

THOMAS AND WEST.

THE following paragraph appears in the local columns of the chief "Liberal" organ:

"Now he is unmasked," says the News, referring to Governor Thomas' attitude on the bill to disfranchise. If it had been honest it would have added: 'And Delegate Caine unmasked him,' for neither Governor Thomas nor ex-Governor West were heard from at all in the disfranchising bill (of blessed hope) till Delegate Caine forced their opinions."

Whether this is the blundering admission of a subordinate who has not been sufficiently trained in concealing the truth, or an attempt at brazen effrontery made because concealment of the facts is no longer possible, each reader may judge for himself. In either case, it contains an unmitigated falsehood, in connection with its confession of the real attitude of Thomas and West. We refer to the statement that neither of them had been heard from relative to the disfranchisement bill until Delegate Caine forced their opinions. Dubois had heard from them before Mr. Caine used the name of Governor Thomas in the manner which brought about the stripping from their faces of the masks they had been wearing; and the record is such as sustains the belief that from the moment they set foot in Washington their time and efforts were divided between the business they were ostensibly engaged in and the secret furtherance of the disfranchisement scheme.

Every success which the opponents of the "Mormon" people have gained for many years past have been accomplished by the aid of means and methods unknown to honorable warfare, and of a character which honest men despise and abhor. If the passage of the disfranchisement bill shall be accomplished, it will be no exception to this rule.

PRESENT AND FUTURE.

THE spectacle that will be presented tomorrow (May 1st) in many portions of the civilized nations of the earth—with special reference to European countries, would be one of awful grandeur, providing it could be taken as a whole within the scope of human eye and ear.

The day has been set apart practically by the working men of the world as one in which they will make an open demonstration in favor of the universal adoption of eight hours as a competent day's work.

The sight of a great mass of human beings moved with a common impulse and enthusiasm is awe-inspiring, no matter as to the nature of the object of pursuit. We remember well seeing a multitude of people, estimated at seventy-five thousand, gathered in a public place in one of the large cities of Europe on a political occasion. Although a disinterested spectator, when that great body of intelligent beings vented their enthusiasm, the emotions the spectacle created could not be resisted any more than could the inclination to breathe the surrounding air.

Tomorrow's popular outburst of a common sentiment on a gigantic scale is but a natural result of other modern developments. Men of different nations are no longer strangers to each other, no matter how widely separated by land or sea. The means of communication between the antipodes and all intervening points has broken down and will finally banish the estrangement existing between the inhabitants of one part of the world and those of another. The present situation is but a prophecy of the future, when all men shall be brothers. Then the ideal shall have become the real; the theoretic the practical.

Before that pacific epoch shall smile on this fair creation, a dark abyss shall have been crossed. Circumstances indicate that the gloomy labyrinth leading to the land of open sunshine is being entered. While to some extent existing causes tend, for the time being, toward class brotherhood, on the basis of common interest, that very condition incites antagonism of one class against another. The signs of the times—not as relating to one section or a few locations, but the whole world—point unerringly to a conflict.

The controversy lies between the people and their rulers, and between the former and the capitalists. Notwithstanding that, substantially, the latter hold the reins of rule, the conflict is a triple antagonism. The popular element of the struggle is making demands of the other two. No matter as to whether they are conceded or not, other demands will be made, until the masses, who are the masters of the near future, will speak in tones that will roll around the globe like deafening thunder, striking terror to the hearts of the objects of popular wrath.

It has been said by a thoughtful writer on political economy that if the masses were fully conversant

with the weakness and corruption of their rulers and with their own power they would arise in their strength and hurl them from their proud positions. They are becoming informed upon all three of these points, and are gradually leading up toward the inevitable result of their knowledge. If they meet with bloody resistance the effect will necessarily be terrible, especially should the populace gain an advantage over the forces hurled against them. The history of all internecine revolutions teaches that in such an eventuality the masses become insatiable and, in a violent way, more despicably tyrannical than those who hitherto held them under a despotic heel.

The triumphal struggle is not the only one that will exist in the darker days, now throwing their shadows over the earth. The three principal constituents of it will split among themselves, complete consolidation being impossible. The elements of these inter-class antagonisms are actively at work now, being in a constant state of fomentation.

It is needless to point to facts particularly familiar in relation to the acrid antagonisms existing at, among and around the centres of national governments, nor to dwell at length upon the splits among the moneyed classes. It is interesting, however, to note the lines which mark the divisions of the class who propose to join in tomorrow's demonstration. The great bulk favor nothing more nor less than a pacific exhibition of the popular will. The antitheses of that element is the extremely socialistic section, who revel in a dream of blood and plunder. Then there are the intermediate conditions between the two extremes. "In the course of human events" which appear to be imminent, the contests in chief would be prolific in the production of minor ones until the struggle would have no special or discernible lines of demarcation between the combatants.

Thus it will be seen that the condition foretold by the Prophets, when every man's hand will be against his neighbor, and he who will not take up the sword, either for defensive or aggressive purposes, will be compelled to flee to Zion, is becoming almost a natural probability, based on the philosophy of consequential results.

Prophecy casts its unerring light upon future international combats, when "nation shall rise against nation and kingdom against kingdom," but these devastating contests which to precede the brighter era of uni-