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OUR CHICAGO LETTER.

ESPONDENT COMMENTS IN-BLAINE'S LETTER OF ACCEPTANCE.

any of those on which Mr. Blaine descents. Particular emphasis is laid on the industrial interests, and on the peculiarly favorable attitude of the Republican party to these interests. The first act of that party after its advent to power was the enactment of protection laws for American capital and isbor. This spirit of protection has characterized the party ever since, while an opposite spirit has marked the Dymocratic party. With the Republicans protection is a principle, with the Democratis a theory, and according to Mr. Blaine a theory unsound in conception and inevitably hurtful in practice."

Mr. Blaine displays a certain

SUBTLETY OF THOUGHT which he thinks will deceive the close student of politics. He says: "The value of the present revenue system to the people of the United States is not a matter of theory, and I shall submit no argument to sustain it. I only in-vite attention to certain facts of offi-cial record which seem to constitute a demonstration." This is very plausi-ble but let us see those certain facts

attributed to religion, literature and philanthropy, while our national character as a people is accompanied by a comprehensive elevation. On these figures Mr. Blaine uses the rhetorical figure amplification to good advantage. In order to impress the matter he even states the monthly increase. But suppose our bine-nosed rhetorical figure amplification to good advantage. In order to impress the matter he even states the monthly increase. But suppose our blue-nosed brethren of the North would read this, and then ask themselves whether any increase has taken place among them. In 1867 the value of their total imports were \$120,000,000; six years later \$235,-000,000, so that in 20 years there would be a progress of over 200 per cent. The "true value" of this property is not accessible to us at pre-posed towards the agriculturity tolerant and favorably disposed to wards the dark of the most of the most infambacturity tolerant and favorably disposed towards the early Christian personal control of the most of the most infambacturity tolerant and favorably disposed towards the early Christians. In Miners' and Blacksmith 1001S, sent, but judging from their import and export trade it must be equally successful. Mr. Blaine can hardly attribute this to the supremacy of the republican party in the United States.

which he thinks of astonishing, what about them? Why, the free trade orators claim even greater increase of wealth for England since free trade was introduced, than Mr. Blaine gives the United States by his protective policy and principle.

COMMERCE, AGRICULTURE AND IN-TERMAL TRADE

are dealt with in an equally specious manner. We must admit the United States have progressed for the last 2 years. It would be sad, in truth, it they did not. John L. Sulfivan, the Boston celebrity, has accomplished more in the last two years than he did during his whole life before. This is natural enough. He was attaining his manhood, but it would be absurd now if he attributed all his prosperity to

ty may say, "Wipe it out." That

MAINLY CAUSED BY RELIGI

ordered his clergy to study the physical sciences. It is for this that Mgr. Capel attends a teacher's convention at Madison and professes to know more about teaching than the professors. He tackles journalists in Chicago and sliences them. He encounters politicians at Washington and brings off one as a trophy. Col. Bliss he captures. He has a tilt with men of science in New York and shows how science and religion can be harmonized. The Romanism of to-day is not that of the time of James of England or Charles of Spain.

Mr. Blaine says: "Suppose Fiji Islanders came among us with their

RELIGIOUS CANNIBALISM." We must never suppose as to what is coming in a religious way. We have a very considerable sect of Fijlans already. If the murder statistics are consulted it will be seen that very few of those who practice it for pleasure or for devilment, get punished. If the Fijlan sacrifices a well-fed brother to the Deity and then dines off the corporation of him, that is his own business and his own religion, and his own political economy. If one of us shoots a fellow-citizen, we perhaps don't eat the body directly, but as lawyers and judges we eat it indirectly. Or if the skin is of good quality we can utilize it as was done in Boston a short time ney vary with the clime and age. In

