DESERET EVENING NEWS SATURDAY APRIL 20 1907

Relationship of Church and State, and State and Church

An Address Delivered Sunday Evening, April 14, 1907, in the Fourth Ward Meetinghouse, Ogden,

BY JUDGE J. A. HOWELL.

HAVE been asked by your good of gratitude than to any other of the bishop to come here this evening to speak to you upon the subject of

the relation of law and order to the church and of the church to law and order, and inasmuch as the prime func-tion of the state or the nation is to enforce law and maintain order among its members, the subject is really broad-er than at first it would appear and in reality involves a discussion as to the relationship of church and state and state and church. I am glad indeed to act upon this invitation and to speak upon this sub-ject selected by your bishop, not only because of the high regard I have for him, for I am proud to count him among my best friends, but because a recital of the experience gleaned by me the relation of law and order to the

ital of the experience gleaned by me the administration of public office the enforcement of law and the intenance of order, and the ideas of what are the proper functions of church and state in relation to those matters as gained by that experience may possi-bly be useful to you in your daily

lives. At the beginning I desire to be un-derstood that in speaking of this sub-ject I do not desire to be restricted or limited to any petty phase of it, as it is discussed in certain quarters and for political or other ulterior purposes, but I desire to consider the question but a desire to consider the question broadly and deeply from the point of views of men and women who are pre-sumably not only actuated by deep re-ligious fervor but high ideals of eivle

When I use the word "church" I do not use it in the sense of any particular not use it in the sense of any particular sect, but rather in a more extended sense as including all organizations of men and women banded together for the worship of a common God and the amelioration of a common humanity. When I use the word "state" I mean not only the beloved commonwealth in which we live, but also the great na-tion of which this commonwealth forms a part a part.

CONSTITUTION AND RELIGION.

At the outset I desire to direct your ittention to the fact that a foreigner, rizen of almost any civilized nation nd certainly a citizen of any of the der European nations, would be nazed to discover the fact that in the riginal Constitution of the United tates the fundamental basis of our overnment, there was no mention of hurches nor even of religion, yet such the fact. This foreigner, reading our onstitution, would be amazed at this mission, because he would know that great portion of the written law of h great portion of the written law of his own country is devoted to the regu-lation of religious beliefs and practises and in certain countries, particularly in Russia and in England, to the reg-ulation of the established church, the religion to which in theory, though not in practise, especially in the case of England, all subjects are expected in subjective. I advert to this subject to subscribe. I advert to this subject of the omission of anything concerning church or religion in our Constitution, because it illustrates the attitude which

because it illustrates the attitude which was assumed by the framers of our government toward these subjects. They consider that a man's relation-ship to the nation and to his God were be distinct and separate that there should be no commingling of them in the document which was to lay the foundation of the government of all the people of this country. They put into practise with unique consistency the doctrine that it was the duty of man to render unto Caesar the things man to render unto Caesar the things which are Caesar's and unto God the things which are God's and to them it seemed so patent that the state should not attempt to control the church or religion that it was unnecessary even to so state in the Constitution.

FREEDOM OF RELIGION GUARAN. TEED.

There had been, however, prior to the our Constitution, a discus-

washington himself, for he it was who drafted the immortal Declaration who drafted the immortal Declaration of Independence. In the preamble of this act religious freedom is defined, and after a recital, "That to suffer the civil magistrate to intrude his powers into the field of opinion, and to re-strain the profession or propagation of principles on supposition of their ill tendency is a dangerous failacy which at once destroyes all religious liber-ty," it is declared "that it is time enough for the rightful purposes of civil government for its officers to in-terfere when principles break out in-to overt acts against peace and good

overt acts against peace and good order.

