

among American novelists. Numerous volumes of that fiction have already been published, and more will make the list complete. Ten volumes in ten years is not a bad record, when we consider that their author was by vocation a journalist.

The ten volumes are these: Seth's Brother's Wife, 1887; The Lawton Girl, 1890; In the Valley, 1890; The Return of the O'Mahoney, 1892; The Copperhead, 1894; Marsena, and other stories of the War, 1895; The Damnation of Theron Ware, 1896; March Hares, 1896; Gloria Mundi, 1898; and The Market Place, promised for publication next year.

The Damnation of Theron Ware, by common consent Mr. Frederick's successful novel, has for its theme the warfare waged by two religious ideals in the battle-field of a man's soul; but even this powerful work is at the same time a richly observant study of provincial American society. Mr. Frederick aimed to produce a great and typical picture of American life, and an unerring instinct taught him that such a picture must be concerned with the life of a small community rather than with the more attractive but also more sophisticated civilization of the great cities. It is the small community that the mainspring of the nation's strength are to be felt most distinctly and the elements of its weakness most clearly discerned; it is here that the fundamental ideals are most naively offered to the view.

Gloria Mundi has just been issued in book form; having finished its serial course in the Cosmopolitan. It had occupied Mr. Frederick's attention almost till the last moment of his life, and, as his one serious treatment of English life, it is likely to command widespread attention.

A FAMILY REUNION.

A reunion of the family of Wm. M. Allred was held in the St. Charles meeting house Oct. 18, 1898. There were present of the family 98; children 8; grandchildren 44; great-grandchildren 28. Bishop J. A. Hunt, Bishop E. C. Keetch and wife, were honored guests of the family. After the meeting was called to order, the choir sang, Come ye children of the Lord. Prayer was offered by Mosiah Booth. E. M. Pugmire made a short address of welcome, and congratulated Brother Allred on the worthy example set before his family. He had been a member of the Church of Jesus Christ of Latter-day Saints almost from the beginning, and not one of his posterity had yet denied the faith. He is greatly blessed in enjoying such excellent health at his advanced age, 78 years. After singing by Frances E. Booth, a recitation by Effie J. Allred and a song by Eva and Ada Allred, Bishop J. A. Hunt made a short address.

A quartet was rendered by Wm. H. Michaelson and others. Remarks were made by Wm. L. Allred, in which he expressed a desire to be true and follow in the footsteps of the good and great.

The Merkley family rendered a glee, Merrily Every Heart is Bounding. Then came a recitation by Nina Williamson. Bishop E. C. Keetch spoke and exhorted all to faithfulness. Brother Wm. M. Allred said he was pleased to meet with so many of his posterity. His mind reverted back to early days when he worked on the Nauvoo Temple with very little to eat. He had endured privation for the Gospel; he was acquainted with the Prophet Joseph, and had seen the altar on which, he said, Adam offered sacrifices in Jackson county, Missouri. He said he would rather follow his posterity to the grave than for them to disgrace themselves. He invoked the blessings of God upon all of his posterity, and would like to bless

each of his sons and daughters, if they desired. He then proceeded, by the authority of the Priesthood and the rights of a father, to bless each in the following order:

Wm. L. Allred, Mary A. Booth, Marlon A. Allred, Orissa A. Williamson, Edgar M. Allred, Lydia L. Merkley, Seymour L. Allred, Nelson C. Allred, Orson P. Allred.

The congregation then sang, O ye Mountains High, and the benediction was pronounced by M. A. Allred.

The tables were then spread and a repast was partaken of by all present, after which the little folks enjoyed themselves for two hours. In the evening many of the people of the ward met with the family, and an enjoyable time was had until a late hour.

E. M. ALLRED.

THE STANDARD OF LIFE.

[San Francisco Chronicle.]

Mrs. Bernard Bosanquet, author of "Rich and Poor" and "The Standard of Life and Other Studies," is an English writer who takes a distinctly common sense and practical view of certain social and industrial problems, which have been mystified by a multitude of philosophical dreamers, and with marked clearness and perspicacity enforces them to simple, rational and apparently effective solutions. Her "Standard of Life" is an especially thoughtful and suggestive treatise, and her discussion of its relations to what has been designated "the living wage" commends it to the consideration of the American, as well as to the industrial economist of the United Kingdom.

