

EDITORIALS.

THE ENGLISH AGRICULTURAL LABORERS.

THE number of agricultural laborers in England and Wales is rated at about three-quarters of a million. Although the English landowner is one of the most paradisiacally positioned persons in the world, the English farmer one of the most comfortably situated, an English farm one of the most beautiful scenes on earth, and English farming in the foremost rank in agricultural progress, yet the English agricultural laborer is one of the worst provided for of any class of laborers in civilized countries, and as a result he is too often a boor, dull, stupid, ignorant, heavy and unwieldy in body and mind, destitute of ambition, and afflicted with a most awkward, foolish, and miserable bashfulness, or false shame, frequently combined with a most painful servility, induced by generations of hard work, poor pay, and a semi-feudal relationship toward his employer and village "superiors."

For years past, the town or city mechanic has been far more intelligent and independent, because better paid and held in higher consideration. Mechanics by association and trade combination long since came to be considered a power in the land, but agricultural laborers, the lowest political stratum of the people, were but a mass of units, without occupational organization and apparently destitute of sufficient intelligence to understand and act upon the proverb that "union is strength," and "a bundle of sticks is not easily broken."

Within little more than a year a surprising change has come over the spirit and feelings of the agricultural laborer in England, and he is now fast manifesting an appreciation of the power of united effort, and an earnest ambition to better his condition and rise in the scale social and political to something like an equality with laborers in other departments of human industry.

Exactly how this new movement originated is not explicitly stated. Justin McCarthy, in the *Galaxy*, represents that a wild, wandering laborer of a South Warwickshire village, after traveling in other counties, including the "Black Country," learned of strikes, attended meetings of workmen, and heard the talk and the demands of the men presented as boldly as those of the masters. All this the wanderer told at home. By and by there came a rather harder time than usual among the laborers, there was sad, sullen talk of starvation, the farmers would not pay higher wages as they said the rents they had to pay would not allow them, and the landlords said they got no more rent than their land was worth, and therefore they could do nothing. All this time the landlords lived in princely fashion, the farmers had plenty to eat, drink and wear, and the laborers were on the verge of starvation. The wanderer suggested the magic word "strike." The thing took fire, and by some the idea was at once accepted.

With the occasion and the hour came the man, the man to lead, mould, shape, direct and control the new-born movement. That man was Joseph Arch. Early in 1872, two farm laborers from Wellesbourne went to Barford to see Mr. Arch. The three consulted concerning the condition of the laboring class, and it was then and there concluded that an agricultural laborers' union was the very thing to be attempted. A meeting of laborers was called, and a day or two after the consultation Joseph Arch, having agreed to do so, went to Wellesbourne, and under the great chestnut tree of the village (now become famously historical) he addressed a thousand laborers who had gathered to hear him. The burden of his speech was the formation of a laborers' union similar to the trades' unions of artisans. The idea was new, great and bold with his hearers. It was taken up with enthusiasm, village after village came into combination, new branches were formed every day, Arch held meetings and addressed crowds, and the whole movement passed naturally into his hands.

In six weeks the London papers discovered something of the force and importance of the movement; special correspondents went into the country and ventilated the matter; Mr. Auberon Herbert, an "eccentric, generous, high spirited

young aristocrat-Republican," was soon there, presiding at meetings, making speeches, offering suggestions, and otherwise assisting; Mr. Edward Jenkins, author of "Ginx's Baby," an energetic and able man, aided the movement; more meetings were held, and Mr. Arch found himself in the company of Mr. Auberon Herbert and his wife, Lady Florence Herbert, Messrs. Dilke, Odger, and George Potter, and other aristocratic or unwonted associates from whom he received help and guidance in the organization and conduct of the movement.

Joseph Arch, who has admirably generalised the new movement, was a day-laborer, residing at Barford, near Leamington, Warwickshire. He is described by a writer in *Harper's Monthly* as a sturdy Saxon, about forty-five years of age, medium height, with blonde complexion, light blue eyes, a straight, frank look, strong features, weather beaten, squarish face, bearing traces of smallpox, cheekbones prominent, forehead high and broad, gifted with a sweet voice and a most innocent and winning smile. Perfect independence, simplicity, frankness, and courtesy characterize his manner before the noble lord or the humble laborer, and he has the magnetic faculty of completely forgetting himself in his cause. Arch taught himself to read, while working in the field, and the Bible and the newspaper became his inseparable companions. He married when 25, became the father of two children, and began to feel the pressure of poverty. Getting 6d. per day, he struck, and never afterwards took regular employment, but worked by the job, traveling from farm to farm and county to county, often lodging in a barn or under a hedgerow. He was an excellent hand, especially at hedgeplanting. He became a Primitive Methodist local preacher, preaching with great acceptance to the poor, and by his high conduct and sobriety doing much good among those whom he visited.