to overt acts against peace and good order." I have read this quotation to you from this early act because in those two sentences is found the true dis-tinction between what properly belongs to the church, and what to the state, and I have recited the history of this legislation in Virginia, not because I want to criticize these people for at-tempting to found an established re-ligion--inconsistent as such action was in view of the principles of freedom believed in by them, for though "prac-tise what you preach" is a good adage, let your ideals soar above possibility of accomplishment, is a much better, for then you are always achieving, but because i want to illustrate to you by this recital how difficult it is for menf to live up to their ideals, and how necessary it is for men to curb their in-stincts to be intolerant of the rights of others-a lesson we need in our day as much as they did in theirs. When the convention met that pre-pared the Constitution of the United States, which is conceded by all to bo the greatest instrument of government ever designed by the mind of men, Mr. Jefferson was not a member, he being then our minister to France, but as soon as he saw a draft of the Con-stitution proposed for adoption, he ex-pressed his disappointment at the ab-

as soon as he saw a draft of France, but as soon as he saw a draft of the Con-stitution proposed for adoption, he ex-pressed his disappointment at the ab-sence of any express declaration in-suring freedom of worship, but was willing to accept it as it was and trust to the good sense and honest in-tention of the people to bring about the necessary alterations. Five of the states, while adopting the Constitu-tion, proposed amendments; three-New Hampshire, New York and Vir-ginia-included in one form or another a declaration of religious freedom in the changes they desired to have made, as did also North Carolina, where the convention at first declined to ratimade, as did also North Carolina, where the convention at first declined to rati-fy the Constitution until the proposed amendments where a the proposed Ty the Constitution until the proposed amendments were acted upon. Accord-ingly, at the first session of the first Congress, an amendment to the Con-stitution concerning religious freedom was proposed by the same Mr. Madi-son, who had played so important a part in the controversy concerning re-ligious freedom in Virginia.

It met the views of the advocates of religious freedom and was adopted. Speaking of this amendment, Mr. Jef-ferson said: "Belleving with you that Speaking of this amendment, Mr. Jef-ferson said: "Belleving with you that religion is a matter which lies solely between man and his God; that he owes account to none other for his faith or his worship, that the legis-lative powers of the government reach actions only, and not opinions, I con-template with sovereign reverence that act of the whole American people which declared that their legislature should 'make no law respecting an es-tablishment of religion or prohibiting the free exercise thereof.' thus build-ing a wall of separation between church and state."

"Congress shall make no law re-specting the establishment of religion, or prohibiting the free exercise there-of." was the amendment passed at this first session of the first Congress, and later sciented by the the first congress.

and later adopted by the individual states, so that it became as much a part of the Constitution as if it had been originally inserted in it. In this firesides and blazed a trail over trackone sentence is contained a full ana-lysis of the attitude which our governhere, on what was then a desert, they might erect new homes and found a ment bears to the church. The people of the new government which had been established, rememwhich had been established, remem-bering the abuses to which they had been subjected in their native land on account of their religious beliefs, mind-ful of the restrictions which had been placed upon their religious practises, were not content that the instrument, which was to constitute the funda-mental law of the new republic should be silent upon the subject of religious freedom, lest it might be in-ferred in later years that from such silence the government might each ferred in later years that from such slience the government might estab-lish some official religion, to which all citizens would be compelled to sub-scribe. Lest there should be any doubt, indeed, that all of the people of the United States should be entitled to religious freedom, it was further pro-vided not only that Congress should not found a national religion, but that Congress should not prohibit the free exercise of religion. Inasmuch as it was to avoid the necessity of sub-scribing at least outwardly to a creed abhorrent to their consciences, inas-much as it was that they might have the right to worship God according to the right to worship God according to their own consciences that our fore-fathers braved the dangers of an unfathers braved the dangers of an un-known sea and on this newly discov-ered continent founded a new and a free nation, it is small wonder that they desired it to be distinctly under-stood that they would not, under this new government which they them-selves had formed, he subjected to the same restrictions to their freedom, either religious or civil, which had caused them to leave their ancestral homes.

iously enough, has not been often called in question before the courts, but it has been in certain cases inter-preted by our highest tribunal, the supreme court of the United States. I want to quote to you briefly the language used in one of these cases, because it expresses in better language than I could use just what are the lim-itations, if any, on the freedom of the church in the country in which we live. "Laws are made for the gov-ernment of actions," said Chief Justice Waite, "and while they cannot inter-fere with mere religious beliefs and opinions, they may with practises. Suppose one believed that human sac-rifices were a necessary part of re-ligious worship, would it be seriously contended that the civil government under which he lived could not inter-fere to prevent a sacrifice?" So you will observe that as defined by the supreme court of the United

So you will observe that as defined by the supreme court of the United States, this constitutional provision which I have quoted and which indi-cates the artifude of the united indicates the attitude of our nation to-ward the church, while it permits the ward the church, while it permits the government to prevent any practises which even though justified by re-ligious belief are against the laws of the land, yet it guarantees to every man the right to believe as he pleases.

