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WHERE THE LAW IS LAME.

A correspondent in an eastern county of this State, writes the Deseret News to expose the inefficiency of the laws in the several States in reference to a common crime; that is, the leading astray of young women by libertines, and the easy manner in which the guilty can escape punishment, by going through a form of marriage and then deserting the wife. He expatiates on the penalties that are inflicted upon a thief or a murderer, while one who robs a person and a family of that which is far dearer than life or property, can get off with but a "mockery of justice," and those who are made to suffer are put to "endless trouble and expense without satisfactory redress."

While we agree with our friend on the main question involved, we do not see what good would be accomplished by according to his request, to "publish a synopsis of the laws of the different States relating to this subject." It is unsavory to say the least. There are features of it that are unpleasant to expose and handle, and the result is not likely to be practically beneficial. The root of the evil lies deeper than human enactments, and cannot be cured by rules or penalties.

All civilized countries and states have laws against sexual offenses. Some of them, doubtless, are not sufficiently stringent or severe. A money compensation or the infliction of a fine, certainly does not meet the wrong complained of. But on conviction of such offenses imprisonment is usually provided for, perhaps in the discretion of the court, and the evil is certainly not palliated by the enforcement of such penalties.

Very often the culprit deserves much greater punishment than is meted out to him, and, unfortunately, in any event the "weaker vessel" bears the brunt of the trouble that follows. But it must not be forgotten that usually there are two parties to the crime, and that there are ever some people sympathetic with the trusting girl led astray, and anathematize her betrayer, part of the fault and therefore of the blame belongs to her of necessity.

The laws are very severe against forcible acts on the part of a brute who is guilty of the serious offense which is really capital in its nature and deserving of death. But it is difficult to establish guilt beyond reasonable doubt, and to show that no blame attaches to the alleged victim. It is all very well to moralize over the greater guilt of the male person, who is the stronger and more responsible of the twain, in any event. While that is doubtless correct in most instances, the offense is usually shared and therefore the law, which is not sentimental, takes notice of that fact and provides accordingly.

Now as to the permission often given to the parties to marry and avoid the law's penalties. Is not that sometimes better than to enforce the law to the utmost? If both parties are willing and desirous of patching up the matter in that way, does it not seem to be better than imprisoning one of them and branding the other with ineffaceable shame and disgrace? But suppose he decamps and leaves the wife to the mercies of a cold world and sneers and scoffs of the ribald and unfeeling. Well, the law provides against such desertion and he is liable to its penalties. Are they sufficient to meet the offense? Perhaps not, in some cases, but what then? They may be amended and made more punitive, but "catching is before hanging" and conviction before punishment, and the laws will often be evaded however strict, no matter what we may say or do.

Observe, we are not seeking to lessen in any degree the enormity of the offenses complained of, as an example of which has stirred our correspondent mightily and justly. We do not acknowledge for the inefficiency of the laws against sexual offenses. We do not attempt to palliate the wrongs of which licentious men are guilty and for which they deserve the greatest condemnation. But we want our thinking readers to view the whole subject from both sides, and our young women to realize the situation and understand that they cannot escape censure and the consequences when they are to blame.

Society has little mercy for the offending female, and however unjust that may be, it is a fact that must not be ignored, and therefore girls and women should be on their guard against the importunities of men who care not for the consequences, when self-gratification sways them to extremes, and to the loss of self respect and disregard of the claims of innocence to their protection.

The saying, "Virtue is its own reward," has more of truth in it than is commonly acknowledged. And that its opposite brings its own punishment is equally true and should be understood. By precept and by example our young people should be trained in virtue's ways, both sexes being equally tutored concerning them. And young women should have regard for parental advice

and care, and beware of the wiles of strangers and of all who try to turn them from the path of chastity and honor.  
Make the laws however severe you may against offenses such as those referred to and they will not avail, while lust and lawlessness abound and wilful disobedience runs away with good sense and submission to wholesome restraint. The prevention of the evils complained of, so desirable and to be attained if possible, must come from home and family influences and the inculcation of correct principles, backed by the power of the spirit of light and truth. Without these, human laws will be of little effect.

**WHAT AILS THE CHURCHES?**  
Anyone interested in the religious progress of his fellowmen, should recognize the necessity, at times, of looking over the field, in order to take inventory and ascertain the general condition. The sailor on his voyage, the traveler through the desert, the soldier in the campaign, the business man in the midst of his various interests—all must know well to what his status, if he desires to attain success, is being brought, trusting to chance, is being brought.

