

EDITORIALS.

NOBLE WOMEN'S WORK.

At the national capital during the closing week of March there was a grand and unprecedented gathering of women. Among them were representatives from ten different nations and from nearly every part of the United States. These were representative women in a high sense of the term. They voiced the views, sentiments and aspirations of their sex on the leading questions of the age. They were not simply advocates of woman suffrage, but laborers in the field of woman's advancement socially, intellectually, physically and religiously as well as politically.

For eight days at two sessions each day, Albaugh's spacious and elegant Opera House was occupied by audiences of from 2,500 to 3,000 persons, chiefly of the fair sex, while the stage was filled with delegates and invited guests, active workers in the cause of human freedom and improvement. No such a scene was, perhaps, ever before presented to the public on this revolving planet.

Preparations for this Council had been in progress for nearly a year. Invitations had been sent to various parts of the world, to ladies who were known advocates of reform, and responses came by letter and by personal representation. Notable ladies from the leading nations of Europe sailed over the sea to the Council. Letters of endorsement of the movement were received from crowned heads and titled dames, and delegates were so numerous that only the national, international and most important local associations could be represented. Utah was duly recognized and her delegates given places in the Council, on the platform and in the published official reports of the proceedings.

Mrs. Elizabeth Cady Stanton was the nominal President, but Mrs. Susan B. Anthony actually presided, and she gave credit for the chief work in arranging the whole affair to modest Miss Rachel Foster, a young lady of rare ability and attractive appearance. The business was conducted with uncommon skill, and good executive talent was prominently exhibited. Speakers were limited to periods of from ten to twenty-five minutes, and the rule was sternly enforced except when the audience by continued applause demanded the remainder of a speech, when, to use the language of Miss Anthony, they were permitted to have "their own sweet will."

Receptions were given to the delegates by leading society ladies in Washington and by the President and Mrs. Cleveland. The tone of the press was complimentary, and instead of ridiculing the women who took an active part in the movement, their views on important questions were given to the public by the reporters. This was a new departure and is one of the most pertinent signs of the times, denoting a change in public sentiment regarding woman's work and woman's powers.

The disabilities under which women have labored and now endure were pointed out in powerful language and in many instances in a most touching manner. But the changes that have been wrought during the past forty years, the improvements that have been secured and the brightened prospects which are open to the sex in all civilized nations were duly recognized and the hand of Divine Providence was acknowledged in it all. There was a religious element through the whole proceedings. Though the delegates differed materially in denominational particulars and some had reached almost to the line of agnosticism, all united in adoration of The Great First Cause, and in the Fatherhood of God and the brotherhood of man.

The principle of Motherhood in Deity, too, was often referred to. The notion of it seemed rather vague, and its true significance to a Latter-day Saint had evidently not reached the minds of the speakers. But the fact that God made man in His own image male and female and that each sex was imperfect without the other, was put forward with an air of faith which, though not reaching to correct knowledge, showed that ideas advanced by our Elders and ridiculed half a century ago had fallen like good seed in soil that was anything but stony ground.

The work of women in science, art, manufactures, philosophy, theology, philanthropy, temperance and in various industries was shown to be extending throughout the world. Nearly all avenues of labor are thrown open to their competition. But there is one grievance which it will take further time to remedy. Work equal in quality and quantity to man's in the same line does not yet command the same remuneration. This is a manifest injustice. Prejudice against woman has not yet been overcome in some colleges and institutions of learning, and selfishness is likely to influence men in this direction for some time to come. But it is bound to give way at last, and woman will yet have an equal chance with man in every department of education and of labor.

The laws which discriminate against the fair sex need revision. The statutes of different States which are still modeled after the pattern of the com-

mon law, sinking the legal identity of the woman into that of the man, ought to be changed if not repealed. So with those enactments which forbid girls to marry under a certain age but permit them to consent to their own ruin, thus protecting the seducer and condoning crime. They are shameful to women and a reproach to civilization. Of such laws women have cause to complain, and they have the just right to proclaim against them in public as well as in private. Legislation is needed in many places in this country as well as in Europe to protect the property rights of married women and their authority over the offspring of their own bodies.

The logic which argues that in order to obtain legislation needful to preserve and perpetuate the rights of women the elective franchise must be given to them, is irresistible, particularly when it is considered that women are amenable to the law and subject to taxation. They are among the mature and the governed, therefore they should have a voice in the government; they are liable to taxation, therefore they should have something to say in regard to the assessment and disposition of the public revenue.

One session was devoted to the subject of Social Purity, and women only were admitted. The minutes, however, were published in the *Women's Tribune*, and it was still further manifested that, in order to obtain the passage of laws for the preservation of social purity, woman's voice and work are essential, and therefore woman's vote must enter into the campaign against corruption.