SENATE TRUE TO TRADITIONS OF THE FATHERS.

I am proud to say to you that ever since the foundation of the govern-ment, we as a nation have fulfilled the promise of religious freedom made in this amendment to our Constitution, and though now and again some at-tempts have been made to infringe upon it. the steady will of the majority has defeated it. But recently we have had an example of an attempt throughout the nation to interfere with a man's religious belief in the con-duct not only of his own affairs, but in the affairs of the state from which he hailed. I refer to the case of Senator Smoot of this state, an effort being made to oust him from the high of-fice of senator of this sovereign state and though now and again some atfice of senator of this sovereign state and to compel him to desist from a participation in public affairs, not because he was guilty of any practices violating the laws of the United States or of his own state, on the contrary, simply because of his religious beliefs and the important office held by him

in his Church, but though a strong sentiment, fanned by the fires of false information and biased bigotry was information and biased bigotry was aroused against him, that great tri-bunal—the senate of the United States, sitting in a judicial capacity—heeded not the popular outcry against this man, but faithful to the trust imposed upon it to upoind the provisions of upon it to uphold the provisions of the Constitution and laws of the United States, it decided not only that a man's religious beliefs should not dis-qualify him from performing the duties of a citizen, but that his high office in his Church did not prevent him holding the high civil office of senator of the United States as the accredited representative of his na-tive state. I thank God and so should you that the senate of the United States thus demonstrated its ability to resist the clamor of the ignorant and the bigoted that it unbeld the Consti man's religious beliefs should not dis the bigoted, that it upheld the Consti-tution, that it remained faithful to the traditions of our fathers, because such action on its part in such a crisis augurs well for the perpetuity of our free institutions.

UTAH'S CONSTITUTIONAL GUAR-ANTEES.

If we examine the constitution of our own state, our own fundamental law, we discover that the restrictions against interference with religious free-dom are even more explicit than in the Constitution of the United States: It Constitution of the United States: It says: "The rights of conscience shall never be infringed. The state shall make no law respecting an establish-ment of religion or prohibiting the free exercise thereof; no religious test shall be required as a qualification for any office of public trust or for any note be required as a qualification for any office of public trust, or for any vote at any election; nor shall any person be incompetent as a witness or juror on account of religious belief or the ab-sence thereof." * * So you will observe that our own state has declared in its constitution that it has exactly observe that our own state has declared in its constitution that it has exactly the same attitude towards the church as has the nation, that of absolute non-interference except by way of guaran-tee of perfect freedom. It is not sur-prising that this precise declaration was made, because you will remember that the founders of this state, like the Puritans of old, left their homes and firesides and blazed a trail over track-

Sure, you can do without HUSLER'S FLOUR! But you can't do so well. hardy pioneers who sacrificed so much

that they might among these moun-tains here establish a government where they would be permitted to free-ly live their religion, have thought of the necessity of a law requiring the observance of the Sabbath? They set apart that day and kept it holy, not because they were compelled to, but be-cause they were compelled to, but be-cause they thought they owed at least that much reverence to the God who gave them life and being. What would they have them the start of they have thought if they could have foreseen that their descendants would so act as to require a law preventing the disturbance of religious meetings?

The idea of going to a religious gather-ing for the purpose of interfering with those who were engaged in the worship of God would never have entered their heads, but rather did they go them-selves that they might join in the worship.

MANDATORY LAWS SHOULD NOT BE NECESSARY.

