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THE PRESBYTERIAN ASSAULT.

The Presbyterian General Assembly at Winona Lake, Indiana, did not adopt the substitute for the Westminster Confession of Faith that was presented by the Nassau, New York, Presbytery. The attack upon the Confession made by Rev. Samuel T. Carter, which was acquiesced in by the Nassau Presbytery, and referred to in this paper as published in the New York World, does not appear to have been noticed by the General Assembly, but that body declined to accept the substitute for the Confession which Mr. Carter and the Nassau Presbytery desired to be adopted. The Presbyterian Church, therefore, still stands by the Westminster Confession, with all its hideous conceptions of Deity, the creation of unnumbered millions of souls for the purpose of damning them to everlasting torment, and the impossibility of salvation after death.

With these heresies, however, we do not wish to raise any contention at present. Those who believe in them are entitled to freedom of faith and liberty to promulgate that which they hold to be true, whether other people believe in it or not. We refer to the Assembly because it adopted with a burrah a number of resolutions concerning the "Mormon Church" and against Senator Reed Smoot, urging his expulsion from his seat, because he belongs to the Church against which the Presbyterian body makes several serious allegations.

There are four premises to the resolutions adopted, and published in the "News" of Wednesday evening, each of which contains an absolute falsehood. First, the so-called "Hierarchy of the Mormon Church" has no existence. The authorities of that Church do not claim to be, as charged, "the only legal government that can exist in any part of the universe," nor that "all other governments are illegal and unauthorized." Second, it is not true that "they have already gained political control of two states." Third, they have not "announced their purpose to continue in disobedience to the civil authority," nor did the "Mormon" Church proclaim itself "a polygamous community at their annual conference in April." Fourth, Apostle Reed Smoot did not "by his public vote in the Mormon conference" sustain any "treasonable organization" at any time, and certainly not in April, as he was not present at the April conference.

It is customary with all the sectarian assemblies, conventions, convocations and other gatherings of their clergy, when they adopt resolutions against the "Mormon" Church, to base them upon a foundation of falsehoods. They either will not find out the facts in relation to that Church, its tenets, intentions and works, or they do not desire that the truth concerning them shall be recognized or presented. We notice that in the present case those ministers who endeavored to make some remarks of dissent were not permitted to be heard, but the preambles and resolutions were pushed through without deliberation or discussion. The statements made concerning the "Mormon" Church were taken for granted by the great body of the ministers present, although they are absolutely untrue, and could be so demonstrated if opportunity were given for explanation.

We merely enter now a general denial of the assertions made, and adopted by the Presbyterian Assembly, and denounce them as false and abominable. We need not attempt to prove a negative. The truth in regard to each item in the charges has been so often published that we do not think it necessary now to go over the oft-trodden ground anew. But the purpose of the calumniators stands out in open view to all beholders. It is to inject religious rancor into the affairs of state, to influence the upper house of the National Legislature against a member because of his association with an unpopular religion. In other words, to make a religious test for public office, in violation of the spirit and letter of the Constitution of the United States, and in opposition to that complete separation of church and state which is demanded in word by all sects and parties in this great nation.

The whole attack upon the Church of Jesus Christ of Latter-day Saints, which is being made by different religious bodies in this country, is not only founded on falsehood concerning the object of these assaults, but is waged in a spirit of intolerance that is both un-American and anti-Christian. It is, in a modified form, the same bigoted and oppressive power that has ragged in the world at different periods through many centuries. It cannot now avail itself of the thumbscrew and the rack, and the lead and the flame, the dunce and the gibbet, the fetters and the fires of former times, but such forces as are at its command are brought to bear, to crush a people and

a creed which cannot be converted or overthrown by reason or by scripture. This Church has had to meet both physical and potential persecution and abuse, but so far has triumphed over it all. Whatever may be done by the country in regard to the representation of this State in Congress, the Church of Jesus Christ of Latter-day Saints will not be affected in any degree whatever. That is a matter of state concern alone. The principles by which the Church is governed will remain undisturbed, and will be advanced by their expounders and will go to every nation under the sun, and they will conquer error and diffuse light, and their opponents will utterly fail in all their efforts of every kind and nature, either to shut them out of sight or to trample them in the mire. They are God's truth and they cannot be destroyed.