they vary with the clime and age. In 1750 the owner of a circulating library in England could be adjudged the keeper of a disorderly house. Lycurgus the Spartan made it lawful for a man to lend his wife to a neighbor; and yet it was sa'd the Spartans had no word for adultery for 250 years. In Chicago a man strikes his door-mat at noonday against a lamp post, throwing dust in the eyes of a hundred persons, and his rights are not questioned. If Mr. Blaine should devote a little time to the consideration of polygamy, individual and social rights and kindred themes, he will not hasten into religious legislation for popular clamor. THE PERSECUTING SPIRIT s not always generated by bad intents or prompted by an inherent love of exercising authority. On the contrary come of the characters in history whose names cause the blood to shiver account of the persecution and in-

tolerance they were guilty of, were men of the purest and best intentions, and indeed of irreproachable moral character in some cases. For instance Marcus Aurellus was a man of acto its encroachments. The history of the Spanish inquisition causes a thrill in the bosoms of many if not all students, and we have no evidence but that they were actuated by the kindest intentions. Townsend, a Church of England clergyman, in one of his works on Spain, says of the inquisitors: "It is, however, universally acknowledged for the credit of the corps at Barcelona, that all its members are men of worth, and most of them distinguished for humanity." Townsend wrote in 1786 and at that time the feeling of horror prevalent in England at the inquisition must have been more acute than it is to-day. And even to-day it sounds a good deal like a joke to cell us that Terquemada was moral, humane and honest, yet we have the evidence of Llorente Dollado and others that such was the case. We do not go back into the dusty past to find parallels for Hoar, Edmunds and their following, but to show that good intentions do not always justify whatever is undertaken and subsequently executed.

The history of

world. Joseph Smith was inclined to solitude and religious speculation in his youth, and as he grew older concentrated all his thought and energy on religion. If the materialist would wish to see the natural outcome of this intense study let him consult Buckle the historian, who says: "Owing to circumstances still unknown, there appears from time to time, great thinkers, who, devoting their lives to a single purpose, are able to antici-

Men exposed to obloquy, or even to death, because they knew more than their contemporaries and because society was not sufficiently advanced to receive the truths which they commureceive the truths which they communicated. According to the ordinary
course of affairs, a tew generations
pass away, and then there comes a
period, when these very truths are
looked upon as common place facts;
and a little later there comes another
period, in which they are declared to
be necessary, and even the dullest intellects wonder how they could ever
have been denied. This is what happens when the human mind is allowed
to have fair play, and to exercise itself
with tolerable freedom, in the accumulation and diffusion of knowledge. If,
however, by violent, and therefore by
artificial means this same society is
prevented from exercising its intellect,
then the truths, however important
they may be, can never be received."
From an attentive perusal of these observations by one of the most learned
and exhaustive and analytical of
historians, it will be seen how necessary it is for the statesman to approach
a new religion with Caution, with investigation and with the most liberal
and enlightened tolerance.

We have seen how the cold steel of

THE MATERIAL CRITIC

in discordance with the accepted law of human progress, in the career an mission of Joseph Smith. The question is, are we justified in persecutin his followers? Will we forward human affairs and the spiritual and tem poral weifare of mankind by suppressing the religion of Joseph Smith, or rather of Jesus Christi Let u devote a moment or two to glance a this subject philosophically. It is arged that MORMONISM IS RETROGRESSIVE.

And it is universally admitted that as a people we are progressive. Now there is not in all history an instance of a progressive people adopting a retrogressive religion, then what have we to fear from Mormonism. Will natural laws be suspended to forward this religion. Next, if Mormonism is progressive and we are retrogressive, the best thing would be to adopt it. Is it so organized that it is capable of surther advancement? Is it so constructed that as a religion it will embody the will and opinion of the people, and thereby express the voice of the people in its ordinances and ceremonies? Is it such that its chieffadministrators can truthfully represent the whose body, and doing so faithfully echo the voice of the people which is the voice of God, and thus plainly prove that there is no incongruity in modern revelation from the Supreme Being?

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if either a religion or a philosophy is too-much in advance of a nation, it can do no present service, but must bide its time, until the minds of men are ripe for its reception. Of this, innumerable instances will occur to most readers. Every science and every creed has had

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