

ings for which there is no immediate cure and bind together the rich and poor in sympathy and mutual regard.

The problem of poverty, whatever are the causes of it, is as old as human society. No practical remedy against it has ever been found. In the Mosaic state perhaps the wisest legislation ever enacted for the benefit of the dependent classes is on record. No inducement was given for the rich to encourage the poor to enslave themselves by contracting burdensome debts, and at the same time most rigid measures were taken to secure the payment of a debt due. Every fiftieth year a readjustment of property, whether land, houses and slaves, occurred. Sufficient provisions were made for widows and orphans and a certain part of the produce of the land and the increase of the flock dedicated for the support of those who through sickness or adverse circumstances became needy. Yet poverty was not abolished. "The poor you have always with you," was the observation made after the Mosaic law had been in operation for centuries. The difference in the intellectual constitution of men and women is such that a difference in temporal conditions seems inevitable.

Schools where manual training is taught and where the arts of the housewife are given a proper place are much needed: an education that makes boys and girls regard such employment as honorable and the mastery of them as an accomplishment just as desirable as the pursuit of the so-called professions is one of the requirements of our time. People need an understanding of the fact that labor is a blessing, and not wholly a curse; that it can be made ennobling and that it is a necessary factor in the preparation for eternal exaltation. What would remain of real poverty after the world has thoroughly mastered this truth and carried it out in practice, would not be much of a problem. There would be just enough for the exercise of that divine quality in which benevolence has its true incentive. There would still be enough to enable those endowed with riches to make for themselves friends with it, prepared to meet them in the eternal habitations. To go beyond that may never be possible. It may safely be assumed that the idea of a state where everybody is rich and none poor belongs to the domain of dreams and not to reality.

DARWIN'S RELIGIOUS VIEWS.

Darwin probably did more to aid in arraying science against religion, or rather scientists against religionists, than any other writer of modern times; but whether he tried or intended to foment such hostility, seems to be a matter of doubt. It is both easier and pleasanter to believe that he merely pursued scientific study and research for the love of them, without regard to whither they might lead him.

To know the inward faith or convictions of such a man as he, in respect to religion, is always a matter of interest. In his case there seems to be a well-founded doubt as to whether any distinctly defined belief upon the subject was entertained. In a letter written by him, which is reproduced in his biography written by his son, he says:

"The impossibility of conceiving that this grand and wondrous universe arose through chance, seems to me the chief argument for the existence of God; but whether this is an argument of real value, I have never been able to decide. I am aware that if we admit a First Cause, the mind still craves to know whence it came, and how it

arose. Nor can I overlook the difficulty from the immense amount of suffering through the world. I am also induced to defer to a certain extent to the judgment of the many able men who have fully believed in God; but here again I see how poor an argument this is. The safest conclusion seems to me that the whole subject is beyond the scope of man's intellect, but man can do his duty."

It is apparent from these expressions that Darwin was not a pronounced, much less an aggressive, atheist. On the contrary, he entertained a respect for "the judgment of the many able men who have fully believed in God." He was simply an agnostic of a mild type, unable to determine, to his own satisfaction, from such evidence as had been presented to his mind, whether a Supreme Being existed or not.

Undoubtedly the inconsistencies and absurdities of modern so-called Christian theology are responsible for the doubt that has filled the minds of multitudes of thinking men and women, since the establishment of religious liberty to the extent that it exists among the leading nations. What effect upon such minds will be produced by the preaching of the pure, simple and consistent theology taught by the Savior, cannot be known until the experiences of a future state are disclosed.

A GRATIFYING PRECEDENT.

So far as present recollection serves, the State Department of the United States government has never exerted itself to secure a redress of wrongs inflicted upon Latter-day Saints in foreign countries. Many cases have occurred in which Mormons who were American citizens and were sojourning in countries with which this government had treaties guaranteeing protection to its subjects, have been grossly mistreated, yet in no case that is now recalled has any assistance been rendered by the State Department in any effort to obtain damages or other satisfaction.

On the contrary, instructions more or less secret, have been issued to representatives of the United States in foreign countries, forbidding them to extend any aid to Mormon missionaries; and the latter have been obliged to travel as strangers in strange lands with no resource save their trust in God and with no protection save His power.

But there are indications that President McKinley's administration is to be signalized by the establishment of a precedent that will break this record. Something over a year ago a house of worship built in Samoa by Mormons, who were citizens of the United States, was raided by a mob of natives, who, in a violent and unlawful manner, entered and injured the structure and damaged its contents. A well grounded claim for reparation existed, and Mr. William Churchill, the United States consul general in Samoa, did his duty by laying the facts before the State Department, prior to the close of President Cleveland's administration.

No notice was taken of the matter, however, and it has been lying in abeyance ever since until yesterday, when Senator Cannon, accompanied by Mr. Churchill, called upon Judge Day, Assistant Secretary of State, and directed his attention to it. According to a special from Washington to the Tribune Judge Day expressed surprise that the matter had not been attended to earlier, and gave the assurance that it would be taken up at once.

If Judge Day's promise shall be fulfilled, and there is every reason to anticipate that it will be, a most gratify-

ing precedent will be established. The future may prove it of greater importance than it might at first appear to be. It will be notice to all the world that Mormons who are American citizens will be protected by their own government when in foreign countries, the same as are other subjects of the United States, regardless of church affiliation. Judge Day, the state department and the administration are to be congratulated on the fair and honorable policy the Assistant Secretary of State has promised to pursue.

DURRANT HANGED AT LAST.

A bulletin from San Quentin announces that at 10:35 this (Friday) forenoon the trap was sprung on Durrant, the San Francisco murderer, and thus closes one of the most remarkable criminal cases of the century. The horrible, ghastly and sacrilegious features attending the crime of which he was convicted; the remarkable zeal and ability with which he was defended; the character of the evidence against him, which was purely circumstantial; the astonishing persistence and resource, in legal strategy, of his attorneys; and above all his protestations of innocence, coupled with what purported to be a pious and unflinching trust that heaven would bring about his vindication in time to save his life, are elements that have created international interest in his case.

From the hour of his arrest up to his last on earth, Durrant spoke of himself as a martyr to circumstantial evidence, and conversed as a sincere Christian of the highest moral rectitude and profoundest religious convictions might well be expected to under like circumstances. His apparent piety did much toward creating doubt as to his guilt, and many people will question whether a great mistake has not been made in his taking off.

But the public officers of California, who have had to do with his case, are unanimous in their support of the verdict of the jury, and in the opinion that his piety was either simulated, or that it was an attribute of a man who, while possessing it, was yet capable of committing a most atrocious crime. He has attracted much attention as a study in mental and moral science, and much disappointment has been expressed by scientific men because his brain is not to be dissected.

The law's delay is ended, its penalty has been inflicted, and the case of Theodore Durrant, about which so much has been said and written, will soon pass from the public mind. But his parents, who are most worthy people according to all reports, will be objects of sympathy on his account as long as they live.

TWO STRAINS OF BLOOD.

There are two strains of blood among the white inhabitants of South Carolina—two at least. One is brave, generous, hospitable and sincerely religious; the other is intolerant, tyrannical, revengeful and murderous. The latter strain has been manifesting its attributes to such an extent that homicides have become so common as to give the state a very bad reputation; and with a view to checking the evil, it was lately proposed that every clergyman in the state preach against murder and all forms of unlawful homicide, the sermons to be delivered on a certain Sabbath. The suggestion calls forth the following paragraph from the Cleveland Plaindealer:

"A crusade has been started in South Carolina against the evil of homicide. It is urged that some steps should be taken by the good people of that state