

as he has from the first been the most prominent candidate mentioned, and only the enmity of Tammany Hall and the sickly fear on the part of the regular Democracy of driving that powerful organization into open revolt prevented his being chosen on the first ballot. This was especially the case after the second and unequivocal withdrawal of Tilden, of which the Cleveland managers knew how to take the greatest possible advantage.

The unscrupulous Kelly and his followers find that their wishes and their demands have been again ignored, and it now remains to be seen whether they will wheel into line and work for the success of the party or again play their old fratricidal role and let their political enemies reap the sure reward of disunion in an opponent's forces.

The nomination will give general satisfaction. The chosen standardbearer is no wily politician, and will not be up to the tricks and the sharp management which his antagonist understands so perfectly. But he has shown himself an honorable administrator of the laws, fearless in doing what he considers his duty, and will, if elected, effect reforms which are badly needed in the public service.

The platform on which he stands to make his fight is a sound and steady one, and the field is cleared for a manly, honest contest. Now let us have it.

THE LABOR AND CAPITAL QUESTION.

In another part of the paper appears a communication from a workingman, who treats upon the labor and capital conflict. A vein of truth runs through his remarks, but his views are too extreme.

He is unable to understand why men who exercise their brains in the avenues of trade and business should receive larger remuneration than those who simply use muscular strength. It should be patent to him and everybody else that this is a matter that is governed by the law of supply and demand. Should the day ever arrive when professional and artisan skill preponderate among the masses, while the ability to perform manual labor would be limited in comparison, the tables would doubtless be turned in favor of the man of mere muscle. In the meantime the common laborer can only hope for increased compensation and general advancement by discovering that he has some brains, and that they have been given him for use. He must apply himself to the study of the possibilities of life, decide to make an effort to climb its ladder, mount it step by step until he emerges into a sphere above the one in which he has been moving.

Of course it will be urged that working men of the poorer paid, because more abundant, class have no time to spend in self-improvement as a preparatory process for a step in advance. Those who are impregnated with this stultifying idea will remain where they are, but intelligence, energy and perseverance will always reap their reward, by whomsoever exhibited, as the man who possesses those pre-requisites to success seldom sees any "lions in his path." If he does he removes them. For illustrious examples, read the works of Samuel Smiles on Self Help, Thrift and kindred subjects.

The indifference manifested toward the working men by grinding monopolists, and largely by many capitalists is highly censurable. It is too often the case that when enterprises cease to pay large dividends and it is decided to be heedful to cut down operating expenses, the diminution of wages begins at the bottom of the list and probably is only applied to the lower grades of employees, who are the least able to sustain a reduction. This is frequently the opposite of a course likely to produce financial profit. It generally causes a shrinkage in the efforts of the persons believing they are imposed upon to work to the full extent of their powers for the benefit of their employers; or, as in hundreds of instances throughout the country, the result is a strike, suspension of operations, immense losses to both capitalists and laborers, and not infrequently murder and bloodshed before the conflict closes.

But there is another side to the question. Instances have occurred in manufacturing districts, in various parts of the world, when, in times of dulness in trade, it has been impossible for employers to place their goods on the market at prevailing prices without a daily loss, threatening an ultimate collapse. The only recourse would be to cut down expenses, including the wages account, or shut down works. Wisdom would dictate to working men that pending a revival of trade, "half a loaf would be better than no bread," but time and time again they have declined to accept the inevitable situation, and have walked about in idleness for months at a time, with starvation haunting them and their families like a terror-inspiring ghost.

It is hinted by our correspondent that workingmen are frequently driven to resort to robbery through the medium of the extreme phases of socialism. If he will study the destructive secret society question he will find that their "head and front" are not composed of men who are entitled, or ever have been, to the respectable appellation of work people. They are designing demagogues and scoundrels, who have never been inspired by a de-

sire to make a living by honest labor, but by preying upon the baser passions as well as the property of others, especially of those belonging to the working class.

The idea that when a wage-reduction ensues through the plea of a surplus of labor and an over-production of commodities, there should be a corresponding diminution of work hours is somewhat far-fetched, because it is, in the present state of society, totally impracticable. The object of the reduction is to enable the manufacturer to compete in price, in an over-stocked market, with his competitors. Should his production be diminished without a corresponding reduction of the cost of manufacture, his position would not be strengthened a hairsbreadth. The only plan upon which such a step could be made feasible would be upon the basis of a unanimous agreement among all manufacturers or producers—almost an impossible achievement. The effect would then be a diminution of production, at the expense of the consumers.