Such a gathering of intellectual and influential ladies as those who composed the International Council cannot fail to be productive of good in the world. There were some fallacies advanced, of course, but the truths that were spoken and the spirit of good will to all that was manifest, outweighed the errors which here and there showed like small specks among the multitude of facts and noble thoughts presented.

It is pleasing to know that in Utah many of the evils complained of and to rectify which those able women are devoting their lives, either have no existence or are recognized in such a way that they are sure at no distant time to be remedied. Here the personal and property rights of women are respected and also protected by law. Husbands and wives are equal before the law in this regard. If there is any advantage on either side the woman has it. Until deprived of the suffrage by a power outside the Territory, women were equal with men at the polls. Misrepresentation and misconception led to this act of injustice. Consistency would have taken the ballot from the men, if the excuses offered for taking it from the women were valid. The disposition of the majority of the male sex here is to give to women every right and privilege which belongs rightly to humanity.

In the "Mormon" system woman is the companion and associate of man in every department of society. Every Adam's Eve becomes part of himself, bone of his bone, flesh of his flesh to be truly one and have dominion, together, over everything that the Creator places beneath their dominion, in this world and in the world to come. She is not his slave nor yet his ruler. God placed him at the head, but not as an autocrat. Their interests, hopes, desires, prospects, family, kingdom and glory for ever, are identical. They are no more twain.

Woman's true sphere is not separate and apart from man's. The sexes go together, now and evermore. Whatever she is capable of doing she should be free to do. That she should have a voice in all things that affect her as an individual, or as the partner of her husband, must be evident to every clear and unprejudiced thinker. Every argument that has been used against woman suffrage has equal application to some men. Woman should be socially and politically as free as man, and community good sense will determine how much power she shall receive and exercise in the midst of the body politic.

In some special lines and places man is superior to woman, in others she is superior to him. She was not designed to be a ruler, he was not cut out to be a mother. It is the height of folly to jangle over the question of superiority. There is a radical difference between the sexes that no amount of argument can overcome, and that essential difference will remain while existence is perpetuated. The work needful to be done for the emancipation of women from unequal laws should be participated in by the fairminded and just of both sexes, and the equality of woman with man before the law must come as the result.

We think the lady advocates of woman suffrage make a mistake in their endeavors to obtain an amendment of the National Constitution to establish it. Each State under our form of government has the right to establish its own qualifications for the exercise of the elective franchise. The Constitution confers that privilege upon no one. An amendment requires that colored people shall not be denied the rights conferred upon white people, but it does not pretend to prescribe what the qualifications shall be. The efforts of those who agitate this question should be directed to some State where victory is probable, and when one or two States are gained over to the cause, others will follow and soon all will swing into line and the "political" disabilities of women will become things of the past.

In the work of woman's emancipation from the thralldom of fashion, folly, gossip, and all things that will tend to enoble her and prepare her for her high destiny we wish the noble and talented ladies of the Council success. We bid them God-speed in the labors for temperance, the suppression of vice, the diffusion of useful knowledge and the spiritualization of humanity where animalism now reigns, and we believe that God is working in and through them in their way and time towards that universal redemption which will one day come to the race, as sure as there is a Divine Father and an ever enduring eternity.

FILING MARRIAGE CERTIFICATES.

The correspondent who drew forth an article on "Marriage Certificates," in a recent issue of the News, is not entirely satisfied with the conclusions therein expressed. In another communication he says:

"In the 9th section of the Edmunds-Tucker law it states that the certificate shall be filed in the office of the probate court, or, if there be none, in the office of the court having probate powers in the county or district in which such ceremony shall take place, for record, and shall be immediately recorded, etc. It is clear this law contemplated that marriages between parties would be performed in other counties than the one in which they lived.

"It requires that the certificate shall be filed (but not immediately as you state) in the probate court. What probate court? It says, 'or if there be none.' None what? Probate court. Where? The only inference apparently, must be in the probate court of the county, in which the parties live.—If there is no court having probate powers where the parties live, then the certificate is to be filed in the county where the ceremony is performed, and if there is no court having probate powers in the county where the ceremony is performed, then in the district in some county having the requisite powers. Hence a marriage consummated by parties in a county, other than the one in which they live, which has probate powers, it would seem that would be the place to file the certificate, and not where the marriage was performed, because the county from which the parties hailed possessed probate powers.

