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A WORD TO THE CRITICS.

For some time it has been the custom of anti-Mormonism to direct their attacks upon the church against utterances of "Mormon" speakers or writers, alleged to be unscriptural or even unchristian. No allowance is made for the time in which they lived or the circumstances under which they spoke or wrote. Their sentences are torn from their connection and if necessary an interpretation is put upon them which the authors never intended and in this way a point is made. How would our critics like to be measured by the same rule? And why should it not work both ways?

Suppose that, following the example of our friends the ministers, we quote from a few of the utterances of the leaders of their faith in times past, as they have quoted the utterances of former leading men in this church, what answer would they make to Calvin's endorsement of the doctrine of infant damnation? In his "Institutes," Book III, chapter 24, this great leader says: "That the fall of Adam should involve so many nations with their infant children in eternal death is, I confess, an awful decree." But he justifies that decree as the result of a certain divine predestination "whereby God has determined in himself what he would have to become of every individual of mankind. For they are not all created with a similar destiny, but eternal life is foreordained for some, and eternal damnation for others." He declares further that to those whom God devotes to condemnation, "the gate of life is closed by a just and irreprehensible but incomprehensible judgment."

It is, of course, unnecessary to remind our ministerial friends of their present indebtedness to the doctrines of this justly renowned and venerated leader of the Reformation. "He taught the truth," says Beza (Ecc. Hist., vol. 1, pp. 6, 7), "not with eloquence, but with so much solid gravity of style that there was not a man who could hear him without being ravished with admiration."

We do not cast any imputation on the genius or the life of this great thinker, who literally wore out his life to a noble conclusion by the unremitting toil and study to which he was devoted. As a reasoner, he has seldom been equaled. As a theologian, he stands on an eminence next to Augustine himself. In a certain sense, we may fairly say that he was inspired. Yet who would like, among all his disciples, to be bound by every word he ever wrote or uttered? Will our Christian friends assent even to what they have received from him as established church doctrine? Probably not; yet they will not accord the Latter-day Saints the freedom of reason they claim for themselves, though none appreciate this divine gift in man more highly than do the Latter-day Saints.

The Church fathers, and especially the so-called apostolic fathers, are generally quoted as authorities by all sects, and yet no one will accept all they say, even as alleged to have said. To give one illustration, Clement of Rome is a writer whose pure motives cannot be doubted. The fear of God is always uppermost in his mind and in his heart burns the love of the brethren. He is, moreover, so close to the apostolic age that his testimony on any theological question has great weight. But who will accept his reasoning about the resurrection? This great Father actually alleges that there is a bird in eastern Arabia called the Phoenix. "This," he says, "being unique, lives 500 years; and when about to depart by death, it makes a sepulcher of frankincense and myrrh, and the other aromatics; into which, when its time is up, it enters and dies. But of its corrupted flesh a worm is generated, which, nourished by the moisture of the dead creature, becomes feathered. Afterwards, being vigorous, it bears (aloud) that sepulcher, in which are the bones of its progenitor; and carrying them off, removes from the Arabian territory to that of Egypt, to what is called Heliopolis; and, by day, flying in the sight of all, deposits them on the altar of the sun, and so goes back again. The priests, therefore, inspect the records of the times, and find that it has come when the five hundredth year is completed. And shall we then," the great Father asks, "think it great and wonderful, if the Creator of the universe shall accomplish the resurrection of all who holly serve Him, in the confidence of a right faith, when, even by a bird, he shows us the magnitude of his promise?"

Clement argues, apparently, only for the resurrection of the believers, and his argument is based on a fable which he, however, seems to take for granted. That it is unmitigated paganism is clear. Shall we therefore be justified in saying that all Christians are pagans, or that they were pagans at a time when the writings of Clement were read in the churches as scripture? And Clement is not the only one who accepted the story as true. Tertullian tried to prove it by the scriptures. Eusebius, Lactantius, Ambrose, all found in that yarn a great argument for the resurrection.

But the critic will say that neither Calvin nor the Fathers were inspired men. Let them consider the little episode from the time of the first apostles mentioned in Gal. II, 9-15. There is on record a controversy between the Apostle Peter and Paul, the latter re-

buking the former very severely, which, however, did not prevent Peter from referring, in his epistle, to Paul as "our beloved brother," of whom he says that he had written "according to the wisdom given unto him." (II Peter, III, 15.)