Key, Clyde E. Ordway must have felt this necessity. He has recently taken the beatings, and he finds that the churches of the world are about to lose their leadership in the progress of civilization. In the June Arena he expresses his views on this subject. The very fact that the churches are under the necessity of resorting to so many schemes and expedients, ranging from a dime paper to an institutional church, is to him a proof of their waning power.

Another fact, which also indicates decay is, in his view, that they are out of touch with the working classes, that they have but a small place in, and but a feeble hold upon, the life of the great mass of society. It is also true, in the main, Mr. Ordway says, that the churches are failing to hold the bitter and command the means of the more wealthy practical philanthropists and reformers, and a further fact that keeps the world aloof from the churches and distrustful of them is that they are antagonistic toward them, is the evil that exists in their own ranks.

But according to this critic—who can successfully dispute him?—the greatest cause of inefficiency in the churches in their endeavors for the higher life of the world, and the thing that most strongly makes their survival open to question, is secularism. "The existence," he continues, "of large numbers of churches, in proportionately small communities, as is often the case, all striving zealously and selfishly and separately to save individual souls by winning them to their own particular creed and membership, while society, in the very midst of which they strive, is honeycombed with degradation, and the uplifting works of common humanity and reform languish in neglect; where the poor starve in garrets or die of disease for lack of care, and crime and corruption flourish in the back streets while a sectarian gospel is preached in elegant churches to this congregations of well-to-do and bigoted Christians who will not co-operate with their neighbors in works of humanity and social righteousness, presents a spectacle of institutions that are puerile and dying (and that, perhaps, ought to die) so far as a living and needy world is concerned."

The fact is that the churches of the world are all so far different from the divine pattern, as to make it impossible for them to serve the purpose for which they were made, by the great Architect. That is the real cause of the conditions observed by the writer in the Arena. This is the sad truth of all of them. Not one has remained true. Their builders have all deviated from the plan, and built on strange foundations not laid by the first builders. That is the trouble. Suppose the government of a great nation would select a site for a magnificent government building, and adopt a plan for it, and cause workmen to commence rearing the structure according to the plans, and on the site selected. Suppose, further, that wicked men should kill, or scatter, the laborers, and commence erecting a number of structures in many places, each according to other plans. Suppose also that the different builders would contend between themselves and that each of them would maintain that his site was that selected by the government, and that his plan was the authorized plan. That is, practically, what the denominational situation in the world is today. There is a confusion of both plans and sites, and for each it is claimed that it is the only one.

The church planned by the Divine Founder, was an organization with inspired men, competent to interpret the will of God to man in all things essential to the welfare of man. It was endowed with gifts and graces for the victory over sin, and all its consequences, temporal and eternal. It was instituted in the midst of the earth, for the purpose of saving the souls of men, and of the world.

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but partial, and the modern churches are rather on their way back to Rome, than away from it. They have taken another course than that set by the Reformers. And so we find today that the churches, with their fine buildings and well paid ministers, are actually afraid of tackling the problems that must be solved, if revolution is to be avoided. There is the labor question, which is serious enough; there is the divorce evil; there is the growing lawlessness that finds expression in lynchings, and in political corruption of every kind; there are the poor ground to death under the heels of an industrial system that takes no notice of their existence, except as they can be used as slaves, or machines. And what are the churches doing? Absolutely nothing, if not persecuting the messengers that have been sent in this age to call to repentance, and to point the way to moral, social and industrial salvation. Surely they must lose their influence, except, perhaps, as social clubs. The world is longing, unconsciously, for the establishment of that brotherhood under divine rule, for which the Church of Christ stands. It can not be satisfied with any imitation, be it ever so clever, ever so venerable.

**ARE THEY HEBREWS?**  
Persistent stories have come from the Philippines to the effect that there is a good-looking, white race of people living in the mountain region of Mindoro, and now the government is about to investigate the rumors, and find out what the facts are. According to Harper's Weekly, the best version of the rumor is contained in a report by a Filipino, Manuel Castro, to Lieutenant Lorenzo de Clairmont. Castro says he visited the white tribe, which, he says, has lived in the Philippines since long before the Spaniards came there, and centers in a town of 20,000 inhabitants. He says that the members of the tribe are warlike, and have effectually discouraged intrusion on their privacy by Spaniards, though they have dealings with trading Filipinos. The men are described as fair-haired and blue-eyed; the women as surprisingly handsome. They live in well-kept houses, are fond of athletic sports, and know agriculture and some of the arts.

