

cratic. The present Congress admitted both Idaho and Wyoming to the Union, and gave to Idaho a constitution which disfranchises and outlaws all Mormons, not for being polygamists, but for being Mormons. In Idaho a Mormon is forbidden to perfect his title to land, or to teach school, or practice law. The Jews in Spain were never more completely shut out and away from all civil rights than are the Mormons of Idaho. They cannot sit on a jury, and are, we believe, also denied the right to testify in any judicial proceedings. An Idaho Mormon may be outraged and pillaged in any way his enemy may select, for he has no redress. Remember that these are not penalties for polygamy, but for belonging to the Mormon Church, some of whose members are polygamists.

"Turning to Wyoming we find her admitted to the Union, with no disqualifying or disfranchising clause affecting the Mormons in her constitution. They are left in possession of all their civil and political rights, may perfect their title to lands, teach school, practice law and medicine and worship according to the Book of Mormon, as a reward for voting the Republican ticket. The net result of this neat arrangement is expected to be two Republican United States Senators from Wyoming, elected by the Mormon vote, and two from Idaho, elected by disfranchising the Mormon vote. These are the current Republican victories, secured from Maine to the Rocky Mountains by a partnership of Rum, Railroad and Religion.

"Now watch the unfolding of this policy. The Mormons have at least secured political power. They have elected two United States Senators. Wyoming has not only Mormon suffrage but woman suffrage, and the women of that faith don't forget to vote. The Mormon issue takes on a new aspect, and we very much mistake the astuteness of the Church leaders if they are not taking substantial advantage of their partnership with the Republican party."

While jumping at certain conclusions the *Alta* concisely states many patent facts, and it is usually better informed on this subject than its contemporaries in the East.

The efforts that are being made by the anti-"Mormon" factions in these parts to work up another furor against the peaceable people whom they hate, are clearly set forth in the following special from Washington which appears in the *Salt Lake Herald*:

"The efforts of the anti-Mormon rings in Utah and Idaho in having sensational stories relative to Mormon polygamy telegraphed to the eastern papers are well understood here to be for political effect. The judicial utterances of Judge Anderson, at Beaver, in delivering a stump speech when sentencing a Mormon; the premature telegraphing of extracts from the report of the Utah Commission in advance of its receipt by the Secretary of the Interior; the buncombe report of the arrest of Bishop Budge, of Idaho, charged with conspiracy, all point to an urgent desire to create a false public sentiment that will call for further anti-Mormon legislation by Congress. The scheme, however, is so transparent that it falls flat. Leading papers are beginning to understand these sensation-mongers and their methods, as an evidence of which the

New York *Herald* of today contains the following paragraph conspicuously printed on its editorial page.

"It would seem from the reports of court and police proceedings in some of the western Territories as if the national authorities have taken up the business of systematically nagging the Mormons here. We read about a Bishop under bail for conspiracy, because he induced some Mormons to vote his way in a local election. So far as the Mormon Church embodies the sentiment of polygamy it is detestable. When the law is invoked to suppress that it is to be commended. But putting this aside we have no more right to interfere with a Mormon than with the Catholic who believes in the real presence, or the Presbyterian who preaches predestination. Furthermore, a good deal of the energy spent in nagging the Mormons might be devoted to the extermination of a graver sin than polygamy, which flourishes under the walls of our churches and synagogues."

We do not believe that these new attempts to make trouble for the Latter-day Saints will have the desired effect. They will excite neither the Republicans nor the Democrats. If the subject of the elections in Idaho and Wyoming is well weighed, sensible people will arrive at the right conclusion, namely, that the "Mormons" vote according to their own predilections; that some are Republicans and others Democrats; while still others vote for the best men, as they view them, regardless of the political party to which they belong, but with the sensible purpose of sustaining their friends and not aiding their enemies.

### THE QUESTION AT ISSUE.

THE strike of the street car men continues, and we fear the result will prove unpleasant for them. There are so many working people who are ready to engage in the service of the company that the mending of their cars is only a question of a very little time.

There would perhaps have been better prospects for the strikers if they had been skilled artisans, in the full sense of the term, and their work had been such as demanded skilled labor. But the service on the street cars, though it requires some skill and experience, is such that its chief points can be learned in a few days at most, and is unlike those trades which require years to learn and become proficient in them. The places of the strikers are being rapidly filled up, and the boycotts that have been declared by some of the unions will not, of themselves, affect the situation to any great extent.

The question involved in this dispute is not, as supposed, the mere jangle over the cleaning of the cars.

As to that, the sympathies of the public are largely with the men. They have to be neat and trim in their appearance, and the work required of them after their daily run is over, is not calculated to improve their personal appearance. There are two sides, however, to this question, and it is claimed that the labor involved is not so great as has been represented. Be this as it may, the real trouble lies in another direction.

The company object to any interference in their business by an organization the authority of which they do not recognize. They will not be dictated to by any such association or society. Any disagreement between them and their employees, they hold, can be and should be settled by and between them as parties to the dispute. Outside pressure of the kind that has been applied, the company will resist, on principle.

So that the question is not really shall the car drivers and conductors be compelled to clean the cars, but must the company submit to the dictation of a society or aggregation of societies whose right to make any demand upon them they do not admit.

We merely place this matter before the public on what are claimed to be its merits. We have no part or lot in the quarrel except as the public interest is involved. We, with the citizens of Salt Lake in general, deplore the obstruction of travel on a hitherto most efficient street car service, the position in which a number of honest working men have placed themselves, and the probability that they will be superseded by other and, for the present, less efficient persons.

As to labor unions, our views remain as they have been for a long time. We concede the right of men to unite for self-preservation, mutual improvement, the raising of wages, the shortening of labor hours, or any other lawful purpose. We do not concede the right of any organization to compel any man to join it, conform to its rules, or submit to its ways when he is not a member. Nor to assume authority to coerce any company, firm or individual employer into any method of conducting business or the employment of a certain class or the exclusion of another class of workpeople.

Labor has its rights, and so has capital. Each individual should be free to join or not join a society as he himself elects, to labor or not