In regard to robbing the laborer of his hire, the law can only be made to reach the guilty person when he perpetrates an actual theft, by refusing to pay his employee what has been agreed upon. It cannot, however, be made applicable within the apparent sense of our correspondent's meaning. The law cannot well be made to step in and say what price the capitalist shall pay the workman for his labor, as that must be governed, under the existing condition of society, by the law of demand and supply, and to a large extent by the conscience of the employer. Where there is no conscience, which is sometimes the case, that essential to fair dealing is necessarily left out of consideration.

If rigid laws or rules can be formulated for and applied to the government of the issues which are constantly arising between capital and labor, we fail to be able to comprehend it in that light. The only hope that at present appears lies in a change in the whole basis and superstructure of society, which must grow out of a greatly improved moral condition of the human race. If that desirable change is close at hand, nothing short of a revolution can possibly produce it, for at present the tide seems to be running in an entirely opposite direction. In the meantime the good, the brave, and the true must grapple with circumstances as they are, and do their part, however humble, in bringing them to what they should be.

The whole fabric is more or less out of its legitimate bearings, and it is impossible to maintain matters, in the midst of the multitude of conflicting interests, on a proper balance. It is the duty of all, however, to take a conservative course, and not suffer themselves, because they belong to or are enlisted on one side or the other, to be caught resorting to extremes, as both capital and labor have rights entitled to respect. The present conflicts and consequent evil results grow out of people on each side of the question utterly denying and ignoring the important truth.

WHAT THEY DON'T KNOW.

An exchange says:

"Lew Wallace says: 'I have been three years in Turkey and I have never spoken to a Turkish woman in my life.' Yet Lew Wallace expects to write a volume on the Sultan's dominions."

Just so. And a great many people who never spoke to a "Mormon" woman in their lives write articles and books on Utah, professing to know all about the sentiments and sorrows of the "down-trodden women of Mormon-dom." The difference between them and Wallace is, that he acknowledges his non-acquaintance with Turkish women and the other book-makers try to conceal their ignorance of the people about whom they write. They succeed with the multitude, who are as wild on the subject as themselves, but expose their folly and impudence to the people described. Well, the world pays for humbug and enjoys it, while the thrifty book-maker and the lively publisher grow fat on the public credulity. Their works ought to be entitled: "What I don't know about the Mormons."

NOT A LIKELY EVENT.

"It is said that a general exodus of Gentiles from Utah is contemplated unless Congress takes some immediate steps for their relief. The courts are in the hands of the Mormons, and even the Legislature and all the machinery of the government is under their control."

We clip the above from an eastern exchange. It is from such rubbish that public opinion is manufactured against the Mormons. When professed preachers of the Gospel lend themselves to the dissemination of falsehoods of that kind, it is not surprising that editors and the public are so egregiously deceived. And yet any writer for the press who does not know that the courts in Utah are under the control of Federal officers and not of the "Mormons," ought not to be permitted to pen a line on the "Mormon" question. Even the Utah Commissioners, appointed by the President and Senate of the United States under the provisions of the

Edmunds law, in their report to the Secretary of the Interior, give the lie to the stories told by those Reverend impostors. They say:

"Candor requires us also to say that personal security and property rights appear to be as inviolate in Utah as in any of the States in the Union."

What kind of "relief" is required for the poor "Gentiles" in Utah? Let us see what it is they have to complain of. The Commissioners say:

"However, business men of small capital among the Gentiles, complain of dull times by reason of the clannishness of the Mormons in trading with each other rather than with the Gentiles."

Observe, it is only the small traders that make this complaint. The large merchants know very well that their chief support comes from "Mormon" trade. But suppose the "clannishness" here complained of were general and that "Mormons" traded only with "Mormons," leaving the "Gentiles" to trade with themselves. What could Congress or any other national or local power do to remedy affairs? Is it asked that a law be passed compelling the "Mormons," on pain of disfranchisement or the penitentiary, to buy their shoes and stockings, dry goods and groceries, notions and gewgaws from "Gentile" merchants and store-keepers? Such a demand would be no more surprising and nonsensical than other legislation which has been asked against the "Mormons."

"A general exodus of Gentiles" is not likely ever to take place from Utah. The non-"Mormon" business men have no quarrels with the people here. It is only a few scallawags and ruffians who kick up a fuss and complain about "Mormon" influence. And they will not leave while there is a chance to make their bread and butter and a prospect for a raise, conditioned on some revolutionary treatment of the "Mormon" question. If they were to make "a general exodus" it would be a good thing for both "Mormons" and non-"Mormons" who mind their own business.

A WORKINGMAN SPEAKS.

