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## ABOUT APOSTATES.

The renunciation of the Roman Catholic church, by the Marquise des Monstiers-Meriville, formerly Miss Caldwell, whose munificent gifts for educational purposes secured her a place of distinction in Catholic circles, has been widely commented upon. No possible importance, though, can be attached to a case of defection from a church. Protestants become Catholics and Catholics become Protestants, and from both camps emerge deserters who become nothing. What Rome loses in this way, she more than makes up by conversions. As a Catholic paper remarks, two months ago "Lucas Malet," the famous daughter of the famous Rev. Charles Kingsley, came into the church. Marion Crawford, too, came into the church and has remained. Last year Frau Hahn, the famous woman suffrage leader of Germany, became a Catholic. Madame Lindberg, "the Madame de Stael of Denmark," became a Catholic last year. And the internationally famous critic, Ferdinand Brunetiere, became a Catholic about two years ago. So did Huysmans; so have at least five hundred more, eminent in law, philosophy, history, art, literature, theology, science, war, and statesmanship.

The Marquise, in an interview that was sent broadcast, declared that for years she tried unsuccessfully to rid herself "of the subtle, yet overwhelming influence of a church which pretends not only to the privilege of being 'the only true church,' but of being alone able to open the gates of heaven to a sorrowful, sinful world." Only when she came to Europe were her eyes opened "to what that church really is," and then the "honest Protestant blood asserted itself." This is the explanation offered by the lady herself. A Catholic critic observes:

"The marquise is a woman ill in health, and said to be unhappily married, therefore let criticism of her be gentle. Until the real reason of her change comes out, as surely it will in the near future, perhaps it may with propriety be here observed that the tenor of her interview intimates that her case is one of plique, of brief or perhaps of long standing."

We do not know anything about the real motive that prompted this lady to leave a church she had so richly endowed, and we refrain from any comment on her choice. But, from observation, we know something about the secret forces that produce apostasy from the Church of Jesus Christ of Latter-day Saints. Sometimes converts leave the Church because they are too shallow to contain the truth of the Gospel until it has borne fruit unto life eternal. "Because they had no root, they withered away." They cannot stand the test of trials and persecutions. The good Bishop Cyprian of Carthage, in the early age of the Christian church, complained of the general apostasy, whenever heathen Rome roared, and one of the burning questions of his day was what to do with the backsliders, who were Christians as long as they could enjoy themselves, but denied the Master in the hour of trial. And history has ever repeated itself.

But more numerous is a class of apostates who have become so, because of indulgence in various kinds of sin and transgression, too dear to give up. The good seeds have, in their case, fallen among thorns, and the thorns have grown up too, and choked them. It is impossible to trample the commandments of God under foot, and retain the light. No one can be a gambler, a drunkard, or a defiler of virtue, and, at the same time, feel well in the companionship of the Saints. When the heart is filled with a craving for the world, the natural consequence is enmity to God and toward the brethren, and this is sure to break out, whenever an opportunity comes.

Sometimes individuals in this position pride themselves at having obtained a "higher" light. One case of this kind just comes to our mind. At one time a man enthusiastically testified that he knew that the Gospel was true. Then, he commenced to fall in the fulfillment of his duties toward God. Soon he was found wandering about from saloon to saloon. Finally he apostatized entirely, and then he proclaimed that he had seen a new light. His eyes had been opened. Now he knew, he said, that the Priesthood was humbug, and he was going to devote his life to the rescue of the victims of ecclesiastical tyranny and the establishment of American principles. He was per-

fectly willing to sell himself and his birthright for a miserable mess of pottage, and act the part of Judas in the midst of his brethren.

This unfortunate individual, who had once seen but who had become blind, was asked at the close of one of his harangues, to tell exactly at what saloon, or gambling hell, he had obtained that new religious light, and that intense patriotism of which he boasted. He is yet owing a reply to that pertinent question, and no one many other apostates.