COMPULSORY ARBITRATION.

The San Francisco Chronicle is, it seems to us, very much mistaken in its definition of compulsory arbitration. It says the term means, as applied to the settlement of labor disputes, that the law shall step in, figuratively, and take both disputants by the ears, fix the conditions or wages under which the work shall go on, and then compel employers to pay the wages and the workmen to accept them.

It is small wonder that those who understand compulsory arbitration to mean such an absurd procedure are opposed to it. As we understand the term, it means, whenever a dispute arises between employers and employees the law steps in and says: You must not resort to strike or boycott as the means of settling that dispute. If you, laborers, do not want to work, you are at liberty to quit when your contract is fulfilled, but you must not interfere with the arrangements of the employers for the hiring of other help. If you have no intention of quitting work but want to work for higher wages, or during shorter hours, or if you want some other privileges, your case must be presented to a disinterested, impartial board of arbitration for settlement, and in the meantime the work must be carried on as if there were no dispute. That is compulsory arbitration, as we understand it, and to such an arrangement there can be no reasonable objection.

Some legal way of settling disputes between laborers and their employers must be found sooner or later, or the country will be divided into hostile camps, each plotting the destruction of the other. Agitators are already declaring against capitalists, as if they were the enemies of mankind, and encouraging laborers to acts of lawlessness. For the protection of society such agitation must be ended. But something better than the peremptory, "Keep off the grass!" must be offered the moving hosts of laborers. Some legal means of settling the troubles is the demand of this time of unrest and agitation.

A LESSON FROM FRANCE.

The example of the southern provinces of France should not be ignored by agitators and advocates of violence in this country. Its lesson is that, no matter how wide latitude the government accords its citizens, liberty will not be abused with impunity.

Clemenceau is a minister with advanced views. He has been pronounced a Socialist. He certainly has proved himself a vigorous advocate of the rights of the people. But he has found it necessary to repress riotous outbreaks wherever they have appeared, as the coalminers of the North, the laborers in Paris, and the wine-growers of the South have experienced. They have found Clemenceau, the champion of the people's rights, as stern as any autocrat when it has been necessary to maintain order.

It is this lesson that should not be lost upon our own agitators. If they should succeed in arraying one class against another in fierce conflict, as is the inevitable tendency of their inflammatory utterances against one class of citizens and the office holders generally, they would only provoke disaster. For, such conflicts may not go on even in a republic where the will of the people is the ruling power. Let those who profess to work for the amelioration of the conditions of their fellow-men do so within the law, respecting the rights of others, as they demand their rights be respected. That is legitimate. But let them not hope to be unmolested if they abuse the liberty that is theirs and become rioters, plotters against society, or assassins. It is no use of railing against governors who put down disorders by the aid of the military, for there is no civilized country on earth where mob rule can be tolerated.

France is also a free country. The grievances of the people of the Midi were real. The laws sanctioned the sale of an adulterated beverage to the detriment of their chief industry, and they demanded the protection they needed in order to live. It was with them almost a question of existence. And yet, when they started to make riotous demonstrations, they were suppressed with stern hand. There are other means in a free country of having grievances adjusted. And for that very reason it is as wrong as it is unnecessary to resort to violence.

THE SO-CALLED "HIGHER LAW."

The telegraphic dispatches of Thursday from Houston, Va., where Loving is on trial for the shooting of Estes, charged with intoxicating and debauching the former's daughter, strikingly brings out the real nature of the so-called "higher law."

The telegram says: "The peculiarity of the matter is that an innocent man may have been killed because somebody told the man who killed him that he was guilty. But as a matter of fact, the story told to Loving by Sneed and by his own daughter was reasonably credible, if for no other reason than that there was no conceivable object in telling him what was false; and since it is generally conceded in this section, if not elsewhere, that the offense committed was a capital crime, there is no ground for condemning Loving."

In other words, mere likelihood or probability is quite sufficient, in the minds of its advocates, to justify the application of the "higher law," whereby one man without warning or trial is slain by another.