The contempt which all decent men lave for a child or an adult who would nterfere with a religious service should be a greater purishment to then than could any fine or imprisonment which might be imposed by statute. So far as I am concerned, I think a great deal more of a boy or girl, or a man or wo-man who remains away from church entirely or who even devotes bimself ntirely or who even devotes himself or herself to some amusement sacred day, than of that boy or girl, or man or woman who from a hypocritical sense of duty attends church simply for the purpose of interfering with the comfort and pleasure of those who are there for the performance of a sacred duty. I do not believe much in prohibitory or mandatory laws, for the prohibition or mandate that comes from within is the only control that an in-telligent human being should find nec-essary. But as long as there are such persons who cannot control themselves, the state must step in and regulate their conduct. Surely, however, in this community such laws ought not to be necessary, for if the children of this mmunity are faithful to the tradi tions of their forefathers, there would be no need for them, and if those chil-dren cannot follow the example set by their ancestors in devoting at least one or two days in the week to the worship of God, then they should not at least prevent others from doing so. It is contrary not only to the spirit of our institutions and laws, but to all our traditions, that any person should in-terfere with the rights of others, par-ticularly in religious matters, and the boy or girl, or man or woman who does not only entitles himself or her-self to punishment—he or she is not fit to live in a free country. their ancestors in devoting at least

to live in a free country. So then the attitude not only of the nation but of the state is to give to the church absolute freedom of beand except to render them I useful and to protect them from the miserable rowdy who would flaunt his blasphemous ignorance by disturbing religious meetings, or would refuse al-together to acknowledge reverence on at least one day in the week to an Al-mighty God, it leaves the members of every church free to follow the sweet dictates of their own consciences. ATTITUDE OF CHURCH AND

STATE.

Having said so much concerning the attitude of the state toward the church, it remains for me to speak of the atti-tude of the church toward the state. tude of the church toward the state, and in doing so I might by a simple transposition reiterate all that I have said, for the relationship is reciprocal and just as the state will not interfere with the church, so the church is for-bidden by our fundamental law to dom-inate the state. The same paragraph of our constitution which I have quoi-ed contains this sentence: "There shall contains this sentence. s plain and mountain in order that be no union of church and state, nor shall any church dominate the state or interfere with its functions." But the question which is of paramount imthe question which is or paramount im-portance is, what do we mean by dom-ination of state by church? It seems to me that in the discussion of this subject sometimes here in Utah there is a misconception as to the meaning of this phrase, for I believe that in the sense in which it was used by those who formulated our governmental system there can be no such thing in this state as church domination, by which we mean the control by the church it-self as an organization of the affairs of the state, and I am glad indeed that in its last conference this Church in whose edifice I am now speaking boldly and unequivocally so declared. But there unequivocally so declared. But there are certain persons who contend that not simply should the church as an or-ganization not control the state, but that the individual members of it should be restricted in their activity in public affairs. To this doctrine, while giving to those who believe in it the same right of expression as I myself claim. I desire here to enter as strong a protest as lies in my power to utter. I will agree with any one who asserts that the church as a church should not dominate the state, but I will say with equal force and equal vehemence that equal force and equal vehemence that it would be much better if the individ-ual members of the various churches, of all of them, if the men and women who are actuated by religious pur-poses should more actively participate in the affairs of state. NEED OF CHURCHMEN IN POLI-TICS. C. J. Bonaparte, a descendant of the brother of the greatest autocrat the world has ever known, of Napoleon Bonaparte himself, and who now holds the exalted position of attorney general the exarted position of attorney general of this free country, tells the story of a professional politician, who was most punctilious in his attendance at church. This professional politician was met on the politician the store funder to punctilious in his attendance at church. This professional politician was mei on his return from church one Sunday by a newspaper reporter, who remarked to him, in substance: "Mr. A., I don't un-derstand how so regular an attendant at church as you are can also be so great an adept in stuffing ballot boxes fixing juries and plugging corpora-tions?" Mr. A. replied with the state-ment: "I never mix up politics and re-ligion." I think it would be much bet-ter for our people if our citizens would mix up a good deal of what this man would call reflicion with what the would call politics, for certainly the affairs not only of the city but of the state more active part in the affairs of the government. I want to say to you that there has never been a truly great nation that is not domin-ated by religious men and wom-en, and you have but to read the musty pages of history to be convinced of the truth of this statement. For my purposes this evening, however. In illustrating this fact. I will refer to by any infincessary holds, either within the place where such meeting, is guilty of a misdements." These encoments in no way inter-free with religious liberty, but rather to date y sive if a antional protection, the instructions the score of the second of the score of the scor