In reading the notice of the railroad cut of wages

one thing struck me as very peculiar, that is, that the man who does the hardest labor receives the smallest amount of compensation for it, and when a reduction comes he has to stand the greatest diminution. Is not the laboring man as worthy of his hire as the artisan or professional, or is he the mere horse of society, fit only to expend bone and muscle to build up those who are his supposed superiors? What could brains do without bone and muscle, it is through those who use them that they are kept and sustained in their official positions. If they had to use the brain and muscle too they would soon succumb, and nothing would be accomplished.

Have not those individuals who are employed to exercise their bone and muscle as much feeling for themselves and families as those who have means? Yes, for this is their only source of comfort and consolation in life. They occasionally have to work hard all day on the scantiest kind of food hardly enough to hold soul and body together, and if their strength fails them they are discharged, and they must resort to

SOME OTHER METHOD

to obtain a livelihood. They look around them and see the affluence and ease and splendor of the monopolists and capitalists, and begin to covet some of their wealth and seek by some means or other to obtain it. If fair means will not bring what they desire come other must. They resort to stealing, to riots and destruction, and when once aroused nothing must stand in their way, not even death. So the whole world is in one continual turmoil and strife, with scenes of horror and bloodshed. Who is answerable for this? Those having the means in their possession who will not put it to use for the benefit of their fellow men, in such a way that justice demands.

If wages are reduced

THROUGH EXCESS OF LABOR

or production let it be understood and reduce the amount of labor corresponding to the amount of reduction in wages, and not have the same amount of labor forced for a smaller amount of pay. Neither reduce for personal emolument, or in favor of company dividends. Could not the rich afford a few cents less a day from their income better than the poor, or are their avaricious propensities so great that they must have a certain amount of dividend, or wages, no matter who has to suffer the consequences, or what they may be.

I think the law should apply to those who seek to

ROB THE LABORER

of his hire as much so as to the individual who stops another upon the street and seeks to take from him his means. I cannot see any difference in the two ways.

I want to build a house or something else. I have plenty of means, but if I spend it for that purpose I shall have so much less apparently

Now what shall I do? happy thought! I have a number of workmen employed, their wages amount to so much, now if I reduce them 10 or 15 per cent., that will pay for my building in so long a time and I shall be the gainer of so much.

Does this reduction

REACH ALL THE WORKMEN?

those who receive wages from \$36 to \$1,000 all in equitable proportion; or only to the muscle as a rule? It reaches only the poorer class. The object and aim of all should be the advancement of humanity, dealing out and receiving justice in return. The capitalist should receive a just and fair per centage and the employees the same, so that all might work in harmony to accomplish the designs of the great Creator, who holds the destinies of all within His grasp, and who will mete out that measure of justice to all of His children. Then woe unto the oppressor of the poor.

G. S.

Salt Lake City, July 11, 1884.

EDUCATIONAL INSTITUTE.

The Sanpete Educational Institute convened in Manti, June 28th, 1884, at 10.30 a. m., and was called to order by Prest. John B. Maiben. He reviewed in short, the good times we had enjoyed together as an institute; and the progress we had made since our organization.

County Superintendent Wm. K. Reid, gave an essay on "Theory and Practice of Teaching," which was listened to with much interest. Questions and answers came next in order, followed by class exercises; Arithmetic by Geo. Scott of Manti; Reading Class conducted by W. Billings; Song and Music by the Misses Westenskow, and a quartet by W. B. Lowery and Co.; Geography conducted by N. W. Anderson; which was followed by a five minutes' speech from Dr. Kenner.

In the afternoon Superintendent Reid gave some general instructions to the teachers in relation to obtaining teacher's certificates. A class exercise in grammar was conducted by L. M. Olson, then a lecture on "History and its Benefits" by Geo. Scott, a song by Mrs. W. W. Anderson and company. Mr. Bergland, late from the B. Y. Academy, gave an interesting sketch of his experience and labors during his attendance there. Singing by Miss Voorhees. Remarks on duties of trustees by E. Clift. Short speeches from Bishop H. Jensen and C. Dorius. Prest. Maiben then announced that officers would now be appointed for the ensuing year. Thanked the members and all who had given aid to the Institute, for the kind support given him while president of the Institute; his present occupation would not, however, admit of accepting this place at the present time, but his interest in the good cause would not slacken. A vote of thanks was tendered Prest. Maiben for able services and fatherly instructions given the Institute by him.

The following officers were then nominated and unanimously sustained: Wm. K. Reid, president; J. F. Allred, 1st vice-president; John E. Christian, 2nd vice-president; N. W. Anderson, secretary; Geo. Scott, corresponding secretary and librarian.

Adjourned to meet at Mt. Pleasant, Saturday, Sept. 27th, 1884, 10 o'clock a. m.

JOHN E. CHRISTIAN, Secy.
Ephraim, July 7, 1884.

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