It would not be safe to deny the truth of this story, until it has been investigated. Since the discovery of a colony of Hebrews in the interior of China, without communication with the rest of the civilized world, the story of the existence of a white colony in the Philippines, does not appear entirely absurd.

**RESURRECTED PRINCE.**  
And now it is claimed that Crown Prince Rudolph of Austria, who is supposed to have committed suicide about fifteen years ago, did not take his life, but came to this country, and that he now is a professor of the University of Iowa, or rather that he was until recently, when he resigned because his identity had become known. The crown prince was said to have taken his own life on account of disappointment in love. He was deeply enamored of a young woman of great beauty, the daughter of an innkeeper. He petitioned the emperor to allow him to marry the girl, but that was not to be thought of, and the emperor refused. Shortly after it was announced from the palace that the crown prince had killed himself. The story now goes that the body which was buried with royal pomp, was not that of the crown prince, but a corpse from a medical college, where the prince studied and which he found resembled himself. Prince Rudolph, it is said, escaped from the empire and came to America. According to this romance, the prince came to America, and earned his living as a physician under the name of Hoffman. He went to Iowa several years ago, and obtained the chair of medicine in the University of Iowa.

There are a great number of European princes, of whom it is said that they did not die, as officially announced, but that they instead emigrated to foreign lands. People are reluctant to resign to the cold grave the prince that have made themselves popular, for some reason or other. And so they keep them alive in myth and song. This is probably the case with the Austrian crown prince. At least, his resurrection as a university professor must be well attested before it can be believed.

**TEN-CENT SERMONS.**  
A contemporary says that a Denver clergyman has adopted the plan of charging an admission fee of 10 cents to Sunday evening services at his church. The plan is said to work well, inasmuch as it has increased the collection from \$20 to \$50. Women are stationed at the entrance of the church and collect the tribute from those who enter.

The plan is defended on the ground that no one should want to enjoy expensive music and an able address, for nothing. People should not deem it right to "sponge" their religious culture, any more than other educational agencies. But if this reasoning is sound, 10 cents is evidently too little. A ten-cent religious show cannot be much of a moral force. If religion is to be paid for, it ought to fetch what it is worth, and then there could be a scale to suit the purses of sinners, poor sinners necessarily having to content themselves with a cheaper grade of salvation, than the wealthy transgressors. If religion is to be a business enterprise, it should necessarily be conducted on "business principles."

The incident should be noted as an illustration of the fact, that when people diverge from the rules laid down by the Almighty Himself, no one can tell to what absurdity they may go. The rule in the Church of God is, that the preaching of the Gospel shall be done without pay, without salary, and without a class to make preaching a profitable vocation. The rule further is that the expenses of the Church shall be paid by lighting and donations. Where these rules are observed, there is no

need for resorting to unusual and unscriptural methods. All is provided for. "Sneak and ye shall find" is the adage of the thief.  
It was the one man power that saved Jett and White.  
The dentists are to banquet. It will be a toothsome affair.  
When steel stocks go down Carnegie libraries do not go up.  
What a vast amount of talk there is about the Parley reservoir.

One of the troubles of the new King of Serbia is a lack of Peter's penos.  
Carnegie, Rockefeller and the insurance companies have money to burn.  
Kentucky still will have a chance to vindicate her good name in a second trial of Jett and White.  
If the Joneses are violating quarantine regulations, then Jones should be made to pay the freight.

A sheriff levying on a United States cruiser looks not unlike Gulliver being held down by the Lilliputians.  
Boston is said to be sinking to the sea level. Sooner or later everybody, including cities, finds his true level.  
Fran Puzgoda, the female Bluebeard, is on trial in Berlin charged with murdering four husbands. Her beard is Prussian blue.

Why not submit the differences between Uncle Sam and Miss Columbia over the ratification of the canal treaty to The Hague court of arbitration?  
The Russian court will get over its sorrow over the death of Alexander and Draga in twenty-four days, that being the time it will go into mourning.

The Serbian government is too busy to prepare an official account of the assassination of Alexander and Draga. It takes time to grieve over the facts in such a horrible affair as that.  
"Don't hurry," was the burden of Dr. Angel's bachelorette address at the Michigan University. Very good, but it still remains true that fools rush in where angels fear to tread.

It looks as though King Peter was "up against it." The Kaiser insists with the czar that the assassins of Alexander and Draga shall be punished. In this matter their flat will come near amounting to law.  
And now Mr. Cleveland repudiates the interview in which he is made to talk about a fourth candidacy. The fact of the matter is that interviews with ex-presidents and distinguished public men, should, like passports, be vised.

