

## EDITORIALS.

## POLITICAL SOLIDARITY OF THE MASSES.

THE turning out, on strike, the other day, of 25,000 workmen, in Chicago, at the dictum of the chiefs of a secret order is suggestive of a good many thoughts in relation to the possibilities of the organization. To bring it closer to the forecast to which we refer may safely be placed within the region of the probable.

Consider that the mandate, which was confined to but one class of workmen, might as effectively have been extended to half a million of the class comprising the bone and sinew of the nation, and some conception of the power wielded by T. V. Powderly and associates may be formed. It is more concentrated and potential in its relation to the social and business interests of the country than that wielded by the Chief Executive of the Republic, whose destiny is gradually and more or less rapidly passing into the hands of secret societies.

This social phase is surely and insidiously developing in the heart of the nation a one-man power that is phenomenal. Its strength is commensurate with its numerical proportions, which are enormous. It holds in its grasp a weapon of almost invincible effectiveness for the enforcement of its decrees. This has been clearly shown in the cases where minorities of workmen have had the temerity to act contrary to its directions.

Imagine the influence of this factor in the field of politics, and then attempt to measure the consequences resulting. All the machinery operated to secure obedience to the behests of the chiefs of the organization in labor disputes can be brought to bear upon political issues. As the political arena has been entered it may be set down as certain that the application of no force within the reach of the Order will be unused.

Doubtless the vast body of men comprising the organization will vote as ordered by their chiefs. That such directions will be issued goes without saying. It is too common for men to use all the influence they possess to leave room for question. Reasoning upon this hypothesis, it is no great stretch to believe that the destiny of the Republic is either now or on the verge of being in the grasp of the most powerful combination that has existed since the nation was established.

Out of such a situation questions of great importance will arise. One comes up before us at the moment. In some important issue, not far hence, "In the course of human events," a great mass of men will "vote solidly as directed by their chiefs." We do not mean to say that the franchise will be used contrary to the desires of those who shall thus exercise the suffrage. They will doubtless vote solidly because they want to, on account of a unanimity of purpose. But the fact will remain that their action will be "solidly as directed by their chiefs." This will undoubtedly be a sore grievance and unpardonable sin in the estimation of that class who will be left shivering out of doors in a frigid political winter. While their teeth chatter they will raise a howl against such extraordinary consolidation. Their mock patriotism will rise to the occasion, and they will put on the usual recoil with horror and startle with alarm. How to turn the tide and cure the condition will occupy a great deal of attention.

It may now be in place to refer to a cure advocated for application to an alleged similar ailment in this Territory. Everybody familiar with the local situation is aware that polygamy cuts no figure in the agitation which is constantly fomented by political conspirators except it be for outside effect. The religious crusade is conducted with a view to ultimate political advantage. The great crime of which the "Mormons" are guilty is simply and solely their political unity. They are thus united because they wish to be and in order to protect themselves against men who would betray and destroy them. They are accused of voting as directed, notwithstanding the fact that the ballot is secret, and all the election machinery, including registration, etc., is in the hands of United States officials and their appointees. They ballot as they want to, as under the laws and regulations pertaining to elections they can vote as they please without anyone being the wiser, the knowledge being confined to their own breasts except they may choose to communicate it to others. They generally vote solidly, nevertheless. And for this reason their enemies want them deprived of the franchise, and in case no other cure can be obtained, murder to be resorted to.

Upon this point we will quote from the chief anti-"Mormon" organ published in this city:

"The interfering with politics in Illinois is what cost JOSEPH SMITH his life; the anger which is caused—the anger and fear caused by all the thousands of Mormons in Utah voting solidly as directed, will never cease until that rule shall be relinquished. It is a menace to free government which Americans will never submit to. When it grows dangerous enough, if no other remedy can be found, the one resorted to in Illinois will be invoked again."

As foreshadowed by recent movements of the Knights, there will, before a great while, be a good deal of wholesale voting solidly as directed by chiefs. Indeed it is done on an extensive scale now. But after a season it will be positively gigantic.

This is "a prostitution of the ballot." Those who are of this fraternal political kind are, according to the anti-"Mormon" theory, unfit to use the ballot and should be summarily deprived of the franchise. How would it do, in a case of emergency, to practice that theory on the Knights of Labor? And in case the necessary measure should not be forthcoming, how would it do should the "anger and fear" in regard to their "voting solidly as directed" continue, to give Mr. Powderly and his colleagues the same treatment as was accorded to Joseph Smith and associates, and which is promised to their successors?

That species of heroic as well as murderous policy might be safely applied to a people numerically small, and who, being unpopular as well as apparently helpless, are considered the legitimate prey of political conspirators. It would not be handy, however, to put it in operation upon a gigantic society. The retaliatory consequences would be as overwhelming as an avalanche.