"The framers of the Utah marriage law evidently had in mind the foregoing premises, else I imagine they would not have made a law in the manner they did, which law requires that marriage certificates shall be filed with the license in the court from whence it issued, to be there recorded, irrespective of the county in which the marriage was performed. This view of the case harmonizes both laws and supercedes the necessity of filing two certificates because the filing of one fills the requirements of both providing the court in which the filing is made has probate powers, and the fact that only a probate court, or clerk, can issue a license makes it morally certain that the certificate will be filed in a probate court, thus filing the requirements of the Edmunds-Tucker law.

Respecting the thirty days given by the Utah law in which to file the certificate, this does not conflict with the Congressional law, which, without stating when it shall be filed, requires that whenever it is filed, it shall be immediately recorded, and our law makers probably considered that 30 days would be lawful in which to make the filing.

Should you think these views of any weight, you are at liberty to use them as you see fit. Yours respectfully,
QUEST.

Omitting minor phases of this matter, the main question in the mind of our correspondent seems to be: Where should the marriage certificate be filed, and is it necessary to file more than one? The language of the Edmunds-Tucker law, quoted in the first paragraph of his letter, indicates that Congress was under the impression that there were or might be some counties in Utah without a probate court; hence it is provided that, when marriages occur in such counties the certificate may be filed in the court which exercises probate jurisdiction over the region of country embracing them. But if there is a probate court in the county in which a marriage ceremony is performed, the certificate must be filed there. Such is our unqualified opinion of the meaning and intent of the language of the Edmunds-Tucker law first quoted by our correspondent.

As there is a probate court in each county of the Territory, it follows that marriage certificates should not be filed in any other court. In our view it would not be complying with the law of Congress to file a marriage certificate in a district court, nor elsewhere than in the office of the probate court of the county in which the ceremony took place. If, however, such a thing should happen as the discontinuing of the probate court in any county, it would doubtless be proper to file the certificate of a marriage occurring in such county with the clerk of the district court of the judicial district embracing that county.

The Utah law requires a marriage certificate to be filed in the probate court of the county in which the bride resides; the congressional law requires one to be filed in the probate court of the county in which the ceremony was performed; it follows therefore that if a female is married in a county other than the one in which she resides, two certificates are necessary, one to comply with the national, the other with the local law.

The district courts of this Territory transact no probate business, nor have they any probate powers, except such as are incidental to their powers as appellate courts. To refer to them as courts of probate powers, would, in the ordinary use of terms, be improper, though equity might give them such powers in such an emergency as the discontinuing of a probate court in a county within their jurisdiction. In all of the States of the Union original jurisdiction of such matters as marriage licenses, certificates, etc., is given to probate courts, and the Edmunds-Tucker law contemplates compliance with this rule.

VERY MUCH MISTAKEN.

A RECENT issue of the Laramie (Wyo.) *Boomerang* has the following paragraph, which is somewhat remarkable for the number of errors which it condenses into so small a space:

"Ex-Governor Fletcher, of Missouri, says that the largest glass-works in the world are destined to be started at Salt Lake. The Governor is evidently a little off his base. He meant Laramie. Salt Lake has no such advantages for glass making as Laramie, where the nucleus of the most extensive glass-works in the world is already formed. Salt Lake would have to import her coal from Alma or Rock Springs, her soda from the Laramie Chemical Works and her limestone from somewhere in this territory. All these things exist at home in the case of the Laramie factories."

Pleasant Valley coal, mined in Sanpete and Emery counties, in this Territory, is superior for glass making to any produced at Alma, Rock Springs, or elsewhere in Wyoming. Utah parties would be pleased to make a contract to furnish the Laramie glass works with soda, produced from salt which may be gathered in inexhaustible quantities on the shores of Salt Lake, at a minimum cost, the manufacture of which, in large quantities, is being engaged in by a company of this city. Their works are located at the foot of a mountain of limestone of excellent quality, and within a mile or two of vast deposits of the purest silica ever discovered.

Ex Governor Fletcher had good reasons for his opinion, while the *Boomerang* is very much mistaken in its statements.

CONFINED TO THE BURLINGTON.

YESTERDAY afternoon the dispatches announced that the great railroad strike, which for a time seemed likely to involve all roads handling Burlington freight, would be confined to that road, but that the fight against that corporation would be redoubled. This announcement will greatly relieve public anxiety, as the business interests of the entire Union were imperiled by the attitude of the organizations of railroad employees. The report of the House committee on commerce, favoring a congressional investigation of the Burlington strike, and declaring that the locomotive engineers, now in the employ of that company, in lieu of the strikers, were incompetent, and that in consequence, life and property were being endangered, which was rendered on Tuesday, probably led the organizations of railroad men to believe that the Burlington would be brought to terms without a strike on the roads doing business with it.