threats, but with the frank declara-tion of our chief magistrate, inspired by the principles of the Christian re-ligion, of doing unto others as we by the principles of the Christian re-ligion, of doing unto others as we wish to be dealt with ourselves, that he would personally guarantee fair treatment to all Japanese within our borders, and inasmuch as the hands of this chief magistrate were upheld by the people of this country, inspired by the same religious principles, he was enabled to keep his promise and shamefacedly this pagan nation was compelled to acknowledge the righte-ous conduct of a religious nation, and the clouds of war rolled away at the magic touch of a follower of Christ. I would not have you think, from what I have said, that I think we are, as a mation, always perfect in the administration of the affairs of government. On the contrary, I real-ize that the the contrary, I realin the administration of the affairs of sovernment. On the contrary, I real-ize that the present and the future teem with great and farreaching problems, the proper solution of many of them involving the very existence of the republic, but what I do say is that while we are engaged in solv-ing these problems the very best of its people should control its destinies, and I venture this statement, not for the purpose of flattery, but because I believe it to be true, that the very best men and women in the nation are active members of the various churches. CHURCHMEN SHOULD BE PATRI-OTIC SERVERS OF THE STATE.

OTIC SERVERS OF THE STATE. OTIC SERVERS OF THE STATE. It seems to me, therefore, that the duty which the church owes the state is to influence its members to become active in governmental matters and train its children to be interested in them and lead each and all to co-operate that the very best men may be elected to office, that when they are elected to office, that when they are elected they shall be influenced to enact the very best man-ner. There is too much of a disposi-tion on the part of good churchmen to wrap their cloaks about them and not concern themselevs with what they call "dirty politics." The same is true of the good churchwomen, who sometimes draw their skirts about them and even refuse to vote, but I say that as long as women have a right to take part in the affairs of gov-ernment, that good women and good churchwomen especially should extheir right, else the benefits rcise claimed for woman suffrage will cer-tainly not materialize, and I want to taining not materialize, and I want to say to all churchmen and church-women that "politics" will always be as you say, "dirty," until the people with clean hands wash them.

WHO ARE OUR BEST CITIZENS?

You perhaps have some members of your Church, bishop, who believe their whole duty to the Church per-formed when they attend worship regularly and contribute their share to the support of the Church. So we the support of the Church. So we have citizens who believe they have performed their whole duty when they attend to their own business ance pay their taxes, but you know, bishop, that they prove the vertex them that those persons who content them-selves with formally attending church and contributing to its support are not your best members. They do not im-prove the condition of the diversity prove the condition of the Church or their fellow men. You know also, for you have concerned yourself with public affairs, as well as I do, that those people who content themselves with making money for themselves and contributing a portion of it to the support of the government are not our best clizens, for they do not in any manner help to build up society. The highest type of clitzen is the man or woman who, in the performance of civic duties, carries into practise the great underlying principles of re-ligion. rove the condition of the Church

CLOUDS WHICH THREATEN.

Among the clouds which dim our political horizon, none is fraught with political horizon, none is fraught with more danger than the prevalence of corruption in office. I thank God that locally we have no such curse and I speak advisedly, mindful of the ac-cusations which have been made against some of our public officers, and of the trials which I have con-ducted upon those accusations. But

and of the trials which I have con-ducted upon those accusations. But after hearing all the facts in relation to them reiterated time and again and viewing them as I would any other cases, unbiased by prejudice, I am still able to say, with all assurance, that not only is there no reason to believe that these men were guilty of "gratting" in any sense that the term is used, but that on the con-trary, there is every reason to believe

lessen the temptations and opportuni-ties for acts of violence, but you do not lessen those for acts of fraud." If education then is a failure as a com-plete preventive of crime, what, then, is the true remedy? It seems to me that it is the church which can answer that question, for if you develop the child not only intellectually but moral-ly and spiritually, you then overcome the moral perversity which leads to crime, and you develop the child into a good citizen. In my administration of criminal law, I have discovered that the man who commits a crime was a child who, though he may have been properly educated, was not given suffi-clent religious training. I venture the statement that inher men out of ten whom I have sentenced to the peniten-tiary or other imprisonment for the commission of crimes are men who were without definite re-ligious principles. I have also observed that in argin the those whom I find it who were without definite re-ligious principles. I have also observed that nearly all of those whom I find it necessary to commit to the state men-tal hospital on the ground of insanity answer the question we are required to ask them concerning their religious be-liefs in a negative manner by some such phrase as "I haven't much relig-ion." So I am satisfied from my ex-perience that there is nothing which will tend so to prevent men and wo-men from becoming criminals as the in-culcation in their minds and souls of true religious principles. DUTY OF CHURCH TO STATE.