"Once the fact that the negro is a member of an inferior race is generally recognized, a solution of the problem of adjustment ought not to be impossible in this country," says the Providence Journal. The editor of the Journal and those who advocate his view, should do it to take a course of reading in the speeches of Garrison and Phillips. "The Biglow Papers" and the Gettysburg speech.

**ON RELIGIOUS TOPICS.**  
New York Evening Post.  
Officers of Protestant missionary societies in the United States have been consulted, during the past two months, concerning a movement in Cuba, to create in that island a Catholic church that does not acknowledge the supremacy of the pope of Rome. That such a movement exists in Cuba, and has made some headway, is certain. About a month since it began the publication of a periodical called the Acolyte. Copies of this publication have reached this country. Contrary to expectation, it contains practically no denunciation of the church of Rome, but for the most part on patriotic grounds it advocates a church that shall be national in scope and control. It states that President Palma was waited upon when he first arrived in Cuba and urged not to identify himself too conspicuously with the church of Rome. The paper claims he has followed the suggestion, and that at heart he is a protestant.

**The Outlook.**  
The final evidence of religion is always the fruit it bears. No conformity to creed, no rigidity of observation of ritual, no devotion to any church or organization, no ritualistic act or service, can be the final test of the love of Christ in a man's heart. The final test of the presence of that love is always the disposition to treat others as Christ treats us, to do unto others as Christ has done unto us, and to illustrate in our relations with others the charity, kindness and self-sacrificed spirit which gave the life of Christ and His death their beautiful and supreme significance. In the clearer of concluding interpretations of the Christian life, in the tumult of antagonistic claims or authority from this church or that, in all the uncertainty of thought, of practice, or of organization which prevails throughout the world today, the spirit of Christ manifested in our relations with our fellows is the definite and fixed thing which any man or woman may learn and which every man and woman ought to practice.

**The Living Church.**  
Just as surely as the machine must have a maker, so surely must the man and the material and the forces have a Maker. We are not contented to believe in reason at one end of the series and in unreason at the other end; it makes no difference how many millions of years you put between reason and unreason, the one cannot be gotten out of the other by any conceivable process. By no possible concurrence of atoms, without intelligent direction, could even the round ball of steel and stone come into existence; much less the intricate railroad system, of which the "steel ribbons" are the simplest element. Shall we imagine, then, that man, whose whole career is a working out of plans and purposes, is the product of an evolution in which there was no plan or purpose?

**The Christian Register.**  
Now that Presbyterians have put beyond a doubt the question of infant damnation, naturally another question rises: Are children capable of passing from a state of innocence into the Christian life without consciousness of

personal depravity, and a supernatural conversion? A Presbyterian contemporary quotes the saying of Jesus, "Of such is the kingdom of heaven," saying, by way of comment: "These are the really pertinent words, and cannot be overlooked or ignored in the settlement of the relation of children to Christ." What a delightful experience it must be for many who have lived under the shadow of the old creed to come suddenly into sympathetic relations with Jesus and His doctrine concerning childhood.

Northwestern Christian Advocate.  
People sometimes wonder why a man who possesses little of what we call genius has so much influence. They are almost inclined to charge the public with lack of perception and to blame them for what is supposed to be an example of fickleness and waywardness. The truth is that the people are influenced, perhaps unconsciously, by the man's sincerity. Dr. Benjamin Jewett used to refer to this quality in the Duke of Wellington as the foundation of his remarkable power over men. "The most obvious words flowing from his lips," said Dr. Jewett, "were felt to have a greater weight than the most eloquent orations of others; for he meant what he said, his motives of action were direct and straightforward, he had never anything to excuse or to be ashamed of. He had that in his bearing which gave men confidence in him—authority. No one doubted his patriotism or disinterestedness. He used to say that he was equally ready to serve her majesty in office or out of office. He was utterly free from demagogism, the spirit of sympathy that is so apparent in those of double mind, those who hope to win success by some other way save that of genuine worth."

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No. 12 9:45 p.m. No. 11 11:30 p.m.  
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They are all here, in the usual Gardner varieties.  
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Come and do your shopping early, and have the best choosing from the biggest selections to be seen in Salt Lake.  
Outing Suits, . . . . . \$5.00 to \$20.00  
Straw Hats, . . . . . 25c to \$5.00  
Panama Hats, . . . . . \$6.50  
Soft Shirts, . . . . . 50c to \$3.50  
Summer Underwear, per garment . . . 25c to \$3.00  
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