We do not deny the right of any one to apostatize, if they see fit to do so. The freedom of faith implies the freedom of no faith. But we do maintain that apostates from the Church are seldom, if ever, a credit or a help to their new associates. As a rule they are unreliable, capable of swinging around the circle, as the wind blows. They need "regeneration" before they are worth anything either to God or man.

## THAT LIBEL SUIT.

As a general rule, when newspapers and themselves entangled in the meshes of the law against libel, they have the sympathy of their contemporaries. For, in the rush of daily newswriting and the anxiety of presenting the news at the earliest possible hour, it is not always possible to investigate every item, and sift it thoroughly, and so it happens that a newspaper, notwithstanding all care, cannot always prevent the publication of statements to which exception may justly be taken. For this reason all broad minded people are perfectly willing to excuse mistakes, provided a disposition is shown to correct them, when pointed out.

But in the case of the Salt Lake Tribune, against which a complaint has now been filed, such consideration is exhibited. That sheet has for a long time wilfully maligned individuals and institutions supposed to stand in its way; it has assumed the role of a bully and a bulldozer; it has filled its columns with vile falsehoods, until it has become a stench in the nostrils of the community. No wonder, therefore, it outraged citizens have concluded to see what protection the law affords against vicious assaults on personal character.

We understand the action taken against the Tribune has been contemplated for some time, but that the injured party did not desire to make it appear that he in this way hoped to influence the election one way or another. It is as well that every vestige of politics be removed from a case of this kind, and that it be tried entirely on its merits. It is certain that public sentiment in this community condemns the publication of libels, no matter who the victim, or what the object, may be, and the step taken, therefore, meets with very general approval.

## NON-PARTISAN SCHOOLS.

The fight for non-partisan schools was not peculiar to this city. In fact, all over the country the principle is beginning to be recognized that the schools must not be managed in the interest of politicians. As an illustration we quote the following from the Los Angeles Express of Dec. 6:

"One of the pleasant results the Express has to record today is the triumph of the non-partisan school board movement at the polls yesterday, which means the severance for all time of the cause of education from political considerations in this city. Hereafter the naming of candidates for the board of education will be left to a non-partisan conference whose selections will be endorsed without question by all political parties.

"This is by far the wisest way if the cause of education is to continue to progress and achieve the best results. The excellent suggestion of the Municipal League has borne handsome fruit and, although the vote on the trial attempt is close, the principle has been warmly endorsed by citizens generally. For their good work the patriotic members of the various women's clubs are to be strongly commended.

"Assisted in the victory gained proved no small factor in the campaign."

## POTTER AND THE STAGE.

Bishop Potter, who some time ago, started a general discussion on the temperance question by "dedicating" a saloon in New York, is now to the front with a drama. It is said that he is putting a romantic play on the road. That is, he has, we presume, shaped it and polished it, until it has his entire appropriation as a play fit for the general public.

We suspect that there is more of advertising in this than concern for the moral status of the stage. A drama sent out with the approval of a well known prelate, cannot fail to attract a large class of citizens who do not, as a rule, patronize theaters, in addition to the regular customers. That means business. And we fear that gain, rather than moral elevation, suggested the novel idea, even if such a thing was far from the thoughts of the good bishop, when he lent his name to the scheme.

When Bishop Potter endeavored to reform the saloon, some of his ecclesiastical conferees took him severely to task, and undoubtedly his dramatic effort will meet with similar criticism. We believe that the clergy generally are assuming an attitude too far away from the concerns of daily life, to wield much power for good. Saloons are multiplying, and the saloon element is growing strong; gambling houses or other dens of iniquity are flourishing; slums are breeding sickness and crime; plays, morally bad, do not reel, as long as they are well played and staged. All while the average clergyman stands at a distance, discouraging upon some abstract subject, or directing oratorical thunderbolts at a rival pulpit. This is, clearly, wrong. The place of the preacher is in the thick of the daily battles between the forces of good and evil. Only there can he fulfill the mission that should be his.

