easy transference of society from the wage-system of industry to the system of peaceable and universal co-operation."

WE PROTEST.

We are pleased to see articles taken from the *DESERET NEWS* republished by our country contemporaries. They are welcome to copy anything they find in our columns that suits them. The more they clip, the better it will serve our purpose, which is, the spread of intelligence and the maintenance of truth and liberty. But we desire to enter a protest against the attachment of headlines to editorials from this paper, which convey by implication a partizan meaning that we never intended and which is not warranted by the text of the articles.

To be plain, we refer now to an article which has appeared in recent issues of the *Logan Journal*, headed: "The Deseret News—Denounces the Disgraceful Methods by Which the Republican Party—Carried the Logan Election." These headings displayed in bold type tend to color the whole article over which they appear. Without them, there is nothing to indicate that a reflection was sought to be cast by the *DESERET NEWS* on any party. We consider it unfair to this paper, and unfair to the party named, to construe in this manner our remarks as specially applicable and condemnatory of one party more than the other.

With the merits of the controversy between the two parties in Logan over the recent election we have nothing to say. And we think, with all candor and with due respect to both, that the sooner they drop the unprofitable contention the better. But on general principles, we have expressed our opposition to the use of the names of Church authorities to influence voters one way or another. No matter who has done this, it is wrong and to be strongly condemned.

But the *DESERET NEWS* has not said the Republican party or anybody belonging to it has done so. Therefore, while the *Journal* does not say exactly that we have, that is the natural inference from its headlines, and we hope his will not be continued. If editors wish to draw inferences or conclusions from any remarks of ours, they would be more appropriate in their own editorial columns. And even there, it would not be fair to apply specially to a person or a party, remarks we only intended for general application.

If our friends in Cache Valley will permit us to offer them a little friendly advice, without any design of infringing upon their perfect independence, we would say, brethren, cease this contention over a part issue, accept the situation, avoid recrimination, build up your beautiful city with mutual effort, and advocate your respective political principles on rational grounds, free from personalities and

those aggravating reflections that drive roots of bitterness deep down in the hearts of those who should be friends even if they do not see alike in all things.

"MORMONS" AND IDAHO POLITICS.

POLITICAL affairs in Idaho are in an interesting condition. Both parties are confident of victory next November. The "Mormon" vote is looked upon as an important factor in their respective calculations. Considering that the law passed by legislators of both parties containing the obnoxious test oath was designed to keep "Mormons" entirely from the ballot box, the present anxiety of politicians on both sides is vastly amusing. We notice in the *Spokane, Washington, Review* a dispatch from Boise, Idaho, which treats specially on this subject and contains reports of interviews with prominent officials in the State. They are so pertinent to the question that we copy them here without comment, leaving the public to form their own conclusions in regard to the matters involved:

"Governor Willey, expressed himself freely on the subject as follows:

"The question is a grave one, requiring careful thought. I take it for granted that the present attitude of the Mormon Church toward the civil government releases the great body of its members from the restrictions of the law and that they are now entitled to the elective franchise. The doctrine and practice of that church were of such a character for a long period as to lead republicans and democrats alike to believe that between these parties and the church there was an impassable barrier. We believe that this barrier has been broken by their voluntary act. * * * I think our present duty is plain. Being convinced of the sincerity of their profession, we should accord them all their political and social rights. The law against polygamy must be strictly enforced the same as heretofore, but neither individuals nor communities should be punished for mere beliefs now obsolete and abandoned."

"Attorney General George H. Robson, speaking to the question as to the attitude of the Republican party to the Mormons, said:

"A party strong enough and magnanimous enough to remove every restriction with reference to the franchise imposed as a result of armed rebellion, is and will be generous enough to remove every restriction placed upon the exercise of suffrage, whenever the class so restricted show a heart-felt disposition to obey the laws of our State and to become American citizens in the fullest and best sense of the term."

"Again, when the amnesty petition was presented to the President, General Roberts, speaking of the evident sincerity of those making it:

"I believe in its sincerity, and thus believing, my mind is irrevocably made up to act politically as though I had full faith in every sentiment therein contained. With the Mormon church as an ecclesiastical organization I have never taken issue. With its teaching and practice of polygamy I have always been at war. With the absolute surrender of these teachings and practices the war is ended so far as I am concerned. Of individual violations of the law the law will take cognizance, and mete out legal punishment. When a law shall be placed upon our statute books punishing