"To-day the wealthiest peer of the realm grows pale at the name of Joseph Arch." He travels through the length and breadth of England, seeking to form "unions" of farm laborers, and to combine the unions in a vast national organization. During the day he visits the homes of the laborers, learns their exact condition, and gathers data for his addresses, and in the evening speaks to the assembled laborers with a force that never fails, and a perseverance which never grows weary. He has been the means of organizing England into about 25 districts, including many different unions. As a consequence wages have risen, and it has become a proverb that where Arch goes starvation flies. The women cry as he passes, "God bless you! Our children never had meat until you came."

Joseph Arch denounces all mobocracy and venal, illegal outbreak. Said he to such a proposal, "In that case count Joseph Arch against you." "I have lived forty years without breaking the law, and I don't mean to begin now." At the meetings, the most friendly parliamentary orator can hardly obtain a full hearing, for cries of "Arch!" "Arch!" When he speaks the crowd is respectful and silent, except when a sob or burst of laughter is heard.

Almost universally the landowners are opposed to the movement, but Archbishop Manning speaks publicly in favor of it. "All the laws which discourage the cultivation of the land" are in the way of the movement, and to their repeal it will eventually be directed. "Mr. Arch says, 'We mean to do our best to secure from Parliament a royal commission to investigate thoroughly and report upon the condition of the agricultural laborers of this country, and the state of wages in every part of it.' * * * I believe that will secure our work. The people of England are ignorant of the state of things. They can and will generally right a wrong when they know all about it. They now hear the cries only of a class—the laborers themselves; but let them get hold of a Blue-book, and they will have no longer any question concerning the justice of our cause." Many of the laborers, he says, "hate the sight of church or chapel. During all their lives they have seen in both the allies of their oppressors. * * * I do not know a single regular Methodist preacher in England who is aiding us in this great crisis.

The result is that the agricultural laborers of England are without any religion. * * * Many of the most intelligent of them are active infidels."

At a recent meeting at Exeter Hall in London, when the Lord Mayor was to have been present, but in his absence Mr. Samuel Morley, M.P., presiding, Archbishop Manning, Bradlaugh the "Iconoclast," Thomas Hughes, Sir Chas. Trevelyan, George Potter, Sir C. Dilke, and Mr. Mundella, M.P., were present, but Joseph Arch was the hero of the evening, and the impression which he made was the feature of the meeting. He and a Somersetshire laborer, named Mitchell, were the only uneducated speakers there. Arch had hardly spoken a minute before the meeting was filled with wild excitement, though he spoke with quiet, solid deliberation. "Gentlemen," said he, "the laborers desire to be treated like men, not to be housed like pigs, and left to the tyranny of a farmer or a squire; and if they cannot be treated like men in England, I appeal to the country to send them to America. This country paid twenty millions to liberate the negroes of the West Indies. What has it done for its slaves at home?" This was received with ringing cheers. He said if the squires and farmers would confer with the laborers, the latter would gladly discuss matters with them, but if not, "we have resolved not to stand it any longer. * * * We will be white slaves no longer; and if, as I have heard, our own colonies are to be shut against us, the United States will be open."

Joseph Arch has become one of the busiest and most important men in England. When he goes to town, his time is fully occupied in meetings and in conferences with liberal reformers, aristocratic and plebeian. The movement can hardly fail of bettering the condition of the laboring class, and opening to them the avenues to political power, and it may result in a material change in the tenure of the land, as the idea spreads that "men can not hold land" in the same sense as they own their boots," but that "the land has some relation to the universal providence that sends the rain and sunshine upon all."

PROFESSOR LIEBIG.

THE dispatches bring news of the death of Baron Justus Von Liebig, the celebrated German chemist, at Munich. The name of Liebig has become a household word wherever chemistry is known.