Our Savior went among the "sinners" as well as to the banquets of the socially most elevated. So conspicuous was this, that His enemies classed him with the outcasts. But he went in their midst to save them, as there is no other way of reaching their needs. A physician must not hold himself aloof from his patients. He must be with them,

Only so can he apply the right remedy at the right time. Some people hope to see the day when religious teachers are isolated from other citizens, and placed where they cannot touch any of the many questions of the day. But the effect of that would be to make the ministry a mockery. Bishop Potter, evidently, does not believe in an isolated pulpit, a supernumerary in this world which, on eminent authority, is but a stage.

## JAPAN'S POLICY.

A gentleman from the far away land of the Mikado favors the "News" with a communication on Japan's policy. He modestly requests that his name be not given to the public, "because," he says, "I am not old enough to claim public recognition, but my place is to learn from the world"—a most admirable sentiment in this age of disrespect among the young, for mature years.

Our correspondent regrets that so many American journals express the opinion that a victorious Japan would be a menace to the world, because it would almost certainly direct its efforts toward the consolidation of all Asia against the rest of the world. This, he claims, cannot be done. The diversity of religions, languages, and economies, he says, is against such a policy. But even if it were practical, it is contrary to the aims of the Japanese people. On this point he writes:

"Japan, at the time of the great reformation, in 1857, laid the foundation of her future course on manufacture and commerce. Though the military prestige in Japan has been increasing, we are not intimidated by victories, as is evident by the fact there was no national demonstration in Japan after the victory of the Liao Yang. After restoration of the peace my country shall pursue the course which was followed before the declaration of this war. The military prestige of Japan is temporary, not permanent. A mighty military power is to be expected in the great continental countries, Russia, China or the United States, but the little island country, Japan, can only afford a limited expenditure for an unproductive institution. My idea, therefore, is that for Japan to maintain a large standing army would be equal to self annihilation.

"With Japan established on the Asiatic continent, all the trading countries will share the benefits. Japan has no interest different to that of the other nations. She is not a warrior nation, but peace loving."

These are the assurances already given to the world by Japan's statesmen. And there is no reason to doubt their sincerity. But you cannot always tell what course a victorious nation will take. You cannot write history beforehand. All the world, almost, sympathizes with Japan and regards her quarrel as just. Her antecedents are irreproachable. Still, what course the events are likely to take after the war, must be left to the future.

The demand is never for a great navy but always for a greater navy.

"The paths of glory lead but to the Tombs"—Cassie L. Chadwick.

Safe cracking seems to be a safe business if not always a paying one.

Mrs. Chadwick and her sister, Mrs. York, make a fine constellation, a regular Cassiopeia in fact.

Of course Nogi can take Port Arthur any time he wants to, but the exact date seems to be a sort of sine die.

Having smashed the Port Arthur fleet, the Japanese are now prepared to give the Second Pacific squadron a warm reception.

The Colorado supreme court is endeavoring to ascertain whether or not Thomas Culp is culpable and therefore guilty of contempt of court.

Had Wall Street been shelled from 203-Meter Hill, stocks could hardly have tumbled more rapidly than they have for the past few days.

Fine talk this about "dullard" pupils. Augustus De Morgan said he had never seen a stupid child but that he had seen lots of stupid teachers.

General Miles will be at the head of Governor Douglas' staff. By accepting such a position he shows that he has not a thirst for military glory but a high sense of civic duty.

An organization has been formed at Leeds, Eng., known as the Anti-Corset League. It is composed of both men and women, who agree jointly and severally neither to wear corsets nor to marry any who do. People of stayed habits are not expected to belong to it.

General Sherman Bell and his biographer, Willard P. Hatch, have fallen out. There is nothing new in such a happening. Didn't General Grant and his military biographer, Adam Badeau, have a falling out? So far this is the only resemblance between Bell and Grant that has been discovered.

The annual fight upon the civil service commission has begun in Congress, Messrs. Grosvenor and Hepburn leading the charge. The onslaught was vicious but without much effect. The civil service commission is not unlike Anteus, who every time he was sent to grass came up stronger than ever.