THE STATE OF SOCIETY.

According to dispatches from Manitoba, the terrible condition of social affairs which is being exposed by papers in New York City are not confined to the United States. There have been sensational pulpits disclosures of social evils in the great cities of Canada. This was followed by scathing denunciations of immorality in high life by Rev. C. W. Gordon, in a Presbyterian church at Winnipeg. The gentleman has written much under the cognomen of "Ralph Connor," and is a vigorous writer as well as preacher. He declaimed in powerful language against the "shame and lust" which he declared were encouraged in high life through the growth of wealth. Following are a few sentences from his discourse, which have been published by the press:

"It seems a strange thing that the growth of wealth may have a great deal to do in weakening the relations of the sexes. You have a growth of those things which constitute an attack on virtue, and you invite things that make for shame and lust. This is particularly true in Winnipeg society. The blame must be laid on the married women of society. It is said that young men are to blame, who are found dangling after married women. No man would dare, by any act, to suggest what is improper to a married woman unless she gives the invitation. 'Is it not time we separate the clean from the unclean? Is the time not come or must we go farther and sacrifice more of our homes and lives? Or is the time come when wives will remain pure and keep their hearts for their husbands?'

"Is the time coming when some will differentiate among those who constitute society, and refuse to associate with those who ponder to the justfulness of vice to the detriment of heart who sacrifice on the burning altars of their own lusts the purity of young men and women?'

"If I am hoping the day is coming when sufficient of our society leaders will say: 'We will not have any woman in our homes whose life is not spotless and absolutely without stain.' Then they will have to go to their own set and depart to their own places. If I had stronger words I should attach them deliberately to the names of women in this city who rank in the 'first' sets of society. I will attach the blame to them. They are responsible, not our shame, saloons and brothels. These so-called respectable ladies are responsible for the decay of virtue and the alarming growth of lust in our fair city."

It is gratifying to note that some of the preachers of the country are able to find a field for their work in the promotion of social purity, in the neighborhoods where they minister, and that their eyes are not always turned to some distant point for evils against which to direct their energies. The remedy which the Presbyterian preacher suggests is all very well so far as it goes, but it smacks too much of the usual discrimination against the female participator in impurity, while ignoring the greater offender, the male violator of chastity.

It has been customary when a woman has been "found out" for ladies to turn their backs upon her and exclude her from social functions. But the man is treated in far different style. No matter what may be his reputation as a Don Juan, he is received in the highest circles, and only upon some terrible open exposure is he tabooed by the fair sex in high-toned society. While this difference of treatment prevails, the reform which the preacher desires is not likely to be accomplished.

The truth is, that while pretended purists are stirring up the country to visit with condemnation and national punishment the people of Utah for the alleged misdoings of a few of their number, Christendom is honey-combed with sexual impurities, which cry aloud to heaven, and the gaze of the virtuous cannot be diverted from them by pointing the finger of scorn at a small community away off in the vale of the Rocky Mountains. The sins of the age are not to be laid wholly upon the heads of the women of the world. The men who are chiefly responsible are also to be condemned, and something more than occasional pulpit denunciation, one-sided and spasmodic, will be required to effect the necessary purification.

THE PLANET MARS.

Camille Flammarion has been talking again for publication, and it follows that his discourse has revolved around the stars, and more especially the interesting planet Mars. That planet M. Flammarion has studied for thirty years, and he certainly knows what ever can be known about it, by man, at this stage of astronomical knowledge. He has a map of Mars, showing all its "canals." Through his instruments he can watch the snow, or ice, at the poles, melting in the spring. He knows that the year on Mars is twice as long as ours, or 739 days, and he is satisfied that the orb is inhabited by intelligent beings. The day on Mars is 24 hours, 37 minutes and 22 seconds as we measure time, and the climate, according to Flammarion is very mild. There are, he says, no gales, while the atmosphere is very light, with scarcely any clouds. The inhabitants enjoy fine weather, the climate being something like that of Daves Platz, dry and clear.