The duty, then, which the church has to perform towards the state in this regard is to supplement the public schools, to provide religious training which our public schools under our which our public schools under our system are not permitted to give, so that the child will grow to manhood or womanhood versed not only in the knowledge of the world, but enlightened by the love of God and humanity. CAPITAL AND LABOR PROBLEMS. Another problem which it is neces-

Another problem which it is neces-sary for this nation to solve before it can progress much further is the proper relationship of capital and labor, the settlement of the great question of wealth and poverty, and a more diffi-cult and complicated problem was never presented to the nation. Though many suggestions have been made for its pro-per solution, it seems no melt can only presented to the nation. Though many suggestions have been made for its pro-per solution, it seems to me it can only be done through the churches and through other organizations which teach the great principle of the broth-ethood of man. If our country is to develop, if civilization is to advance, then the man who toils and the man for whom he toils must learn to know that there are common aims and com-mon hopes in all conditions of men. The man who labors must come to realize that the man for whom he works is his brother, and likewise and even more important is it that the man who employs labor should realize that those who work for him are brothers with him. The story of the good Sa-maritan must be more often told, and when the spirit of brotherly love there-in illustrated is spread throughout the country, there will be no strikes or other labor iroubles. The alork here of





re, not saly temperary relat. for all Bpliepey, Spassis, St. Vitun* v. Enhaustic

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27

sion of this subject in some of the states which were formed out of the original colonies belonging to the moth-er country, and an attempt had been er country, and an attempt had been made in some of them to legislate not only in "respect to the es-tablishment of religion, but in respect to its doctrines and pre-cepts as well. The people were taxed against their will for the support of religion and sometimes for the support of narricular sects to whose tenses they of particular sects, to whose tenets they could not and did not subscribe. Pun-ishments were prescribed for failure to attend upon public worship and some-times for entertaining heretical opin-ions. The controversy on this general subject in many of the states was ani-mated and particularly in Virginia, culminated in there being introduced in the house of delegates "A bill estab-lishing provision for teachers of the Christian religion," but the bill was postponed until the next session, in order that the people might be requested to signify their opinion respecting the adoption of such a bill at the next session of the assembly. This brought out a determined oppo-sition," among others Mr. Madison, who afterwards played such an important mart in the device of the Carting the ular sects, to whose tenets they ards played such an important the drafting of the Constitution part in the drafting of the Constitution of the United States and in securing its adoption by the various states, pre-pared a memorial in remonstrance. which was widely circulated and signed, in which he demonstrated that religion, or the duty we owe the Cre-ator, was not within the cognizance of civil government. At the next session, on account of the public sentiment aroused, the proposed bill was not only defeated, but there was passed another defeated, but there was passed another "for establishing religious freedom." fraited by Thomas Jefferson himself, to whom we owe perhaps a larger debt

homes.

This article of our Constitution, cur-

WOMEN SUFFER Many women suffer in silence and drift along from bad to worse, know-ing well that they ought to have immediate assistance.

manifests itself in depression of spirits, reluctance to go anywhere or do anything, backache, dragging sensations, flatulency, nervousness, and sleeplessness.

that there is danger ahead, and un-less heeded, a life of suffering or a serious operation is the inevitable result. The best remedy for all result.

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me up and made me perfectly well." Lydia E. Pinkham's Vegetable Compound cures Female Complaints; such as Backache. Falling and Displacements. Inflammation and Ulcera-tion, and organic diseases. It is invaluable in preparing for child-birth and during the Change of Life. It cures Nervous Frostration. Headache, General Debility, and invigorates the whole system.

