

or her in the water, and come forth again out of the water."

The repetition of the baptismal ordinance was next spoken of (1), as a means of re-admission to the Church, (2) when administered for the health of the candidate. The instructor dwelt with much earnestness upon the order and restrictions governing such cases, stating that no such ordinance as re-baptism as a distinct and separate ordinance was authorized in the Church of Christ.

Benediction was pronounced by Elder T. C. Griggs.

TO BRIDGE THE CRISIS,

THE DESERET NEWS BUREAU,
49 B Street, S. E.

WASHINGTON, D.C., Dec. 13, 1893.—There are two classes of political philosophers, each of which is propounding a theory of the causes of the current unrest and destitution among the masses of the people, a widespread social condition that has now become alarming, an economic paralysis that has no heavenly rainbow of promise for better times in the future. One class may be designated the Republican, the other Democratic; and while each has some truth in his theory it is evident upon a fuller view that both solutions are inadequate to cover the ground.

The regulation Republican who guides his theories and his actions by the behests of the congressional caucus will tell us that the sole cause of hard times is the threatened subversion of the protective system, that all over the country the captains of industry are bedging against the coming invasion of cheap goods from abroad, that stocks are run low and that no large supplies of material are laid up for future consumption, that as a consequence many men are thrown out of employment, that many houses are rendered destitute of both luxuries and necessities, that this general shrinkage affects the merchant and the banker, the professional man and the artisan, the farmer and the laborer, the capitalist and the investor, that all are involved and that as a consequence the great social organism is turning out tramps on the one hand and abandoned women on the other. The regulation gold bug Republican has but one string to his harp, but one panacea for all the ills of society, and that is protection—a control of the American market in the interest of the American producer. It is undeniable that the banks and moneyed classes created the recent panic in the interest of gold monometallism. They wanted the purchase clause of the Sherman act repealed in the interest of the single standard, and they were willing to torment any kind of financial embarrassment in order to achieve their purpose. In a similar way the ultra protectionist is willing to exaggerate all the inconveniences, and losses resulting from the reduction or abrogation of protection. The ultra protection manufacturer is frequently willing to furnish an "object lesson" in behalf of protection by shutting down his works, putting his men on half time, discharging a portion of them, or by eliminating those of them who vote against protective legislation. All such cases are forced and adventi-

tious illustrations of the evils of free trade.

There is doubtless a great truth in the Republican contention. A change in the fundamental conditions of industry could not be effected without friction and hardship; and if labor in this country is to be put upon an absolute equality with the labor of the world anywhere and everywhere, it must come to an equilibrium with respect to remuneration, so long as laboring men work at stipulated wages. But the laborer feels that the rewards of industry are unequally divided. One class is able always to utilize and enjoy the multiform advantages of wealth. Recreation and travel, arts and amusements, books and culture, elegant food and rich attire, these are the innings of the capitalists and controllers of industry; while the actual producer that applies his brain and muscle must be content with bare necessities, and but seldom the luxuries of life. Many a laborer knows that he will not benefit himself immediately by striking down protection; but he is sick and sore of the great disparities of wealth; and with a feeling of desperation he is willing, even though he does not benefit himself, to reduce all to a common level.

There is no doubt that human selfishness and greed get in their work in connection with the protective system, just as man's inhumanity throughout all ages has perverted and misdirected the material blessings of the all-merciful Giver. But in free-trade England it is worse rather than better. It is still worse in all those countries where popular liberty is less highly developed. In the benighted lands of semi-civilization and their barbarism, the selfish traits of human nature are brought out into boldest relief; the masses are serfs and slaves, and the lords of industry are their taskmasters. Hence it may be said truly that the American industrial system exhibits a more equitable division of the profits of labor than that of any other community on earth. It might be much better, and it should be improved; but there is no other system that is so little subject to just animadversion. But the ultra Republican, say like Congressman Tom or Senator John Sherman, is wide of the mark when he resolves all our economic troubles into the one great chasm of anti-protection. It accounts for a few facts, but it does not solve the multiform phases of the problem. For instance, why is cotton selling at six cents a pound instead of fifteen? Why does wheat sell at fifty cents instead of a dollar? Why has farm land fallen one half all over the country? Why are farms more and more covered with mortgages? Why does untold wealth seek investment in government bonds at two per cent rather than in business and industrial channels at eight per cent? Why are cities growing so much faster than the rural districts? Why do rents and interest increase so rapidly upon the net profits of the industry of the world? Why does the wealth of the country fall each year into the hands of a proportionately smaller number of hands? These queries point to actual conditions; and the question of protection has little to do in the way of solving most of them. They are troubles

that protection has no way of solving, neither could it be more than partially responsible for creating them, even though the ultra-Democratic contention is true, that protection is an evil without qualification.

But the Democrats as a whole do not believe that protection is an unmixed and absolute evil. That free trade plank in their platform was a spur of genius which required a good long time for its verification. It will be true when the time comes that we don't need any protection. Every intelligent protectionist knows, or ought to know, that the principle is one of temporary application and expediency. The time ought to come as the world grows brighter and truer when all protective barriers should be thrown down, when all nations that God made of one blood shall be brethren in all things temporal and spiritual. Christ said to give unto him that asks, that the man that had two coats should impart to him that had none; that being struck on one cheek we should turn the other; that we should sell all that we have and give to the poor; that we should love our neighbors as ourselves. He here utters truths that the world must finally verify. If we don't perform the truth today, so much the worse for us, rather than for the truth. So it is with the free trade idea. It is an ideal conception, and we will reach it in the course of human progress. But there must be a degree of enlightenment and amelioration the world over. The nations of the world must grow in the exercise of liberty and free government. Education must be disseminated; men must become self-governing; selfishness must yield to principle; philanthropy must triumph over inhumanity. The time will come when we will give to him that asks, but it will be when no man will ask unjustly. The time will come when we shall turn the other cheek, but it will be when nobody will be cruel and mean enough to strike us. The time will come when we shall sell what we have and give to the poor, but that time will be when we have no poor as we have them now, and when the baubles of wealth have ceased to claim the soul and seduce it into an idolatrous and illicit love. The time will come when we shall love our neighbor as ourselves, but it will be when our neighbor is truly lovable, and when sincere loving will be our supremest joy.

It is putting a very small part for a very great whole when the Democrats tell us tariff taxes cause the great irregularities of wealth; that the exactions of the government impoverish the masses. Neither do the majority of the Democrats believe this proposition, for they will pass the Wilson bill which retains an average protection quite in harmony with the schedules provided in the Republican tariff bill of 1883 which preceded the more decided protective measure of McKinley. The Wilson bill is not far from being in accord with the ideas of Jackson, Jefferson and Madison. It is unfortunate that the industries of the west are left to the tender mercies of unrestricted competition, but the more complex forms of manufacture are fairly well provided for. Republicans like Reed, Burrows, Dingley and Sherman will raise a terrible outcry,