

cible. The winds may lift their mighty voices against the lighthouse and in their fury perhaps sway the buliding perceptibly, and the angry waves may hurl themselves against the very foundations; yet the structure remains. It was built for the very purpose of standing safe against the force of the combined elements. The Church is the lighthouse built by an all-wise Architect. Like the mighty oak that sends its roots deeper the more it is exposed to the elements and thus becomes stronger to withstand each succeeding storm, so the Church becomes stronger and mightier as a result of each succeeding trial. This, too, is the lesson of history.

WOMEN IN CRIME.

Already are pleas in abatement being sent in in behalf of the woman who is shortly to be tried for the murder of President McKinley's brother-in-law at Canton, Ohio. Also are we advised in advance that "not a jury in the country will convict her," that "local opinion is divided between condemnation and a charitable theory that her wrongs palliate her crime." Several other women are under arrest and awaiting trial for murder, and it is a fair presumption that similar pleas are being presented in behalf of each of them. This raises the question as to the sufficiency of that branch of our penal regulations, not only as to the practice which obtains but the philosophy involved.

Laws that are so pliable that they can be made a sword for one class of society and a shield for another class, equally guilty, are a poor reflex of that lofty civilization to which we are supposed to have climbed after so long a struggle with the passions, tendencies and backwardness of the human family. If the taking of human life with malice aforethought, or the taking of it without malice where no considerable provocation appears, is not murder, it is of some other grade of offending and ought to be called by some other name. If it is properly named as it is, and fittingly placed, it is or should be the offense of which cognizance is taken and not the social or other status of the individual. In other words, murder is murder by whomsoever committed and when invidiousness regarding the perpetrators is practiced, the law against the crime is undermined to that extent, weakening it and lessening its terrors for all classes.

There should be no feeling of revenge, no demand for personal satisfaction, in the administration of any law, the infliction of any penalty. That is not or should not be the aim or end of the enforcement of penal statutes. It is not the individual closely related to the murdered one or any other person or class whatever that is exclusively wronged by the crime; it is the entire body politic that is outraged and that demands reparation not in the name of a person, a family or a combination, but in the name of the commonwealth. It is the crime, the unlawful deprivation, the usurpation of the sovereign's prerogative that constitute the wrong-doing and that punishment is inflicted for, the example, the warning to others, the moral lesson being outgrowths of a more or less incidental character. This being the case, what right have we or have courts or juries to make exceptions on account of sex or otherwise where responsibility is clearly established? It would be very much better to so change the laws as to make the desired exceptions than let them remain as they

are—impartial and universal in their meaning and intent—and constantly present to the world the spectacle of a double violation, once by the original offenders who take the laws into their own hands and again by the court or jury who from whatever reason causes them to become a dead letter.

It is shown that even the hardest of the mining camps have outgrown the idea that murder is a personal matter with which society ought not to meddle, and claimed that they "relapse to barbarism" again where the crime is committed by a woman or by a man claiming to act as a champion of his wife's honor. As justifiable as such killing may be and doubtless frequently is, it is still a matter relating to the public at large and is for the public in its organized capacity to deal with. Any other idea, or the attempt to lionize and exempt from consequences by physical means if necessary the perpetrator, is as surely a backward step down the long lane which leads from the wilderness of barbarism as is any other usurpation of the functions and privileges of the law. Let strict equality be maintained; let the punitive statutes mean as much for one person as for another, if we would uphold and maintain without coercion or fear that wholesome respect for the laws which constitutes the best and most lasting basis of civilized society.

RENASCENT CHRISTIANITY.

The "News" has received for review a volume entitled *Renascent Christianity*, written by "A Clergyman," and published by G. P. Putnam's Sons, New York. The object of the author is to prove that all sectarian divisions of Christendom, including reasonable Trinitarians and conservative Unitarians, can be united by a return to the "truth as it is in Jesus." The author argues that we are living in an age in which everything is being made new. Science, thought, methods, aspirations, all are new. Religion cannot escape this tendency. For ages there has been a process of regression in the direction of the corruption and follies of heathenism. Now we must go back to first principles. This is Christianity renaissant, or born again, the Christian religion of the future.

This new Christianity, the author argues, will be truly eclectic. The great question is not, he says, which religion, church, sect, school or system suits me best, but what in each and in all can I accept as true? One would naturally suppose that such a comprehensive question would result in the ultimate formation of a most lengthy creed, but the author suggests that six articles of faith and as many pledges would comprehend the entire doctrinal and ethical system needed. This is the proposed creed:

- "I believe in the Fatherhood of God.
- "I believe in the teachings of Jesus.
- "I believe in the guidance of the Holy Spirit.
- "I believe in the clean heart.
- "I believe in the Savior of Love.
- "I believe in the unworldly life."

The pledges are these:

- "I promise to trust God and love Him supremely.
- "I promise to take my cross and follow Christ.
- "I promise to accept the Holy Spirit as my guide.
- "I promise to forgive and love my enemies.
- "I promise to love my fellow men as myself.
- "I promise to hunger and thirst after righteousness."

The author rejects the belief in an exclusive revelation, a chosen line of Prophets, a deposit of truth, a faith once for all delivered to the Saints, a favorite people of God, or a one and only true church. He does not believe that the Seers of the Jewish and Christian religions saw different truths from those which the seers of other religions had seen, though they saw "wilder, deeper and higher;" all religions, as far as they go, reveal the same eternal truth. He further believes that sacred Scriptures are modern as well as ancient, and that the Canon, as it is called, has just reached its Alpha volume; that there are Seers today (or ought to be) as many and great as ever were raised up in all the past—that inspiration includes everything that is pure and beautiful and good. Consequently, the Old Testament prophecy has just commenced to be fulfilled: "It shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh; and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams; and on all my servants and on all my handmaidens I will pour out in those days of my Spirit; and they shall prophesy." This, he believes, is about to come to pass, and that will be the great feature of the eclectic Christianity of the twentieth century.

From this it will be seen what the aim of the volume under review is. The author starts from the truth first announced in the fundamental revelation of Mormonism, that all the sects have degenerated. Following the trail thus struck he arrives at great truths accepted by but few outside of those who believe in the Gospel. Where he fails is in the supposition that the spurious elements of modern religious systems can be cleared out without the restoration of that Divine authority with which Moses, the Prophets, the Apostles of Jesus were endowed. The restoration of the Church is the work of God and not of man, not even of the most enlightened, the most holy of men. Man's part in the work is as much one of divine authority as of divine inspiration. It is a question of power as well as of knowledge, and the Deity is the only source of both. The Church can never be restored except through the instruments that are endowed both with Divine inspiration and authority.

Higher criticism, of which the author seems to expect so much, may render good service in clearing the ground of some rubbish, but it will furnish material of which to build the new church. Still, *Renascent Christianity* is a remarkable volume. Important truths often expressed with telling force are scattered throughout its pages. It cannot but exercise a wholesome influence upon the religious thought of our age, much of which is tied, hand and foot, in spiritual bondage. It is intended as a companion to an earlier work by the same author entitled *Sacred Scriptures of the World*.

A HOMER OF TODAY.

The "News" is in receipt of a communication from William Clegg, who enjoys some local repute as "the Springville poet," in which he calls attention to a work in which he has been engaged for forty-three years. It is an essay, or dissertation, or dissertation, or animadversion or something of that kind (we are unable to be more specific, because of not having seen the production) on the subject of Man, and as the author advises us, exceeds in