

A DISTRESSFUL TALE.

We are informed by Mrs. Childs, the foster mother of Miss May Childs, the young lady with whom E. N. Jenkins is charged with committing fornication, that her adopted daughter has disappeared and she can find not the slightest trace of her. Mrs. Childs unhesitatingly expresses her belief that the girl has been taken away and secreted by parties interested in her absence, and she is stricken with grief at the whole situation.

The lady had in her possession a letter from Mr. N. M. Davy, of Denver, the father of Minnie Davy, for whose seduction Jenkins was tried in that city, and who died from the effects of an attempt to procure abortion. Mr. Davy's feelings, judging from his letter, are terrible. He appears to be consumed with grief. He speaks of the conclusive evidence that was produced at the trial, and deplores what he characterizes as the action of a corrupt jury in acquitting the accused. The *Denver News* at the time, in giving an account of the trial, also unqualifiedly denounced the jury. Mr. Davy not only gives expression to his own grief in the letter in question, but expresses his deep sympathy for those who have been injured in the present case. Mrs. Childs requested the publication of the letter in question, but seeing that the case is in court, if it is given publicity in full we deem it better to await the concluding developments of the trial.

The whole letter involves a tale of surpassing distress.

LETTER FROM "JUNIUS."

In a former communication I alluded to the question of religious agitation in this city. At present it is difficult to define precisely what this agitation means. The superficial observer might be inclined to call it the old question of Protestant and Catholic, but when one investigates what ought to be Protestantism he finds that there exists a series of concentric Protestantisms within Protestantism as it exists outside of Romanism. Until some kind of understanding is arrived at among Protestant sects, and a unity of some character is established, Protestantism must remain ineffective in its assaults against Rome. It is true, that quite a following could be mustered in the sects to endorse any movement against Rome, even if this movement comprehended political disfranchisement of Roman Catholics. But, the question arises, is the country ripe for an issue of this nature? Would Mr. Blaine accept a platform which would disfranchise

his son-in-law? Would Gen. Sherman take up the sword in a warfare which would decapitate his son, who is a Jesuit Father? It must be admitted that the statute books of the United States are already polluted with laws providing for disfranchisement on religious grounds. The precedent is established, and the man who today is disfranchised for polygamy may tomorrow be expatriated for celibacy. When the State attempts to define what is religion, it attempts a momentous task.

To show the attitude of the Roman church on this question, an editorial from the *Catholic Home* is here inserted. The *Home* is the official organ of the church in Chicago, and its utterances can be accepted as *ex cathedra*. Here is the article:

RELIGIOUS CHAOS.

Whoever reads the title of the sermons, lectures and addresses delivered from the Protestant pulpits of this city on any Sunday in the year will learn what Protestantism has done to confuse men's minds and obscure the truths of God's revelation. Protestantism is simply religious chaos. The subjects of last Sunday's sermons, as given in Monday's papers, will serve as an illustration. One Reverend Doctor preaches evolution, denies Creation and of course explains away Sin and Redemption. Another rejects all of the Bible that does not fit in with his theories. A third declares that you must believe the whole Bible or nothing. "It must all stand or fall together." A fourth, after thirty years of orthodox belief in a personal devil, gives up Satan, and with Satan gives up also the Bible. For we must admit, as he ingeniously confesses, that if the Bible is true, "There is a devil going about the world like a roaring lion, seeking whom he may devour." A brother preacher assures him that "the belief in a personal devil is one of the foundations of the Christian structure; take it away and the whole structure falls." To which this recent convert replies, "Let it fall then," and the audience applauds. "That," he continued, "is one of the dogmas piled upon the beautiful Christianity preached by Jesus Christ." To this his brother preacher answers, "I believe in a personal devil precisely because Jesus Christ so plainly and explicitly taught his existence, warning His disciples against the sin of pride as the cause of Lucifer's fall and saying: 'I saw Satan, like lightning, fall from heaven.'" "In the Bible there is just as positive and convincing proof of Satan and his angels as there is of God and His angels." "That is the reason," replies the other, "why I must doubt the truth of the Bible." "Your perversion and loss of faith," resumes his brother minister, "is to me another proof of the existence of a personal devil," for "when you see a Church member throwing away his Bible; when you see a Church growing fashionable, don't say they have outgrown their religion. They are fast coming under the power of the god of this world who is a personal being, the devil." A sixth discourses on the "perfectibility of man," and sees in the social and moral conditions of this century evidences that man is himself divine and that the human race and the whole world are one with God. This gentleman, in a word, preaches pantheism. Number seven, on the contrary, sees in the vices and crimes of our modern cities evidences of a return to the condition of savage heathendom.

