

outside world and its needs, by home considerations, by their little possessions—their houses and lot—and by religious ties, as if they were rooted to the soil. They have no variety of skill to offer; as a rule, the laborer knows how to do well only one thing, uses well only one tool, and must find an owner for that tool who wishes a laborer to use it, or must be idle.

The production of commodities is the result, he further maintains, of three classes—the tool-owner or capitalist, the superintendent or manager, and the tool-user or laborer. It is the business of political economy to ascertain how values can be equitably divided between these. This is the whole labor question. To quote again:

It is not true that the laborer is entitled to the whole, nor does he demand it, whatever some of the wild advocates of his cause may have claimed for him. The superintendent is entitled to his share, and a large share. To direct such an industry, to know what products are needed in the world, to find a purchaser for them at a price which will give a fair return for the labor of producing them, requires itself labor of a high quality, and one which deserves a generous compensation. The tool-owner is entitled to a remuneration. Presumptively he, or some one from whom he has received his tools, has saved the money which his companions spent either in present comfort or in doubtful pleasure, and he is entitled to a reward for his economy and thrift, though it may be a question whether our modern industrial system does not sometimes give a reward too great for the virtue of acquisition, and so transform virtue into a vice. The laborer is entitled to a compensation. Since the abolition of slavery, no one in theory denies this right. The determination how the division of the product of this joint industry shall be made is a difficult one. But it is certain that it is not to be made by a system which bids the capitalist pay as little wages as possible for the services rendered, and the laborer render as little service as possible for the wages received. Whatever may be the right way, this is the wrong way.

It is presumably of great interest to our readers to note the views and ideas advanced upon a question of this kind. Most of them are familiar with the noble efforts of the Carthage martyr to lay a broad and solid foundation upon which the diversified interests of mankind can meet in unity. Social reformers, to ensure success, must finally come back to the fundamental principles he enunciated. The cause of all discord in human interests is to be found in a deviation from the laws of the Originator of the universe. The remedy is perfect compliance with those laws, and never before was there, perhaps, greater need of emphasizing this truth than at present. Standards of value have their importance, but infinitely more important is the moral standard of men and women in all positions in society.

REFORMS FOR JAPAN.

Japan's new minister of foreign affairs, Count Okuma Shingenobu, intimates that the cabinet contemplates internal reforms in the country, looking toward the establishment of government by party, a responsible ministry, freedom of the press, and in short a change from an autocratic

government to a constitutional monarchy.

With the record the Japanese have established at Port Arthur and lately in Formosa, where the savage instincts broke through the veneer of civilization and revealed their true Asiatic nature, one would think it necessary for Japan to go slow with the reforms mentioned, except as regards the press. It is true that liberty is the greatest gift a people can enjoy and the natural right of man—granted in fact by the Creator, when man first appeared in the newly formed earth. But it is no less true that only a nation highly developed morally as well as intellectually can make the right use of that endowment. It works two ways. It fosters and strengthens what is good, noble and true in human nature, thereby promoting righteousness and happiness; but it also gives the lower animal instincts, selfishness and passions plenty of room for development, and the end of this is disaster.

Japan has made great strides lately toward a higher civilization, but as long as its army can in a moment be changed into a murderous mob, it is doubtful whether "government by party" would be entirely a blessing to her citizens. No form of government made to order can fill the object for which a government should be formed. To do that it must grow out of the conditions existing and be natural, not artificial.

FRANCE AND RELIGION.

With very many people fairly well informed on the world's condition generally, the idea prevails that France is decidedly an irreligious nation. The press generally there is anti-religious, and all religious instruction has been excluded so thoroughly from the public schools that recently in the Sarthe department a school official was charged with "a violation of the neutrality of the public schools," because at a public examination and prize distribution he had asked several questions concerning the existence of God. Yet upon this subject of supposed French atheism a German journal, the *Evangelisch Lutherische Kirchenzeitung*, of Leipzig, declares that the people of France are not casting aside their religious convictions, but that the church of Rome is more powerful than ever in that country. A translation of the article in the Leipzig paper is given in the Literary Digest, and says:

It is incorrect to claim that France is becoming irreligious. Even the fact that in Paris fully twenty-five per cent of the burials are conducted without religious services is no evidence that the people as a whole are drifting into irreligion. In the country any neglect of religious observances is unknown. All marriages and funerals are under direction of the church; almost without exception all children are baptized and are thus officially members of the church. It is true that the state schools exclude religious teachings, substituting in their place a "non-religious morality;" but then it must be remembered that the religious schools of the church are crowded to the utmost. France is today, as was the case thirty years ago, in the hands of the clergy. The aristocracy of Paris as well as the

bourgeoisie in the country are on the best of terms with the priests, and the great mass of people in the rural districts have never been estranged from the church. None can deny that here and there in the larger cities groups of atheists or individual unbelievers manage to create a great deal of a stir in France; but this element constitutes a phenomenally small minority.

The claim is made that the charge of irreligion comes chiefly through the utterances of journalists and politicians, who are anxious to be classed as independent thinkers, but who nevertheless are susceptible to the influences of the church of Rome. Evidence of this is cited in the fact that the most pronounced freethinkers of the country uniformly entrust the training of their children to church schools, and to the further fact that the proposition of a severance between church and state never has been realized.

So far as allegiance to the church of Rome is concerned, the observing traveler through the country districts of France, and even among the middle classes in such places as Paris, Lyons and Marseilles, will coincide with the Leipzig writer's views. Whatever there is of irreligion, as the French understand it, is chiefly in their effort to appear rather than to be free from clerical influence. Of course this condition tends generally to make the people irreligious in fact when it comes to observance of those moral precepts inculcated in the Bible, and at the same time leads them to subservieney to priests in all association with the latter. If obsequiousness to the Catholic clergy and a scrupulous regard for the rules of conduct which local representatives of that church seem to inculcate is religion, then France is far from being irreligious. But if the broader and higher rule of devotion to Christian principle because of an intelligent comprehension of its divinity and truth be made the test, then France is a conglomeration of superstition and atheism rather than truly and deeply religious, from a Christian standpoint.

THE EUROPEAN MISSION.

[Millennial Star, Oct. 22.]

Arrival—Elder William M. Gerrard, of Taylorsville, Utah, arrived from New York, per Anchor Line steamer City of Rome, on October 20, 1896.

Releases and Appointments—Elder Daniel Stevens has been honorably released from presiding over the Newcastle conference to return home.

Hyrum M. Smith has been released from laboring as a traveling Elder in the Leeds conference and appointed to preside over the Newcastle conference.

William M. Gerrard has been appointed to labor as a traveling Elder in the Liverpool conference.

Ephraim Enterprise: Lehi Peterson Jr. had a very narrow escape last Saturday. He was coming down Dry canyon with a load of wood and when he reached the dugway the load tipped carrying the wagon and team over the ledge. One horse was killed outright and the other badly injured. The boy saved himself by jumping.