The standard of life, in the sense explained by the author, is the standard by which every man, consciously or unconsciously, orders his life and estimates his success or failure. It includes, as a whole, his hopes and ambitions, the food, shelter and raiment with which he is measurably content, and the occupation and wage with which he is apparently satisfied. By the standard he accepts is determined his well-being, moral and economical, and it applies to some extent to classes, as well as to individuals. What is called "the living wage" is defined as meaning "the least upon which a man can live and maintain the standard of living which he has set up for himself as necessary to his leading a satisfactory life."

Everything else being equal, the services, at a fixed per diem wage, of the man who is amply fed and comfortably housed, are worth more to the employer than the services of the man who is inadequately fed and uncomfortably sheltered. Their relative capacities for work may be fairly measured by the difference in the labor value of the half-starved and the well-fed horse. It is, therefore, to the advantage of the employer that his workman should bring to his task the strength and endurance of liberal nourishment and the alacrity of a cheerful heart. As a simple matter of business, then, aside from humanitarian considerations, well-fed labor, as a rule, commends itself to the employer as profitable, and thus predisposes him to the payment of the living wage of a generous living standard. According to the calculations of some writers, an average Italian workman consumes no more than about one-half the food allowance of a Frenchman, and one-quarter of that of an Englishman. The extent to which labor is affected by nutrition is summed up by Professor Nitti in these words: "An Englishman eats more and better than a German, and works more and better than a German; an American eats more and better than a German, or a Frenchman, or an Englishman, and works more and better than any of them."

It has become an axiom of the American protectionist that cheap wages

tend to make cheap men, and it is none the less true that cheap men tend to make cheap wages. The man whose standard of living is low—and in America this standard includes something more than mere food and shelter—and is content to submit on the bare husks of life, will soon find himself reconciled to wage rates which will enable him to procure nothing better. Statistics show that, since the beginning of the present century, money wages in England have been advanced more than 50 per cent, with a shortening of 20 per cent in the hours of daily labor, while there has been no general increase in the prices of the general commodities of popular consumption. Similar improvements in the conditions of labor, but somewhat more emphatic, have occurred in the United States during the same period.

These general and beneficent industrial changes with the passing years of this century of unprecedented human advancement have undoubtedly been largely due to a steadily increasing betterment in the standards of living of the laboring classes of both countries. The luxuries of the decade have become the necessities of the next and the food of the rich has become more and more the fare of the poor. The laborer has been constantly extending the list of his wants and adding to his personal comforts, and the living wage has been advanced—forced up, and may perhaps be said—to meet the increasing expense of his maintenance. It was not the increased wage of the laborer that multiplied his wants, it was rather his enlarged wants that compelled the betterment of his wage, partly through natural adjustments of prices and profits, and partly as a result of his augmented productive capacity, in consequence of his improved standard of living. Hence, it is not unreasonably held that, "although subject to many checks and limitations, according to the conditions of different times and places, in the long run it is the standard of life aimed at by any class which determines what the wages of the individual of that class will be."

There is manifestly too much truth in this broad assumption for it to be dismissed as a vagary, however it may seem to antagonize the regulating forces of supply and demand. In this enlightened age, when the moral sentiment of mankind is growing yearly more intolerant of industrial abasement and human suffering, the prevailing tendency is toward a fairer division of the proceeds and rewards of labor, a progressive improvement in the condition of the producing classes and a commensurate increase in the living wage. Another and no less potential promoter of this tendency is the widening democratic spirit that is everywhere asserting itself in government and slowly enforcing its industrial, as well as its political, demands. Under every constitutional government the collective power of the masses is commanding a respect which is appreciably shared by its individual constituents, and the well-being of the wage worker, who in a little more than a century has grown from a serf to a citizen, is becoming the first consideration of every civilized land.

The improved industrial condition of the laborer has also tended to his social advancement, or rather to the narrowing of the gulf which for ages divided him from the governing classes. In his upward struggle he has been met quite half way by the aristocracy, and even by the nobility of England, whose broken fortunes have in many instances forced them into commercial, literary and other occupations, which