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SALT LAKE CITY, APRIL 9, 1909.

ASSERTIONS NO PROOF.

The Tribune on Thursday reflected its
own editorial assertions that the French
is in politics, that it is a com-
mercial institution, etc., but repetition
is not proof, and even though the Tribune
with clear terrible imputations
denounces the decision of the United
States Senate as silly, because it
was adverse to the contention of the
pro-American party leaders, it is
perfectly fair to make good our charge
against the church. But the
Senate sufficiently refutes its anti-American
claims by its own words, and should not
warranting the noise made by its anti-
theocratic leaders.To repeat again to the demand that
the Church retire from politics, the
Tribune says:ception of the strength and nature of
a mother's love, when he penned the
closing lines of his drama.A French dramatist, speaking of the
"Doll's House," says that Frau Niemann
Rabe, actress of the Thalia Theatre
in Hamburg, at the suggestion of her
husband, wrote to Ibsen and asked to
alter his denouement, telling him it
was necessary to do so to please the
taste of the average play-goer. Ibsen,
he says, did so without further coaxing
as follows:"As Nora, determined to quit the
Doll's House forever, is going away, she
says: 'We shall never be man
and wife.'Belmer asks: "Is God leading her by the
hand? But at least you are going to
have a last look at the children?""Nora! That me alone! I can't see
you!"Belmer pushes her toward the
door: "You will see them. (He opens
the door and says in a low tone,) 'Geth-
these sleepings arranged, care-free.
When they wake tomorrow they will
see their mother and they'll be
asleep again.'

(Nora trembling) "Orphan?"

"Belmer, 'As you have seen.'

"Nora, 'Orphan?' Victim of an
inner struggle, she lets her traveling
bag fall and says: 'I am strong
now, but I can't leave them.' She
slips down before the door."

"Belmer—unconsciously happy."

"Nora?"

It cannot be denied that this is a
more natural, and more satisfactory
ending, than the one that breaks every
tender heart on that on a rather slight
proposition.Adoration and reconciliation are not
so unusual in this world, imperfect
though men and women are, as to dis-
courage them from a drama that depicts
real life.Any girl who, after the day's ex-
citement, the shooting and such, will
choose a man to stand and默默地
by her side. And the only dif-
ference between the activities of last fall
and former activity of the church on
politics was that last fall it was less
discreet than ever before.This is a good illustration of the
entire logical reasoning of that paper;
it neglects to quote a single instance
of "Church activity" in the election
last fall—which could easily have
been done; if there had been any such
activity. We again deny emphatically,
that the church—and we speak of the
organization—took any part whatever
in that election. The burden of proof
is on the Tribune.We do not deny that Church mem-
bers, and Church officials, some of them
prominent, very properly exercised
their rights as American citizens and
took part in the election last fall. We
do not deny, for instance, that Presi-
dent Nephi L. Morris and other Stake
presidents, exerted their influence, as
American citizens have a right to do,
for the purpose of preventing a party
whose organ and speakers had an-
nounced a policy of religious persecu-
tion, from obtaining control over the
County offices. But we deny that they
used the Church organization for political
purposes. We deny that their
activities, or threats of any kind,
in order to influence the result. We
assert that, though many voters fol-
lowed the advice of influential Church
men, others did not, and none of them
have on that account lost their stand-
ing, or prestige, in the Church. We
assert that influential Church
men were by no means united in their
views of the demands of the political
situation last fall, and that conflicting
opinions were heard from the public
platforms, which is another proof that
the Church was not turned into a pol-
itical machine, but that whatever ac-
tivity was unfolded by Church mem-
bers and officers was the voluntary ex-
action of American citizens for good
government. No apology is needed for
that activity.The trouble with the Tribune is that
it has a mortal horror of any influence
that Christian men and women may
exert upon the government of this
city, while it is perfectly content to
leave its management to the gentlemen
who are interested in actions, red-right
actions, and graft. That is the truth,
and the secret of its opposition to what
it is pleased to call "church influence."
Whenever voice is lifted for morality,
the Tribune cries out: "Church influ-
ence!" hoping that will be the cue for
a bomb outburst, like that led by Ismael
of Ephesus; but the demands of
the priests and devotees of the church and
Yankee it is ready to back up, in every
instance. The standard does not change
its spots.The Tribune is again very anxious to
know something about the financial ac-
counts of the Church. It never tires
of creating that the expenses incurred
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of financial reports in detail. This silly
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