

which he denied all knowledge of, it may be readily understood how Mrs. Campbell could be induced to go to Pittsburg and retail misrepresentations about Utah and her people. One of the strongest refutations of the Campbell story in Pittsburg is the fact that in the Mormon town of Mendon the Rev. and Mrs. Campbell are permitted to dwell undisturbed, and are the recipients of many kindnesses and courtesies from the Mormons. That they are devoid of gratitude, and have so little regard for the common amenities of society, may be looked on as their serious misfortune.

### INCOME TAX LAW VOID.

The action of the Supreme Court of the United States Monday, in declaring the income tax law unconstitutional, is of surpassing importance to the nation. The result was not entirely unexpected, but will lose none of its interest on that account. By its decision the court of last resort sweeps away one of the greatest measures, if not indeed the greatest, adopted by the late Congress, and establishes a definite rule of limit for taxation of that class hereafter. Not the least interesting consideration which will follow the ruling is how the government will make up the revenue which was expected from the income tax. The situation presented is one of great moment to the national financiers.

### WHEN PEACE WILL COME.

Friends of peace note with satisfaction the growth at home and abroad of the fraternal societies that exist for the purpose of teaching the nations to arbitrate their differences without appeal to brutal force. Their aim is the establishment of a permanent international court of arbitration to be governed in its decisions by international treaties between the civilized nations; gradual disarmament would follow.

It is undoubtedly true that a sentiment in favor of peace has in this century more than kept pace with the human instincts that lead nations to spend lives and money on battlefields. Cultivated men and women everywhere begin to view things differently from what the ancients did. Many new questions in relation to this subject are asked. Is it absolutely necessary to spend the fruit of people's industry, often none too abundant, on appropriations for navies and armies? Is not to live a useful life as high an order of patriotism as to go out to kill and be killed? Why are more statues raised in honor of soldiers than to the memory of philanthropists and noble women? Why do historians record war and bloodshed in preference to the achievements of industry and science? And why during all this time of militarism, egotism, monarchism and diplomatism has the expense, to the peaceful, law-abiding citizen, of being governed, generally been out of all proportion to the actual benefit derived therefrom?

At present, however, the nations of the earth are hardly prepared for com-

plete disarmament. Several problems remain unsolved, some of which, like the Gordian knot, have to be cut over by a well-directed sword. Past wars in Europe have mixed national elements seemingly incapable of assimilation. In Russia, in Austria, in the countries occupied by Turkey, this condition is particularly evident. The Slavs naturally gravitate toward a common center; the Teutons, subject to the same natural law, must ultimately join the family from which many of them are yet separated, completing the work to which Prince Bismarck devoted his gigantic energy; the Christians under Mohammedan rule also are subject to an anomaly that cannot be permanent. All the wrongs for which past centuries are responsible, by cutting up and dismembering nations and countries, and for the perpetuation of which the present century has invented and experimented with the iniquitous doctrine of the European equilibrium, will have to be atoned for and the conditions readjusted on natural lines, before permanent peace is possible. When the time has come for this readjustment a terrible clash between all these incongruous bodies will undoubtedly be the result—an explosion liberating the various ingredients and diffusing them in their primary elements. And then the armed struggle will still continue as long as on the borders of the reconstructed states are found less civilized borders, exulting of plunder and lawlessness. The most peaceful government is under the necessity of protecting its outlying districts from such and resort to force is, as yet, the only method known.

When the time shall come, however, that nations are united according to kinship, common tradition and mutual interests; and when every nation on earth has learned to respect the rights of other nations, as a law-abiding citizen respects the rights of his fellowmen,—then disarmament and international arbitration are sure to come. Towards this happy perfection of mankind and its entrance into a universal brotherhood its present history is tending. It is the work of Providence and cannot fail. In every direction processes of tearing down and building up are going on, preparatory to a new structure on this earth, over which shall wave the ensign of universal peace. It is the result of the announcement on earth in these latter days of the mighty principles of truth, and of the work beyond the veil of those who lived and died for these eternal principles.

### TALKING OF UTAH.

Now that the eminent lady workers in behalf of equal suffrage, Miss Susan B. Anthony and Rev. Anna Shaw, have reached the Pacific coast, there to continue their efforts, the recollection of their visit to Salt Lake is so vivid and pleasant that in their interviews with the San Francisco newspaper men Utah is given the major share of attention. As will be readily understood by those who saw and listened to the ladies in this city, Miss Shaw is spokesman of the pair

when the newspaper reporter comes around. In telling of the journey west, she states that the reception all along the way was "like a triumphal progress; the men as well as the women in Missouri, Utah, Wyoming, Colorado and Nevada have been simply devoted to Aunt Susan and I. There have been dinners and receptions until we were simply worn out." In the course of her description of the visit to Salt Lake, Miss Shaw said:

At Salt Lake Aunt Susan stayed with Mrs. Beattie, one of Brigham Young's daughters, and I was the guest of a Gentile lady. We wanted to study the social problems from both sides, and we compared notes afterward on the train. Of course you have heard of our reception at Salt Lake. We arrived on Sunday morning, and seventy-two ladies met us at the depot. We first went for a ride in a long omnibus that seated thirty. After they had shown us the city, we spoke at that famous Tabernacle meeting in the afternoon. That was a very happy day for us—not for the personal triumph, but because of the idea we represent. There were 6,000 people at that meeting. Every seat was filled, and they opened the galleries to accommodate the crowd. There was music by a choir of 300 voices, and they sang that very famous Mormon hymn called "O my Father."

Miss Shaw related how she and Miss Anthony spoke at the regular service in the Tabernacle, jokingly adding that a Mormon Elder made a few remarks "as an antidote." Then she told how that a Mormon said to her: "Did you know that what you preached was all good Mormon doctrine?" a Presbyterian stated, "I endorsed every word you said, Miss Shaw, and was delighted to hear you stand up for the truth in the face of such a multitude;" and a Methodist remarked, "I see you are as orthodox as ever and still one of us." Upon these expressions Miss Shaw made the comment to the Californian that she had been "accused of liberality before, but never in quite such telling phrase as this." Since in her discourse at the Tabernacle, however, she merely urged the importance of moral courage, and of faith in and obedience to God—principles that are accepted in theory at least by every body of religious worshippers on earth—commendatory expressions thereon might have been anticipated from representatives of every denomination who heard her, and that, too, without any great exhibition of liberality in religious ideas. The lady's experience here in this respect may serve, however, to impress the fact that there is no place on earth where religious toleration takes a broader scope than in Utah. Miss Shaw's opening sermon in San Francisco was identical with that delivered in the Tabernacle here.

In a brief statement of the purposes of their trip, Miss Anthony told of the work accomplished here and elsewhere, adding, "Utah is coming in with full suffrage, there can be no doubt."

The absence of special criticism for any part of the people here is one of the most marked indications of the changes that are taking place regarding the inhabitants of these valleys. People have been talking of Utah as an object of particular interest almost since her first settlement; but during the past two years the tone of these references has been changed from one