Those who do not believe the Knights will exhibit political solidarity will probably have their eyes opened before many years elapse.

## THE DETECTION OF RELIGIOUS PRETENDERS.

THERE is a marked feature in relation to the Church that has existed more or less since its organization to the present. Probably at no time has it been so extensive, although probably more private than openly demonstrative, as during the last few years.

We refer to a class of persons who claim to have been Divinely favored with revelations in relation to the work of God. Such individuals claim to have been raised up and authorized to direct the Church in the course it should pursue, and make great personal pretensions in regard to their individual merits. They also assert, as if in fulfillment of prophecy, to have seen or at least conversed with the Savior and other great personages.

Some of these pretenders are in various parts of the world and have never been connected with the Church, while others have at some time been identified with it, and assert they have had a flood of new light. Writings flow in from those persons, and some of the features of their productions are singular enough. While most of them are strikingly fantastic, others present an ingenious surface liable to deceive the unwary. Some of these instances of spiritual delusion have come under our own personal observation, while we have heard of numbers of others by report. We came in contact with one case within the last few weeks.

As the controversy between the powers of darkness and those of light deepens and extends, these manifestations of the deceptive power of the adversary will probably become more numerous as well as more pronounced. And if they become proportionately more plausible and ingenious, it is probable that some of the flock not strongly grounded in the faith of the Gospel may be liable to be led astray by their vagaries. Such things have occurred in the past and may transpire again.

The main protection against liability to deception by any of the false spirits that are abroad is for the individual to possess the spirit of Truth, which at once detects its opposite and has no fellowship for it. Besides this silent monitor there are certain principles that stand as unerring guide-posts to the truth-loving disciple. (1) The Church of Christ has been completely organized, with all the orders and appointments of the Priesthood, and whatever does not come through that channel in the shape of revelation to the Church must be spurious. The Lord will not depart from the order established by his own command and raise up a side issue. (2) A man in the Church may receive a communication by the Spirit of Revelation to guide him in the sphere in which he legitimately moves and acts, and to enlighten his mind on any profitable subject, but never to interfere with anything outside of his own proper scope. (3) A man not in the Church will not receive a revelation authorizing him to interfere with it in any respect whatever. He has no lot nor part therein, but must come in through the door and conform to the religious order it inculcates. (4) No man in any Church office will ever receive a Divine revelation authorizing him to control or direct the actions of any other officer whose office and appointment are higher than his own, for this would lead to confusion. The lower cannot, in the order of God, control the higher. (5) No person except one will obtain genuine revelations and commandments directing the general faith, practice or affairs of the Church, in doctrine or otherwise. There is but one man who holds the keys of this power at one time on the earth. He is the head of the Church.

These are a few of the principles by which those who falsely claim to have been specially and divinely directed to

accomplish great things in regard to the work of God may be detected.

## THE NEW PARTY.

A LATE issue of the San Francisco Argonaut has an article which attempts to set forth the reasons for the organization of a new national political party. It is in justification and advocacy of the American party, recently organized in California, and is written in a bitter spirit. While it contains some just strictures upon both of the great national parties, it goes to intolerable lengths of bigotry and fanaticism in the views it expresses. It is a revival of the worst principles of the Know Nothing party of thirty odd years ago, whose doctrines were so severely condemned by the American people that its life was cut short, the public opinion of the country refusing to tolerate its creed.

Opposition to foreign immigration is the keynote of the article and the corner stone of the foundation upon which the American party hopes to build its superstructure. It thus transpires that the main purpose of the new political body is to destroy the very source from which the nation has derived its population, wealth, power, and indeed its very existence; for had it not been for foreign immigration to our shores, what would have been the condition of the American continent to-day? The blindness and bigotry of the Argonaut writer lead him to make the following assertion:

"Within twenty years, more vagrants and criminals have come from Europe to the United States of America than the estimated number of Goths and Vandals that swept over Southern Europe and destroyed the liberty of Rome, and still the invasion sweeps in upon us without limitation or restraint."

History gives an estimate of the number of Goths and Vandals that overran Rome, but how is it possible to form a statement of the number of criminals that have come to this country during the last twenty years? Obviously anything in the way of accuracy, or even an approximately correct estimate in this regard, is impossible. Other reckless statements and statistics are given with the evident purpose of making it appear that the bulk of all the crime in the country is due to foreign immigration.

The article in question expresses the most violent hostility to the Roman Catholic church, and declares that there is, in the country "an alien voting class which now holds the balance of political power, and is looking forward with confidence to the speedy coming of the time when it will have such organization, numbers and influence that, under the direction of the hierarchy of Papal Rome, it will control the government of republican America." A number of quotations are given, alleged to be from Roman Catholic sources, which are intended to show the undying hostility of that church to the principle of religious liberty, and the statement is made that to foreign immigration is due the existence of "Mormonism" and Roman Catholicism.

