

can do so. Justice is two-fold. It is every man's duty to accord it to others, it is the right of each to receive it. Until the disposition to act upon this high moral standpoint predominates, society will always be torn and distracted by disturbing contentions.

Col. Ingersoll, in an article entitled "The Three Philanthropists," which will appear in the *North American Review* for December, presents the following "Parable of Capital and Labor:"

"Mr. C. used to think about this law of supply and demand as applicable to individuals. He found that men would work for exceedingly small wages when pressed for the necessities of life; that under some circumstances they would give their labor for half of what it was worth to the employer, because they were in a position where they must do something for sufer or child. He concluded that he had vi right to take advantage of the necessities of others, and that he should in the first place honestly find what the work was worth to him, and then give to the man who did the work that amount. eber manufacturers regarded Mr. C. as substantially insane, while most of his workmen looked upon him as an exceedingly good-natured man, without any particular genius for business. Mr. C., however, cared little about the opinions of others, so long as he maintained his respect for himself. At the end of the first year he found that he had made a large profit, and thereupon he divided this profit with the people who had earned it. Some of his friends said to him that he ought to endow some public institution; that there should be a college in his native town; but Mr. C. was of such a peculiar turn of mind that he thought justice ought to go before charity, and a little in front of egotism and a desire to immortalize one's self. He said that it seemed to him that of all persons in the world entitled to this profit were the men who had earned it, the men who had made it by their labor, by days of actual toll. He insisted that, as they had made it, it was really theirs, and if it was theirs, they should have it and should spend it in their own way. Mr. C. was told that he would make the workmen in other factories dissatisfied, that the other manufacturers would become his enemies, and that his course would scandalize some of the greatest men who had done so much for the civilization of the world and for the spread of intelligence. Mr. C. became extremely unpopular with men of talent, with those who had a genius for business. He, however, pushed his way, and carried on his business with the idea that the men who did the work were entitled to a fair share of the profits; that, after all, money was not as sacred as men, and that the law of supply and demand, as understood, did not apply to flesh and blood."

The course described as having been pursued by "C" is so rare as to be almost ideal. The fact of its attracting general odium in place of approval—the illustration being in accord with facts as they exist—shows how far the problem is from solution. The workmen were satisfied, because of the superiority of their situation to that of employes in general, and that far they reciprocated by appreciating the good man's methods. As there is no present prospect of the system becom-

ing universal this side of a revolution in the moral condition of mankind, there is no need to speculate as to whether employes would be satisfied in the absence of proof of their position being in advance of that of others. It is probable, however, that they would, because the tremendous stride made in the direction of justice by capitalists would mean a corresponding development of every other class of the people.

#### RELIGION AND "LIBERAL" RULE.

THE remarks of Dr. R. G. McNiece and Rev. E. E. Carr on Thanksgiving Day, a report of which appears in our columns this evening, are sledge hammer blows on the decaying "Liberal" faction. They are also in the nature of a stinging rebuke of reputed Christians—preachers and laymen, who have talked one way with their mouths and another and more potent way with their ballots.

That the "Liberal" faction in this city has been largely successful through the combined influence of the saloonists, gamblers, all the disorderly elements, and the members and ministers of the sectarian churches, is beyond sincere controversy. On the other hand, it has been through the "Liberal" faction and its strongest representatives in the city government, that the immorality, vice and disorder which have disgraced the city for the last twenty months have been shielded and encouraged.

Against the latter a few of the prominent preachers once made a spasmodic effort by way of verbal protest. Only a few months after the capture of the city was effected by fraud and the combined votes of the religious, whisky and gambling fraternities, the condition of affairs became so vile that the ministers of different denominations met, with a number of their followers, and denounced it in no measured terms.

But what good came of their talk? When an issue was offered at the polls, they joined in with the same crowd and their vote belied the sincerity of their words. One prominent preacher in particular—Dr. Iliff—took the stump for the party of disorder, endorsed at a meeting where he was a "Liberal" delegate the straight-out infidel resolution adopted by it, and has labored since to keep the faction in power. No wonder that he was nettled at the remarks of Mr. Carr, which were so true and forcible that they could not be refuted.

We have never had much reason to admire Dr. McNiece, but have taken occasion more than once to rake him

over hot coals for what we considered his unjust attacks on the "Mormon" people and their faith. But we must do him the justice to say that on this occasion he has placed himself on record on the side of morality, sobriety and public order, in a way that shows him to be both courageous and consistent. His denunciation of the "unseasoned lumber," which has but sixty days before it will be "laid upon the shelf to dry," was applauded by people who helped to select this "lumber," but who now signify with him their intention to do better next time. This is highly encouraging. It indicates that Dr. McNiece, with many other religious people, means to set his face against the faction that is responsible for the present deplorable condition of city affairs.

Mr. Carr's terrific onslaught against the same faction and the professing Christians who have supported it, was so vociferously applauded that it is evident that the members of the churches intend to redeem themselves from the odium of supporting a party of whisky, immorality and crime. And that applause must have been like the thunders of Sinai in the ears of Dr. Iliff and other preachers responsible for the damning fact proclaimed, that "the church is in league with the saloon."

It is as certain as that crime and vice are rampant under "Liberal" rule that the faction which is responsible cannot continue its control without the aid of the whisky and associate interests, and the votes of the churchmen. "Liberalism" and the saloons are inseparable. Let them be divorced and the former will die beyond revivication. If the ministers and members support the one, they at the same time support the other. In the language of Mr. Carr, "The Christian church by her ballots is in league with the liquor traffic." This has been the fact in Utah. It will soon be seen whether any real reformation has taken place. If the sectarian churches support the next "Liberal" ticket with their votes, they will prove that they are still in league with the liquor traffic, the gambling fraternity, the social evil and all the debasing influences that prevent a city from being "too good."

We believe, however, that public opinion has become so aroused on these questions that the better constituents of the body politic are ready to unite, regardless of sect or party, to put down disorder and crime and establish a decent and vigorous municipal government. And we are of the opinion that any party which stands in the way of