Justus Von Liebig was born in Darmstadt, May 12, 1803. In 1819 he entered the university of Bohn, and afterward at Erlangen obtained the degree of M. D. Assisted by the Grand-Duke of Hesse Darmstadt, he visited Paris in 1822, studied chemistry for two years, and in 1824 read before the French Institute a paper explaining the chemical combination of the fulminates. This paper attracted the attention of Humboldt, through whose influence Liebig was appointed adjunct professor of chemistry at Giessen. In 1826 he became professor in the university, and soon after established the first laboratory in Germany for teaching practical chemistry, which became a resort for students from different parts of the world, among whom were Lyon Playfair, Gregory and Johnson. In 1832 Liebig and his colleague Wohler established the *Annalen der Pharmacie*, to which the former contributed many valuable papers. In 1838 he visited England, and read, at the meeting of the British Association for the Advancement of Science, a paper on lithic acid, in which he announced the discovery by Wohler of the composition of urea and the method of making it artificially. The Association requested him to make two reports, one on isomeric bodies, the other on organic chemistry. "Chemistry in its Application to Agriculture and Physiology," which was dedicated to the British Association, and was translated into English by Dr. Lyon Playfair. This work treats of the constituents of plants, their sources, by what manures furnished, and to what extent obtained from the atmosphere. Many of the theoretical conclusions of Liebig have not been adopted by chemists, and some were abandoned by their author; yet great practical benefits have resulted from his speculations and suggestions, and the true principles of agriculture and the nature and use of manures have been better understood through his labors.

"Familiar Letters on Chemistry and its Relations to Commerce, Physiology and Agriculture," followed, and led to the establishment of new professorships in the universities of Gottingen and Wurzburg for the express purpose of facilitating the application of chemical truths to the practical arts of life, and of following up the new line of chemical research—the bearing of chemistry upon physiology, medicine, and agriculture.

Liebig made a second report to the British Association in 1842, entitled "Animal Chemistry, or Chemistry in its Application to Physiology and Pathology," which was translated into English by Professor William Gregory, and greatly improved in 1846. Some of his theories have not been admitted by scientific men, still great practical good has resulted from his investigations in this department of chemistry, leading to a better appreciation of the nature of food and medicine.

Among other of Liebig's works are, "The Motions of the Juices in the Animal Body," "Researches on the Chemistry of Food," "Dictionary of Chemistry," and "Letters on Modern Agriculture." He paid much attention to the utilization of the sewage of cities, which he considered the best source from which to supply the continual loss in fertilizing material.

Liebig received many honors from learned societies, public institutions and individuals. Louis II, Grand-Duke of Hesse Darmstadt, made him a baron in 1845, and professorships were offered him in England, at Heidelberg, Vienna and other places. In 1852 he accepted the professorship of chemistry and the presidency of the chemical laboratory at Munich. His European friends in 1854 presented him with £1,000 in plate and money. In 1860 he succeeded Thiersch as president of the Academy of Sciences at Munich.

"WHY MEN DON'T MARRY."

The Rev. Mr. Morgan, of Boston, in a lecture in New York, for the benefit of the Young Men's Christian Association, is thus reported—

Mr. Morgan spoke upon the question of "Why Men Don't Marry," for which he gave eight reasons, as follows:—First, because they could not get the woman whom they wanted—they looked too high for beauty, talent and perfection which was beyond their reach; second, because they were cowards—they dared not "face the music," and quaked at the lightning flashes of a fair maiden's eye; third, because they were skeptical—they had no faith in a woman's constancy, and believed her weak and frail; fourth, because they were selfish and stingy and did not think they could support wives; fifth, because women of genius were not always good housewives (the reverend gentleman advised his male auditors not to marry geniuses); sixth, because of man's own extravagance—many of our young men spent their incomes foolishly, and of course, could not afford to marry; seventh, because they were afraid of divorce, which was made by the laws too easy—free love was poisoning the system of marriage; eighth, because of woman's extravagance—it costs as much to launch a woman on the sea of wedded life in these times as it would to fit out a small schooner. As to sails, cordage, pennants and streamers, the difference, he opined, was in favor of the schooner. As to her outfit, she was to be freighted with bonnets, veils, necklaces, earrings, pins, chains, bracelets, rings, ruffles, bows, bands, buttons, loops, folds, pippins, pleats, silks, muslins, laces, fans, boots, slippers, parasols, collars, cuffs, nets, chignons, waterfalls, rats, mice, braids, frizzles, switches, puffs, curls, paniers, tournure, Grecian bend. (Laughter.) What a cargo was this for such a small vessel! Few are the underwriters who take the "risk" in such a craft. And few were the men who would marry this Dolly Varden walking advertisement.