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new state, where they could live the religion in which they believed and which was frowned upon by their which was frowned upon by their neighbors at their old homes. It was but natural when the new state was formed that they should unite with the later settlers who differed with them in religious beliefs to determine for all time that all the people of the state should be entitled to the same religious, following they home of them should toleration, that none of them should be subjected to the same difficulties which caused many of them to migrate here. Though like the Virginians of an early day the people of Utah of what-soever creed have not always been tol-erant towards those who discussed soever creed have not always been tol-erant towards those who disagreed with them, though there has been much bitter warfare over religion here in Utah, yet the same ideals have always actuated our people as actuated the people of Virginia, and our predeces-sors here are no more to be criticized than the old colonists of revolutionary times if they sometimes did not live up to their ideals. When the represen-tatives of the entire people came to-gether, however, upon the admission of our state to the great sisterhood of states, they forgot all their old differ-ences and enunciated in the most ap-propriate and beautiful language the same ideals, which in spite of all the same ideals, which in spite of all the disagreements they had always be-lieved in, which were indeed their most precious heritage of a common ances try. They declared that there should be in Utah, as in all other states, per-

How many women do you know who are perfectly well and strong? The cause may be easily traced to some feminine derangement which

These symptoms are but warnings hese symptoms is

be in Utan, as in all other states, per-fect religious freedom, and to this ideal we, and I hope all of those who may come after us, will always adhere. It is true that there is still much petty jealousy and strife among our people, indeed far too much, but as the years go by let us hope that both strife and isalousy will disappear, and that all go by let us nope that both strife and jealousy will disappear, and that all our people differing as they may upon religious principles, will be united in insisting upon fair treatment to each other and will unite in the upbuilding of this great commonwealth, which un-less blasted by dissension from within, is now fruitful of such great promise. RELIGION PROTECTED BUT NOT CONTROLLED.

If you will examine our statutes from the beginning to the end, you will dis-cover the same spirit manifested in them as in our constitution, for except those laws permitting the creation of religious corporations and punishing non-observance of the Sabbath, you will find only one law that affects churches or religious organizations. This section provides that "Every per-son who wilfully disturbs or disquiets any assemblage of people met for re-ligious worship, by noise, profane dis-course, rude or indecent behavior, or by any unnecessary noise, either within If you will examine our statutes from

ligious worship, by noise, profane dis-course, rude or indecent behavior, or by any unnecessary noise, either within the place where such meeting is held or so near it as to disturb the order and solemnity of the meeting, is guilty of a misdemeanor." These encoments in no way inter-fere with religious liberty, but rather do they give it soutional protection. They attempt to increase the useful-ness of churches by permitting them to organize as men are permitted to or-ganize in business. They set apart one day upon which it is contemplated that

the term is used, but that on the con-trary, there is every reason to believe they were not guilty of that offense. It is true that they received more sai-ary than the courts (my own among them) have said they were entitled to receive, but that simply means that they did not correctly interpret the statutes, or rather that they inter-preted them differently from what the courts have since interpreted them, but we must remember that hindsight is easier than foresight, and simply bewe must remember that hindsight is easier than foresight, and simply be-cause these men made a mistake they are not on that account criminals, es-pecially when there is not only no evi-dence that they were actuated by dis-honest motives, but all the testimony shows that they acted conscientiously. pecially when there is not only no evi-dence that they were actuated by dis-honest motives, but all the testimony shows that they acted conscientiously, believing themselves in the right. There is no reason why these men should hang their heads in shame among their neighbors, because the most that can be honestly said of them is that they erred in judgment-for which er-ror they paid more dearly than a man ordinatrily pays, because on account of it they lost their offices and it remains for those who have never made an er-ror, if any such live, to cast the first stone at them. These men, I am con-vinced, are just as honest as any that live among us, but almost daily we read in the newspapers of the dis-honesty which taints our officials all over the country-not simply of the mistakes they have made. We have but to read the story of Greece and Rome to know that the canker worm of official corruption is the most dead-ly enemy of the republic, far more dan-gerous than the attack of any foreign enemy. There can be no good govern-ment that is not an honest government, and sooner or later public dishonesty will sap the nation's life, and in the words of the immortal Burke: "There never was long a corrupt government of a virtuous people." It is the duty of a virtuous people." It is the duty of the members of this Church and every other church to use their best endenvers to help make this a 'irtu-ous people and our government a gov-ernment characteristic of such a peo-ple. May we not each and every one of us resolve tonight to root out cor-ruption in office in this government wherever it may be found, may not each and every one of us resolve to lend a hand to maintain our institu-tions pure and undefiled, and sure in the knowledge that the hation cannot be destroyed from without, see that it is not crushed from without. THE MENACE OF CRIME AND ITS

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