The dispatch proceeds: "The prosecuting attorney announced his intention of not only proving that Miss Elizabeth Loving's story of her mistreatment by young Estes and the memorable busy ride is false in its entirety, but that the young man was not guilty of any impropriety toward her."

Exactly. Once admit that every man has the right to take the law into

his own hands, and to act as judge, jury, and executioner, and that, too, upon hearing one side only, and the slayer's justification must follow in any event. The mere consideration that the whole of the allegation might be both false and fabricated, will make no difference. An innocent man may be murdered, provided only that some other man—always an interested party—believes or fancies or is persuaded that the former is guilty!

There is no place for such "higher law"—really, "the law of the savage"—in our civilization. But the only way of securing its effective repeal is to improve the process of the courts, to lessen the law's delay, and to make more swift and certain the legal penalty for crime. Especially should the courts cease to violate that section of the Constitution which guarantees, and was intended to make certain, "a speedy and impartial trial."

"Get acquainted" and then "See America first."

The telegraphers' strike is still on. It is small business.

What a lot of mollycoddles those Harvard oarsmen are!

The Brownsville enquiry is black powder for Senator Foraker's boom.

Schultz will serve as a terrible example even if he doesn't serve a sentence.

There are no longer any cheap coats in the United States. Are there any cheap men?

For nearly a quarter of a century the big presidents and governors have been good voters.

The Yosemite Stage company should put two armed guards on each of its coaches, one fore and the other aft.

Mr. Bryan has replied to the New York World's question, "What is a Democrat?" The reply occupies two columns.

"You should handle your best friends like cash," says the Baltimore American. Certainly, cash being a man's best friend.

Nicaragua is massing troops. What a pity it is that those Central American republics haven't something else to do besides stirring up trouble all the time.

The sentencing of Mayor Schmitz has been postponed to July 8. What an opinion of the law's delay and the slings and arrows of outrageous fortune he must have!

The lone highwayman who has been holding up Yosemite stages has been surrounded. How long the time, how great the distance between surrounding and catching!

Having called in the military to suppress the wine-growers' agitation, the French government is now apprehensive about the loyalty of the soldiers. The cure seems to have been worse than the disease.

The Anti-Smoke league proposes to call on Congress and the state legislatures to suppress it. In all likelihood it will do no good, but it is always a pleasure to exercise the constitutional right of petition.

All the witnesses in the Hayward case, those for the prosecution and those for the defense, stick to their stories wonderfully well, cross-examination signally failing to make them contradict themselves. What is their guiding star?

There were quips and quibbles by the Oxford undergraduates when Mark Twain entered the theater to receive the degree of doctor of letters, some calling out, "Where is your white suit?" but there was nothing so apropos and witty as the remark of an undergraduate on the occasion of the conferring of a degree on Henry M. Stanley: "Mr. Stanley, I presume."

THREE MEN IN JAIL.

New York World.

Edward Gallagher, a lawyer of Staten Island, has been sentenced to jail for six months. He pleaded guilty of conspiracy to cheat a merchant by a fraudulent claim for damages said to have been sustained by a client who fell into a coalhole. Walker D. Mitchell, a chauffeur, has gone to jail for what will prove a term of 110 days unless some one pays his fine, for a third offense against the speed laws. In trying to avoid arrest, he ran down and nearly killed a boy. "Dan" Sullivan has been sent to State prison by Judge Foster for four years under a suspended sentence for assault. Sullivan is the man against whom Judge Crain in April suspended sentence after a conviction for highway robbery. Being reminded by Mr. Jerome that he had no legal power to suspend sentence, Judge Crain imposed a penalty of only two months. Sullivan served this brief term and was rearrested when released. That young lawyers may be reminded of the need of integrity in their honorable and responsible profession; that automobilists may note that there are limits to judicial clemency; and that prisoners with a political pull may learn that it will not protect them in repeatedly robbing and beating people, these three jail sentences deserve the widest publicity.

THE DRAIN UPON ITALY.

Consular Report.

During 1906 417,573 emigrants left Italy and 322,190 former emigrants returned. In 1905 the total was 350,281 and the inflow 192,389, so that the emigration for 1906 was greater than that for 1905 by about 67,000. The greater number of emigrants was due to the fact that the Italian records showing 287,000 persons so departing. A total of 114,815 went to Argentina, 13,143 to Brazil, 1,097 to Central America, 1,145 to points east of Texas and 27 to other countries. The United States also contributed the largest number of returning fortune-seekers, the total for 1906 being 94,445, from Argentina 24,602, from Brazil 11,881 and from Central America 271.

