

fact that it had been making a mistake.

And to the glory of God there was found to be enough sense in the state to stop in admitted conviction before Mr. White's truthful picture of their suicidal policy. Kansas changed its tone from one of hostility to one of reasonableness, and every man in the state has prospered. So have the corporations.

But the sentiment has not yet reached the corrective stage in the nation, as a rule. The old Sherman law, which was enacted as a club with which to beat to death every association of business men—and which may have been made for the additional purpose of hammering some one into the White House—still encumbers the statute books.

The Sherman law does not now and never did tell a corporation or any one else what he might do. It didn't even tell him what he could not do. It simply drew an imaginary line which no one could see, and the location of which even the men who drew it forgot, but which imaginary line became very real whenever throughout the following third of a century any one took the trouble to bring suit against a corporation.

Not a corporation lawyer in the world knows what the Sherman law forbids. Not a prosecuting attorney could tell a corporation manager whether or not a proposed plan would be in violation of the law. Not a man from the supreme court of the United States down to a switchman in the yards knows what the law permits. And yet every prosecution of a corporation under that law results in conviction.

And every conviction hurts the people of the United States. It is not alone the accused corporation that is hurt. But every shipper, every passenger, every patron of a store on the line concerned, every farmer figuring on the possible return from crops, every investor in every city, every owner of stock or bonds, every ally and every competitor—is hurt by the prosecution under the Sherman law.

And not a man, woman nor child in all the land, either now or for the past thirty years, is or has been or ever can be benefited to the extent of a single dime by the provisions of that law—excepting the lawyers.

When the Sherman law was enacted, business was in its infancy. Not a prophet alive would have hazarded a guess at the population of Chicago in nineteen-twelve—or if he had, he would have undershot the mark by a million. Not a man or them ever heard of a flying machine, and the telephone was yet a dream. Not a man of them ever saw an automobile, and every forgotten boob that voted for the Sherman law would as readily have voted to put Marconi into an insane asylum.

Curse from an age different to this as Carthage is from Cincinnati; a curse that hovers in the air because there is no foundation of reason on which it may rest; a curse that originates without warrant and wrecks without justice; a curse that hampers

every honest business man and strikes without warning the most careful of corporations—has too long crippled the commerce of the United States.

Most bad laws can be amended. But the only way to amend this one is to wash the pages of the books free from its withering provisions, and restore American business to American business men.

#### PROPERTY AND ITS OBLIGATION.

**B**E careful about agreeing with this proposition: The owner of great property is under great obligation. The rich owe care and protection and some measure of assistance to those who are unable to wholly make provision for themselves. He who secures large wealth by pretensions of godliness should in justice give a godly account of his stewardship. Isn't that fair?

Well, then, what shall be said of the churches of the United States, whose combined property is in value greater than one billion five hundred million dollars?

That property is untaxed. It is protected by the state and the city. It is made valuable by the activities of the people in developing tax-burdened property on every side of it. It is made the willing recipient of many especial favors from municipalities.

Of the total of money resources derived from taxed property, owners of other than church property make up the whole. The churches do not assist them. Church property is exempt. Both by the law which may be enforced, and by a sentiment which is its own enforcement, every dollar's worth of that property is protected, and that utterly without paying to the commonwealth a penny for the protection.

Now, this is not at this time an argument for the taxation of church property. But it is by way of stating another proposition. In a recent sermon a minister told his hearers he didn't believe his whole duty and their whole duty was done when they came to church and he preached to them. He didn't believe all their duty was finished when he told them the things they wanted to hear, and the hired quartette delighted them with an anthem. He knew there were suffering people who deserved to be helped; people who were doing the very best they could, and were unable to escape distress; that there was removable sorrow within reach of him and of the members of his church, and he believed it to be his duty and their duty to attempt the banishment of that pain, the comforting of those who mourned. And one of the ablest men in his church went out with the audible statement that "that wasn't what he came to church for."

The trouble is that the attitude of that plain-spoken gentleman was and is typical of the view church people take of their duties to the public.

For if the church is given remittance of taxes by the commonwealth, then the church owes something in return to the commonwealth. And if in the make-up of it there be human beings whose estate is low, whose skies are

dark, whose days are dreary, whose need of food is not supplied, whose clothing is insufficient, whose future is dark with uncertainty or darker with despair—then the church certainly owes to society the task of removing those evils wherever and whenever that removal can be accomplished.