New Hampshire has a compulsory education law, and yet there are nearly 4,000 children in that little State that do not attend school.

An Eastern exchange gives the information that the Commissioner of the General Land Office is strongly in favor of abolishing the present pre-emption land law and consolidating the best features of it with the homestead law. It is considered by him that the pre-emption law as it now stands is merely an incentive to perjury, but few instances occurring in which the land-owner is a bona fide settler for the period provided for in the pre-emption law. The matter will be brought to the attention of Congress next session, and it is hoped that the subject will be legislated upon in a spirit of wise discrimination and honesty of purpose. It is a matter of great delicacy and interest for all parts of the country, and should not be handled at all if not with a disposition to subserve the greatest good of the greatest number.

Correspondence.

JERUSALEM, March 5, 1873.

Editor Deseret News:

After remaining one day at Jerusalem, according to programme, Feb. 22 we struck our tents, resumed our saddles and started on an excursion of three days to Solomon's Pools, Bethlehem, convent of Mar Saba, the Dead Sea, the Jordan, returning by the way of Bethany to Jerusalem.

About six miles' ride over a rocky, sterile country, brought us to Rachel's tomb. It is a small, stone building, forty feet long and twenty wide, and is respected by Christians, Jews and Mahometans. Here we made a detour over a miserable, rocky, tortuous path of some three miles, to the Pools of Solomon. These pools consist of three immense reservoirs, situated in a broad valley about three miles from Bethlehem. They are partly excavated in a rocky bed, and partly built of larger, hewn stones, and so arranged that the bottom of the upper pool is higher than the top of the next, and the same with the second and the third. The first pool is three hundred and eighty feet in length, twenty-five feet deep and about two hundred and forty feet broad. The second is about one hundred and sixty feet from the upper pool, four hundred and twenty-three feet in length, about two hundred and forty in breadth, and thirty-nine in depth. The lower one, nearly two hundred and fifty feet from the middle pool, is five hundred and eighty feet in length, about two hundred feet wide and fifty deep.

These pools receive their supplies from a subterranean fountain, some distance up the valley. The water from these pools was formerly conveyed in an aqueduct by Bethlehem, in a winding course, to Jerusalem; but at present it only goes to Bethlehem. These pools are supposed to have been built by Solomon. From this point we continued our course over rocky ridges, following a narrow, winding trail, till we reached Bethlehem, the birthplace of our Savior.

This city is pleasantly situated upon a mountain ridge, the slopes of which are terraced with rows of fig and olive trees, rising one above another in regular gradation. The population of Bethlehem is about three thousand, principally Christians. The "Church of the Nativity" is about the only attraction. We entered it and followed a winding staircase to the grotto of the Nativity, which is brilliantly lighted with about thirty silver lamps, kept continually burning. The floor is laid with precious marbles. A white marble slab placed in the pavement, set around with jasper, in the centre of which is a silver sun, is encircled with the following words: "*Hie de Virgine Maria Jesus Christus Natus Est.*" i. e., Here Jesus Christ was born of the Virgin Mary. Though we had scruples respecting this being the identical spot it represented, still these words, in connexion with the peculiar circumstances around, produced impressions never to be forgotten. Near by was pointed out the place where the wise men stood while presenting the Royal Infant myrrh and frankincense. A little distant from this we were shown an altar which is said to indicate the place where twenty thousand children, murdered by Herod's order, were buried; now called, on this account, "The Altar of the Innocents." A painting directly over it represents the massacre.

We were conducted into a retired, solitary niche of this church, almost devoid of light, the identical "Studio of St. Jerome," where he spent most of his life in deep study, and produced those works which gave celebrity to his name.

Before leaving Bethlehem it was considered policy to employ a Bedouin Sheik, as security against these barbarians who inhabit the mountains through which we were to pass. These Bedouins chiefly live in tents, their flocks and herds constituting their principal means of support. Their dress is plain and rather primitive, a flowing skirt or gown and a scanty undergarment of coarse calico fastened around the waist by a leather belt, ornamented with rows of cartridges in brass tubes; to these are added a long-barrelled shotgun with flint-lock slung over the shoulder, and knife stuck in the belt. This wandering people cultivate the soil to some extent. In passing over the mountains of Judea we sometimes saw enclosed patches of cultivated