

labor, for such wages, as may be offered to him and such hours as he and the employer may agree upon. If he chooses to fetter himself as to this, he has no right to put chains on another. Nor has any body of men the right, in law or reason, to seek to drive any one away from labor because he does not see fit to unite with a sect, society, club or union which they desire to uphold.

If men choose to place themselves under given restrictions and under the lead of certain men, that is their privilege. But they must not expect that either persons or firms that retain their individual freedom will yield to the same rules and authority unless they please so to do.

Workmen have a right to "strike." It is usually, however very much to their disadvantage. Employers have the right to resist the strike when they think it is to their disadvantage. If men will not work except on specified terms, others have the right to accept those terms if they choose to do so. Strikes always entail losses, either on the strikers or on the employers, commonly on both. Therefore they ought always to be well considered before they are determined upon, and men should not abdicate their freedom and submit to the dictation of rash persons who have not fully weighed the consequences.

In saying this we speak in general terms, without special reference to present complications. There are at least two sides to every question and both should be well weighed before an opinion is formed concerning it. We believe that in this case the cleaning matter could be satisfactorily arranged; but we do not believe it can be settled through any order, society or combination that lays down terms or an ultimatum, no matter how worthy that body or its officers may be, because the company will not recognize its authority; they are not compelled to do so, and therefore all attempts at such negotiations will fail. The men and the company who are parties to the quarrel must settle it among themselves or it will not be settled at all, and in a short time it will pass out of public sight and consideration.

NINETEEN YEARS AGO.

MRS. ELIZABETH CADY STANTON is publishing her reminiscences in the *Woman's Tribune*. In the issue of that journal of the 13th inst., is a chapter from the notable lady descriptive of a visit by her and Miss Anthony to this city in

1871. We recollect the occasion well. The following is an extract from Mrs. Stanton's paper:

"The Mormons lived simply and worked hard. There were no extremes of wealth and poverty among them; none of the hideous features of our civilization to be seen in our large cities. Though the women and children did not look as vigorous as I had anticipated, yet there was very little disease, and no drunkenness among the men. The houses and streets were very clean, and an atmosphere of peace reigned around about.

We were there at the Fourth of July celebration, and saw that immense Tabernacle filled to its utmost capacity. The States were represented by young girls gaily dressed, beautiful flags and banners, with the mottoes, seals and colors of each State. I do not remember the name of the orator of the day, but he was a fine speaker, and was quite equal to the grandeur of the occasion. As that immense multitude joined in our national songs, and the deep-toned organ filled that vast dome, the music was very impressive, and the spirit of patriotism manifested throughout was deep and sincere.

As I stood among these simple people, so earnest in making their experiment in religion and social life, and remembered all the persecutions they had suffered and all they had accomplished in that desolate, far-off region, where they had indeed made "the wilderness bloom like the rose," I appreciated as never before the danger of intermeddling with the religious ideas of any people. Their faith finds abundant authority in the Bible, in the example of God's chosen people. When learned ecclesiastics teach the people that they can safely take that book as the guide of their lives, they must expect them to follow the letter and the specific teachings that lie on the surface.

"That thoroughly Democratic gathering in the Tabernacle thoroughly impressed me as no other Fourth of July oration ever has. As most of the Mormon families keep no servants, mothers must take their children wherever they go, to churches, theatres, concerts and military reviews—everywhere and anywhere. Hence the low, pensive wail of the individual baby in combination of large numbers, becomes a deep monotone like the waves of the sea, a sort of violin-cello accompaniment to all their holiday performances. It was rather trying to me at first to have my glowing periods punctuated with a rhythmic wail from all sides of the hall, but as I soon saw that it did not distract my hearers, I simply raised my voice, and with a little added vehemence fairly rivaled the babies. Commenting on this trial to one of the theatrical performers, he said, 'It is bad enough for you, but alas! imagine me in a tender death scene, when the most profound stillness is indispensable, to have your last gasp, your farewell messages to loved ones accentuated with a series of joyful crows or impatient complainings of fifty babies.'"

THE "MORMON" ATTITUDE IN IDAHO.

The purpose of the anti-"Mormon" furore which Idaho Republicans are endeavoring to ferment is rather difficult to perceive. There is no

tangible reason for it, and what its agitators expect to accomplish by it is somewhat of a puzzle to those who know the facts. That the "Mormons," of whose votes so much fear is pretended, have no intention of attempting to take part in the coming election, has been established beyond all reasonable doubt; yet the anti-"Mormon" agitation is kept up, false rumors are spread and the telegraph is employed to misrepresent the situation. The following, which we clip from a special to the *Salt Lake Tribune*, dated Montpelier, Idaho, Sept. 19, is a sample of the stuff which is being sent over the wires:

"The Mormons are still refusing to correct the registration lists, and all the registrars are holding themselves liable to criminal prosecution and indictment by the United States. The Mormons have nominated a taxpayers' ticket in this county, and claim that they will beat the Republican State ticket. The necessary steps will be taken by the proper officials to see that every Mormon vote is kept out of the ballot-box. Judge Claggett, in his Pocatello speech, declared that this must be done, and the ballot-box protected against the Mormon steal, if it required the entire executive authority of the State to accomplish it.

"The speeches of Judge Claggett and Judge Sweet have thoroughly aroused the Gentiles of the Southeast, and the Republicans are sure of carrying these counties by the old-fashioned anti-Mormon majority."

Now, seeing that no "Mormon" can either vote or hold office in Idaho, the stupidity of the foregoing is self-evident. What have the "Mormons" to do with the registration lists? How can they correct or refuse to correct lists which are not in their possession? The nonsense of all this is only paralleled by the alleged statement of Judge Claggett about the "Mormon steal." No "Mormon" can be an election officer, and if the "Mormons" do not vote, they cannot "steal" or in any way turn the tide for or against either party.

But the closing sentence of what we have quoted above, throws some light on the reason why so much work has been done to foster an anti-"Mormon" feeling in Idaho. "The old fashioned anti-Mormon majority", it seems, is the object to be gained by all this. This means a departure from strict party lines, and an attempted fusion of persons in both parties who have been rendered partially insane on the "Mormon" question. We do not believe it will accomplish much. It may catch a very few voters from the Democratic ranks, but everybody who knows anything about the matter, understands perfectly well that