Legislation to prevent the employment of incompetent locomotive engineers should certainly be adopted by Congress, if existing laws do not cover the ground. Any steps which the national legislature may take in this direction will directly or indirectly afford support to the Brotherhood of Locomotive Engineers, as that body embraces a large majority, in fact nearly all, of the competent craftsmen in the country.

When a body of men of the well-known intelligence and conservative tendencies of the Brotherhood engage in such a struggle as is going on between it and the Burlington, one of the most powerful and wealthy railroad corporations in the continent, it may with safety be concluded that some right or principle which the Brotherhood regards as vital to its interests, is at stake, and it will be unsafe to charge that organization with all the blame for what the public may suffer in consequence of the strike. On the other hand the principles of law relating to common carriers demand that the public shall not be suddenly and without notice deprived of transportation facilities to which it has been accustomed, and on the perpetuation of which vast and ramified interests depend.

A strike of railroad operatives involves questions of law and public rights and policy which no other kind of a strike does; and how to prevent such an occurrence without abridging the personal liberty of employees is the problem of statesmanship the solution of which it is proposed that congress shall undertake. It now appears likely that the House of Representatives will cause to be appointed a committee of its members for the purpose of a thorough investigation of the matter, and especially of its legal phases.

Relative to the financial aspects of the strike on the Burlington, we append the following remarks from the *Omaha World*:

"Five weeks of the Burlington strike have now passed. The company is entitled to all the glory of a long, vigorous fight, if there be any glory in it. But it must also bear the full blame for the vast damage which the whole northwest has sustained. It provoked the fight. It refused to compromise. It has stubbornly pursued its course regardless of the interests of the north west or of its patrons or the shippers along the line of the road. It could have compromised honorably and fairly at any time. The engineers repeatedly made offers and advances. But Manager Stone has brought his stubborn and emphasized his refusal to negotiate by an oath and in the same bitter, stubborn and arrogant spirit the fight has been prolonged by the Burlington.

The company has sustained a direct money loss of about \$1,500,000. It has inflicted a loss on the northwest amounting to many millions of dollars. This has fallen most severely on the merchants along its line who have been its regular patrons. It has besides permanently lost the patronage of merchants who have begun to ship over other lines and are not likely to change back without cause after the trouble is over.

In return for all these immense losses on itself and others, what has the Burlington gained, or what at most can it gain? It successful it will save in engineer's wages perhaps \$150,000 a year. At this rate it would take ten years to compensate for losses to date if the road could tomorrow resume completely the immense business which it was doing before the trouble began."

A REMARKABLE CASE.

A SINGULAR case of mistaken identity has made a passing sensation in Minneapolis. One person is often mistaken for another. But it is not often that a sane man is taken for a lunatic because of some personal resemblance, and shut up for months in spite of his protestations and explanations, in an asylum for the insane. But that such a thing is possible has been demonstrated by the experience of Sylvester S. Hall.

He is a carpenter and builder about thirty-five years of age, with a young and pretty wife, who with him, was esteemed by the people of New Boston, where they went a little over two years ago and acquired some property. Last August Mr. Hall, who had been sick for four or five weeks but was then convalescent, saw an advertisement for a building contract and started out to an architect's office to enquire about its conditions. His wife objected to his going because she feared he was hardly strong enough to engage in work, but he smilingly assured her to the contrary, bade her "good-bye" and left the house.

From that moment he seemed to have dropped out of sight. His wife, his neighbors and friends saw him no more, and all their inquiries by mail, by telegraph and through the police and private detectives, failed to bring a trace of him except the fact that he went that day to the architect's office as he intended to do when he bade his wife good-bye. She finally gave up the search and in the profoundest grief went home to her parents in Iowa. It was supposed he had been foully dealt with, as there was no reason that could be offered for his sudden disappearance. He was happy in his home and his business affairs were in good shape, and as inquiries by postal cards and other means were sent out broadcast without returns, it was given up as certain that he had been made away with.

On the 18th of March he suddenly appeared among his friends. His story was remarkable indeed but was shown to be substantially true. He had been seized, in open daylight, taken to the Rochester Insane Asylum and there kept nearly five months, in mistake for another man. He stated that after leaving the architect's office he went to South Minneapolis to look at a lot, which the architect wanted to give in part payment for the job he went to contract for. After passing over the bridge he became tired, sat down on a log and dozed off to sleep. He was awakened by a man's hand and voice. He looked up and a policeman said: "Well, my fine fellow, I've had a long chase after you, but I've got you at last." Hall, in surprise, asked, "What do you mean?" "Oh I know what I mean," was the reply, "You get up and come along."

He was taken by the officer to St.