

prohibit work more than six days in the week; that when this could not be done, they insist that wages shall be doubled for work on Sunday, to reduce labor on that day to a minimum. Speaking on behalf of the Brotherhood of Locomotive Firemen, Grand Master Sargent says that this organization is against Sunday labor as a wrong, that it only yields because of compulsory circumstances, and adds, that "railroad men do not want to work on Sunday, and the railway corporations are not anxious to run their trains on that day, but if the public demand it they must respond."

The other labor leaders express themselves strongly in favor of legislation for one day's rest in seven. P. J. Maas, general organizer American Federation of Labor, declaring:

Seven days' toil year in and year out means that a man is nothing but a slave to those who are able to buy him. Close every place of business, bank the fires in the furnaces, let the hum of machinery cease, and give every man a chance to recuperate strength and improve his mind.

In response to the argument that it is necessary that grocery stores, meat shops, milk depots and the like should be opened for at least a few hours on the Sabbath for the convenience of the working classes, who buy their household supplies in small quantities and rarely have any stock on hand, Mr. Maas says this is utter nonsense. Let it be understood that no stores or shops will be open on the Sabbath, and in a brief space of time all classes, he says, will adjust their methods and times of purchase to correspond; the alleged difficulty is purely imaginary, and would vanish instantly when put to the test—the supposed necessity of Sunday opening for the benefit or convenience of the working classes is really mythical; and he adds that there is real and urgent necessity for a rest day, and none have a greater need for it than the wage workers. It, through neglect or indifference, as the salutary restraints of law are gradually swept away; if man's greed for gain is to prevail over natural and imperative physical laws, the time will come when labor on every day of the week will be the rule for the majority and rest the privilege of the favored few.

One more reference on the subject may be taken from the statement of Samuel Gompers, president of the American Federation of Labor. He asserts his experience and observation to be that seven-day workers are positively poor workers, lacking the vigor, stamina and character so necessary to the maintenance of a sterling manhood and womanhood; that, as seven days of labor constitute long hours of labor; as long hours of labor mean low wages and consequent deprivation of most of the interests of life—it steals from the workers the opportunities for the cultivation of a higher, better and nobler spirit, which gradually but surely takes from the worker all appreciation of his rights, and renders him incapable of performing his duty as a man, as a father, as a brother, as a citizen, so that it is absolutely dangerous to national interest and progress that the workers should be required to toil more than

six days in the week. And he presents this as the conclusion arrived at upon this topic:

In my judgment it is not only just and humane, but essential to the progress of our people, the perpetuation of our race, liberty of our country, the moral, material and intellectual advancement of all, that one day of rest in the seven should be the universal rule.

This manner of discussion presents the case in the way to be considered by the state; not as a question of church or of religious view, but of the mental, moral and physical welfare of the people who constitute the state.

WHOLESOME ADVICE.

Now that the opening of a new year has given many people an opportunity of forming good resolutions, and there has been a little time to test the measure of perseverance that can be relied on to back up good intentions, the suggestion of an esteemed friend of the News that the publication of the annexed wise counsel, taken from a letter written by the noted Henry Ward Beecher to his son, might furnish a valuable hint to many persons aiming at progress, is cheerfully endorsed:

You must not go into debt. Avoid debt as you would the devil. Make it a fundamental rule: No debt—cash or nothing.

Make few promises. Religiously observe the smallest promise. A man who means to keep his promises cannot afford to make many.

Be scrupulously careful in all statements. Accuracy and perfect frankness, no guesswork. Either nothing or accurate truth.

When working for others sink yourself out of sight; seek their interest. Make yourself necessary to those who employ you, by industry, fidelity and scrupulous integrity. Selfishness is fatal.

Hold yourself responsible for a higher standard than anybody else expects of you. Demand more of yourself than anybody expects of you. Keep your own standard high. Never excuse yourself to yourself. Never pity yourself. Be a hard master to yourself, but lenient to everybody else.

THE PLAGUE IN INDIA.

According to the advices from India, that country now is the scene of horrors unparalleled in modern history. Districts containing millions of human beings are stricken with famine, and the panic resulting from the ravages of the plague naturally interferes seriously with any attempt at organized relief work in the great centers of commerce. Thousands are being carried by off to a black angel of destruction and thousands more are suffering the pangs of hunger, slowly yielding to starvation. The misery in the stricken provinces is described as appalling. It is a pitiable sight to see men and women, almost reduced to skeletons, going round looking for something to eat; still more pitiable cases are those of famished children whose parents have already perished and whose relatives cannot take care of them, for want of food.

Of the situation in Bombay an esti-

mate can be best formed from the radical measures contemplated by the Europeans there. In a press dispatch dated January 16, it is stated that there are people who go so far as to strongly advocate as the only radical cure to drive the remaining natives from the quarter of the city inhabited by them, apply the torch to their habitations and burn every place to the ground. They point to the fact, in support of this policy, that no amount of disinfection work will wipe out the horrible scourge, as the rats and even the ants, it is claimed, are infected, and will carry pestilence far and wide unless the fire cure is adopted. If this is done the whole of the remaining population will be driven out by the troops to an immense camp which will have been previously prepared for them. There the natives, it is said, will be compelled to remain, surrounded by a cordon of troops, until the plague is stamped out or has worked its worst among the unfortunate.

The great question at present is, whether the plague will be confined to Asia. It is hoped that it can be limited, but it is apparent that there is apprehension in wide circles in Europe. Italy seems to have taken the initiative and summoned an international conference for the purpose of discussing measures of defense against this deadly foe. Science, however, seems to know comparatively little about the true nature of it. It is admitted that it finds its most favorable conditions in filthy surroundings, but it is also known that disinfectants are inadequate, for the reason that rats, ants and various kinds of vermin spread the disease germs from place to place. There is much uneasiness in Europe on account of the Indian situation and much vigilance will be exercised, but will it avail, or is the plague on a tour of the world similar to the carnival of death in centuries past?

MEANS WHAT IT SAYS.

A press dispatch from Boise, Idaho, referring to the senatorial contest there, says "the telegram from President Woodruff of the Mormon Church, ordering legislators of that faith to keep hands off, has caused a great deal of comment. Notwithstanding the edict, it is known that there are two or three prominent members of the Mormon Church here taking an active interest in the contest."

It may be just possible, but not probable, that some individuals with sufficient intelligence to engage in politics are yet so deficient in their mental grasp of affairs as really to believe that an instruction not to use Church influence is to be construed that Church members may not take an active part in the senatorial contest referred to; if there be any of that kind connected with the Idaho situation or any other, the quicker they are enlightened the better. The telegram referred to did not order legislators of the Mormon faith "to keep their hands off;" nor did it give persons not legislators such instructions. But it did direct them not to use Church influence. Their influence as individuals, as citi-