Concerning the inhabitants of the planet, the French scientist is not prepared to give details, further than to say that they are very light in weight; for instance, he says, a man who weighs 140 pounds on the earth, if he could be suddenly transported to Mars, would weigh only 52 pounds. The study of the celestial bodies is one of intense interest to the human mind. It is only of late years that the rational opinion has prevailed, that the luminous bodies revolving in space are worlds, like our own, many of which are the habitations of intelligent, rational beings, the children of the eternal Father; while others are old and untenanted, and still others are new, unfinished, but under course of construction with the ultimate object in view of receiving intelligent inhabitants. This is now the general view supported by the strongest reasons. But will man ever be able to demonstrate it?

Maeterlinck, the Belgian poet and philosopher, believes the time will come when man will be able to even regulate the course of the stars, through the mastery of the law of gravitation. Should that dream ever be realized, the mystery of the stars would be a mystery no longer.

WATER AND TYPHOID.

Mr. Samuel Hopkins Adams has an interesting article in the June number of McClure's magazine, on typhoid fever. He claims that this is an unnecessary evil, which can be abolished by proper sanitary regulations. This is generally accepted as true, we believe, and yet that disease carries off quite a number of victims every year. Mr. Adams says in part:

"The average city of 100,000 inhabitants wastes, perhaps, half a million dollars a year on the luxury of having typhoid, and probably a hundred thousand dollars more in efforts to avoid it. That amount of money properly spent would practically eradicate the disease. We have seen it done in the principal European cities; yet with the unprovokedness in matters of public health which so strangely contrasts with the forward American spirit, our cities have continued to poison themselves and each other. I once heard a distinguished sanitarian say: 'Give me a few million dollars and the power to enforce the laws, and I'll make any city in the world typhoid-proof.'"

"Pure water and the equipment to keep it pure was his scheme. It is so simple, so saving of grief, pain, and even of cash, that one wonders why civilization continues to permit a disease that ought to be as nearly obsolete as its distant cousin, typhus. 'All typhoid is traceable to polluted water. If, for a year, the world were to stop drinking dilute sewage, typhoid fever would vanish from our vital statistics. Nine-tenths of all infection comes direct from bad water; the other tenth would disappear if the principal cause were eliminated. Infected cities and nearly all of our large cities are constantly infected, not the disease in one of two ways. They drink water polluted either by themselves or by others. Lake communities drink their own effluents. Residents of river municipalities welcome to their warm and hospitable interiors the germs which come down stream to them from diseased cities or rural districts directly infected, above, and having poisoned themselves with them, pass them on to the waiting settlements further along the current.'"

Pure water, and abundant water, is really a sine qua non, in the development and progress of cities. The importance of it cannot be exaggerated.

Philadelphia is the city of brotherly love of graft.

That busted Goldfield bank went it at the pace that kills.

It's no fun being bumped into by a bumptious youth on a bike.

The Philadelphians are engaged in another war of independence.

The end of the strike must have turned a corner for it can no longer be seen.

Paris is soon to have an open air theater. One with the lid off, so to speak.

"Is married life a wait?" asks the New York Herald. A reverse wait, in some cases, we should say.

THE SITUATION IS VERY TENSE.

The students of Syracuse university will resist Chancellor Day's edict about mascots with bulldog tenacity.

Judge Davis' startling remarks about Nan Patterson were delivered at a Phi Delta Phi dinner, it seems, Phi Judge, Phi.

Padewski's seventy-six concertos netted him just two thousand dollars apiece. This is proof that he is not a poor pianist.

The Russian semstvos and kindred assemblies are not to have freedom of discussion. They are to have the freedom of approval; that's all.

