

our national lawmakers to ask for an investigation of the causes which led to the conflict, and in the same breath pretend to enumerate them! Let the causes be exhibited by the proposed congressional scrutiny of the subject. When they are fully and clearly determined, let an adequate remedy be formulated and applied.

THERE is a spell of peace at Homestead, Pa., the scene of the late terrible labor conflict. There is no assurance, however, that the pacific situation will be permanent. The struggle is liable to be resumed under new aspects and conditions at any moment.

A step that is sure to be taken in the near future is to place the works in possession of the company. The Governor of Pennsylvania announces that this will be done if it should require the entire resources of the State and General Governments to accomplish it. Whether the workmen will permit this possession to be attained peaceably remains to be seen. If they do, then comes the struggle which will in all probability ensue subsequently, when the company begins to carry out its determination to fill the places of the locked-out workmen by non-union men. Any step in that direction would be apt to precipitate a renewal of the conflict. There are several thousand people thrown out of employment by the present dispute. They well know that except they struggle their occupation is gone, unless they submit to the terms of the company, not only by accepting of the proposed wage reduction, but also by withdrawing from the labor unions, with which the company refuses, under any circumstances, to treat. It seems that they are confronted with the alternative of fighting or submitting.

In viewing this grave question, it must not be considered as merely local. It is largely national. The interests of labor and capital in the United States are involved in the outcome. Should the company be ultimately victorious, labor organizations will receive a stunning blow. This is well understood by the working classes, who are everywhere passing resolutions of sympathy with the workpeople of Homestead. Should the workers, on the other hand, triumph in this struggle, capitalists would receive a set back, and their dollars would be in increased danger.

It will be seen that the incentives are strong on both sides to refuse to yield anything, that the question is far-reaching, and that recent events indicate that the scruples about resorting to extreme and desperate measures are not very formidable. The end is evidently some distance away yet.

### THE CAUSE OF IT.

"THERE is a good deal of complaint in the city of dull business and poor collections. There are a good many idle men here and property values are not increasing."

That is from the Salt Lake Tribune. "Open confession" is said to be "good for the soul." But why is this true? Salt Lake City in "Liberal" control was to fairly boom with prosperity and bristle with public improvements which were to treble the value of real estate.

The ten thousand dollars given to O. W. Powers for carrying the election, is claimed to have been a just reward for increasing the value of property. Yet it is a fact, demonstrable from the public records, that from the time when the steal of the city was accomplished, real estate transactions declined, and that while fictitious values were placed upon property for taxing purposes, the actual values decreased as well as the moral status of the municipality.

What a record, too, the "Liberal" police department has made! From its beginning to date it has been too shameful to publish in detail.

The present depression is the result of the "Liberal" policy pursued through the "Liberal" organ. It stands in the way of Utah's liberty and Utah's progress. It continually announces to the world that this is a country menaced by the "Mormons" who are in the majority. It proclaims to capital that this is no place to invest with safety, for statehood is imminent, and that means terrible things from the "Mormons" and the Priesthood!

"Dull times!" Yes, and we shall have dull times, men out of work and property values decreasing, while the "Liberal" organ and the adventurers it supports go through the land lying about the "Mormons" and discouraging all attempts to place Utah where she belongs. The Tribune may well lament, but it would do better to repent.

### CONCERNING UTAH AND THE "MORMONS."

IN *The Church at Home and Abroad* for July, the official organ of the General Assembly of the Presbyterian Church in the United States, appears a generous article by the editor, Rev. Henry A. Nelson, on his visit to Salt Lake City, and one on the services in the Tabernacle which he attended. Dr. Nelson was one of the large company of Presbyterian ministers who came here in May on their way to the Assembly at Portland, Oregon. He gives a very fair description of this city, illustrated by a good engraving of the Temple block and its vicinity, and closes the article as follows:

"I cannot think that whatever is wrong or evil in this city and Territory will be more easily remedied, or avoided elsewhere, by ignoring what is good and desirable. It looks to me as if this remarkable people had made some valuable contributions to sanitary and economic science. By observing, honoring and imitating these, we shall not make them less willing to accept our help to the acquisition of any moral and religious truths which they need us to teach them."

Of the services in the Tabernacle the gentleman gives an accurate summary with some comments, to the spirit of which no exception can be taken. Referring to the remarks of one of the speakers on that occasion he says "the testimony that he knows is not sufficient to make us know and to justify us in believing so much as here rests on his mere assertion." And in the closing paragraph of the article he says:

"Meanwhile let not our fellow-citizens who name themselves 'Latter-day Saints' ask of us acknowledgment of the Book of

Mormon as of equal authority with the Bible until we see evidence of it such as that on which we thus accept and revere the Bible."

It was not claimed that the testimony of one man or more was sufficient to make other men know the facts testified of. But the testimony of sincere persons is very powerful in creating belief in the minds of other sincere persons as to the truth of that which is testified. And no one is asked to believe anything in the creed of the Latter-day Saints simply upon the statements of others. Yet Paul thought it part of his duty in his day to testify that he knew certain things in reference to Christ and His Gospel, and all the Apostles claimed "We speak the things we do know and testify of that we have seen." Reason, argument, statements of facts and Scripture quotations, followed by testimony as to personal knowledge of their truth, together form an array of evidence which thinking people may rationally consider, and all are consistent in a doctrinal discourse.

As to the Book of Mormon, the Latter-day Saints do not ask any acknowledgment, without evidence. And if there is not at least as much direct evidence that the Book of Mormon is a divine record as there is concerning the divinity of the Bible, we ask no man to accept it. The difficulty in the way is that the clergy of the age either refuse to investigate the claims of that Book, or examine them with minds made up against them. And usually the investigation is superficial as well as prejudiced, and the grounds alleged for its rejection would be equally applicable against the Bible which they accept.

As "one swallow does not make a summer," one discourse does not expound "Mormonism." And if the reverend gentleman's liberal advice in relation to the "good and desirable" contributions of the Latter-day Saints to "sanitary and economic science," be followed in regard to their contributions to theology, to inspired literature and to religious doctrine, we are of the opinion that many of the wise men of the day will greatly change their views as to the faith and books which are popularly classed as "Mormonism."

In the same magazine we find under the head of "Utah," a communication from Rev. Jas. Thompson of Smithfield. This forms a striking and unpleasant contrast to the frank and fair contribution of the editor. Mr. Thompson makes a vigorous effort to misrepresent the people among whom he lives, their acts and motives and their principles. To prove this we make a few extracts from his article.

"It is my opinion that the political movement on national lines is a scheme for Mormon power as far as they are concerned, and that every man that has gone hand and glove with them from the Liberal party has done so for mean, selfish purposes, and such can no more be trusted than the Mormons themselves."

"The Mormon people have no respect for the Sabbath day and in that respect there is no disagreement among them."

"They are open advocates of intemperance, holding that it is right and proper that a man should drink liquor as a beverage. In this there is no split among