The President is preparing representatives and senators for tariff revision. He is talking with them daily and finding out their sentiments. At present there seems no likelihood of an extra session of Congress, but tariff revision is on the face of the waters and will have to be dealt with. This is what the President is trying to make congressmen see.

## ON RELIGIOUS TOPICS.

## The Watchman.

A little examination of the New Testament creates the suspicion that, according to its authoritative ideals, the individualistic conception of missionary work is seriously defective. The New Testament records appear to show that the immediate purpose of missionary work is the planting of churches in widely separated sections of the earth, and that the intervening regions are to be evangelized through the activity and reproductive power of these churches. Of course evangeliza-

tion by persons who have the gospel is primary in the work of gathering a native church in a non-Christian country, but the foreign missionary does not hope to bring the whole population, or any considerable part of it to the Christian life by his labors; what he hopes is to plant an institution—a Christian church—and that through it the good work will be propagated.

## New York Examiner.

Theology is the most practical of all disciplines. The measure of any proposed system of theology is its capacity to arouse the highest emotions and prompt to the noblest action. The impatience of the common man with theology arises from the fact that so much of it seems useless for the purposes of life. It awakens no emotion. It prompts no endeavor. We cannot get on without theology—though possibly we could spare much from our current theologies and suffer no loss. What we think is the final issue; but thinking for thinking's sake is as absurd as art for art's sake. We think that we may live nobly. "I am perfectly certain," reads the motto in Melancthon's study, "that I have pursued theology only that I might bring about a higher morality."

## Frances Havergal.

The love of Christ is not an absorbing, but a radiating love. The more we love him, the more we shall most certainly love others. Some have not much natural power of loving, but the love of Christ will strengthen it. Some have had the springs of love dried up by some terrible earthquake. They will find "fresh springs" in Jesus, and the gentle flow will be purer and deeper than the old torrent could ever bear. Some have spent it all on their God-given dear ones. Now he comes whose right it is, and yet in the fullest resumption of that right, he is so gracious that he puts back an even larger measure of the old love into our hands, sanctified with his own love, and energized with his own blessing, and strengthened with his new commandment. "That ye love one another, as I have loved you."

## Margaret E. Sangster.

We should cultivate with care a certain largeness of heart and nobility of soul. It is well not to be petty and selfish. One should rise above all mean-ness, riles and envies and jealousies. A girl should be capable of friendship that helps men and women, that will not stoop to low devices. Some women, in some moods, are false. They utter disagreeable things that make people miserable, and they do it not blantly and boldly, but with a smile, much as a cat puts out a velvet paw and leaves a scratch. Do not, dear friend, be deceitful; do not, even for a single instant, in any company be less than true, straightforward and womanly.

## RECENT PUBLICATIONS.

Dr. Edward Everett Hale and the late Senator Hoar of Massachusetts were friends for half a century. Animated by the same lofty and noble aims, in every movement which promised to lift humanity to a higher level, both stand as admirable types of the meliorated puritanism of the nineteenth century. Doctor Hale's "Reminiscences of Senator Hoar," published in the Youth's Companion for Dec. 8, reveal the statesman on his intimate personal side and throw clear light on the principles which guided him in his attitude toward men and public questions. —Boston, Mass.

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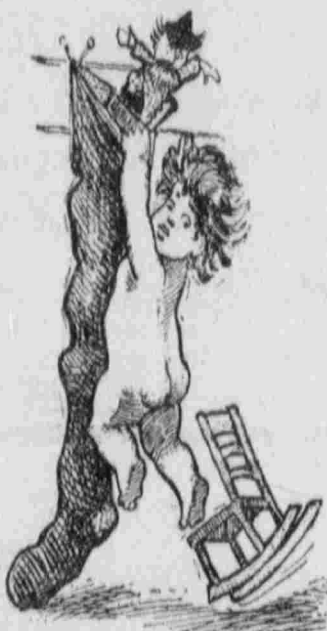
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