The President has been asked to take a hand in the Equitable Life em-broglio. If he decides to comply with the request, he will turn the Equitable Life into a strenuous one.

From Washington it is announced that during the naval maneuvers a host of fleet will attempt to capture Baltimore and Washington. So much faith have the people in the country's land defenses that the announcement does not cause the least tremor of excitement.

"To stop such disturbances as have convulsed this community of late, there should be established a forum where the causes which lead to such struggles may be arbitrated without appeal to force," declares Corporation Counsel Tolman of Chicago. The cases certainly should be arbitrated in foro conscientie.

Shea, president of the Teamsters' union, proposes to defy Federal Judge Kohlsaat. The trouble with Shea is that he thinks he is bigger than the state of Illinois and Uncle Sam and that he is "it." In braggart style he says, "Let them bring on their troops." In his case a deputy U. S. marshal will probably first be brought on.

The announcement is made of the death of the wife of Mr. Jacob Riss, the lecturer who last fall appeared in Harriet Hall in an illustrated address on the slums of New York. Mrs. Riss was born at Ribe, Denmark, and they were married there in 1876. Mrs. Riss was a good wife and mother and helped her husband in writing his books and magazine articles. She leaves three sons and two daughters. The death was caused by pneumonia.

With amour propre if not pique, the Springfield Republican says:

"When President Roosevelt called Colorado the Switzerland of America, as he is reported to have done on his recent visit, he may not have known that the name was given to it in 1869 by the late Samuel Bowles, in a book entitled 'The Switzerland of America: a Summer in Colorado.' It was one of a series of books on the far West, beginning with 'Across the Continent' in 1866, including 'The Pacific Railroad Opened,' 'The Parks and Mountains of Colorado,' then the work named, and finally 'Our New West,' a revision and summation of the others. Mr. Bowles broke ground in these descriptions of a region which is now so familiar that it is commonplace."

INDIFFERENCE TO WAR'S HORRORS.

New York Evening Post.

It would take a psychologist to explain why all the world shudders at the blotting out of St. Pierre or the drawing out of Johnston—and gladly puts its hand in its purse in order to aid the survivors, while today it regards the far greater loss of life in Manchuria with comparative equanimity—the excuse for a few banal remarks. Let natural forces but triumph over and destroy a few thousand human beings and everybody groans. But if your supposedly civilized nations set their hundreds of thousands to smashing of skulls, blowing each other to pieces and wholesale maiming we merely speculate as to whether the losses are proportionately greater than in other battles, or whether this is the largest slaughter of men on record, and even bet on the exact date when Harbin is likely to fall. Why this distinction when it comes to the taking of human life en masse?

RECENT PUBLICATIONS.

Wide human interest is the striking thing about the June McClure. The college man is the first concerned in the disclosures of "The College Athlete" which tells some astonishing facts about the financial arrangements by which some of the "stars" are secured and kept at college. Typhoid fever, Samuel Hopkins Adams proves in one of his powerful and illuminating articles, is an entirely unnecessary evil. Helen Keller, who has been so marvelously educated in spite of her lack of sight, speech, and hearing has written the story of her college days. Sir Walter Scott, the prince of prose-romancers, is the subject of Prof. George Edward Woodberry's second paper in the series he is writing on the great masters of literature. Five good short stories, all profusely illustrated, complete the list. A comedy of snobbery is told by George Randolph Chester in "Baragah Day at Tuit House." The exaggerated Americanism of it will make the country hug itself. Mrs. Wilson Woodrow has another humorous tale of life in a Colorado mining camp, wherein the "New Missioner" again appears. One of New York's assistant district attorneys, Arthur Train, has written out of the experience of his office, "The Jail-bird," a tragic story of an habitual criminal. "In Lovers' Meeting," by Harvey J. O'Higgins, is a washerwoman's love story, a tale of pure literary quality, with a tender and sympathetic touch. Rex Haynes Gilmore, in "The Story That Took" has made an amusing story on novel lines.—The R. S. McCutcheon Co., 65-67 East Twenty-third St., N. Y. City.

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