

Goodwin's Weekly.

Vol XI.

SALT LAKE CITY, UTAH, JULY 27, 1907.

No. 12

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PUBLISHED EVERY SATURDAY.

SUBSCRIPTION PRICE OF GOODWIN'S WEEKLY. Including postage in the United States, Canada and Mexico, \$2.00 per year; \$1.00 for six months. Subscriptions to all foreign countries within the Postal Union, \$2.50 per year.

Single copies, 5 cents.

Payments should be made by Check, Money Order or Registered Letter, payable to Goodwin's Weekly.

Address all communications to Goodwin's Weekly.

Entered at the Postoffice at Salt Lake City, Utah, U. S. A., as second-class matter.

P. O. Boxes, 1274 and 1772.

Telephones: Bell, 301; Ind., 302.

221-222-223 Commercial Club Bldg., Salt Lake City.

San Francisco's Clear Duty.

San Francisco is in a fix sure enough. Ex-Mayor Schmitz from the county jail advertises himself a candidate for re-election as Mayor, and Abe Ruef, under a keeper, is still permitted to receive friends, and those friends are the scurvy politicians with whom he associated and whom he used when he was robbing the city, and the inference is, he is laying his plans to again restore the rule of the robbers.

This makes the alternative plain. If the decent people of that city do not arouse themselves, put aside their local, petty differences and unite to redeem their city, they will find that there are things worse than earthquake and fire, for they have reached a point where they cannot advance any more without outside help and men with money will not loan it to be used in the upbuilding of a city when known thieves and hold-ups are in control. It only required about half a dozen resolute men to redeem the city in 1856. True, there was no such thieving element to oust as there is there now, but the present disease would yield to the same treatment that wrought the cure in 1856.

And it would not have to be administered in quite such heroic doses as it was then.

If Abe Ruef and ex-Mayor Schmitz and about twenty more could be placed on a steamer sailing south or west or north, and given instructions that if they returned within three years they would certainly be hanged, they would be liable to keep away and the air of the city would be wonderfully cleared. Then if a hundred of them were each to name the officers to be elected, put the names in the same hat, then count them and nominate the men for the various offices who had received the highest votes, and then go to work to see that they were elected, their troubles would be over the day after election. It is quite possible that they would find it necessary to banish a full hundred.

They would have to have an organization to do this, an organization that the hundreds of toughs and thieves that infest the city would understand from the first that they would have to answer to if their acts made it necessary. It is the easiest, quickest way to establish order, when affairs become intolerable.

There is many a ruffian who in the face of apparent danger can still hold his front and make his bluffs. But let such an one know that he is being watched and that at any moment he is liable to be brought before a court from which

there is no appeal, and which suffers no delays in the execution of its decrees, and such a ruffian becomes discreet. It may be asked if this is not an appeal to mob law. The answer is, no, it is an appeal in favor of the people's rule without the technicalities that hedge courts about. There is another feature to it. In time of war many things are justified as a military necessity. There are necessities, sometimes, in time of peace, where for self-preservation society is forced to enforce its primitive inherent rights. San Francisco is in a crisis of that kind right now.

This reminds us that what underlies the great trouble in San Francisco is a matter of deep concernment to all this country. The Labor Unions combined to elect Schmitz Mayor. He was not fitted for the place. He was not enough practiced in the business of the city to make a competent mayor. The success at the election drew to the winning side the toughs, the heelers, the would-be thieves. The leader of all was a blatherskite lawyer and natural thief, Abe Ruef. He was a stronger man, intellectually, than Schmitz, and he easily moulded the Mayor to his ways. Of course he had plastic material to work upon. By this time the Labor Unions had become a mighty trust in San Francisco. The bad men in the organization had gravitated to the front and they were already aggressive when the earthquake and fire gave them their opportunity. They immediately raised wages and shortened hours. The owners of property who had to employ help ceased to be the masters of their own affairs. They not only raised wages and shortened hours, but they put sentries over their own men to see that they performed only about one-half the work that an energetic and honest man would. It is safe to say that under this rule they drew from the crippled men of San Francisco who were seeking to restore their places of business \$3 for every \$2 that they earned.

And if any man rebelled against this rule and sought to hire men outside the unions, his life and the lives of the men thus employed were put in jeopardy.

In the meantime there was wholesale looting in every department of the city, the chief manipulator being Abe Ruef. And while the looting has been checked, affairs in other respects are not in much better condition. If the true men of San Francisco do not waive all other differences and band together and vote together, the toughs under the much blasphemed holy name of labor will carry the city again on election day.

The same programme is being prepared for the State of Nevada. Nevada has no militia and is but sparsely settled. This St. John who was to have lectured here on Tuesday night, was the head and front of the organization that held Goldfield in a state closely bordering upon anarchy for months last autumn and winter. The organization known as the I. W. W. which he fathers is simply "a stand and deliver" game. The purpose is to make the mine owners divide with the miners; to make the mistress of the house divide with the servant girl. They care nothing for the laws of the state, nothing for the rights of property. With them liberty means nothing but unbridled license, and they stand ready to enforce their edicts with all kinds of terrorism up to dynamite.

This is the situation which is thickening over all our western states today. It is a situation that

will have to be faced. The result will be one of three things. Property owners will manage their own property, or permit the men who dictate how work shall be done to handle it for them so long as any property lasts, or the work of the country will in great part be closed down and property owners will wait until this organization of hold-ups will have to find some other field to operate in or starve.

Mr. Martineau Dissembles.

Mr Martineau in an interview wants peace, wants to have things political go on quietly here with no mixture of religion; no more airing of personal hatreds, no such storm as has been raging around Reed Smoot. It is, we are told, one of the delights of Christian people to indulge in day dreams of the joys of the hereafter to the faithful; the rest that will be theirs, the rest, the music,—the eternal repose. But such people are subject to rude shocks; they wake to find this stubborn old world is still making its exactions which cannot be avoided. And is it not about time for Mr. Martineau to awaken from his day-dream that he has been nursing so long?

Is it not about time for him to go into confessional with himself and admit that he does not want what he says he wants? He really wants just enough religion mixed into the politics of Utah to win a so-called Democratic victory. We think we have a right to make this statement, for Mr. Martineau is a bright man and knows he has not the slightest hope of winning a Democratic victory in Utah during his natural life except with the consent and help of the chiefs of the Mormon Church.

The gentleman has spent all his years in Utah, save when he may have been away to school.

When he was a little child this same trouble was on in Utah. In those days he read in the Deseret News that all the trouble was that some bad men were persecuting the saints on account of their religious beliefs, and that their object was to despoil the saints of their hard-earned property. He lived to discover later that through all those years the News had been lying; that all that had been asked of the saints had been that they should bow to the laws of the country and of civilization.

At last he learned to appreciate how necessary it was for the men of this Republic especially to obey the laws, and to keep inviolate a clean ballot in a land where the ballot was all the defense fence.

He lived to hear the chiefs of this kingdom here pledge their word in the most solemn manner to henceforth keep their hands out of politics and that their people should be untrammelled in their political beliefs and should vote as they pleased to vote.

He has lived to see all these promises violated and to know that those chiefs are just as determined to have political control in Utah as was Brigham Young when he established the first Government of Utah a pure theocracy.

So when we see gentlemen like him advising that something should be done to alienate the chief of those who would have the laws obeyed, and to restore the rule to this plethorah which he knows is carrying on an alien government here, we have a right to protest against his views and to analyze them, and when we do, it takes but an instant to understand that what he really wants and hopes for is that the Church