That is equal and exact justice, and it isn't any more. Society gives something to the church. Society has a right to demand something in return.

It is not that the church is required to make every family happy, for that is an impossibility. It is not expected to make every man wealthy, for that is neither possible nor wise. But there is, well this side of such an achievement, a world of help that the church better than any one else in the world can do, and the doing of which would be of so vast a benefit to the city, to the state, and to the race at large.

Churches are not asked to impoverish themselves because their building and the grounds of their sanctuary are untaxed. But if they may not with hope be expected to aid the suffering, to comfort those that mourn, and to help with brotherly counsel and sisterly sympathy those who are so grievously in need—then in the name of Him who went about doing good, why shouldn't they bear the common burden?

If they are relieved of the burden of helping the state with taxes, why should they because of that plead to be relieved of the duty of helping the state with sympathy and with service? For the man disabled by age or accident, or crippled by unfortuitous circumstance, and the woman with hungry children and a vanished hoard are as much a part of the commonwealth as is the richest man who ever crossed his legs and listened to an anthem. The boy who hasn't found himself but whom temptation has found is just as much entitled to a fair chance in this nation as is the fattest vestryman that ever chanted the Psalms. And the girl standing with unhalting feet where the brook of irresponsibility meets the river of life, is as much a part of the family of man, as much a consideration of the Master, as is the most comfortable woman who ever hurried a rat into her hair and sauntered to the sanctuary.

Of course, it is not because they escape taxation that the members of that mentioned church ought to have given the service their pastor asked. They should, because of the name they have named, be joyfully willing to do that much, even if every church building from Puget Sound to Pensacola were taxed at its full cash value. But when they accept that contribution of all the people for their church in the name of that justice which gave Caesar the things that were Caesar's and to God the things that were God's, they ought to make compensation.

#### MONEY FOR THE MAIL ORDER.

**T**HE Emery County Progress quotes a troubled retailer down there who bemoans the fact that many of the people who owe him un-

paid accounts have a habit of sending their cash to mail order houses in distant cities for the very articles they could buy as cheaply in his store.

Unfortunately, the thing is not confined to Emery county. A good deal of money goes out of Salt Lake every week to the mail order houses, and the cases are numerous and known where it goes from men who owe bills at local stores, and could get there the very goods desired without spending a penny for postage.

It is one of the thoughtless things, perhaps. A man gets a catalogue from a mail order house, and, having a little spare time, looks through it, and finds certain articles quoted at less than he believes they could be purchased for at the local stores. So he buys a postal note, or writes a check, and sends for the article offered by a far-away seller.

These catalogues are "illustrated." They have countless pictures in which the goods are made to appear most attractive. The language describing them is very cleverly composed. But the goods are a disappointment. And there is no chance on earth to make the exchange that any reputable merchant in Utah would make, if by accident his customer had been wronged.

Women send away for dresses. And the gowns they get look like mail-order articles. They are not at all the goods expected. The styles are shoddy, and the woman appearing in one of these far-away purchases never at all compares with her sisters who make their purchases at home.

If there were no other argument against the custom, the fact that it is a system of trading "sight unseen" should be enough. But it is not all. There is the case of the man who owes money to a merchant who must pay his bills very promptly or lose the credit which is business life to him. And yet that debtor falls a victim to the blandishments of the mail-order merchant.

Buy at home. Buy where you can look at the goods. Buy with cash of the men who have granted you credit. Buy of the firm that is a part of the community, and whose prosperity or adversity become a part of the benefit or the calamity of the whole people.

#### YOU MEN, BE CAREFUL.

**O**NCE there was a great writer who gave up his wife to his friend, a painter, because he believed the woman could be happier so than she ever could be with himself. And the habit is growing. Here is another New York woman who has given up her husband because he had found another and a more desirable partner. She seems to think her explanation is flawless when she says she found he cared more for the other woman than he did for her, his wife, and—loving him as she did—she could do nothing else than give him his liberty. Wherefore, she got a divorce, spread her hands above them in blessing.

But the thing is ominous. How many women, do you suppose, are