THE FIRST ROTHSCHILD.

London Chronicle.

Frankfort is easily ahead of all the towns of Germany in the abundance of texts for the eloquence of British journalists. Although the Jews are practically the creators of the modern city, their emancipation is a date of yesterday. When Amschel Rothschild was born in 1773 in a wretched slum in the Judengasse the Jews were still shut up every night to their own quarter. He lived to be twenty before he saw his family, now lords of the earth, permitted to live freely in any street they

liked. By 1812, when Amschel died, the Jews had by their banking houses transformed the town from a decaying medieval memory in a great banking center.

JUST FOR FUN.

Knew Where to Find It.

"I think," said young Trotter, "I'll draw that money Uncle John left to me. I'm thinking of a trip abroad."
"But," protested his mother, "you were to save it for a rainy day."
"Well, I'm going to London. I'll be sure to find a rainy day there!"—Washington Herald.

Fiction's Limits.

"Do you like fiction?" the girl asked.
"Well," he responded, "that depends. Now, something probable, as the 'Arabian Nights,' for instance, is all right; but I draw the line at a Nevada mining prospectus."—Philadelphia Ledger.

Must Have a Corner.

"Did you ever sell your vote?" asked the impertinent friend.
"Never," answered Senator Sargh. "A single vote is of no consequence these days. You've got to contract to deliver them in bunches."—Washington Star.

Popular Pie.

Dr. Wiley, the government chemist, says pie is unhealthy. This doesn't apply to political pie, which is as good for the recipient at the pie counter as ever.—Los Angeles Herald.

From the way they took it appears that the women never for a moment doubted that we would have rare days in June.—Chicago Inter-Ocean.

Time to Quit.

It is all right for the Japanese statesman to play politics, but are they sufficiently familiar with the game to know when to quit?—Grand Rapids Herald.

Keep Quiet.

If you are cheerful under affliction you are called indifferent, and if you make a fuss over it you are called selfish, and there you are.—Atchison Globe.

"How lovely the moon is tonight." "That is nothing unusual," replied the wise young guy from the agricultural college. "The moon is always the same. It merely happens that the atmospheric conditions are such as to cause our satellite to appear to the best advantage tonight."—Ex.

The Mistress-Berries seem unusually speedy this summer.
The Master-Season's poor, I suppose.—Ex.

Atlas was holding up the earth, "if they discover me," he soliloquized. "I'll get written up in the exposure magazines."—Ex.

Clown—I see they have a new keeper for our menagerie. Didn't the animals like the old one?
Elephant—I guess they did, they ate him up.—Ex.

"How many stories has this building?" asked a stranger.
"Several thousand," was the reply. "What—why, where am I?"
"In the fiction department of the public library," was the reply.—Ex.

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DRAPÉ DE TORIS, a Summer costume fabric of fine quality silk and cotton; the very embodiment of beauty; sells regularly at 60c a yard; tomorrow only . . . 30c

SUMMER SUITING, a beautiful Summer Suits, in three colors only; sells regularly at 30c a yard; tomorrow only . . . 20c

SUMMER SUITING, a beautiful mercerized Ombra Summer Suits effect, striped, sells regularly for 40c a yard; tomorrow only . . . 20c

FUGI YAMA, very beautiful for Kimonos and Dressing Scaques; sold regularly at 25c a yard; tomorrow only . . . 15c

POIS DE SOIE, a sheer mercerized fabric in beautiful patterns, checks, stripes and dots; suitable for street and evening gowns; regularly 25c a yard; tomorrow only . . . 15c

Notion Dept. Bargains.

CARLTON PURSES, in black and brown, very stylish and an exceptional value. They sell regularly for \$2.00; tomorrow only . . . 98c

SILK TIES—women's Foulard Silk Handkerchief ties that sell regularly for 75c; tomorrow only . . . 45c

STATIONERY—"Berlitz" fine stationery in boxes. Never sold less than 60c a box; tomorrow only . . . 45c

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