These are specimens of the opinions preached from Protestant pulpits to audiences bewildered by the contradictions of their religious leaders. If the blind thus lead the blind, is it any wonder that they are all falling into the ditch of unbelief? And the pity of it is that those who are deepest in the pit of religious skepticism glory in their loss of sight, calling themselves "liberal" because they have cast off the restraints of definite religious doctrine and authority, mistaking darkness for light, and preferring unbridled license of opinion to the divine truth which alone can make men free. This jargon of opposing and contradictory opinion, palmed off on the non-Catholic public as the teaching of Christ's Gospel, has destroyed or is fast destroying among the sects all faith in the divine origin and character of Christianity. The sectarian pulpit today is the most efficient instrument for the propa-

gation of unbelief. When will our dissenting friends see that this chaos in the religious world cannot have God for its author? The enemies of Christianity see it and find in it a powerful weapon of attack on the inconsistencies of the Protestant system which they mistake for the religion of Jesus Christ. What else but confusion can be the logical result of the absurd principle of private judgment applied to the Revelation of God? What would be its result applied in the sphere of civil government if every individual claimed the right to interpret the law to suit his own fancy? If men persist in rejecting a teaching Church, the divinely appointed guardian of revelation and the infallible interpreter of God's word, they are abandoned to the whims and errors of individual judgment which must inevitably end, as we see it everywhere ending, in religious anarchy.

From a doctrinal view there certainly is no Protestant system of Christianity in the historic sense. There is what the Jew calls Christology, a system of clubs or social coteries euphemistically termed churches and congregations. These as a religious factor in a nation, composed of such heterogeneous race elements as ours is, would be totally ineffective. They can do nothing to mould a national conscience, nor can they produce ethnological homogeneity.

The aspect of affairs at present is peculiarly interesting to the student of Mormonism, and it ought to be a forcible object lesson to the children of that church. Now is the time to ask, "Is Mormonism an accident? or is it the mere hocus-pocus of some disordered mind? or is it by spiritual evolution or divine appointment the Protestantism of the future?" Latter-day Saints conversant with the traditions and sacred literature of their religion will find no difficulty in answering these questions. And that Mormonism must become the Protestantism of the future is as plain as day, not alone to its own disciples, but to the impartial student of history and doctrine. To accomplish the great work destined for it, it must be understood by its communicants that unity, homogeneity, energy, activity and vigilance are the factors which make a nation, a race, or a religion successful and triumphant. In addition to this there must be an expansion, a development of the better self of the individual, with a corresponding suppression of the petty, grasping, equivocating, carping, criticising selfish self. More causes have been lost, and more races degraded and enslaved by trivial, petty, paltry weakness than by great calamities and disasters. Very often a good man allows himself to be swayed by a miserable jealousy of a neighbor or a brother, which one moment's consultation with his better self would have told him was wrong; that he was clouding his moral, religious, and social horizon by his own wilful, stubborn, blindfold pertinaciousness; and in the case of the Latter-day Saint of today that he was forging a chain to bind his own ankles.

JUNIUS.

CHICAGO, Oct. 7, 1889.

NOTES.

SEVERAL thousand Jews who have been exiled from Russia and have taken up their abode temporarily in England, intend to go