The Argonaut writer is ignorant of American history, or he would not talk like this. A Catholic colony founded the State of Maryland, which became one of the original thirteen, and was the first on the American continent, and the first sovereignty of modern times, to establish religious liberty within its borders. We are indebted to foreign immigration for the Roman Catholicism in precisely the same sense that we are for Puritanism, and the debt for both was contracted at about the same time.

As for "Mormonism" it is pre-eminently a native growth of the American continent. The economy of the Creator provided that Columbus should find a continent upon which, later on, a race having the requisite characteristics could plant themselves and establish a hoerty that would admit of the existence and growth of "Mormonism."

Not an argument advanced in the Argonaut's article is valid against foreign immigration. Granted that the immigration laws are liberal; they contain provisions, easily enforced, for the exclusion of objectionable classes of immigrants. The statement that most of the crimes committed in the country are perpetrated by foreigners or their children is certainly true, for who among our population, criminal or honest, can deny being either foreign born or descended from alien parentage? None save the Indians. America is too young a country to cry out against foreigners and their posterity, yet this is the main issue raised by the American party.

This new political organization would, had it the power, deny foreigners the right to locate and live beneath the Stars and Stripes. It would deny to all not born upon it, the right to own American soil. It would deprive of every right, the resident not native born. It would create an aristocracy based on the accident, not of lineage, but the still more insignificant one of birthplace, to rule the nation and own its wealth.

One of the greatest crimes of which a race as such can be guilty is almost

universally prevalent among the class of people from whom has arisen the American party. We refer to the destruction of offspring. This great crime alone prevents the old American stock of the country from boasting of a moral superiority over any nation of Europe that sends immigrants to our shores. In point of irreverence, dishonesty in pecuniary matters, and other traits that breed criminality, it is reasonably certain that the average of the so called American stock in the country is not much if any higher than that of the immigrants who come from the various nations of Europe.

It is too late in the day of civilization and progress for the adoption of the remedies proposed by the American party for the cure of the diseases it points out. The remedy is preferable to the medicine. In the local politics of the Pacific Coast where the evils of Chinese immigration have been agitated so much, the American party may succeed in obtaining some influence. But in the great States of the Union, whose population, development and wealth are so largely due to the millions of honest and thriving citizens who were born in Europe, or whose parents were, its principles will meet with less favor.

## WHAT A VICTORY!

It seems well assured that Mr. Fred T. Dubois is elected as Delegate to Congress from Idaho. When we say "elected" we speak conventionally, for the reason that an election means a choice by the people, and will anyone conversant with the facts have the hardihood to say that the Idaho immigration was or is the choice of the people there or a majority of them? Of course the forms of law have to be considered, and if they operate in favor of the minority (as in the case of Tilden vs. Hayes, for instance), we all have to abide by the wrong done and make the most of it; but in so abiding, our thoughts, our feelings, our knowledge, cannot be stifled, if our judgment does not rein upon our acts. Therefore we say that, while Dubois may obtain a certificate of election from the Governor of our neighboring Territory, may even take a seat in the House of Representatives as Delegate therefrom, he was no more elected in fact than was Hayes, than was Allen G. Campbell in Utah six years ago. The same appliances in each instance were brought to bear, but they do not and cannot change the moral aspect of the cases.

The trickery and deception practiced by Dubois and his retainers to secure the nomination for the coveted place, and the knavery resorted to by his immediate friends as well as the swashbuckler bravado characterizing his own deportment afterward, are too well known to our readers to need further attention at this time; but when the impartial historian reaches the chapter in his work containing the record of the past two years in Idaho, he will set down the means by which near two thousand good citizens were deprived of the ballot on no other than political and religious grounds that their opponents might triumph, as a conspiracy whose engineers and details transcend the domain of rascality and approach if they do not enter that of treason. By such means any majority can be relegated to the minority, and it is by them and them alone that Dubois is now in a position to give us another exhibition of that inordinate presumption with which he was born by declaring himself duly "elected."

When he stands in front of the Speaker's desk to take the oath of office, and declares with hand uplifted to God that he will observe and do certain things, will he not utter a little—not much, of course, but just a little? How can he, hardened though he is and deceitful as he has ever been, say upon his oath that he will well and truly do his duty with God's help? Will it not be something of a farce? How can Dubois, ungrateful as he is, expect the assistance of One after boasting of having selected a jury that would crucify again His Son if they had the opportunity?

