

is recognized as a duty to be performed freely yet of paramount importance; that without rules or discipline no organization could long exist; that as a member of the Church he wished to define and establish these propositions lest the Post's readers "should get an erroneous conception regarding the wielding of power by the presiding authorities in the Church;" and he added: "But even a hint that the maintenance of order in the Mormon Church by its leaders is being prompted by sinister motives on their part will be repudiated by all who know the sterling qualities of those honorable men who, amidst hardships and sufferings of all kinds, have spent their lives in trying to do good to their fellow men." Next day, however, Elder Olsen's communication was returned to him with a note from one of the editors with the remark that while his letter was interesting it was "not available for the Post; its publication would only provoke a discussion for which we have not the space."

The Post of the same date contains a special from Vanceburg, Kentucky, which is worthy of republication, though none of the NEWS correspondents have as yet alluded to or confirmed the incident, and which may therefore be accepted, if at all, with the usual allowance for reportorial exaggeration:

The Mormon Elders have invaded this county, and while they encounter some indignities in sections, they play havoc with orthodoxy in others. Esquire Isaac Lykins, who came in this morning from Crum, tells of a sensational clash there last night between Rev. Peter Rippato and his congregation.

Two Mormon Elders desired to preach in his church. He barred them out, and his congregation held a heated meeting. As a result the door was torn down and the Elders were escorted in.

Rev. Rippato, it is said, denounced the congregation and the Mormons. He says he will resign the pastorate.

### QUESTIONS ANSWERED.

A NEWS subscriber submits three questions to which he desires replies in our columns. The first is:

When a member of the Church holding the office of Elder has a member of his family sick and calls in the Elders to assist him to administer, is it his prerogative to preside in his own house, or should a person higher in the Priesthood preside, for instance the Bishop or other officer in the ward?

In such a case the Elder presides in his own house. He may, by courtesy, invite some other Elder to take charge in the administration of the ordinance, but the presidency in his own house and family remains with the Elder who is the head of the household.

The next request is:

Please give the definition of the word "canard," as I fail to find it in Webster's or in Encyclopaedia Britannica.

We find the word in Webster's Unabridged all right. It is from the French, and means duck. By a peculiar incident it also came to mean an extravagant and ridiculous fabrication. A French writer, in ridicule of the extravagant stories of the day, set afloat an absurd story in regard to the extraordinary voracity of ducks,

alleging that twenty having been placed together, one of them was killed and cut into small pieces, feathers and all, and thrown to the other nineteen, who immediately swallowed it. The same thing was repeated with the same result, until at length but one remained, this one having devoured the other nineteen in a very brief time. The story was circulated in nearly all the journals of Europe, and after having been forgotten for several years, was revived with some additions in America. Hence fabrications of this kind were called canards.

The third inquiry reads:

Is the number of hours per day or week for adults to work in mines in England regulated by law or by mutual agreement between employer and employee?

By mutual agreement between employer and employee, subject, however, to certain rules which must receive the approval of the secretary of state, and by local regulations against requiring laborers to work on certain days such as Sundays and holidays; this applies to male adults.

The Encyclopædia Britannica says, vol. xiv, p 171: "With reference to the period of service, there is no law directly limiting it." This is in relation to labor of all kinds in which adult male workmen are engaged. The laborer, with certain exceptions, is paid in cash, the Truck act requiring this; and the basis is either time or piece work, or the "tribute" or percentage system.

With respect to women and children there is a legal regulation affecting their hours of labor. For instance, children from ten to thirteen years cannot be employed more than half time every day or a full day alternate days; and young people (from 14 to 18) and women, ten hours a day and five hours on Saturdays. This provision is mainly applied to factories.

Regarding the working of coal mines the following is a summary of the regulations of the coal mine act:

1. Females, and boys under 10 are not allowed to work underground.
2. Boys between 10 and 12 are not allowed to work except in thin mines.
3. No boy under 12 to drive a gin horse, or under 18 a steam engine.
4. Wages not to be paid at public houses.
5. Working of mines by a single shaft prohibited.
6. Managers to be certified as competent by a board of examiners.
7. Annual return of coal wrought to be made to inspector.
8. Notice of accidents to be sent to inspector.
9. Openings of abandoned workings to be fenced.
10. Plans to be kept up to within six months of date.
11. Plans of abandoned workings to be deposited with Home office.
12. General rules for the safety of miners in fiery mines, management of ventilation, safety lamps, and gunpowder, protection against accidents in shafts and levels, etc.
13. Power to frame special rules subject to approval of the secretary of state.

There has been some agitation for a legal labor day, but up to the present the hours have been agreed on by mutual agreement, or by reference to official departments which virtually act as courts of arbitration in special

cases. Legislation on the length of a working day is an American measure, except as to women and children, whom the state, under the English system, regards as its special proteges.

### TO CORRESPONDENTS.

The NEWS is in receipt of correspondence from all parts of the world, and is specially pleased with the fact that a large amount of it is from persons whose home is in these valleys and who themselves are abroad preaching the Gospel of Jesus Christ without money and without price. We realize the ennobling character of the work they are engaged in, and it is highly gratifying to receive and publish reports thereof, as well as items connected with individual missionary experience. We would be still further gratified if more of the missionaries and those from this locality who visit other places would make occasional brief reports of what they observe and do.

But we have a suggestion to offer to those who favor us with the letters and reports referred to; and it is done with a view to improving and making more interesting such service. It is that those who spend much time in writing very long letters or giving lengthy reports apply a vigorous condensing process thereto. It will make their communications vastly superior to some that come now, and will avoid the waste of much valuable time both on the part of the writers and the one who prepares the "copy" for the printer. When, for instance, the report of a conference in some one or other of the states is made by the clerk to cover seven or eight columns of space, it becomes an absolute necessity for the editor to cut out about nine-tenths of it. The process of "cutting" generally leaves the report far inferior to what it would have been if the clerk had made a concise summary in the first place. Sometimes we fear that the way we have to reduce the length of such reports may wound the feelings of our friends, and occasionally we allow them to pass to the exclusion of other matter that ought to be given the space, but such occasions are not agreeable. The same suggestion of "boiling down" applies to letters. Newspaper space is always limited, and while there is plenty of room for an interesting relation of individual experiences, etc., a newspaper does not want long sermons in letters, and newspaper readers do not want them.

Again we say, we wish our friends to write. We would much rather hear from them oftener than to have infrequent but very long correspondence. Voluminous communications have a species of terror for newspaper readers as well as editors, and, like a knotty stick in a woodpile, are generally left till tackling them is a necessity; then they sometimes get to the wastebasket without the consideration that might have been given papers of more moderate length. Of all the difficulties a newspaper editor has to cope with in correspondence, about the most disagreeable is "cutting" a tiresome communication and making it readable. We