

for five, ten or fifteen years and then relaxed, whereby a frightful tragedy is actually invited. Too often is it the case that such invitations are accepted.

Utah has been measurably free from railway catastrophes and long may she so continue; but one could be precipitated here on the same terms that they are brought about elsewhere. Vigilance does not always avert them, but it is the best defense the companies can have to be able to show that the circumstances were altogether beyond their control.

STOECKER, THE JEW-HATER.

Among noted arrivals from foreign shores none of recent date has had a more sensational prominence in certain circles of the Old World than Court Chaplain Stoecker of Berlin. Like many another clerical who, possessed of no mean powers of acting and eloquence, was not content with the dull routine of the average preacher's life, Stoecker, like our Brooklyn Talmage, conceived the notion some years ago that in order to be successful and conspicuous he must learn to ride a hobby. Talmage cast about variously in his search for this kind of excuse for fame; he tried "slumming" for a while, and still more recently made a much-advertised and sensational pilgrimage through the Holy Land. But his greatest achievement in this particular line was his declamatory assault upon the Mormons. Stoecker also was fortunate in finding an unpopular people with whom to tilt and against whom to shiver an oratorical lance. He became the prince of Jew-baiters. The pulpit of his church developed into a very fountain of anti-Semitic fire and frenzy. People flocked to hear the almost diabolical ingenuity with which he framed new epithets and the insatiable zeal with which he hurled them at the race devoted to his hate. It is not of record that he advised actual burning or the dungeon; and to such length he doubtless did not go. But he was willing the chosen people should get a thorough singeing, and confiscation and expulsion were among the gentle features of his plan.

Finally the crusade began to pall on public taste. The empire needed the money of its Jewish subjects, both in taxes and in loans. The advice and aid of the Jewish financiers were also acceptable at times, and these could scarcely be asked while countenance was officially given the barangues of the court bigot. So he was urged to take a rest from his arduous endeavors. His fame was secure, and he consented. He has done some preaching since, and has lost none of his hatred for the Jews; but he is in one sense in retirement, and he has still good taste enough to leave his favorite text untouched and untalked at.

What his program is to be in this land of the free remains to be seen. He has been here six days already, and began operations by devouring—not American Jews, but American oysters. The diet is to be commended to him during the remainder of his stay. If he expects any audiences in America to listen with either pleasure or patience to the mouthings of a fanatic against so useful and reputable

a class as the Jews, he has come to the wrong shop. The people of this Republic are not concerned in the religious or racial question at all, so long as the people complained of are honest and law-abiding. It is difficult to find nowadays an assemblage so narrow as to enjoy a slur at even the Mormons.

THE ADVICE WAS GOOD.

A morning cotemporary, which is ever on the alert to impugn another's motives and, when it sees a chance without otherwise hurting itself, mount a high moral platform and wax oracularly honest, calls certain advice given by the speaker in the Tabernacle yesterday immoral and fraught with "viciousness." It assumes that the counsel to give the wife and mother legal title to the home of herself and children is but another way of counseling a man to do all he can to beat his creditors. The insinuation is as base as it is unwarranted and false. That the reader may know exactly what was said on this subject, and see for himself how far-fetched the interpretation of it by the paper in question is, we give verbatim from the stenographic notes that part of the discourse. If there is anything immoral and vicious in warning men during an existing or threatened craze for speculation to reserve at least a shelter for their loved ones before risking all upon a "deal," then law, morality and sense have been fearfully misunderstood. If there is anything inopportune in such warning, when the papers are full of notices of foreclosures of mortgage, and many a hapless family has nothing in prospect but expulsion from the roof-tree the wife may have helped to earn, then sentiment is surely sleeping and wisdom has gone to the winds. We repeat the warning and wish we had ten thousand voices to give it force and emphasis: Imperil not the shelter of yourself, your wife and your children by mortgaging the home for money to speculate or go into business with; and lest the temptation at times might be too great, and since you cannot use for borrowed money security which is not your own, better by far be on the safe side—the side, too, of honor, love and duty—by giving to your wife for her own the home which you and she have made together. If this is immorality or viciousness, make the most of it!

THE DAY OF THANKSGIVING.

Many of the patent calendars that adorn the walls of offices this year designate by the red figures that indicate holidays the 23d of November as Thanksgiving Day. One holiday (Labor Day) has only just passed, and people ought to be able to wait a little while for another. Still, present discussion of this apparent blunder of the calendar-makers may not be too pretentious. The 30th of November has not often been named for Thanksgiving Day, it is true; but the holiday has been usually, if not universally, set for the last Thursday of the month. In 1871, 1876 and 1882 this last Thursday

happened to fall on the 30th, and in each case the day was observed as Thanksgiving. This year also the last Thursday will fall on the 30th; and this much in advance we will venture to think that will probably be the date of Thanksgiving Day, the premature calendar-makers to the contrary notwithstanding.

WORKING ON A FARM.

The wave of financial depression that has swept the country this season has been confined in its effects, so far as they relate to actual suffering for comforts and necessities of life, to the larger towns and cities. It is in these that the vast army of unemployed congregates its forces. In the rural districts, even up to the present, there is the complaint of insufficient help to properly till the soil and harvest the crops.

One cause for this scarcity of labor in farming districts is an aversion on the part of many laboring men to going "into the country." Farm labor does not bring to them as much of ready cash as does employment in cities, and this item obscures the fact that in the agricultural sections there may be obtained greater comforts and more independence than are known to the laboring man who must be idle half the year because of dull times. Well known gentlemen of this city, who have extensive agricultural interests, being asked today whether some of the unemployed city labor could not be utilized on farms, made this reply in substance: "No; they don't want to work on a farm. It is very seldom that we can find a man who is willing to leave the city and go out and work and live in the country, though we can show that both he and his family would be better off than with the uncertainties of employment in town, for their food, clothing and lodging would be made sure. But there are luxuries and style that the city affords which cannot be found in the country districts."

This unwillingness to work on the farm is not confined to laboring men in the cities of the West. The situation is the same all over the country. Commenting on this subject a recent issue of the Pittsburgh Dispatch makes some remarks which we cordially endorse and which we can do no better than to reproduce:

What is the reason of this? Farm labor never was any harder than common labor in the cities. The scythe is not more fatiguing than the pick, nor does the hoe require as much strength as the shovel. Since mowing machines and harvesters have abolished the scythe and sulky plows of the old fashioned kind, farm labor is really far easier work than common labor in the towns. It includes pure air, hearty food and steady wages. It furnishes better opportunities for the skillful and industrious workman to advance himself and secure property of his own. Yet the workman, as a class, seem to prefer half work and semi-starvation in slums to steady work and good living in the field.

There is an idea that the example of the richer and more cultured classes in flocking to the cities creates the preferences for town life among the laborers. But even that explanation fails, for