## DRIFTING TO MOBOCRACY.

In former times the Lord Mayor's show, a peculiar feature of the metropolis of the world, was a season of pacific festivity, hugely enjoyed by the masses of the people. We have seen it, and likewise witnessed some of the side-scenes of hilarity that enlivened the great public thoroughfares of London at such seasons.

Now the spectacle is changed. What was formerly a time of universal rejoicing is rendered an occasion of general fear and anxiety because of threatened outbreaks of popular fury against the opulent and aristocratic, who feast upon the fat of the land while hundreds of thousands of their fellow-creatures are suffering under the grim shadow of poverty. The wealthy exhibit all the resplendency of meaningless pomp and pageantry, while the poor, no longer proud of the display look upon it

as a hollow mockery of their woes. While the powers that be manifest the glitter of wealth and power, the poverty-stricken class make a counter-spectacle by showing their hunger and rage, and shriek a fierce and desperate demand for work that they may have clothing, shelter and bread.

It is a ghastly and incongruous condition, and one that ought to bring the authorities of the nation to their senses and cause them to bend their energies in the direction of alleviating the condition of the poor. It is not only a policy that commends itself on account of its beneficent aspect, but also because of its safety.

The situation to which the London Socialist demonstration is a pointer, showing the direction in which the popular wind is blowing, exists to a greater or less degree in every civilized nation. The modern disposition to freedom is producing a universal tendency to mobocracy, one of the most terrible calamities and the most self-destructive that can exist in the nations. It crops out everywhere. The news of each day teems with such ebullitions of popular discontent, impatience of restraint and a growing disposition to throw it off.

Lord Beaconsfield, one of the shrewdest and most far-seeing statesmen of modern times, foresaw the danger from this source to social and political organization and ten years ago pointed it out in unmistakable language. Speaking of the socialistic tendency of the times, not near so strong in its current then as now, he characterized it as a growing force that would ultimately become overwhelming. Further, he asserted that in course of time the strongest governments would find themselves utterly incapable of coping with its revolutionary operations. Such demonstrations as that which was contemporaneous with the late Lord Mayor's show indicate that in this, as in numerous other directions, the ideas of the late astute British statesman were not without justifiable foundation.

## MR. ROBINSON ON THE "MORMON" QUESTION.

MR. PHIL. ROBINSON, the noted war correspondent and brilliant journalist, well known in Utah, is supplying prominent London newspapers with articles on the "Mormon" question. These productions are singularities in their way. They sparkle and fade with remarkable variability, alternating between clouds, sunshine and forked lightning, with slight sprinklings of rain, like tears shed for the perpetration of some cruel sarcasm or unjustifiable bit of exquisite irony.

In spots he holds up some of the religious observances of the Saints as objects to be riddled with ridicule, while some of them are thrown out of all symmetry by a process of distortion that is probably used unintentionally. Then he takes a shoot in an opposite direction and extols the heroism, honesty and sterling integrity of the people with whose religion he plays at battle-cock and shuttledore. Darting to another corner of the question he dashes a gush of sympathy at a people who he declares are abused and oppressed with the most abominable and inexcusable cruelty, while he slashes with vigorous strokes of his trenchant pen the perpetrators of the wrongs to which the objects of his solicitude are subjected.

The inharmonious constituents of the articles in question exhibit the nature of their producer. Being a non-religionist he views subjects classed under that head through the yellow spectacles of infidelity. Were he to treat on observances in that connection nearer home, doubtless his comments would be tinted with the same hue which invariably colors the strictures of the scoffer. There is, however, in his composition a vigorous vein of sympathy for the suffering, and from this humane taint of the human heart spring some strikingly pathetic passages. Naturally the thoughts of the journalist lead up to the causes of distress, and cutting denunciations against the oppressor are the result. Thus are literary productions the reflex of the constituents of those from whom they emanate. These reflections have been induced by the perusal of one of the articles in question, from the pen of Mr. Robinson, in the columns of the *Pall Mall Gazette*. We take the liberty to here reproduce its closing passage:

"But in spite of all this, I know the Mormons too well to believe that the United States can crush them. They are supported by the convictions of religion and loyalty, and the consciousness of honest living. The Americans can, if they choose, massacre the Indians whom destiny had confided to their care as a nation and not be brought to book. They can shoot down in cold blood, as they did the other day, the Chinese at work on the public roads, and not be punished by the courts for their crimes. They can if they like cut the throats of, stab and pistol, Mormon men, women and little children, as they did at Haun's Mill—but they will gain nothing by it. I believe Mormonism to be beyond human power to extinguish. It may die out of itself; but it cannot be smothered to death. Not even by such iniquitous injustice, such outrages on humanity, as Utah, to the eternal disgrace of America, is now witnessing."